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A
POLYGLOT GRAMMAR

OF THE
HEBREW, CHALDEE, SYRIAC, GREEK, LATIN, ENGLISH,
FRENCH, ITALIAN, SPANISH, AND GERMAN
LANGUAGES,

REDUCED TO ONE COMMON RULE OF SYNTAX,
AND AN
UNIFORM MODE OF DECLENSION AND CONJUGATION,
AS FAR AS PRACTICABLE.

WITH NOTES,
Explanatory of the Idioms of each Language ;
A SUCCINCT PLAN OF THEIR PROSODY ;
AND AN
EXTENSIVE INDEX.

THE WHOLE INTENDED TO SIMPLIFY THE STUDY OF THE LANGUAGES.

BY SAMUEL BARNARD.

Omne tulit punctum, qui miscuit utile dulci.....HORACE.

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1825.

TO JOHN Q. ADAMS, Esq.

PRESIDENT OF THE UNITED STATES OF AMERICA.

SIR,

STANDING, in your official capacity, as the President of a great and powerful nation, and being yourself versed in the various departments of Science, you cannot look with indifference on the progress of Arts and Sciences in general; nor on the discussion of languages in particular, the general understanding of which tends to promote social intercourse, to remove national prejudices, and to bind in one common bond, the different members of the human family.

The People of the United States are greatly indebted to the progress of human intellect, for that freedom, which is their unalienable birth-right. The general discussion of subjects, connected with knowledge, will obviate the introduction of those artificial distinctions of rank and station in society, which sprung up under the powerful sanction of usurped authority, which are not yet destroyed in the best governments of Europe, and which under the absolute ones, reign with undisputed power; but which have demoralised society, and driven thousands to take refuge on this side of the Atlantic.

A people of general information cannot long be enslaved.

The knowledge of languages, puts us in possession of the methods, by which countries have been subdued; and by which, (through the diffusion of knowledge obtained whilst they wore their chains,) they have asserted their independence, and determined to be free.

Modern Greece furnishes an example on this subject. Learning is again unfolding her stores, and under her influence Liberty is gaining the ascendancy over the Ottoman Dynasty.

America is not an indifferent spectator, nor the United States uninterested in the event of the struggle.

But without multiplying remarks, I hereby dedicate to yourself the following Polyglot Grammar. Accept it as a proof of my best wishes for the welfare of yourself, and the States over which you preside, and believe me, Sir,

Yours, very respectfully,

SAML. BARNARD.

Philadelphia, April 30, 1825.

PREFACE.

1. It may seem presumptuous in one, who should be a learner yet, and not a teacher of others, to set up for a compiler of a Polyglot Grammar; more especially, as in relation to our own language, we have an abundance of Grammars. In other languages also, taken separately, much of what is needful has been done, to instruct both natives and foreigners in each tongue.

2. But my present object, though, collateral in some respects, is in several circumstances different. My aim is, not merely to produce a Grammar of my own tongue, but a general grammatical table or synopsis of the similarities of the different languages on which I design to treat, referring any peculiar modes of declension, conjugation, and idiomatical construction, to the notes at the end.

3. Upon the principles of analogy, as far as I have been able to observe them, I have long been convinced, that there exists a very great similarity in the construction of languages—a similarity, which is the most observable, when the greatest number of languages can at once be brought into view. On such a subject, the mind expands in proportion to the objects presented for research.

4. The Bible, the source of the most authentic and ancient records, gives us to understand, that a period existed, when there was but one *lip*, and one *speech*, or one mode of articulation, and one set of words, common to all the inhabitants of the earth. See Genesis, chap. xi. ver. 1: and that the confusion at the tower of Babel, arose from this, that *JEHOVAH* confounded their *lip*, so that each one could not understand the *lip* of his neighbour.

5. This relates to the articulation of those words which had been adopted as signs of ideas. The *speech*, the *words*, the *signs* of the ideas remained radically the same, and the one *speech* yet comprehends within itself the *stamina*, the *root* of all languages.

6. Here, further investigation unfolds more and more, the similarity; and proves, that in very early ages, those rules which now compose a part of Grammar, and for perfecting which, we diligently labour, were virtually and intrinsically contained, and made use of in a spoken language.

7. Grammar, therefore, is but the exemplar and the history of that, which Nations in a state of simplicity, used by common consent as the mode of communicating their ideas. In this view of the subject, lan-

guage can hardly be said to be improved by the systems, which have been adopted. Nature does not work by *system*, but by *uniformity*. Like cases produce like circumstances. Simplicity and uniformity are the characteristics of Nature; complexity and difference of system, arise from Art.

8. Under this impression, I have taken the Hebrew as the grand *proto-type* of Nature; as the *lip* and the *speech*, whence all others are derived; and allowing for all technical terms, or terms of art, which have been invented by after-ages, in their gradual departure from the language of nature, and confining ourselves to the latter in its simplicity and uniformity; we shall find that its consonants contain the stamina of all languages; and that this one *speech*, is yet common to mankind in general, notwithstanding they do not now possess one *lip*, or common mode of articulation.

9. This difference in the use of the powers of articulation, and in the skill of etymologically reducing words, expressive of ideas, to their great *proto-type*, is the grand primary preventive to our understanding all our fellow-creatures. It may be long, ere mankind can be brought by common consent, to adopt this one *lip* and one *speech*; but the universal spread of the Gospel, the calling in the fulness of the Gentiles, the conversion of God's ancient people the Jews, may, when they fully take place, all concur to this important end. And it seems that in the present day, the shaking of the nations, which is not far from commencing, the attention which is excited concerning the ancient Israelites, and an inquiry after the knowledge of the Hebrew tongue, are going on together.

10. At present, the path in which it seems best for us to walk, is, that of analytical and synoptical comparison of various languages; and having taken both these methods together, I am brought to the conclusion, that the fundamental principles of Grammar, are contained in the Hebrew tongue, that they have been transfused with very little variation into languages in general, that a general Grammar may be formed, sufficient to decline, conjugate, and parse them all, that the parts of speech are the same, the concord and government nearly the same, the prosody nearly the same, and that the apparent differences arise, more from the different way in which Grammarians of each language make their artificial distinctions, than from any natural dissimilarity existing between them.

11. In undertaking my task, therefore, I have less apology to make to Grammarians, than might be conceived, on first viewing the subject. In other languages than my own, I have altered little, because their modes of deflexion form the chief part of my synoptical arrangement. The grammatical part is conducted in my own language. It is taken for granted that the rest agree in principle with it, and when they disagree, it is noted. Lindley Murray's English Grammar has been chiefly before me.

I agree with it in many things ; and here acknowledge the use which I have made of it. I differ from it in many points, and now proceed to state my reasons under the different parts of speech.

I. IN ORTHOGRAPHY.

12. Mr. M. calls "a *vowel* an articulate sound, that can be perfectly uttered by itself; as *a, e, o*, which are formed without the help of any other sound." Then he calls "a *consonant* an articulate sound, which cannot be perfectly uttered without the help of a vowel; as *b, d, f, l*, which require vowels to express them fully." But are *vowels* and *consonants* both articulate sounds? They are sounds, I grant; but what is articulation? Is it not definitiveness of sound; or sound perfectly uttered? Even the semi-vowels, as they are called, have no definitive sound, but only an approach to it; and therefore lack articulation. Can we articulate sounds which we cannot perfectly utter?

II. IN ETYMOLOGY.

And here I. *Of the Article.*

13. Mr. M. says with Grammarians in general, that "there are but two articles, *a* and *the*. *A* or *an* is styled the indefinite article: it is used in a vague sense, to point out one single thing of the kind, in other respects indeterminate; as, give me *a* book; bring me *an* apple. *The* is called the definite article, because it ascertains what particular thing or things are meant; as, give me *the* book; bring me *the* apples; meaning some book, or apples referred to." But upon Mr. M.'s definitions, what is the difference between the use of *a* or *an*, pointing out one single thing of the kind, in other respects indeterminate; and of *the*, ascertaining what particular thing or things are meant? If the *absence* of *a*, or *an*, leave a thing indeterminate, its *presence* determines it. What does the *presence* of *the* do more? In fact, the *article*, like *articulation*, *determines, defines* and *limits*. A vowel *determines* articulation. The article *expresses* limitation.

14. Further, the analogy of language confirms my opinion—the other languages in my synopsis, have no indefinite article. They either take the substantive without any article to limit it, in the widest sense, or they use the numeral adjective for one, agreeing with its substantive in number, case and gender.

15. In the construction of this numeral itself, the different languages vary. The English numeral *one* is indeclinable. The French *un*, the Italian *un*, and *uno*, the Spanish *uno*, and the German *ein*, vary their terminations, to express difference of number, case and gender. The French use it as a plural adjective with *autres*: as, *les uns et les autres*, the one and the other. The Greek varies it in gender; but does not give it a

plural form at all. The Latin gives it variation in gender and case ; and also in number to agree with nouns of a plural form, but of singular signification, as *unæ literæ*, a letter ; *una mœnia*, a wall. And the Hebrew in the passage quoted from Genesis, chap. xi. ver. 1, uses the words, דברים אחדים as expressive of one *speech*, or *language*.

16. My attention having been cursorily directed near the conclusion of the body of my work to the Anglo-Saxon Grammar, published by the Rev. J. Bosworth, in 1823, in London, I find that in his tabular "Sketch of the Etymology, Composition, and Ramifications of the English Pronouns," under the head of *articles*, he classes *a*, which he calls the *primitive*, and *an* the *adjectived* word, as being derived from the numeral *one*. And, Mr. Woodhouse in his Grammar of the Spanish and other Tongues, says, "In the Spanish, Portuguese and Italian Languages, the indefinite article is, with the French, the same word, as that which is used to denote Unity or one." And in a note, he observes, "the English indefinite article *a* or *an* is derived from old Anglo-Saxon numerals *æ* and *ane*, signifying unity or one ; but there is an advantage in the present English mode of using different words for the indefinite article, and the numeral one, because *a* and *an* have frequently a meaning very distinct from *one*, which in the above languages is left in uncertainty, and to be gathered from the context, or from the emphasis ; as, can a man carry this load ? No, but a horse can. Can one man carry this load ? No, but two can." See a Grammar of the Spanish, Portuguese and Italian Languages, by Richard Woodhouse, London, 1815. The Mæso-Gothic, as well as the Anglo-Saxon, has only the definite article.

II. Of Cases.

17. Of these, Mr. M. gives us no definition, but refers us to his large Grammar ; where, if I recollect aright, he objects nearly *in toto* to cases. I have attempted a definition, and have shewn the number of cases in each language, under review : and it shall be explained *why* they have so many ; and *how* this can be analogically proved, from the various endings of each case, by which their number is fixed ; particularly in the Hebrew, which has a simple, yet certain way of determining cases.

III. Of Verbs.

18. Here I differ from Grammarians in general, in our language, in introducing a middle voice ; the use and mode of forming which, I notice ; and which I insert because I find it ready to my hands, and often used by us. Its use is not unfrequent in the version of the New Testament. One instance shall at present suffice : "And as they were eating, Jesus took bread," &c. Matthew, chap. xxvi. ver. 26.

19. I have observed in the body of my work, that the middle voice expresses both action and passion ; it stands much in the place of the French verb *reflective*, or the Hebrew conjugation *Hithpaël* ; and like the Hebrew

participle *Benoni*, or intermediate, it expresses the time between past and future. Example,

Active. *I beat* (boys that will not do as they are bidden.)

Middle. *I am beating*.

Passive. *I am beaten*.

Is there no difference between the *active* and the *middle*? The first expresses a general custom, which I adopt with disobedient boys, when needed : not doing now at present, and has even some reference to the repetition of the action at a future time. The second expresses the action as now present. I am in the *very act* of beating. Further, it may be reflective, I may be beating *myself*, it then expresses both action and passion, denoting the *Hithpael* of the Hebrew, and the reflective of the French. It may be transitive ; as, *I am beating a disobedient boy* : here it also expresses intermediate time, or time between past and future. *I am beating*, refers to an action which may soon cease ; *I beat*, to the custom, which is invariable under similar circumstances, *I beat disobedient boys*.

20. Nor is the middle voice excluded from common use, in our own spoken language. How often will a parent call to a child at a little distance from it, and ask the question, "*What are you doing?*" The answer comes back, "*I am doing so or so*," in the same style. Could we as well say, "*What do you do?*" The common consent of those who speak the English language would be against it ; and from the silvery locks of old age, to the innocent prattle of the child just beginning to speak, the *middle* voice would be unconsciously used.

21. And let it be remembered once for all, that in treating of Grammar we are not *making rules*, but *narrating facts* ; and are digesting into order, the various remarks which we make upon language : and which, when classed, we call Grammar. For the use of a middle voice in the Hebrew, formed exactly like our own, the II. Book of Kings, chap. xvii. and several of the last verses, are vouchers, in the junction of the substantive verb with the participle *Benoni*, as in verse 29. ויהיו עשים and *they made*, or *were making* ; in ver. 32. ויהיו יראים and *they feared*, or *were fearing* ; in ver. 33. היו יראים *they feared*, or *were fearing*. In Exodus also, chap. iii. ver. 1. היה רעה *was feeding* ; this in Chaldee is rendered רע רע. Again the participle *Huphal* is used in Hebrew in the same way ; as in II. Kings chap. xviii. ver. 4. היו מקטרים *did burn incense*, or *were causing incense to be burned* ; in chap. xxi. ver. 15. ויהיו מכעסים אתי and *have provoked me to anger*, or *caused me to be provoked to anger*. In Chaldee, the same form is to be found in Daniel, chap. ii. ver. 31. אתה מלכא הוה הוית *thou O King, sawest*, or as it is in the margin of the English Bible, "*wast seeing* ;" in ver. 34. הוה הוית *thou sawest*, or *wast seeing* ; again chap. iv. ver. 1. אנה נוכרנצר שלה הוית *I, Nebuchadnezzar was at rest* ; again in chap. v.

ver. 19. *וירחלן* *trembled and feared*, or *were trembling and fearing*; and in chap. vi. ver. 5. *היו בעין* *sought*, or *were seeking*. The same expression occurs in Syriac and Greek, in the same phrase, in Revel. chap. i. ver. 18. as, *אני חיה* and *ζωωμι*, *I live*, or *am living*.

22. The use of the passive voice is so well known and recognised in our language, as to need no comment, in which with the French, Italian, Spanish and German languages, it is formed only one way, viz. by the auxiliary substantive verbs, joined to the past participle of the verb in use. In the Latin it is formed without auxiliaries, except in the perfect, pluperfect, and second future tenses. In the Hebrew, beside the Niphal or passive form, it is formed by the auxiliary substantive verb, and the participle Paoul or past, either placed before or after; as, in Isaiah, chap. ii. ver. 2. *נכון ידוה* *shall be prepared*. In Chaldee likewise, in Daniel, chap. ii. ver. 41. *פליגה תהוה* *shall be divided*; and ver. 42. *תהוה תקיפא* and *תהוה תכירא*. The same form occurs in the Greek, as follow, viz. John, chap. iii. ver. 28. *απισταλμινος εμι*, *I am sent*. Matthew, chap. i. ver. 22. *ο ιςι μιθερε μινησμενος*, *which is interpreted*. Heb. chap. x. ver. 10. *γιασμενοι ισμεν*, *we are sanctified*. Luke, chap. xxiv. ver. 38. *τιταραγμανοι ιςι*, *are ye troubled*. Matth. chap. x. ver. 30. *ηριθμημεναι ιςι*, *are numbered*; again, Mark, chap. i. ver. 33. *επισυνηγμενην ην*, *was gathered together*. Gal. chap. iv. ver. 3. *ημεν δοδμελαμενοι*, *we were in bondage*. Matth. chap. ix. ver. 36. *ησαν επλησμενοι*, *they fainted*. The same construction is observable in a great number of instances in the Syriac.

IV. In Prepositions.

23. Mr. M. says, "they serve to connect words with one another, and to shew the relation between them." I have said merely, that they serve to shew the relation between them: and I think this to be preferable; as Mr. M.'s definition is not sufficiently distinct from that of conjunctions, which (as he justly observes,) are chiefly used to connect sentences, and sometimes connect only words.

V. In Interjections.

24. These Mr. M. calls, "words thrown in between the parts of a sentence, to express the passions or emotions of the speaker, as, Oh! I have alienated my friend; Alas! I fear for life; O virtue! how amiable thou art." It, however, generally happens that they begin a sentence; and all the instances, which he has adduced, tend to prove it. I have defined an Interjection to be *a part of speech, thrown in between the parts of a dialogue; as, between that part of a discourse, which is intended to rouse the passions or emotions of the speaker, and his hearers; and the correspondent expression of feeling on their part*; and I have given examples of each. An interjection also, often takes its place in a soliloquy, between the silent meditation of an abstracted mind and the burst of feeling, when an utterance is found.

III. IN SYNTAX.

25. Mr. M. says "a simple sentence has in it but one subject and one finite verb, as life, is short." I have said, it has in it *but one distinct idea, or proposition*, and I have shewn of what different parts of speech it may consist.

26. In the rules. I have classed those of concord, and those of government separately. I have consolidated the two parts of his 8th rule, to make it more concise; I have rejected the first part of his 9th rule, for reasons stated in my remarks on the article. I have rejected his 13th rule, as being more a remark relating to propriety of expression than a rule; the same with his 16th and 20th rules, which I have consolidated with others.

27. In pursuing my arrangements, I have followed the plan of exhibiting the languages by tables, as much as possible.

28. There are some features of resemblance between the Hebrew and the English, to which I would call the attention of my readers.

First. In both languages there are no varieties of declensions in the nouns. This is observable also in the French, Italian and Spanish, which although dialects of the Latin, do not make a number of declensions, as the Latins do. The Chaldee and Syriac follow the Hebrew. Whilst grammars of the German vary, leaving it undetermined whether there are a number of declensions or not. I have adopted that system, in this respect, which makes no number of declensions, still noticing the rules adopted by those who make them.

Second. The prepositions in English, as in Hebrew, only govern one case; this is the same with the French, Italian, Spanish, Chaldee, and Syriac; whilst in the Greek, Latin and German, the same preposition governs many cases, particularly in the Greek, where *παρα, επι, προς*, and others govern each the genitive, dative and accusative. An enquiry must be made into the reason of this, in its proper place; and the different modes of action, as intended to be represented in the government of different cases, must be investigated. But as in the Polyglot Grammar, I have aimed to express concisely the points of similarity; so too in my notes, I must remark those of difference; lest the reader, in getting a general view of the whole, should through my neglect, get a superficial view of each of its parts. The languages which I have chosen are those, with which I am in some measure acquainted; but if my general rules apply to them, they will do the same to other languages; and synoptical tables may be extended to others also.

29. In regard to case. It may be necessary briefly to state the method, by which I have determined particular cases to belong to particular languages. I have observed under the head of nouns, that the genuine foun-

dation of cases lays, *First*—In the number of *accidents*, or *circumstances*, happening to a noun. *Second*—In the number of deflexions in the variation of terminations. In regard to the first, the number of accidents are,

I. That a noun may be the *subject* or *nominative* to a verb.

II. That it may stand in the relation of property or possession to another noun.

III. That it may be the object of a verb or preposition.

IV. That it can be called to, or addressed.

Here we have naturally *four* cases, all of which are found in the Hebrew. This is also the character of the English, French, Italian and Spanish, in which the nouns have no variation, except in the plural termination; or in English in the possessive, by postfixing *s* with an apostrophe to the nominative. To attempt to latinize them, when they have no termination different from the nominatives would be futile. In regard to the second: the Hebrew has properly no deflexion; for all its cases are formed by adding the letter ך which being prefixed forms the possessive, objective, and vocative; and being postfixed forms the dative. Therefore the possession of a dative in that language cannot be denied. The Greek has only deflexions for five cases; that number is therefore fixed to *it*, and though some Grammarians have professed to see six cases, yet it is clear, that they are not to be found in the *deflexions* of that language. The German varies very little from the English.

30. The Latin yet remains to be considered. It has apparently deflexions for six cases: which being all defined by difference of terminations, its number of cases appears to be six; but, in every declension its datives and ablatives plural are the same, and the datives and ablatives singular vary so little in the first, third, fourth and fifth declension, whilst in the second declension they are the same, that it seems very probable that they had formerly but one common form.

31. Whilst the Anglo-Saxon has the deflexion of its cases like the Greek, &c. it is singular to notice the departure of the English, from the form of the Anglo-Saxon, and that it has so closely copied after the Hebrew.

32. I have added columns for the Chaldee and Syriac dialects, because first a small part of the Old Testament, is written in Chaldee. The Jews seem to have lost the use of the Samaritan character, under the seventy years captivity in Babylon; and instead of it, to have adopted the character used by the Chaldeans, in which the Hebrew is at present printed. Second, because the Aramitic or Syriac, or as it is sometimes called the Syro-Chaldaic, was the language which the Jews spoke when Christ came in the flesh. Into it, also, at a very early period of the Christian era, was the New Testament first translated. This was done in two distinct versions, viz. the *Peshito*, and the *Philoxenian*; the first was made so early

that many passages and books, now received as genuine, were not admitted into it; as for example, no book after the epistle to the Hebrews. This is internal evidence of its antiquity. The Philoxenian, was written after the present Canon of Scripture was generally received and acknowledged.

33. These combined circumstances appear to render my work of some importance in the present day. Nor are these ancient languages hard to be learned. Simplicity is their characteristic. I have not therefore set myself to exhibit them in a learned or pedantic way; but in a plain method of dealing with them, as with matters of fact, the reception of which is left to the judgment of those who read.

34. There is another point of view, in which also the study of languages is very important; and that is, in what I will venture to call *comparative etymology*. Etymology, as one part of general grammar, treats of the different sorts of words, their various modifications, and their derivation. But this is only taken with reference to the different sorts of words, in any one language, considered as referring to, or originating from one another, and may be called *grammatical etymology*. But *comparative etymology* is useful for comparing language with language, for shewing their reference to, or origination from one another; for tracing them up to one common stock or source, if such is to be found; and for making of them one etymological tree, having one common root, which nourishes and supports them all.

35. This root is, if I mistake not, the Hebrew. It is an ideal language, or a language, in which ideas are expressed by significant words; and those words composed of letters, whose classifications express words conveying cognate ideas: so that letters of a similar power or idea, similarly arranged, express words of a similar meaning. This classification is peculiar to itself; and few attempts have been made at imitation.

36. Of the languages under review, the Greek has made the nearest approach at imitation. It has formed its primitive verbs by prefixing a vowel to the final characteristic of its indicative present. Thus the simplest verbs are,

Αω, Εω, Ιω, Οω, Υω.

Most of these are verbs in present use. Its next process was the prefixing a vowel or consonant to the primitive vowel-verbs, if I may use the expression; thus,

Βωω, Γωω, Δωω, Εωω, Ζωω.

Then taking the second vowel *ι*, and carrying on the same process, and then the other vowels in their turns. Next, intermixing vowels and consonants, so as to make larger themes; as,

τυπιω, λιγω, παιδα, φραζω, σπιρω, ακυω, and so on.

The Latin has not followed the same mode of classification, further than in the characteristics of its four conjugations; which are,

In the First, <i>a</i> long,	} before <i>re</i> of the infinitive, as,	{ amārc. monēre. legēre. audire.
Second, <i>e</i> long,		
Third <i>e</i> short,		
Fourth, <i>i</i> long,		

But contenting itself with the pains taken by its Grecian mother, has adopted many of her words ; but has not applied the inventive genius of its parent to further improvement. Well has it been said by the celebrated Horace,

“ Graiis ingenium, Graiis dedit ore rotundo,
Musa loqui.”

37. To proceed ; the Hebrew roots consist of two, or at most of three *consonants* ; in some instances, *vowels* form a part of the root. The *consonants* have their sounds, but not articulate ones, excepting as *vowels* are supplied ; they have been supplied two ways, viz. First. By the admixture of short *vowels*, as *a* or *e*. Second. By means of points ; which is an arbitrary way of determining what *vowels* shall be supplied. The *vowels*, which form part of the root, are long. Of these two methods, the first is the method of nature, co-æval with the language itself, and essential to the very principle of articulation. Let us take an example, *d, b, r*, are three *consonants* ; a sound can be affixed to them, but not an articulate one. But insert a short *e* between each letter, and we have *deber*, an articulate sound, because it has *vowels*. It was by communicative sounds, expressed in words, as the signs of ideas, that Adam gave names to the various animals which God presented to him ; nor was it merely a calling or naming them, but a calling *to* them, as the original expresses it ; for, the Lord God brought them to Adam, to see what he would call *to* them ; and whatsoever Adam called *to* every living creature, that was the name thereof. As therefore this presentation of animals to Adam, was prior to the formation of Eve, the articulate sounds given as the names of all animals, were the signs of Adam's ideas, and were communicated by him to the brute creation ; and they were articulated by the help of what we call *vowels*.

38. *Vowels* are the natural means of articulation.

39. The second way of supplying *vowels* has been by the points. This is an arbitrary mode of proceeding. It carries the idea of design, such as is not necessary for *one* man, commencing the first principles of articulation : but for *many*, divided and subdivided into companies, tribes, and nations, scattered so, as not often to meet ; and so circumstanced that one tribe is paying more particular attention to its *lip*, whilst they still retain one common *speech*. Leaving the Masorites to make the best use which they can of this remark, it will go irrefutably to prove, that, till the confusion at the tower of Babel, *one* lip, and *one* speech continued with such uniformity, as utterly to supersede all use and necessity for points : and

if they had been in use among the Hebrews at the time, when the imitative genius of the Greeks, unfolded itself in the noble superstructure of a most copious language, can it be supposed : first, that they would have used the same letters as the Hebrews for their vowels, (if the Hebrews had vowels) or next, that they would have declined taking up their points, as standing in the place of vowels ; if they considered all the Hebrew letters to be consonants ? Further, if the points were so essential to the purposes of pronunciation, would not the English have incorporated them into their language, with but a short remove from the original. It is a known fact, that the Phenicians before the time of Julius Cæsar, frequented the coast of Cornwall, to trade for Tin, for which that Dutchy was famous ; and that the Island of Britain and its dependencies, obtained from the Greeks and Romans, the name of Cassiterides, or the *Tin Islands*, (*κασσιτερις* being the Greek name for *tin*,) on this very account. The Phenicians have left abundant evidence of their visits, in the names yet remaining to many of the Cornish seaports, which shew their Phenician origin. Now the Pelasgi learned letters of the Phenicians long before the days of Cadmus, and the most ancient alphabet which the Greeks had, was called the Pelasgic.

40. Let us pursue very briefly a conjecture as to the probable time of the origin of the points. This does not bear evidence of being more ancient than the time of the seventy years captivity of the Jews in Babylon ; where they found that the Chaldeans had an *ⲁ* and a *Ⲃ* of the same power as their own Samaritan letters, but most probably pronounced broader, as that the *ⲁ* was pronounced more like our *au* or *aw*, and the *Ⲃ* very much like our *a*. To Chaldaize their language, as they had lost their own lip in their captivity, they adopted the Chaldee characters, still retaining their own *Orthography*. But in affixing sounds to their letters, they gave their *Ⲃ* the *sound* of *ⲁ*, putting their Pathach or [_] under the consonant preceding the *Ⲃ* and denying *Ⲃ* to be a vowel, thus sounding the *Ⲃ* as we do *a* in *bad*, and by prefixing the Kainets or [˘] in the same way they gave us the sound of *au* or *aw*, like our English *a* in *call* ; and so in other vowels. This is at least a part of the masoretic system ; which, if it is the invention of men, in after ages, and attributed by them to the times of antiquity, contains a gratuitous assertion of what proves to be unfounded, and would destroy the system of the masorets, (as to its antiquity at least) altogether.

41. To return from my digression. In order to trace up a word to its common origin, as the word *obedient* ; remove all the letters which are used only in deflexion, as in declensions and conjugations, and I remove at once the ending *ient*, which is derived from the Latin *obed-iens*. I have then *obed* ; remove the *e* which is a short vowel, and I have remaining three letters *o, b, d*, which being looked for in the Hebrew Lexicon, I find

mean to serve, to act the part of an inferior to a superior; from this Hebrew root therefore comes our English word before mentioned with all its derivatives, and all words like it, in the Latin, and all its cognate dialects, as the French, Italian, Spanish, &c. Thus we can establish a kind of telegraphic correspondence with the earliest ages of the world, and thus in all the *ideas* of nature, we can hold mental converse with all who understand the *language* of nature.

42. Nor has our language less than any other failed to turn this comparative etymology to its own advantage: whilst it has retained the original letters of the Hebrew root, and inserted vowels, *before, between, and after* each of the radical letters of which its grand pattern consists. For example; in the Hebrew, the letters *s, t, l*, form a word of three consonants; this word in its past participle *stul* is used in the first psalm, in connection with the Hebrew word for *tree*, and is translated *planted*, “a tree *planted* by the rivers of waters.” This determines its ideal meaning, to be, *rest, fixation in one place*; by the insertion of vowels between the radical letters, we have the following words in English, viz.

Stall—a place of *rest* for cattle, &c.

Stale—as applied to liquor, *rested* on its lees.

Still—deprived of motion, at *rest*.

Settle—to fix or *rest* in one place.

Stool—a seat for *rest*.

With all their derivatives and compounds, in all of which the ideal meaning is retained and acknowledged, as referring to *rest*. It would be easy to trace out a few words nearly the same in all languages. Brevity forbids it. But the same principle of comparative etymology will apply to every language, which I am about to discuss; and by analogy to others.

43. There is one objection, which may be started as of considerable weight; and unless it is moved out of the way, may leave an insinuation unrepelled, that my system of comparative etymology is arbitrary, and fanciful at the best.

Objection.—It is very observable that many words in English, do not retain the same original consonants, which are found in the correspondent Hebrew words. How is this change of consonants to be accounted for? Are we to disallow such a change; or are we to relinquish all your ideas of comparative etymology?

Answer.—I will endeavour to account for the change. This being done, the change itself needs not be disallowed: nor need we give up our ideas on the subject.

44. Though the beauty and conciseness of the Hebrew, do not make it necessary, that we should lay upon it all the subsequently invented niceties of grammar; yet the manner in which those niceties are handled in the Greek is such, that we can refer to it, as to a language more generally

known ; and there discuss them upon principles of general analogy. This may be done without denying that these niceties are, or supposing that they are not, the property of Hebrew grammar. And in fact, whether or not these distinctions are made, in an artificial manner, yet some people sound certain letters by the *lip*, others by the *palate*, others by the *teeth* ; and have also naturally (if they have not yet attempted it, in an artificial arrangement) their *tenuis*, or slender sounds, their *media*, or moderate sounds, and their *aspirate*, or highly accented sounds. In the arrangement of the mutes, or of those consonants which cannot be articulated at all, without the help of the vowels, they are divided as follows, viz.

Into *Tenuis*, as— π , κ , τ .

Media, as— β , γ , δ .

Aspirates, as— ϕ , χ , θ .

These are again reciprocally interchanged with one another, as—

Labials, as— π , β , ϕ .

Palatines, as— κ , γ , χ .

Dentals, as— τ , δ , θ .

In this latter class, the labials π , β , are borrowed immediately from the Hebrew ; the ϕ being added long afterwards to the Greek alphabet, may be considered as expressing the *vau* consonant, or our letter *f*, the β *vau* standing with the Greeks only as an $\pi\sigma\eta\mu\epsilon\nu$, or mark of number. The κ , γ , come also immediately from the Hebrew ; the χ may also be the Hebrew *p*, having been added long after, and used before it took a place in the Greek alphabet, as the $\kappa\alpha\pi\alpha\pi\alpha\pi\sigma\eta\mu\epsilon\nu$, or mark of number. The τ , δ , θ , are immediately from the corresponding Hebrew letters.

44. It is a fact, that some nations can articulate the tenuis π , whilst others use the media β , or the aspirate ϕ , and so of the rest. The Greeks originally had no aspirate consonants, but for ϕ wrote ΠH ; for χ , KH ; for θ , TH , in the large capital letters. The Cadmean alphabet, (it is true) had a character θ equivalent to the teth of the Hebrews ; but the Pelasgi, expressing all the aspirates by adding H , as the character of aspiration, to the respective mutes, and writing TH for the Hebrew teth ; the Latins who learned of *them*, always followed the same practice. This has passed into all the cognate dialects of the Latin, and of course into the English, who have no distinct character for ϕ , χ , θ , but express them by *ph*, *ch*, and *th*.

45. The Anglo-Saxon, and Mæso-Gothic, the latter of which has many features of resemblance to the Greek, have a distinct character for *th*, and, in the order of their alphabets, it succeeds *t*.

46. In regard to articulation, the French cannot articulate our *th*, but only sound the *t* ; the Dutch sound it as we do *d* ; both languages still adhering to the *dentals*, though one of them adopts the *tenuis*, and the other the *media*, instead of the *aspirate*.

47. The one *lip*, being now no longer the common property of those who have still one *speech*, as their common origin, it is necessary, in comparative etymology, to keep the difference of *lip* in view, and narrowly to observe how the *tenuis*, *media* and *aspirates*, or, in the other mode of division, how the *labials*, *palatines*, and *dentals*, are interchanged. A few instances will explain it.

The Hebrew word טכל has an aspirate for its first letter. This letter not being admitted into the English alphabet, of course the word cannot be admitted, unless the aspirate be changed for a *tenuis* or a *media*. This plan has been adopted, and the *media* *d* has been used. Thus far, in regard to the *naturalization* of the word. We now inquire how far it has also retained its ideal meaning; טכל, in Hebrew, signifies to dip all over, to dip so as to cover, at least for a season. We have two English words derived from this root.

I. *Dabble*.—Dr. Watts, in his *Hymns for Children*, has sanctioned the use of it:

“And ducks may delight to *dabble* in mud.”

II. *Dibble*.—This word is but partially known in England. Where it is used, it is intended to describe a particular mode of planting wheat, or other grain, by making holes with an iron called a *dibble*. The grain is dropped in by children, and covered over by a bush-harrow. The verb is *to dibble*. Here, rejecting the vowels, and the reduplication of the middle consonant, and changing the English *media* to the Hebrew aspirate, we have the origin of our English words *dabble* and *dibble*, both in radical letters and signification.

48. Again; כג, to go, with a *media* for its first letter, is retained in the Greek βαν, which means the same, when its final characteristic α is added. The Latins have changed the β into v, the only letter which they had to express the sound of the Greek φ, and adding d, with their final characteristic ο, have formed the word *vado*, to go. The French retain the Hebrew root, in the irregular tenses ascribed to the verb *aller*, to go, which has in the present tense je vais, tu vas, il va, va being the very Hebrew root itself, when the *media* has been changed into an aspirate. The Italians retain it in the irregular tenses of the verb *andare*, to go, which has in the present tense vado or vo, vai, va. The Spanish has also the verb *ir*, to go, which in the indicative present makes voi, vas, va. The English do not retain it as a verb, but changing the β or v, into w, have the noun *way*, as that on which we go. These few remarks, and examples, will perhaps sufficiently explain the nature and use of comparative etymology; I therefore do not pursue them further.

49. There is one peculiarity in regard to the Greek, worthy of a little notice; I mean the existence of a dual number in its nouns, adjectives, pronouns, verbs, and participles, which peculiarity, though not to be found

in any other language noticed in my grammar, is yet observable in the Anglo-Saxon and Mæso-Gothic, from which last, there is at least great probability, that much of the structure of the Greek language is derived. Apparently, it is not borrowed from the Hebrew or its dialects; for I see nothing in them like a dual number. I had been told, many years before I even desired to learn Hebrew, that the word אלהים which is the only word used for God in Genesis, chap. 1, was *plural*; as such, not only expressed more than one, but also more than two, and therefore must express not less than three. But I do not see in that language, either in the above-mentioned word, or any other, a dual form differing from the plural. But the dual clearly exists in the Greek, in which it is observable in the Iliad of Homer in the following line :

Ατρεΐδᾳ δὲ μάλιστα, δύω κοσμητορὶ λαών.—Il. α', line 16.

The dual is not used in the Greek New Testament. I have understood that it exists in the Sanscrit.

50. Another peculiarity in the Greek is the middle voice. This is peculiar to it, in as much as it is not recognized by the Latin, and its dialects. The Latin verbs deponent, are a feeble attempt at imitation; or, perhaps, it may be more proper to say, that there is in the Greek, a class of deponent verbs, of a middle and passive form, but of an active signification, which the Latin has attempted to follow. An example of a Greek verb of this sort, just occurs to me as being in the New Testament, and where I know that others also exist. *Ακουσαντες δε οι εν προσολοιμοις αποστολοι οτι διδενται η σαμαρεια τον λογον του θου.* Acts, chap. viii. ver. 14.

51. Of the verb *διδενται* here used, I give a paradigm, as to be found in the Westminster Greek Grammar, published in London, 1795.

Tenses, &c.	Indicat.	Imp.	Optative.	Subjunct.	Infinitive.	Participle.
Present.	δίδωμαι	δίδω	δίδωμην	δίδωμαι	δίδεσθαι	διδωμενος
Imperfect.	ἰδίδωμην					
1 Fut. mid.	ἰδξωμαι		ἰδξοιμην		ἰδξισθαι	ἰδξομενος
1 Aor. mid.	ἰδξαμην	ἰδξαι	ἰδξαιμην	ἰδξωμαι	ἰδξασθαι	ἰδξαμενος
Perfect pas.	ἰδδωμαι					
Pluperf. do.	ἰδιδωμην	ἰδδω	ἰδιδωμην	ἰδιδωμαι	ἰδδισθαι	ἰδιδωμενος
Paulo-p. fut.	ἰδιδξωμαι		ἰδιδξοιμην		ἰδιδξισθαι	ἰδιδξομενος
1 Aor. pass.	ἰδχθην	ἰδχθης	ἰδχθιην	ἰδχθω	ἰδχθηναι	ἰδχθεις
1 Fut. pass.	ἰδχθησομαι		ἰδχθησοιμην		ἰδχθησθαι	ἰδχθησομενος

By this it will be seen, that *διδενται* is third singular of the perfect passive; yet it can only be rendered in English by the perfect active. But the verbs deponent of the Latin are partly active and partly passive, with an active signification. Its dialects have no remains of it as to mode of conjugation. The English alone will bear an approach to it; and my synoptical tables will show how far the adoption of a middle voice in

English can be justified. Yet in this, it has followed its prototype the Hebrew, whose conjugation Hithpael is both middle, reflective, and transitive. If what I have said in the beginning of the preface concerning the middle voice, be compared with the paradigms in the body of the work, a further light will, I trust, be thrown on the subject.

52. Another peculiarity in the Greek, is the verbs in *μι*. These bear all the marks of very old verbs. Their passives are formed by changing *μι* into *μαι* in the present tense. Their tenses are few. When the active verbs were made to end generally in *ω*, and the passives in *ομαι*, the verbs in *μι* were filled up from the tenses of other verbs, whose themes are now considered as obsolete. Thus *ιστημι*, *τιθημι*, and *διδωμι*, had their tenses filled up from the themes *σταω*, *θιω*, and *δοω*, all of them old verbs, as may be gathered from their simple form mentioned before in page xiii, and from their correspondence to the mode of construction of the Hebrew roots.

53. Perhaps the verbs in *μι* furnish the greatest existing similarity to the Hebrew reduplicate verbs.

54. But from whatever part of the Hebrew they spring, they seem to have the forms of that language for their origin; which will receive further illustration, if we consider that in their verb in *μι* form, they have only present, imperfect, and what is now called second aorist tenses, which latter carries both a past and a future signification, viz. a past in the indicative, and a future one, or rather one expressing compound time in the other modes, as if it were governed by a conjunction of like power with the Hebrew conversive *vau*; these verbs exhibit a very close connexion with the Hebrew ones, and seem to have them for their immediate origin. This receives further confirmation from the few tenses to be found in the substantive verb *εimi*.

55. Lastly, the Greek has a paulo-post future, peculiar to itself, in the indicative, optative, and subjunctive modes, and in the participle. It is formed apparently from the first future indicative, by changing *ω* into *ομαι*, and prefixing the reduplicate augment; as from *τυψω* comes *τετυψομαι*, I shall be beaten a little after. I have not found its exemplar in the Hebrew, unless it may be traced to the reduplication of Hebrew roots, to express intenseness of action; nor do I know of its being followed by any of the Latin dialects. It is used sparingly in the Greek of the New Testament, and also by writers, in general, in that language. My own acquaintance with authors who have treated on these subjects is so small, that I should be pleased to see this subject taken up by abler hands, and thoroughly investigated, and elucidated in a masterly manner.

56. The Hebrew has been supposed to have a peculiarity in itself, in the use of the conversive *vau*. *Vau* is used as a conjunction, connecting words with words, and one part of a sentence with another. In short,

it has the general properties of conjunctions in other languages. But it has also a conversive use ; that is, it gives the past tense a future signification, and the future a past one when used before a verb. In regard to giving a future verb a past signification, I am not sufficiently an adept in the language to see the exact reason of it. But in giving a past verb a future signification, the analysis of language helps us greatly, and the Greek comes in seasonably to our aid : having its conversive conjunctions, which keeping the Hebrew strictly in sight, have confined the use of them to the past tenses, and that to those of an indefinite kind called aorists. These in the subjunctive mode, have exactly the same form as would be the subjunctives of the first and second future, if the latter were (as they might be) admitted into the paradigms. In the Chaldee, the *vau* is conversive in the same respects as in the Hebrew, but in the Syriac of the New Testament, it seems to be merely conjunctive.

57. Whilst the indicative first aorist, carries a past, but indefinite signification, as *τενψα*, I have beaten, and the second aorist nearly the same, their subjunctive modes (which, like ours, are generally preceded by a conjunction, expressed or understood,) carry with them the idea of compound time, and express what we call in our language, the second future, but which we ought to call the first aorist, seeing it intimates that the action will *have* been fully accomplished at or before the time of another action or event ; as, *when I shall have written my letter, I will take a walk*. The second aorist has for its auxiliary *should have*, as if I *should have done* it, you should have told me.

58. The Greeks have formed a good idea of compound time ; as may be gathered from the manner in which they have formed their subjunctives from their indicatives ; for in those tenses where nothing of a conversive nature is intended, the subjunctives are either the same as their indicatives, as in the present and imperfect tenses, as *τενψω*, or retain the augment, as in the perfect and pluperfect, as *πειφιληκα*. But, where the conversive is intended, and the idea of compound time is to be kept up, the first and second aorists drop their indicative augment, which marks their past signification ; and form their subjunctives exactly the same as would be the subjunctives of the first and second futures, as *τενψω*, *τενπω*.

59. The English language has, in the same way, formed a just idea of compound time, by putting the auxiliary *shall* before the auxiliary *have*. We never put *have* before *shall* ; because, in expressing compound time, the futurity of the action, must, in *order*, precede the supposition of its completion.

60. The Hebrews, in prefixing *vau* to the future, use it simply as a conversive, without denoting compound time ; but when it is prefixed to the past tense, it expresses compound time, as well as retains its conversive use. This is the case with all the conjunctions, expressing things which are of a doubtful or contingent nature.

61. That these matters may be expressed clearly in languages borrowing from the Hebrew, the tenses of the indicative should nearly all of them exist in the subjunctive. The aorists particularly should not be excluded, and the idea of compound time should be clearly expressed. The subjunctive should bear very near affinity, if not an exact similarity, to the indicative.

62. The Greeks have performed this in three ways. First, by changing the short vowels of the indicative into long ones: thus *τυπῶμαι* becomes in the subjunctive *τυπῶμαι*. Second, by rejecting the augment in the aorist tenses, and changing the endings into *ω* in the active and passive aorists, and into *αι* in the middle ones; as active *τυψα*, subjunctive *τυψω*; passive *τυφθη*, subjunctive *τυφθω*; middle *ετυψαμεν*, subjunctive *ετυψωμαι*. Third, by changing the ending and retaining the augment as in the perfect, as *τετυφα*, subjunctive *τετυφω*. And as the Spanish, English, French, Italian, and German, have no way of forming the passive voice but by prefixing the auxiliary substantive verbs to the past participle; so, all that is necessary for them, is clearly to arrange the tenses of the auxiliary verb, and prefix them to the participle.

63. A few plain rules relative to the use of the conjunction *vau*, having been laid down in Granville Sharp's "Tracts on the Syntax and Pronunciation of the Hebrew Tongue," and having been copied by J. S. C. F. Frey, in his Hebrew Grammar, I just quote them here.

"*Vau* prefixed to future tenses changes them to perfect ones, and when prefixed to verbs in the perfect tense, it regularly changes them to the future tense.

"When *vau* is prefixed to a verb which immediately follows another verb of the same tense, without a prefixed *vau*, and in the same sentence, the *vau* in that case is merely conjunctive.

"A prefixed *vau* does not affect or change any verb or verbs, in the future tense, which follow an imperative mode, in the same sentence. But to perfect tenses, the prefixed *vau* is conversive without hindrance from a preceding imperative.

"After an interrogation, either of the emphatic *ה*, or the interrogatory relatives *מ* or *מה*, the prefixed *vau* does not influence any verb or verbs of the future or present tense; but in perfect tenses, the *vau* is regularly conversive, and is not influenced by a preceding interrogation.

"If a future tense, put for a preter-perfect tense (which must be by having a prefixed *vau*) precedes a preter tense, (having also a prefixed *vau*,) the latter is merely copulative."

64. In regard to modes, the optative is so much a Greek mode, that the modern languages under notice cannot express it, but by prefixing a verb, expressive of wishing, to the subjunctive of the verb in use; thus, "*I wish it may be fair to-morrow*," expresses what the Greek would

express by the term *optem*, "*I wish it may be*;" or we might in a shorter way express it in a subjunctive form, only postponing the nominative after the auxiliary; thus, "*may it be fair to-morrow*." But the French, Italian, Spanish, and German, cannot transpose the form of the subjunctive. The Latin has no form that can at all approximate to an optative. They express the idea by the use of the adverb *utinam*. We have an instance of an optative as to meaning, but not as to form, in Virgil:

"Sed mihi vel tellus *optem* prius ima *dehiscat*,
Vel Pater omnipotens, *adigat* me fulmine ad umbras."

Æneid, book iv. line 24, &c.

Where the subjunctive *optem*, is followed by two other subjunctives, *dehiscat* and *adigat*.

65. Though the Hebrew and its dialects have no optative as to form, yet they have it as to substance, particularly in the expression *וְיִהְיֶה* translated in the Chaldee *וְיִהְיֶה*, in the Greek *εἴθε*, in the Latin *utinam*, in the English *would God*, in the German *wollte Gott*. The Septuagint rendering of the Hebrew proves the real import of the latter.

66. The potential mode is not strictly admissible into any language which I notice; for first, it is not conjugationally different from the subjunctive. This is clearly to be seen in the Latin, where *amem* is considered as potential, signifying *I may or can love*; and also as subjunctive, with a conjunction expressed or understood, meaning *if I love*, and the like. Peter Birkman, in his "*Simplified German Grammar*," printed at Harrisburg, in 1823, says, "for my forming a potential mode, contrary to other German grammarians, I think it sufficient apology to say, that it is in conformity to the English grammar, and that the learner will wish to know the corresponding German expressions; but chiefly because these expressions are rendered in German under other names, such as periphrastic, conditional, &c. which new names would rather bewilder than teach, having already a sufficiency of them." Secondly, its generally received auxiliaries express no more idea of power, than is expressed by *shall*, or *will*. May, or can, have a great connexion with futurity; thus, "*you may go to New York to-morrow*," conveys a future idea. And, "*you can never succeed in your undertaking*," conveys the same. John Parkhurst observes in his *Hebrew Grammar*, that "the *future tense* supplies the place of the *potential* or *subjunctive* mode of other languages, and so it is frequently to be rendered in English, by *may*, *can*, *might*, *would*, *should*, *ought*, *could*, all which words evidently imply somewhat *future* in their signification."

67. The imperative mode simply relates to present and future time, and both may be expressed in those languages which have only a present imperative, by one word, so as to give us an idea of the time intended. The expression, *strike but hear*, refers to present time; it demands, at

longest, no more than a momentary exercise of the attention, even if a blow must immediately be given. But if I say, *Go to Washington, and write me word concerning what is doing there*, the first imperative is in the present tense, but the second, *write*, is future ; for, a period of time must intervene between the execution of the first part of the order *to go*, and of the second *to write*.

68. This in the Hebrew would be expressed in two ways. First, by two imperatives, as in English, *go* and *write* ; the known distance of time, place, and other circumstances, being sufficient of themselves to explain the first command as relating to present, and the second to future time. Second, by the first command, being in the imperative, *go*, and by the second being in the indicative perfect, the *vau* between them, being converseive. This explains why, in the Hebrew, where two commands are given, and the first only is in the imperative, the second, if in the future, preceded by the *vau*, is not changed in meaning into the past ; (but if in the past with the conjunction, it is changed into the future ;) for the time is not compound, but simple ; both commands are positive, and not conditional, or dependent on other things. And it is most probable, that from the circumstance of so immediate connexion subsisting in the Hebrew between the imperative and the perfect, and the imperative and the future, by means of the *vau*, the Greeks borrowed, and enlarged upon the idea of making perfects, aorists, and future tenses in the imperative.

69. A perfect may admit of an imperative, in as much as it relates to the present completion of an action. Its use is rare.

70. Searching for examples on this subject in the Hebrew Bible, I found the following in a few of the first chapters in Isaiah.

First—Imperatives with imperatives, with the *vau* between them :

Isaiah, chap. i. ver. 2. שמעו שמים והאזינו

Second—Imperatives with futures, the *vau* being between them, and by the rule, not converseive :

Isaiah, chap. i. ver. 18. לכו נא ונוכח

chap. ii. ver. 3. לכו ונעלה

ver. 5. לכו ונלכה

Third—Imperatives with perfects, the *vau* being between them, and by the rule converseive :

Isaiah, chap. vi. ver. 9. לך ואסרת

71. Before closing this preface, some little notice should be taken of the substantive verbs. They carry with them the marks of very ancient verbs, for they have few modes and tenses. The Hebrew verb *היה*, *to be*, has the regular persons in both singular and plural, in the preterite indicative in Kal : and though Mr. Frey has not in his Grammar considered it as used in Niphal, yet the third singular feminine indicative, Niphal, is used in Judges, chap. xix. ver. 30. לא נדיתה ; again, chap. xx. ver. 3.

מה הרעה הזאת אשר נהיתה, איכה נהיתה הרעה הזאת. The imperative **הוה** is used in Genesis, chap. xxvii. ver. 29. though not in Mr. Frey's paradigm. Again, in Exodus, chap. ix. ver. 3. the word **הוה** is used with a ' as the participle *benoni*, agreeing with **י** as **יד יהוה הוה**. Again, in Genesis, chap. xviii. ver. 18. **הוה** for **היה** as the participle *Paoul*.

72. To conclude, some remarks seem necessary to be made on the use of auxiliaries. They are assigned to the English, French, Italian, Spanish and German, whilst the other languages of my synopsis are considered as formed without them. But let us view the matter in connexion with facts, and we must come to these conclusions: *First*, that the Hebrew, Chaldee, Syriac, Greek and Latin, do not form either mode, tense, number or person, without an auxiliary. *Second*, that the other languages have them only in the past tenses; and that the other tenses assigned to them are formed by verbs called auxiliaries, but which are in reality, primary verbs, subject to very few deflexions, and governing the other verbs in the infinitive mode. To notice these in their order.

73. As to the Hebrew and its dialects, I observe, that the third person preterite being the root, it has formed the other persons of that tense by postfixing part of the respective pronouns: as the **ה** to the second person singular, being a part of **אתה**, *thou*; the **ני** to the first person singular, as a part of **אני**, *I*; the **נו** to the first person plural, as a part of the pronoun **אנחנו**, *we*; the **ם** to the second person plural, as a part of the pronoun **אתם**, *ye*; and the **ו** to the third person plural. It has formed its preterite Niphal or passive, by prefixing **נ**, and postfixing the same parts of pronouns as in the preterite active; its Hiphil by prefixing **ה**, and inserting ' after the second radical, and postfixing the same parts of pronouns; its Huphal as the passive of Hiphil, exactly in the same way, except omitting the ' after the second radical; and it has formed its Hithpaël, or reflective, by prefixing **הת** to the verb, and postfixing the same parts of pronouns; in the future, parts of pronouns are prefixed throughout the whole, to form the different persons, the characteristics being retained; in the imperative mode, consisting of only one tense, the pronouns are postfixed, with the retention of the characteristics; the infinitive, of one tense only, is the same as the third person preter in all the specimens, except the Niphal, where it has **הפקר** in the place of **נפקר**; the participle inserts *vau* after the first radical in Kal in the participle *benoni*, and *vau* after the second radical in the participle *paoul*; and prefixes **נ** in the passive participle *benoni*, **מ** in Hiphil and Huphal, and **מח** in the participle Hithpaël.

74. As the conjugations Piel and Puâl, are formed solely by the points, they do not belong to a synopsis of grammar, in which the variations of deflexions are the subject of discussion.

75. The Chaldee and Syriac prefix and postfix the parts of their pronouns, in Kal, in Ithpehal, or their passive, in Aphel, or their Hiphil, in the same manner as the Hebrew.

76. They have likewise adopted two others, which are used in the Targums, which have been denominated Shaphel and Ishtthal: the former prefixes ש, and it is nearly of the same import, as the Hebrew Hiphil, as שָׁעַר, he caused to serve; the latter is its passive, and prefixes אָשַׁעַר, as אֲשַׁעְרֶנּוּ, he was caused to serve. In all these, the persons, infinitives, and participles are formed by the common rule of prefixing and postfixing the parts of pronouns, and of prefixing and inserting the characteristic letter. All these processes are performed without the assistance of any auxiliary verb, but by letters called serviles, which are the true auxiliaries of those languages.

77. In the Greek and Latin, the modes, tenses and persons are formed by conjugated endings, which may be justly called auxiliary verbs, seeing that they alone are the subjects of a change; the verb itself remaining unchangeable. To assist my readers in forming a just idea of my meaning, I here present them with a paradigm of the auxiliaries in the two languages, the dash being intended to represent the indeclinable root, and if it be filled up in the Greek with τι, as the indeclinable part of the verb τι-ω, and in Latin with am, as the indeclinable part of the verb am-o, I trust the matter will be abundantly clear.

78. *Paradigm of the auxiliary conjugated endings in the Greek and Latin languages, in the active voice.*

GREEK.		LATIN.			
INDICATIVE MODE.					
Present Tense.	S. 1. —ω	—o	Imperfect Tense.	S. 1. ε—ω	—abam
	2. —εις	—as		2. ε—εις	—abas
	3. —ει	—at		3. ε—ι	—abat
	D. 2. —εσθ			D. 2. ε—εσθ	
	3. —εσθ			3. ε—εσθ	
	P. 1. —ομεν	—amus		P. 1. ε—ομεν	—abamus
	2. —ετε	—atis		2. ε—ετε	—abatis
3. —ουσι	—ant	3. ε—ουσι	—abant		
Perfect Tense.	S. 1. τι—κε	—avi	Pluperfect Tense.	S. 1. ετι—κεν	—averam
	2. τι—κες	—avisti		2. ετι—εις	—averas
	3. τι—κε	—avit		3. ετι—κε	—averat
	D. 2. τι—κεσθ			D. 2. ετι—κεσθ	
	3. τι—κεσθ			3. ετι—κεσθ	
	P. 1. τι—κεμεν	—avimus		P. 1. ετι—κεμεν	—averamus
	2. τι—κετε	—avistis		2. ετι—κετε	—averatis
3. τι—κευσι	—averunt, vel avere.	3. ετι—κευσι	—averant		

GREEK.		LATIN.	GREEK.		LATIN.
First Future Tense.	S. 1. —σῶ	—abo	First Aorist Tense.	S. 1. ε—σῶ	
	2. —σῶς	—abis		2. ε—σῶς	
	3. —σῶι	—abit		3. ε—σῶι	
	D. 2. —σῶτοῦ			D. 2. ε—σῶτοῦ	
	3. —σῶτοῦ			3. ε—σῶτην	
	P. 1. —σῶμεν	—abimus		P. 1. ε—σῶμεν	
	2. —σῶτε	—abitis		2. ε—σῶτε	
	3. —σῶσι	—abunt		3. ε—σῶσι	
Sec. Future Tense.	S. 1. —ᾶ		Sec. Aorist Tense.	S. 1. ε—οῦ	
	2. —ᾶς			2. ε—οῦς	
	3. —ᾶι			3. ε—οῦι	
	D. 2. —ᾶτοῦ			D. 2. ε—οῦτοῦ	
	3. —ᾶτοῦ			3. ε—οῦτην	
	P. 1. —ᾶμεν			P. 1. ε—οῦμεν	
	2. —ᾶτε			2. ε—οῦτε	
	3. —ᾶσι			3. ε—οῦσι	

IMPERATIVE MODE.

Pres. Tense.	S. 2. —α	—α	Perfect Tense.	S. 2. τί—κε	
	3. —ιτω	—ατο		3. τί—κετω	
	D. 2. —ιτω			D. 2. τί—κετοῦ	
	3. —ιτω			3. τί—κετην	
	P. 2. —ιτε	—ate, atote		P. 2. τί—κετε	
1st Aor. Ten.	3. —ιτωσιν	—anto	Sec. Aor. Ten.	3. τί—κετωσιν	
	S. 2. —οῦ			S. 2. —ι	
	3. —οῦτω			3. —ιτω	
	D. 2. —οῦτω			D. 2. —ιτω	
	3. —οῦτω			3. —ιτω	
P. 2.	—οῦτε		P. 2.	—ιτε	
	3. —οῦτωσιν			3. —ιτωσιν	

GREEK.

OPTATIVE MODE.

Present Tense.	S. 1. —οίμην	Perfect Tense.	S. 1. τί—κοίμην	First Future Tense.	S. 1. —σοίμην	Æolic 1st Aor. ten.	S. 1. —σῶμαι
	2. —οίης		2. τί—κοίης		2. —σοίης		2. —σῶμαις
	3. —οίι		3. τί—κοίι		3. —σοίι		3. —σῶμι
	D. 2. —οίτοῦ		D. 2. τί—κοίτοῦ		D. 2. —σοίτοῦ		D. 2. —σῶμαιτοῦ
	3. —οίτην		3. τί—κοίτην		3. —σοίτην		3. —σῶμαιτην
	P. 1. —οίμεν		P. 1. τί—κοίμεν		P. 1. —σοίμεν		P. 1. —σῶμαιμεν
	2. —οίτε		2. τί—κοίτε		2. —σοίτε		2. —σῶμαίτε
	3. —οίσι		3. τί—κοίσι		3. —σοίσι		3. —σῶμαίσι

GREEK.

First Aorist Tense.	S. 1.	—σαιμι	Sec. Future Tense.	S. 1.	—οἶμι	Sec. Aorist Tense.	S. 1.	—οἶμι																									
		2.			—σαις			3.	—σαι	D. 2.	—σαιτο	D. 2.	—οἶτο	D. 2.	—οἶτο	3.	—σαιτην	P. 1.	—σαιμεν	P. 1.	—οἶμεν	2.	—σαιτε	2.	—οἶτε	2.	—οἶτε	3.	—σαιεν	3.	—οἶεν	3.	—οἶεν
		3.			—σαι																												
	D. 2.	—σαιτο		D. 2.	—οἶτο		D. 2.	—οἶτο																									
		3.			—σαιτην			P. 1.	—σαιμεν	P. 1.	—οἶμεν	2.	—σαιτε	2.	—οἶτε	2.	—οἶτε	3.	—σαιεν	3.	—οἶεν	3.	—οἶεν										
		P. 1.	—σαιμεν		P. 1.	—οἶμεν																											
	2.	—σαιτε	2.	—οἶτε	2.	—οἶτε																											
	3.	—σαιεν	3.	—οἶεν	3.	—οἶεν																											

GREEK.	LATIN.	GREEK.	LATIN.
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SUBJUNCTIVE MODE.

Present Tense.	S. 1.	—ω	—em	Imperfect Tense.	S. 1.	—αρεμ
		2. —ης	—es			2. —αρες
		3. —η	—et			3. —αρετ
	D. 2.	—ητοι			D. 2.	
		3. —ητοι				
		P. 1.	—αμμεν		P. 1.	—αρεμυς
	2.	—ητι	—emus			—αρετις
		3. —ωσι	—etis			—αρεντ
			—ent			
Perfect Tense.	S. 1.	—κει	—averim	Pluperfect Tense.	S. 1.	—αβισσεμ
		2. —κης	—averis			2. —αβισσες
		3. —κη	—averit			3. —αβισσετ
	D. 2.	—κητοι			D. 2.	
		3. —κητοι				
		P. 1.	—κειμεν		P. 1.	—αβισσεμυς
	2.	—κητι	—averimus			—αβισσετις
		3. —κωσι	—averitis			—αβισσεντ
			—averint			
First Aorist Tense.	S. 1.	—σω	—avero	Sec. Aorist Tense.	S. 1.	—ω
		2. —σης	—averis			2. —ης
		3. —ση	—averit			3. —η
	D. 2.	—σητοι			D. 2.	—ητοι
		3. —σητοι				3. —ητοι
		P. 1.	—σωμεν		P. 1.	—ωμεν
	2.	—σητι	—averimus			2. —ητι
		3. —σωσι	—averitis			3. —ωσι
			—averint			

INFINITIVE MODE.

Present.	—ειν	—are
Perfect.	—κειναι	—avisse
1st Fut.	—σειν	—aturum esse
1st Aor.	—σαι	vel fuisse.
2d Fut.	—ειν	
2d Aor.	—ειν	

PARTICIPLE.

Present.	—ων	—ans
Perfect.	—κως	—atus
1st Fut.	—ων	—aturus
1st Aor.	—σας	
2d Fut.	—ων	
2d Aor.	—ων	

79. *Paradigm of the auxiliary conjugated endings in the Greek, in the middle voice.*

INDICATIVE MODE.

Present Tense.	S. 1.	—ομαι	Imperfect Tense.	—ομην	Perfect Tense.	τε—α	Pluperfect Tense.	ετε—ειν			
		2.							—η	τε—ες	ετε—εις
		3.							—εται	τε—ε	ετε—ει
	D. 1.	—ομιν	—ομεθιν	τε—ατον	ετε—ειτον						
		2.	—εσθιν	—εσθιν	τε—ατον	ετε—ειτην					
		3.	—εσθην	—αμεν	ετε—ειμεν						
	P. 1.	—ομεθα	—ομεθα	τε—αμεν	ετε—ειμεν						
		2.	—εσθε	—εσθε	τε—ατε	ετε—ειτε					
		3.	—ουται	—ουτο	τε—αστε	ετε—εισιν					

First Future Tense.	S. 1.	—σομαι	First Aorist Tense.	—σάμην	Sec. Future Tense.	ἔμην	Sec. Aorist Tense.	ε—ομην			
		2.							—ση	—η	ε—ες
		3.							—σεται	—εσται	ε—ετο
	D. 1.	—σομιν	—σάμεθιν	—εμεθιν	ε—ομεθιν						
		2.	—σεσθιν	—εσθιν	ε—εσθιν						
		3.	—σεσθην	—εισθιν	ε—εσθην						
	P. 1.	—σομεθα	—σάμεθα	—εμεθα	ε—ομεθα						
		2.	—σεσθε	—εσθε	ε—εσθε						
		3.	—σουται	—σαντο	—υνται	ε—ουτο					

IMPERATIVE MODE.

Pres. Tense.	S.	2.	—ε	Perf. Tense.	{	Τε	—ε	1st Aor. Ten.	{	—σαι	Sec. Aor. Ten.	{	—ε			
		3.	—εσθω			Τε	—ετω			—σασθω			—εσθω			
		D.	2.			—εσθιν	Τε			—εστω			—σασθιν	—εσθιν		
	3.	—εσθων	Τε		—εστων	—σασθων	—εσθων									
	P.	2.	—εσθε		Τε	—εστε	—σασθε		—εσθε							
		3.	—εσθεσιν		Τε	—εσθεσιν	—σασθεσιν		—εσθεσιν							

OPTATIVE MODE.

Present Tense.	S. 1.	—οἶμην	Perfect Tense.	Τε—οἶμι	First Future Tense.	—σοιμην	First Aorist Tense.	—σοιμην	
		2.		—οἶο		Τε—οἶς		—σοιο	—σοιο
		3.		—οἶτο		Τε—οἶ		—σοιτο	—σοιτο
	D. 1.	—οἶμεθον	Τε—οἶταν	—σοιμεθον	—σοιμεθον				
		2.	—οἶσθον	Τε—οἶτην	—σοισθον	—σοισθον			
		3.	—οἶσθην	Τε—οἶμεν	—σοισθην	—σοισθην			
	P. 1.	—οἶμεθα	Τε—οἶτε	—σοιμεθα	—σοιμεθα				
		2.	—οἶσθε	Τε—οἶεν	—σοισθε	—σοισθε			
		3.	—οἶντο		—σοιντο	—σοιντο			
	Sec. Future Tense.	S. 1.	—οἶμην	Second Aorist Tense.	—οἶμην				
			2.		—οἶο	—οἶο			
			3.		—οἶτο	—οἶτο			
D. 1.		—οἶμεθον	—οἶμεθον						
		2.	—οἶσθον		—οἶσθον				
		3.	—οἶσθην		—οἶσθην				
P. 1.		—οἶμεθα	—οἶμεθα						
		2.	—οἶσθε		—οἶσθε				
		3.	—οἶντο		—οἶντο				

GREEK.		LATIN.	GREEK.		LATIN.	
First Future Tense.	S. 1.	—θησομαι	abor	First Aorist Tense.	S. 1.	—θην
	2.	—θησῃ	aberis, v. ere		2.	—θης
	3.	—θησεται	abitur		3.	—θῃ
	D. 1.	—θησομεθον			D. 1.	—θητον
	2.	—θησεσθον			2.	—θητην
	3.	—θησεσθον			3.	—θητην
	P. 1.	—θησομεθα	abimur		P. 1.	—θημεν
	2.	—θησεσθε	abimini		2.	—θητε
	3.	—θησονται	abuntur		3.	—θησων
	Sec. Future Tense.	S. 1.	—ησομαι			Sec. Aorist Tense.
2.		—ησῃ		2.	—ης	
3.		—ησεται		3.	—ῃ	
D. 1.		—ησομεθον		D. 1.	—ητον	
2.		—ησεσθον		2.	—ητην	
3.		—ησεσθον		3.	—ητην	
P. 1.		—ησομεθα		P. 1.	—ημεν	
2.		—ησεσθε		2.	—ητε	
3.		—ησονται		3.	—ησων	
Paulo-P. Fut. Ten.		S. 1.	τι—σομαι		Paulo-P. Fut. Ten.	
	2.	τι—σῃ		2.		τι—σῃ
	3.	τι—σεται		3.		τι—σεται
	D. 1.	τι—σομεθον		D. 1.		τι—σομεθον
	2.	τι—σεσθον		2.		τι—σεσθον
	3.	τι—σεσθον		3.		τι—σεσθον
	P. 1.	τι—σομεθα		P. 1.		τι—σομεθα
	2.	τι—σεσθε		2.		τι—σεσθε
	3.	τι—σονται		3.		τι—σονται

IMPERATIVE MODE.

Pres. Tense.	S. 2.	—ε	are, vel ator	Perf. Tense.	S. 2.	τε—σθω
	3.	—εσθω	ator		3.	τε—σθω
	D. 2.	—εσθον			D. 2.	τε—σθον
	3.	—εσθων			3.	τε—σθων
	P. 2.	—εσθε	amini, v. or		P. 2.	τε—σθε
	3.	—εσθων	antor		3.	τε—σθων
1st Aor. Ten.	S. 2.	—θητι		Sec. Aor. Ten.	S. 2.	—ηθι
	3.	—θητω			3.	—ητω
	D. 2.	—θητον			D. 2.	—ητον
	3.	—θητων			3.	—ητων
	P. 2.	—θητι			P. 2.	—ητι
	3.	—θητων			3.	—ητων

GREEK.

OPTATIVE MODE.												
Present Tense.	S. 1.	—οιμην	Perfect Tense.	τε—μενος ειην	First Future Tense.	—θησοιμην	First Aorist Tense.	—θην				
		2.							—οιο	τε—μενος ειης	—θησοιο	—θης
		3.							—οιτο			
	D. 1.	—οιμεθον		τε—μενος ειητον		—θησοιμεθον		—θην				
		2.							—οισθον	τε—μενος ειητην	—θησοισθον	—θην
		3.							—οισθην			
	P. 1.	—οιμεθα		τε—μενος ειημεν		—θησοιμεθα		—θην				
		2.							—οισθε	τε—μενος ειητε	—θησοισθε	—θην
		3.							—οιτω			

GREEK.

Sec. Future Tense.	S. 1.	—ῥοιμην	Second Aorist Tense.	—ειην	Paulo-P. Fut. Ten.	τι—σοιμην
		2. —ῥοιο				τι—σοιο
		3. —ῥοιτο				τι—σοιτο
	D. 1.	—ῥοιμεθον		—ειητον		τι—σοιμεθον
		2. —ῥοισθον				τι—σοισθον
		3. —ῥοισθην				τι—σοισθην
	P. 1.	—ῥοιμεθα		—ειμεν		τι—σοιμεθα
		2. —ῥοισθε				τι—σοισθε
		3. —ῥοιτο				τι—σοιτο

GREEK.	LATIN.	GREEK.	LATIN.
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SUBJUNCTIVE MODE.

Present Tense.	S. 1.	—αι	Imperfect Tense.	S. 1.	—arer
		2. —η			—areris, -ere
		3. —ηται			—aretur
	D. 1.	—αιμεθον		D. 1.	—aretur
		2. —ησθον			2. —
		3. —ησθον			3. —
	P. 1.	—αιμεθα		P. 1.	—aremur
		2. —ησθε			—aremini
		3. —ανται			—arentur
Perfect Tense.	S. 1.	τι—μενος η	Pluperfect Tense.	S. 1.	—atus essem
		2. τι—μενος ης			—atus esses
		3. τι—μενος η			—atus esset
	D. 2.	τι—μενων ητον		D. 2.	—atus esset
		3. τι—μενων ητον			3. —
	P. 1.	τι—μενοι αιμεν		P. 1.	—ati essemus
		2. τι—μενοι ητε			—ati essetis
		3. τι—μενοι ανσι			—ati essent
First Aorist Tense.	S. 1.	—ω	Sec. Aorist Tense.	S. 1.	—ω
		2. —ως			2. —ως
		3. —ω			3. —η
	D. 2.	—ωτον		D. 2.	—ητον
		3. —ωτον			3. —ητον
	P. 1.	—ωμεν		P. 1.	—ωμεν
		2. —ωτε			2. —ητε
		3. —ωσι			3. —ωσι

INFINITIVE MODE.

Present.	—ειναι	—ari	2d Future.	—ησθαι
Perfect.	τι—σθαι	—atum esse	2d Aorist.	—ηαι
1st Future.	—ησθαι	—atum iri	Paulo-post	
1st Aorist.	—ειναι		Future.	τι—σθαι

GREEK.	LATIN.	GREEK.
PARTICIPLE.		
Present. —ουμενος	—atus —andus	2d Future. —ησομενος
Perfect. τε—μενος		2d Aorist. —εις
1st Future. —θησομενος		Paulo-p. Fut. τε—σομενος
1st Aorist. —εις		

80 In regard to the English ; it seems to be a language formed very much without auxiliaries ; *st* or *est* in the present second singular, and *s* or *eth* in the third singular ; *ed* as its past participle (*ing* being its present,) to which *st* is added in the second person singular of the imperfect, constitute the whole of its artificial structure, so that stript of all other verbs coalescing with the verb in use, it has but a present, (expressing also future time,) and a past. Its imperative is invariable, and distinguishable only by its attendant pronouns. Its subjunctive has no variation but in its past tense. Its infinitive has not properly any variations, and its participle has only a present form and a past one. Where is there a language more like the Hebrew than ours ? For, all the artificial tenses, branching out the natural distinctions of time into past and future, are marked by other simple and nearly unconjugated verbs, as, *do, did, have, had, shall, will, should, would, may, can, might, could, must, ought*, which govern the verb which follows them in the *infinitive mode* ; the preposition *to*, which is considered as the sign of the infinitive, being, according to the genius of the language, often omitted.

81. If the paradigms of the verb *to visit* be noticed in the French, Italian, Spanish and German, it will be seen that auxiliaries are postfixed to every mode, tense and person, as essential in their formation.

82. But the English follows strictly the Anglo-Saxon as its immediate parent, and the Hebrew as the grand common root of all that is really needful in grammar ; and has, with very few deflexions, performed all the process of grammatical construction. Nor would it be difficult, by a comparison of the different construction of different languages, to ascertain their immediate origin.

83. To prove my position, I digress for a moment to the Anglo-Saxon, and give an example of a regular verb in that language.

INDICATIVE MODE.

Indefinite Tense.

- | | |
|----------------------------|--|
| S. 1. Ic luf-ige, | <i>I love, or shall love.</i> |
| 2. Ðu luf-aƿt, | <i>thou lovest, or shalt love.</i> |
| 3. he, heo, or hit luf-að, | <i>he, she, or it loveth, or shall love.</i> |
| P. 1. we luf-iað, | <i>we love, or shall love.</i> |
| 2. Ire luf-iað, | <i>ye, or you love, or shall love.</i> |
| 3. hi luf-iað, | <i>they love, or shall love.</i> |

E

Perfect Tense.

S. 1. Ic luf-ode,	<i>I loved.</i>
2. Ðu luf-odeſt,	<i>thou lovedst.</i>
3. he, heo, or hit luf-ode,	<i>he, she, or it loved.</i>
P. 1. we luf-odon,	<i>we loved.</i>
2. Ire luf-odon,	<i>ye, or you loved.</i>
3. hi luf-odon,	<i>they loved.</i>

In Anglo-Saxon the future form is the same as the present, without any auxiliary. The words *Ic wille*, *ſceal*, &c. generally signify *volition*, *obligation*, and *injunction*, rather than the *property of time*. Sometimes, however, they have some appearance of denoting time; as, *Ðu ſcealt ſpelcan*, *thou shalt die*, or *thou oughtest to die*.

The present tense is also formed by the neuter verb *eom*, *I am*, and the present participle; as, *Ic eom lufiende*, *I love, am loving*, or *do love*.

The past tense is also formed by the auxiliary *pær*, and the imperfect participles; as, *Ic pær lufiende*, *I loved, did love*, or *was loving*. The similarity of all languages in the mode of forming tenses by substantive verbs, preceding the participle, will be noticed.

IMPERATIVE MODE.

S. 2. Luf-a þu, *love thou.*

P. 2. Luf-iað ge, *love ye,*

The first person plural is sometimes used in Anglo-Saxon, but its form is then similar to the other persons, as may be seen in a curious fragment of a ballad, composed by Canute the Great.

And hepe we ðer munecher rang,
And let us hear these monks' song.

SUBJUNCTIVE MODE.

Indefinite Tense.

S. 1. Ic luf-ige,	<i>I love,</i>	} <i>may, can, might,</i>
2. Ðu luf-ige,	<i>thou love,</i>	
3. he, heo, or hit luf-ige,	<i>he, she, or it love,</i>	
P. 1. we luf-ion,	<i>we love,</i>	
2. Ire luf-ion,	<i>ye love,</i>	
3. hi luf-ion,	<i>they love.</i>	

Perfect Tense.

S. 1. Ic luf-ode,	<i>I loved,</i>
2. Ðu luf-ode,	<i>thou loved,</i>
3. he, heo, or hit luf-ode,	<i>he, she, or it loved,</i>
P. 1. we luf-odon,	<i>we loved,</i>
2. Ire luf-odon,	<i>ye loved,</i>
3. hi luf-odon,	<i>they loved.</i>

INFINITIVE MODE.

Indefinite Tense—to.

Luf-ian, or luf-igean, to love.

There is another form of the infinitive, which has a more extended signification; as, *hȳt 1ȳ tīma to luf-ienne, It is time to love.*

PARTICIPLES.

The Imperfect Participle, -ing.

Luf-iande, loving.

It frequently ends in -iende; as, luf-iende.

The Perfect Participle, -ed, &c.

Luf-od, loved.

The above remarks on the Anglo-Saxon, as well as others in this work, are chiefly extracted from "Elements of Anglo-Saxon Grammar, by the Rev. J. Bosworth, M. A. F. A. S. and Vicar of Little Horwood, Bucks." London, 1823.

84. The Anglo-Saxon does not recognize auxiliaries, but puts the second verb in the infinitive mode; for, in the instance quoted in § 83. in the quotation, *Đu scealt ȳpelcan, thou shalt die*; the verb *ȳpelcan* is in the infinitive mode.

85. Taking the verbs coalescing with the succeeding verbs, as being their auxiliaries, we shall have the following in our language.

I. IN THE INDICATIVE MODE.

AUXILIARIES.

{ Present Tense,	<i>Do.</i>
{ Imperfect Tense, its Aorist,	<i>Did.</i>
{ Perfect Tense,	<i>Have.</i>
{ Pluperfect Tense, its Aorist,	<i>Had.</i>
{ First Future Tense,	<i>Shall, will, may, can.</i>
{ First Aorist Tense.	{ <i>Have</i> in the indicative, <i>shall have</i> in the subjunctive.
{ Second Future Tense.	{ Expressing future time in the indicative & compound future in the subjunctive.
{ Second Aorist Tense.	{ Expressing past time in the indicative & compound time in the subjunctive.

86. *Do*, is the auxiliary of the present tense. When used, it conveys an emphasis; thus, "I *do* love you," is more emphatical than "I love you;" which last, therefore, is the common form when no emphasis is intended.

87. *Did*, is little used, but also carries an emphasis ; thus, “ I *did* not intend to injure you,” is more pointed than to say, “ I intended not to injure you.” *Did* is the aorist contracted of *do*, as, *do-ed*, *did*.

88. *Have*, cannot always be used with a preterite. It belongs more properly to a perfect than to an aorist of the past. Nor does our perfect exactly express the perfect of the Greeks and Latins, which two last have not the same idea of time past conveyed by them. Thus, if we translate Cæsar’s concise and laconic epistle, “ *Veni, vidi, vici*,” by the words, *I have come, I have seen, I have conquered*, we lose the force of the original ; *I came, I saw, I conquered*, (or better still, *I have conquered*,) is therefore proper ; for the expression in Latin, though referring to past time is aoristical, except in reference to *vici*, which is not aoristical, but past at the present time. But if we translate the words of Pilate, when Christ was crucified, ο τι γέγραφα, γέγραφα, by “ what I wrote, I wrote,” we do it injustice ; *what I have written, I have written*, is proper, for the event is not aoristical, but just then immediately past.

89. The different meaning of the words, *I conquered*, and *I have conquered*, and consequently the different meaning between an aorist and a perfect will appear more fully, by noticing the difference between *I have conquered* in Cæsar’s foregoing speech, and the words *we conquered*, as used in the speech of Norval, beginning with “ My name is Norval,” in the lines :

“ We fought and conquered, Ere a sword was drawn
An arrow from my bow, had pierced their chief.”

For here is not a narration drawn up on the field of battle, whilst the action *perfect-ed* was yet *present*, but a detail of it, some time after ; aoristical, and fully past.

90. *Had*, often carries with it some degree of emphasis, and expresses time or events past, more completely than the imperfect, or the perfect. Thus, “ I had resolved to go, but was hindered,” is more expressive than, *I did resolve to go*. It is the past tense contracted of *have*, as *hav-ed*, *had*.

91. *Have*, is often the auxiliary of its own past tense, as, *I have had, I may have had, I might have had*, &c. As a principal verb it often takes another verb before it, as, *I shall have, I may have*, &c. and it may be still further compounded by having its past also added to the last mentioned form, as, *I shall have had*, &c.

92. *Have*, is a word of great antiquity: it claims close affinity and etymological relationship to the Hebrew verb יָתַת *to give, to put in possession* ; and if not found in the Greek, exists in the Latin *habere*, the Spanish *haber*, and the German *haben*, with a media for its middle consonant, in the French *avoir*, and the Italian *avere*, with the vowel-aspirate *h* removed from the beginning of the word, and with the aspirate *v*, for its middle consonant.

93. *Shall*, bears evident marks also of high antiquity : it is derived immediately from the Hebrew *שאל*, *to ask, enquire, demand*. It expresses the expectation of the mind as to future events. A man immersed in water, and in fear of death, says, "I shall be drowned." Another, with authority, says, "I shall expect this at your hands." It is to be found in the Anglo-Saxon, *ſceal*, as generally signifying *volition, obligation, injunction*, &c.

94. *Will*, (or *woll*, as it used to be written in the days of Chaucer, and as it is even now pronounced in such parts of England, as have most traces of Saxon original,) is as ancient as its relation *shall*. It is derived from the Hebrew *לָקַח*, *to have, or take possession of, or authority over a thing*; and with the common interchanges of media and aspirates, as being both labial letters, is found in the Greek *βελ-ω*, the Latin *vol-o*, the French *voul-oir*, the Italian *vol-ere*, and the German *wollen*. It expresses the determination of the mind as to its own action, or those of others, on future events. A person expresses his determination as to his own actions thus, "I *will* abstain from further exertions;" as to those of others, "I *will* have you go."

95. The distinction between *will* and *shall* is both important and peculiar to the English. Their meanings are confounded or rather inverted by the French; and the Scotch are not free from error in this matter. The Greek, with the Latin and its dialects, remedies the evil partially; by generally, though not without many exceptions, using the verb in the future, to express what we intend by *shall*; and use a verb of wishing joined to the verb, where we use *will*. An instance of each, from the Greek must suffice; in Matth. chap. i. ver. 21, it is written, *τεξίται δὲ υἱός, καὶ καλέσει το σὸν ὄνομα Ἰησοῦς*, justly translated, "And she *shall* bring forth a son, and thou *shalt* call his name Jesus." In I. Corinth. chap. x. ver. 1. it is written, *οὐ θελω δι υμᾶς ἀγνοεῖν*, translated, "I *would* not that ye should be ignorant." From the tenor of these two passages, I hazard a conjecture, that in matters of prophecy, as is clearly the case from the quotation in Matthew, one verb only is used, expressing our future *shall*; in matters of precept, two verbs are used, expressing our future *will*. I leave it as a conjecture, it may often apply, and often not.

96. *May*. This has generally been considered as the auxiliary of the present potential; but if no grammarian conjugationally admits of that mode, and if no facts in language justify its adoption, then its auxiliaries must revert to some other place. And to what mode and tense, shall we refer such expressions as these? "It may rain to-morrow," expresses futurity, though with doubt as to the precise time; "he may be expected in an hour," expresses futurity also. *May*, cannot, like *have*, or *did*, be referred to time past; and if *now*, is but a point between past and future, *may* must have reference to future action. It is contra-distinguished from *do*, which has reference to time present.

97. *Can.* This for the same reasons which apply to *may*, cannot refer to time present, and they both bear this evident mark of relation to time future, that they coalesce like *shall*, or *will*, with past time, which present cannot do. We say, *shall have loved, will have loved, may have loved, can have loved*, but we never say, *do have loved, did have loved*.

98. *Can.* has its origin from the Hebrew כִּן , *to make ready, to fit, adapt, dispose, prepare, &c.*

99. Having thus noticed those verbs which are generally received as the auxiliaries of what I call the primary tenses; *should, would, might, could*, now remain to be considered.

100. *Should.* This expresses futurity with some degree of doubt, or contingency as to other men's actions; as, "I should not wonder if he never gets better." It is the contracted aorist of *shall*, as, *shall-ed, should*.

101. *Would.* This expresses futurity also, but with a certain persuasion as to our own actions and intentions; as, "I would not leave you on any account." It is the contracted aorist of *will* or *woll*, as, *will-ed, or woll-ed, would*.

102. *Might*, has the same reference to *may*, which *should* has to *shall*, and is the past tense contracted of *may*, as, *may-ed, might*.

103. *Could*, is similarly related to *can*.

104. All these words, expressing duty, will, power, &c. were generally expressed in Saxon, as in modern English, by the verbs mæg , *may*; miht , *might*, or *could*; sceold , *should*; mot , *can*, or *may*; moæt , *must*; and in the Anglo-Saxon, they all govern an infinitive mode.

105. Thus we have upon the most extensive basis, four primary tenses, viz. Present, Perfect, First Future, and Second Future; with their secondaries or aorists, viz. the Imperfect, the Pluperfect, the First Aorist, and the Second Aorist. And though I have departed from the general mode of making and arranging tenses, yet I leave it to a discerning public, to judge whether I have not established my plan of analogy on a sure basis, and divested the seeming discordances of languages of those features of dissimilarity, which prevented, or stood in the way of a synoptical arrangement.

II. IN THE IMPERATIVE MODE.

106. This properly admits in English of only one auxiliary, viz. *do*; but the imperative is often used without any, as, *love thou*, or *do thou love*. Nothing cannot be more simple than this process; and even allowing all the persons to the imperative, they may be all conjugated and parsed much better, than by the use of *let*, which governing in the objective, the pronoun which is the very subject of the command, defeats its own end, and loses its own character; thus,

Imperative Mode.

- S. 1. Hardly ever used.
 2. Love thou,
 3. Love he.

- P. 1. Love we,
 2. Love ye,
 3. Love they.

The first Imperative was used by Chaucer in this form, "Speke we now."

—Persone's Tale.

107. But the imperative mode, strictly speaking, has only one person; viz. the second in both singular and plural: for, a person himself can hardly be the object of his own command; and *he* or *they*, the person or persons not present, are not by any *deictic*, or pointing to them, in a situation to be commanded.

108. The Hebrew and its dialects have no first or third person.

109. The French, Italian, Spanish and German have attempted to remedy the evil, by borrowing their third person from the subjunctive present.

110. The Greek and Latin have gone nearer the mark, by deflecting the verb in a peculiar form in the third persons; but they utterly reject a first person.

111. But the English have committed the palpable absurdity of introducing an auxiliary with the pronoun in the objective case; as, *let me love, let him love, let us love, let them love*. These cannot be parsed on any principles of Grammar; for, supposing *love* to be the verb, and *let* its auxiliary, then the pronouns are not in the nominative, but in the objective cases. If *let* is considered as the imperative, then the pronouns are in the objective, governed by it, and the principal verb *love* is in the infinitive mode.

112. This incongruity is however partly remedied in public acts, as in the third plural, *Know all men*; and in the third singular of the passive voice, as, *Be it remembered*. And these last are the only admissible forms of a third person imperative.

III. IN THE SUBJUNCTIVE MODE.

113. This mode was only recognised by our Saxon ancestors in its indefinite tense, comprising both a present and a future idea.

114. It should possess either the same auxiliaries, or nearly the same form as the correspondent tenses of the indicative, in all except the first and second aorists; for the difference between the indicative and subjunctive consists chiefly in the conjunction being either expressed or understood before the latter.

115. It is not recognised by the Hebrew and its dialects, and hardly belongs to the English more than is necessary to express the converse nature of the Hebrew *vau* before verbs, or to express the subjunctives of the aorists of the Greek. In all other respects it does not vary its form from the indicative.

116. Under this view of the subject, the two aorists subjunctive have different auxiliaries from their indicative tenses; for their indicatives have chiefly a past time in view. But their subjunctives, a compound time expressed by both a future and a past auxiliary, prefixed to the verb; as, *I shall have finished before he arrives. I should have thought better of him, if he had been sorry for his fault.*

IV. IN THE INFINITIVE MODE.

117. This mode in English only admits of past and present tenses.

118. The Greek has strictly infinitives for every tense; the future is as much the subject of a substantive form, as the past and present; for future time can as much be noticed in a general and unlimited manner, without any distinction of number, or of persons, as any other.

119. The Hebrew has only one infinitive form.

V. IN THE PARTICIPLES.

120. The participles, as they partake of the nature of verbs, have also a claim to auxiliaries. In participles the Greek is complete, for, every tense has one, except the imperfect which partakes with the present of all the modes except the indicative, and also of the participle, and the like may be affirmed of the pluperfect in reference to the perfect.

121. The Hebrew admits only of present and past participles, and the other languages in my synopsis are deficient in participles.

122. I now leave my work to the judgment of the public. I have referred, where I have had opportunity to other grammars, and books in all the languages treated of. My work has little claim to originality; but it possesses some novelty of feature. I have made my remarks. I have endeavoured to arrange them. I claim no attention to my work, above its merits, above its suitability to convey instruction. If I have struck one spark of light, some other more skilful hand may fan it into a flame. I conclude with the words of the Latin poet:

“*FECI QUOD POTUI, FACIANT MAJORA POTENTES.*”

ADVERTISEMENT.

TO THE READER.

WHEN the author took up the subject treated of in the following pages, he began it as the amusement of a few leisure hours ; nor did it then appear of such moment, as it has since. Having shown it in progress to a few literary friends, he was induced to hope, that it might be put into a form acceptable to the public.

In pursuing his plan, difficulties have appeared greater than had been anticipated ; as,

First. In the subject itself ; the unity of which having been often broken in upon by the ruthless hand of time, requires the talent of a great philologist, the patience of a devoted student, the maturity of years and experience, and an aptitude to weigh impartially and progressively the various parts of so interesting a whole.

Second. In the pursuit of a System of Grammar, so as to keep a common origin always in view ; for, the materials themselves, the various wants and consequent inventions of man, multiplying by years, and requiring new words to express new ideas, joined to the various features of peculiarity belonging to each separate nation, increase the difficulty of systematically pursuing an unity of design.

Third. In the extension of the synoptical tables into more languages than at first intended : so as to comprehend the two principal dialects of the Hebrew, viz. the Syriac and Chaldee ; and also the German, as a language much known and studied in this country, and in which a large proportion of eminent scholars have, in various departments of science, made known the result of their laborious researches to the public.

Besides the fear of falling short of the hopes and wishes of his friends and patrons, the author fears that one source of disappointment will be found in the absence of the vowel-points in the Hebrew and its dialects. The author is aware that his own deficiency on this head could have been amply made up by the remarks and assistance of learned men, who would have freely assisted him in this department. But, with every feeling of respect and acknowledgment for such kindness, he begs to waive the introduction of the points upon this general principle : that his work is intended to exhibit a synopsis of the circumstances belonging to the *parts of speech* in the Grammar of each language, as expressed by *words* and

letters; and though he is convinced that the points form no part of such a plan as the present, yet out of deference to the opinion of many of the learned, he hesitated, (till after the body of the work was put to press,) before he determined finally to relinquish them.

Yet these circumstances, counterbalanced, in a great degree, by the interest which many friends to literature have manifested in reference to the success of the work, have induced the Author to redouble his diligence, in prosecuting his undertaking, so that it may not disappoint your expectation.

And as this work is intended to exhibit a synopsis of the circumstances belonging to grammar, as expressed by *words* and *letters*, he conceives that in taking such a view of this subject, he has redeemed his pledge. And whilst he has too hastily engaged to bring this work before you in a very limited time, and with a number of subscribers that would not have cleared the press, if they had not exceeded the minimum prescribed, he casts himself on the candour of a community, which is fast rising into importance in a literary point of view; and entreating every reasonable degree of your indulgence and consideration in his present undertaking, subscribes himself,

Your sincere well-wisher,

THE AUTHOR.

GRAMMAR.

1. GRAMMAR is the art of writing and speaking language with propriety. *Note 1.*

2. It may be divided into four parts, viz. I. ORTHOGRAPHY, II. ETYMOLOGY, III. SYNTAX, IV. PROSODY.

I. ORTHOGRAPHY.

3. ORTHOGRAPHY is the just method of writing and spelling. It teaches the use and power of letters, in forming syllables and words. *Note 2.*

4. A LETTER is the first principle, or least part of a word. It may be defined to be the "*sign of a simple uncompound sound of the voice, that cannot be subdivided into any more simple one; and is generally marked with a peculiar character.*" *Note 3.*

5. The Letters of the languages here treated of, are as follows, viz.

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
Final.	Final.	Final. Medial. Initial.		
א	א	Ⲁ ⲁ Ⲃ	Α α	A a
ב	ב	Ⲫ ⲫ Ⲭ	Β β	B b
			Γ γ	C c
ג	ג	Ⲯ ⲯ Ⲱ	Δ δ	D d
ד	ד	Ⲳ ⲱ ⲳ	Ε ε	E e
ה	ה	Ⲵ ⲵ Ⲷ	Ζ ζ	F f
ו	ו	Ⲹ ⲹ Ⲻ	Η η	G g
ז	ז	Ⲽ ⲽ Ⲿ	Θ θ	H h
ח	ח	ⲿ ⲏ Ⲑ	Ι ι	I i
ט	ט	Ⲳ ⲱ ⲳ	Κ κ	J j
י	י	Ⲵ ⲵ Ⲷ	Λ λ	L l
כ	כ	Ⲹ ⲹ Ⲻ	Μ μ	M m
ל	ל	Ⲽ ⲽ Ⲿ	Ν ν	N n
מ	מ	ⲿ ⲏ Ⲑ	Ξ ξ	O o
נ	נ	Ⲳ ⲱ ⲳ	Ο ο	P p
ס	ס	Ⲵ ⲵ Ⲷ	Π π	Q q
ע	ע	Ⲹ ⲹ Ⲻ	Ρ ρ	R r
פ	פ	Ⲽ ⲽ Ⲿ	Σ σ	S s
צ	צ	ⲿ ⲏ Ⲑ	Τ τ	T t
ק	ק	Ⲳ ⲱ ⲳ	Υ υ	U u
ר	ר	Ⲵ ⲵ Ⲷ	Φ φ	V v
ש	ש	Ⲹ ⲹ Ⲻ	Χ χ	X x
ת	ת	Ⲽ ⲽ Ⲿ	Ψ ψ	Z z
			Ω ω	

ENGLISH.		FRENCH.		ITALIAN.		SPANISH.		GERMAN.	
A	a	A	a	A	a	A	a	A	a
B	b	B	b	B	b	B	b	B	b
C	c	C	c	C	c	C	c	C	c
D	d	D	d	D	d	D	d	D	d
E	e	E	e	E	e	E	e	E	e
F	f	F	f	F	f	F	f	F	f
G	g	G	g	G	g	G	g	G	g
H	h	H	h	H	h	H	h	H	h
I	i	I	i	I	i	I	i	I	i
J	j	J	j	J	j	J	j	J	j
K	k							K	k
L	l	L	l	L	l	L	l	L	l
M	m	M	m	M	m	M	m	M	m
N	n	N	n	N	n	N	n	N	n
O	o	O	o	O	o	O	o	O	o
P	p	P	p	P	p	P	p	P	p
Q	q	Q	q	Q	q	Q	q	Q	q
R	r	R	r	R	r	R	r	R	r
S	s	S	s	S	s	S	s	S	s
T	t	T	t	T	t	T	t	T	t
U	u	U	u	U	u	U	u	U	u
V	v	V	v	V	v	V	v	V	v
W	w							W	w
X	x	X	x			X	x	X	x
Y	y	Y	y			Y	y	Y	y
Z	z	Z	z	Z	z	Z	z	Z	z

Note. 4.

6. OF THE USE AND POWER OF LETTERS.

K, , A, A, .

Is the first letter and first vowel of the alphabets. In the Ethiopic, it holds the place of the thirteenth, and in the Irish of the seventeenth letter.



Its sound is broader in the other languages than in the English, and may be considered as being like that of the English *a*, in *jar*.

In the Eastern languages and the Greek it stands as a numeral for one.

J, , B, B, .

The second letter and first consonant. In the Irish, it was the first letter. It ranks as a labial media. As a numeral it stood for 300, as appears by the verse :


“Et B trecentum per se retinere videtur.”

When a line was drawn above it, thus, , it stood for 3000, and with an accent below it for 200. Quintilian quotes it as much rejected by the ancients, who said *aversa* for *abversa*, and added *s* to the preposition *ab*. (Page 389.) In the Eastern languages and the Greek it stood for two. With an accent under it thus, , the Greeks used it for 2000.


C, .

The third letter of the modern languages and of the Latin. It does not stand in the Eastern ones, nor in the Greek. It was a palatine letter among the Romans, signifying 100, according to the verse :


“Non plus quam centum, C litera fertur habere.”

And it is thus used in the English. Some add that a dash over it, made it signify 100,000. CC denotes 200,000; CCC, 300,000. But in English CC is 200; CCC, 300; and CCCC, 400. Quintilian says, that *c* is often softened into *g*. (Page 31.) Suidas calls *c*, the Roman kappa. It seems to be the Hebrew  inverted, or one part of the Greek κ . It was used formerly by the Latins, as in *magistratos*, written *macistratos*; and in *legiones*, written *leciones*, according to the verse :

“Prævaluit postquam Gammæ vice functa prius C.” *Ausonius*.

It is a sibilant letter in Latin before *e* and *i*, as it is in French and English; but, in Italian, it has the sound of the English *ch* before *e* and *i*; in Spanish, of the English *th*, in *theme*, &c. before *e* and *i*; and in German, like , before *a*, *e*, *i*, *o*, *u*, *y*, and *au*, *eu*, *ei*, *ey*, excepting a few nouns substantive proper.

J, , .


The third letter, and second consonant of the Hebrew, Phenician, Chaldee, Syriac, Samaritan, and Greek; holding the fifth place in the Arabic, and being the seventh letter in English. It is a palatine media; and in the Eastern languages and the Greek, had always a hard sound; in which languages it stands as a numeral for *three*; and in Greek with the accent under it thus, , it stood for 3000.

has an articulation like the English *n* between two vowels ; as, *mignon* is sounded like the English *minion*. In Italian, it is sounded before *e* and *i*, as if *d* preceded, as *gelo*, pronounced *dgelo*. When two *g*'s come before *e* or *i*, the former is pronounced as *d* ; as, *oggetto*, pronounced *odgetto*.

G before *l* is pronounced like another *l* ; as *figlio*, pronounced *fillio* ; except, *negligenza*, *negletto*, *Inglese*, *globo*, *conglutinare* ; where the *g* is pronounced as in English. The syllables *gna*, *gne*, *gni*, *gno*, *gnu*, are pronounced as *nnia*, *nnie*, *nni*, *nnio*, *nniu* ; as *agnello*, pronounced *anniello*.

The syllables *ghe*, *ghi*, are pronounced like *gue*, *gui*, in the English words *guest*, *guide* ; as, *botteghe*, sounds *bottegue*. In Spanish *g* before *e* and *i*, sounds like the English *h*, in *hell*, *hill*, &c.

י, י, ז.

The seventh letter of the Hebrew and its dialects, and the sixth of the Greek. It was called by the Greeks *Zeta* ; *Zit* being its name in the Phenician, and  its ancient Syriac name. It is one of the sibilant consonants. In the Eastern languages, and also in the Greek, it is the numeral for seven ; and in the Greek, with the accent under it, thus, *ζ*, stands for 7000. It is not recognized in this place, in modern languages, nor by the Anglo-Saxon, nor Mæso-Gothic, nor Runic.

ה, ה, ה, ה, ה.

The eighth letter and fourth vowel of the Eastern languages, and third vowel of the Greek. Our *h*, which is that of the Greeks and Romans, most probably derived its figure from the Hebrew letter. It can only be considered as a vowel-aspirate in the modern languages, and in the Latin. In the French, it is looked upon as "no letter but only a mark of aspiration." *Chambaud*. When it follows *c*, the French pronounce it as the English do *sh*. Words derived from the Greek, and there spelled with a *χ*, have now dropped the *h*, in French ; as, *colere*, *colique*, *caractère*. In Italian, it is never aspirated, nor pronounced in the beginning of words.

Most Italian words now drop the *h* at the beginning ; *huomo*, is now written *uomo*, &c. It is retained in all the persons singular, and the third plural of the present indicative of *avere*. It is retained in words, when preceded by *c*, or *g*. In Spanish, *h* has no sound. In German, it is aspirated particularly soft, at the beginning of a word and of a syllable, as well as in the middle between two vowels. It cannot be pronounced at the end of a syllable. It serves as the characteristic of a long vowel, particularly before the letters *l*, *m*, *n*, *r*, but is not pronounced.

H, among the ancients was also a numeral letter signifying 200, as in the following verse :

"H quoque ducentos per se designat habendos."

When a dash is drawn at the top of the *h*, thus, \bar{h} , it signifies 200,000. It was formerly used by the Greeks as an aspirate in the following manner, h to signify the spiritus asper, and h to signify the spiritus lenis ; these were afterwards changed for ' and '. This Hebrew letter had often the sound, and occupied the time in pronunciation of two Greek r 's, this is observable from the Hebrew word בית which in the Greek is written $\beta\eta\tau\epsilon\iota\mu$. See Matthew, chap. ii. ver. 1, and elsewhere. As a numeral among the Eastern languages and the Greek, it was used for eight ; and when accented, was by the Greeks used thus, h to signify 8000.

ϑ, Ϙ, ϙ.

The ninth letter of the Eastern and eighth of the Greek language. Is a dental aspirate ; not used in the Latin, nor its dialects ; follows *t* under an appropriate alphabetical character in the Anglo-Saxon and Mæso-Gothic, and holds a place as the last letter of the Runic, being the *stungen duss* or *aspirated duss* or *d*, of that language. It is the Eastern and Greek numeral for nine. With two points fixed horizontally over it, thus, ϑ̄ it signified 9000 ; with an accent under it the Greek ϑ̇, was 9000.

ι, ι̇, Ι, Ι̇.

The fifth vowel of the Eastern and fourth of the Greek alphabet, and the third of the Latin and the rest. Is very seldom found at the end of words. When terminating Greek words and preceded by a vowel it is generally either subscribed as, αι, η ; or is resolved into one long one, as ι̇, η̇ ; αι̇, η̇. It is to be distinguished in modern languages from *j*. In French it has almost the same sound as in English, as also in Italian, though more like *ee* ; in Spanish like Italian ; and in German it is seldom at the end of words, but often at the beginning before a vowel ; in which it has a sound nearly like *g* or *k*, when it is most properly a consonant, and bears affinity to the Hebrew and the Greek ι ; at the end of Hebrew words is often put in Greek in αι, as ψ̄, ιουσαι, *Jesse*. It was anciently used as a numeral letter and signified 100, as in the verse :

“Ι, C compar est, et centum significabit.”

It is the Eastern and Greek numeral for ten ; and with an accent under it the Greeks used it for 10,000.

Ј, Ј̇.

Is peculiar, as to alphabetical character, to the Latin and modern languages. In this view not recognised in the Eastern nor Greek, nor in the Anglo-Saxon, Mæso-Gothic, nor Runic. Received by the French as a consonant but “articulated like *s*, in the English words *pleasure*, *leisure*, &c. It differs from the English *j*, in that, one must have no articulation of *d* before it any more than before *g*, for these two consonants are pronounced in English with a double articulation.” *Chambaud*. In Italian, “the letter *j* is not the same as the vowel *i*, as some would have it, but a real consonant, being written in a different manner ; this letter ought to be pronounced in the same manner as *i*, in the French words *voïelle*, and *baïonette*. The letter *j* is used at present in the beginning of words, which were formerly spelt with an *h*, followed by a vowel ; example, *jeri*, instead of *hier*, yesterday ; *jdropico*, for *hidropico*, dropsical &c. It is likewise put in the room of *y* which was formerly made use of at the end of words ; for example, it was the custom to make the plural of *studio*, *study*, but now they write *studj* ; *senty*, I felt ; but now *sentj*. It is moreover, inserted in all words where there are three successive vowels in order to separate them, as *aiuto*, now *ajuto*.” *Veneroni*. In Spanish, *j* sounds like the English *h*, in *hall*, *hand*.

כ, ך, ק, ק̇.

Is found in the Hebrew and its dialects, in the Greek, the English, and the German ; the other languages only using it in foreign words. Very little used among the Latins ; when used it is for hard *c*. Denied by

G

Quintilian to be a Latin letter. Adopted by the Latins in place of the Hebrew \beth according to the verse :

"Cappa fui quondam Bæotia nunc Latium K." *Ausonius*.

"K is used in French only in the word *Kyrielle*, which signifies in familiar discourse, a long and grievous series of things in a story, and abusively formed from the litany *Kyrie eleison*. As to foreign words wherein k is found, as in *Stockholm*, k is articulated as in English." *Chambaud*. "The Italians have no such letter as k, x, or y; at least they never make use of them, but in mentioning foreign names; as, *Stockholm*, *Xenocrates*, &c.; and then they pronounce the former word, as if it were a c instead of k; and the latter as if it were an s in the room of the letter x. You are also at liberty to write *Stocolm*, and *Senocrate*." *Veneroni*.

"K is the strongest palatine sound." *Heinemann's* Catechism of German Grammar. London, 1823. Lipsius observes, that among the Latins it was a stigma anciently marked on the forehead of criminals with a red hot iron. As a numeral letter it signified 250, as in the verse :

"K quoque ducentos et quinquaginta tenebit.

When it had a stroke at the top, \bar{K} , it stood for 250,000. It is the Eastern and Greek numeral for 20; with an accent under it, the Greeks used it thus κ , for 20,000. In Hebrew \beth final stands for 500. It is a palatine tenuis, and has \bar{p} for its aspirate.

ζ , Σ , Λ , L , ξ .

Is the first of the liquids; was aspirated by the Saxons; is written in the Welch as two l's, and is digammated in English by prefixing f; as, *flannel*, from the Latin *lana*, wool. It is now much rejected at the end of words in French, *fol* being now spelt *fou*; *sol*, *sou*; *col*, *cou*; and *mol*, *mou*. It is doubled often in the beginning of Spanish words derived from Latin words beginning with a palatine, as *llamar*, to call, from *clamare*; *llave*, a key, from *clavis*; or from Latin words beginning with a labial tenuis; as *llaga*, a wound, from *plaga*; *llenar*, to fill, from *plenus*; *lluvia*, rain, from *pluvia*; or from some Latin digammated words, as *llama*, a flame, from *flamma*; in this use of it in Spanish, it resembles the French *ill*, the Italian *gl*, and the Portuguese *lh*. It was a numeral among the ancients, and is still so used in the Roman cyphering, signifying 50, as in the verse :

"Quingentos L denos numero designat habendos."

When a dash was added to the top of the \bar{L} , it stood for 50,000. In English, L stands for fifty. Quintilian says it was often used for γ . In the Eastern and Greek languages, it is the numeral for 30, and in Greek with the accent under it, thus, λ , it stood for 30,000.

\bar{M} , \mathcal{O} , M , \mathfrak{M} .

Is the second of the liquids, has the same power in all languages as in English. Quintilian observes that it was often cut off at the end of words. (Page 268.) He also calls it a roaring letter, and observes that it never ends Greek words. (Page 389.) It was used among the ancients to denote 1000, according to the verse :

"M caput est numeri, quem scimus mille teneri."

When a dash was added to the top as, \bar{M} , it signified a thousand times

a thousand. Among the Eastern and Greeks, it stood as a numeral for 40, and ς final in the Hebrew for 600; in Greek, μ with the accent under it, thus μ, stood for 40,000.

ג, ג, נ, נ, ט.

Is the third of the liquids, and has a general common sound in all the languages. In the Italian after *g*, and followed itself by a vowel, it gives the sound of double *n*; as, *bagnio*, pronounced *bannio*. In Spanish *ñ* resembles the Italian *gn*. In German it partakes with the palatines *g* and *k* of a soft nasal sound. In English it is added to Latin nouns ending in *o*; as, *natio*, *nation*. Among the ancients it was a numeral, signifying 900, according to the verse in Baronius:

"N quoque nongentos numero designat habendos."

And where a line was struck over it as, \overline{N} , it signified 9000. Quintilian calls it a pleasant letter, but says that it very seldom ends Latin words. (Page 389.)

In the Eastern and Greek languages it was the numeral for 50, and ϝ final stood for 700; with an accent under it, thus, ϝ̑, it stood for 50,000. The character ϡ was used formerly for ϝ final, as witnessed in Archimedes, ϡαμ for ϝαμ.

D. CO. H.

Is peculiar to the Hebrew and its dialects and to the Greek. It sounds much like the English *sh*; the ξ of the Greeks is not exactly like it, nor like the *Semchath* of the Syriac. Where the Syriac uses a ω , with a ζ before it, it expresses the Greek ξ , as witness Mark, chap. xv. ver. 21; Acts chap. iv. ver. 6. chap. xix. ver. 33; I. Tim. chap. i. ver. 20; II. Tim. chap. iv. ver. 14, in the word $\omega\zeta\omega\omega$; Acts, chap. vi. ver. 9; chap. xviii. ver. 24; chap. xxvii. ver. 6, in the word $\omega\zeta\omega\omega$; and chap. xxviii. ver. 11, in the word $\omega\zeta\omega\omega$. Anciently ω was used for ξ by the Æolians, who wrote $\omega\sigma\iota\sigma$ for $\xi\iota\sigma$, and $\omega\sigma\alpha\kappa\kappa\omega$ for $\xi\alpha\kappa\kappa\omega$. In the Hebrew and its dialects, and in the Greek, it was the numeral for 60; and with two points above it, for 60,000. In Greek with the accent under it, as ξ , it stood for 60,000.

y, z, o, O, Q.

The sixth and last vowel of the Hebrew and its dialects, the fifth of the Greek, and the fourth of the rest. It was originally confounded by the Latins with *u* ; as, *consol*, for *consul* ; *æquom*, for *æquum*. Among the ancients, it was a numeral letter, signifying eleven ; as in the verse :

"O numerum gestat, qui nunc undecimus extat."

When a dash was added at the top, as \bar{O} , it signified 11,000. In Italian, *o* has two sounds, one open, like *o* in *store*; the other close, like *u* in *stumble*. In Spanish, it has only one sound, like *o* in *bone*.

In the Eastern and Greek, it denoted 70; and in Greek with the accent under it, as Ϛ it denoted 70,000.

Б, В, П, Р, Ф.

Is a tenuis labial consonant. Quintilian declares that it was so like *b*, that he could not distinguish them. But *p*, is the labial tenuis, whose media is *b*, and its aspirate is *p* in the Hebrew and its dialects, *p* in the

Greek, *f* in the Latin and modern languages. *P* was used by the ancients as a numeral, signifying the same as the *g*, viz. 400, according to the verse of Agutio :

“*P similem cum G numerum monstratur habere.*”

When a dash was added at the top, as, \overline{P} , it stood for 400,000.

In the Eastern and Greek languages, *p* stands for 80, and in the Greek, π with an accent under it, thus, π , stood for 80,000.

ϣ. ζ.

Occurs as a distinct alphabetical character, only in the Hebrew, Chaldee and Syriac. The Arabic had it in the ancient order of their alphabet between *ḍ* and *ṣ*, as their *Sad*, and the numeral for 90. It is a media, of which *ṣ* is the tenuis, and *ḍ* is the aspirate.

It is the Hebrew numeral for 90.

ƿ, Ʊ, Q, Ɔ.

Is common to all the languages except the Greek. It does not exist in the Anglo-Saxon, as a distinct alphabetical character, in which, *cw* and *hw* are used to express it. It exists in the Mæso-Gothic, which has a character for *cw*, following *u*; whilst their character for *hw*, equivalent to the English *wh*, follows *p*. These letters seem to be the proper representatives of the Latin *q*, or *qu*; as may be seen by the following instances; Latin, *quem*, English, *whom*, Saxon, *huæm*; Latin, *quod*, English, *what*, Saxon, *huæt*, Gothic, *hwa*. This is evident also in words not borrowed from the Latin; as, English, *quoth*, Saxon, *cueth*, Gothic, *cwath*. See Henshall's Gothic Gospel of St. Matthew, from the Codex Argenteus of the fourth century, with the corresponding English or Saxon, from the Durham book of the eighth century. London, 1807. It was rejected by the Greeks, except as the $\kappa\omicron\pi\tau\alpha$ $\pi\iota\sigma\eta\mu\omicron\varsigma$, or numeral mark, but afterwards adopted by them, in the character of χ , and added at the end of the alphabet; where it is a palatine aspirate, of which κ is the tenuis, and γ , the media. It was used by the Latins interchangeably for *c*, as *c* was for it. It is succeeded in Hebrew by all the letters of the alphabet except \aleph , \beth and \daleth . In other languages, it is followed by *u* with some other vowel.

In English, Latin, Italian and Spanish, it is sounded like *kw*, except in Spanish and Italian words having the *u* followed by *e*, or *i*, when it is sounded like *k*. In German, when *u* follows *q*, it is sounded like *kw*. *Q* among the ancients was a numeral letter, signifying 500, as in the verse :

“*Q velut A cum D, quingentos vult numerare.*”

In the Eastern languages, it is the numeral for 100; but as the $\kappa\omicron\pi\tau\alpha$ $\pi\iota\sigma\eta\mu\omicron\varsigma$ of the Greek, it stood only for 90; as they never recognized χ , as being a letter.

ʀ, ʁ, R, ʁ.

The last of the liquids, and common to all the languages. English words beginning with *r*, and derived from the Greek, take *h* after *r*; as *rhapsody*. The ancient Goths and Teutones, as Littleton observes, prefixed *h* to *r*; whence it has the appearance of an aspirate liquid. Our Saxon ancestors began many words with *hr*; as, *hreed*, a reed. The Hebrew very seldom doubled *r*, which is however done in the Arabic, Greek and

Latin. It was formerly used by the Latins for *s*; as, *asa*, *asena*, *casmen*, became afterwards, *aia*, *arena*, *carmen*. The *Fusii* and *Valesii*, were afterwards called *Furii* and *Valerii*. Cicero tells us that the *Papirii* were first called *Papisii*; and even fixes the time when the change was made; viz. in the year of Rome 415. Festus adds that *olera*, *pignora*, *plurima*, were originally written *olesa*, *pignosa*, *plusima*. *R* originally was a letter signifying 80, as in the verse:

"Octaginta debet tibi R si quis numerabit."

When a dash was added at the top; as, *R̄*, it signified 80,000. In the numeration of the Hebrew and its dialects, *ṛ* denoted 200, and with two horizontal dots over it, thus, *ṝ*, was 200,000. In Greek, *Ϟ*, is the numeral for 100; and with an accent under it, thus, *Ϟ̣*, 100,000.

ʃ, *ṣ*, *Σ*, *S*, *Ḥ*.

Is one of the sibilants, the others being *ʃ*, *ṣ* and *ʁ* in the Hebrew and its dialects; *ζ*, *ξ*, *ψ*, in the Greek; *c*, *z*, *j* and *x*, in the Latin, English, French and German; *c*, *z* and *j*, in the Italian; and *z*, *j* and *x*, in the Spanish. It may be sounded before all consonants except *x*, *z* and *ts*. Some of the ancients avoided the use of it. Plautus, and some other of the Latin poets, cut it off abruptly, writing *indignu'*, *omnibu'*, for *indignus*, *omnibus*; others affected the use of it every where, inserting it, where it was not wanted; as, *casmenæ*, for *camenæ*; *dusmosæ*, for *dumosæ*; *cæsna*, for *cæna*; it was changed for *r*, as noticed under that letter. The Latin nouns now terminated in *r*; as, *arbor*, ended anciently in *s*; as, *arbos*. In Latin verbs, it is often put for other letters; as, *jubeo*, *jussi*, for *jubs*. In the middle of French words, before *b*, *d*, *v* and *g*, it has the soft articulation of *z*; and a full hissing articulation before *c*, *k*, *s*, *m*, *g*, *p* and *t*. It is rejected in the orthography of the French in many words; as, *tempeste*, is now written *tempête*. This is a disadvantage in tracing the etymology of those words which it has in common with other languages; for, the Italian *medesimo*, and the Spanish *mismo*, are the same as the French *même*; In Italian, *s* has the sound of *z*, between two vowels; but in all words that have *si* added to them, as *scrivesi*, they write, *s* preserves its natural sound. In Spanish, *s* has the same sound as in English. In German, *f* is soft, as in *Muse*; it is also soft when *e* is omitted before *t*, with which the *f* ought never to be joined; as, *sie rasten*, *er bläst*; not *rasten*, *bläst*. It sounds like *ʃ* (*sh*) before *t* and *p*, at the beginning of words, and their compounds; as, *Stand*, *Spaß*, *Sprache*; and likewise in foreign words beginning with *St*, *Sk*, *Sl* and *Sm*, before *a*, *o*, *u*; as, *Esclave*, *Skelett*. *S* before *e* and *i* sounds like *ʃ*, as, *Scipio*, *Scpter*. *s* is only used at the end of syllables, as, *es*, *was*, *Eis*, *Maus*. In the Hebrew and its dialects, *as* read without the points, it had the sound of *s*, whilst their *ṣ* expressed *sh*. This is proved in regard to *s*, by a collation of the Syriac, with the Greek, in Matthew, chap. xxvii. ver. 46, and Mark, chap. xv. ver. 34; in which the words *ܠܐܠܗܐ ܠܐܠܗܐ ܠܐܠܗܐ* are rendered in Greek, *Ηλι, Ηλι, λαμα σαβαχθανι*, and *Ελοι, Ελοι, λαμμα σαβαχθανι*. The Rev. William Romaine, in a little Hebrew Grammar, without points, printed in London, 1803, says, "Mr. Parkhurst considers the power of this letter (speaking of *ṣ*), as *sh*, and *ʃ* as the simple *s*; but Mr. Bate agrees with the author."

"Grammatici certant, et adhuc sub judice lis est."

S has been a most useful component part of the declensions of nouns and of the conjugations of verbs. S was a numeral amongst the ancients, signifying seven ; as in the verse :

“S vero septenos numeratos significabit.”

S in the Eastern languages, was a numeral for 300 ; and σ among the Greeks stood for 200, and accented thus σ, 200,000. The σ joined to τ was used by the Greeks to express final σ and also the βου or ναυ πικρῶς for six, in which case it was written thus σ, and in which character it stands for στ. Quintilian says, there was a pleasantness about the s.

ן, ז, ט, ת, ק.

Is the last letter of the Hebrew and its dialects. It is the dental tenuis, of which d is the media, and t, the aspirate, and bears the same relation to t, that w does to b, that is w and n are the tenues, and b and p are the aspirates. Quintilian remarks that it was often softened into d (Page 31.) In Italian “ti is pronounced like tsi, as *natione, gratia*, pronounce *natsione, gratsia*. But the modern Italians write these words and the like with a z instead of the letter t ; as *nazione, grazia, vizio, silenzio*, &c. In the following, the syllable ti is pronounced hard ; as *simpatia*, sympathy ; *natio*, native, genuine ; *malattia*, distemper ; *questione*, question ; *molestia*, trouble ; and a few verbs, *tiène, potiâte, patiâmo, patiâte*, which are to be learnt only by practice.” *Veneroni*.

“T must not be mistaken for the softer d. In words derived from the Latin, ti when followed by another vowel sounds like z, as *Motion, Portion*. Th, is pronounced like t.” *Heinemann*. Among the ancients it was used as a numeral signifying 160, according to the verse :

“T quoque centenos et sexaginta tenebit.”

ן in the Hebrew and its dialects stands for 400 ; τ among the Greeks for 300, and if the accent was below it, thus, τ, for 300,000.

י, ו, ו.

“U vowel, and V consonant ought to be separated, and considered as two letters, but as they were long confounded whilst the two uses were annexed to one form, the old custom still continues to be followed.” *Rees's Cyclopaedia*. The υ of the Greek is the ι vowel of the Hebrew removed from its place as a letter, and corresponding to the Hebrew ι considered as a vowel. It is the last of the Latin vowels. The Hebrew ι is both a vowel and a consonant. It has a different sound in English to what it has in any other of the languages, being pronounced by us in words in which it is followed by a consonant, as if it had a y before it ; thus *use* is pronounced as if spelt *yuse*. The French and Italian sound it nearly as we do *ou* or *oo*. In Spanish it is sounded nearly as in English ; but between g or q and e or i, it only signifies that g ought to be pronounced as in *get, give* ; and q like k ; but when there are two points upon u it ought to be pronounced as in *agüero, question*. In German, it sounds like the Latin or Italian u, or like the French *ou* ; υ among the Greeks stood for 400, and in Hebrew ι stands for six.

V, Յ.

Is a consonant common to the modern languages ; and has a sound

nearly approaching to those of *b* and *f*; *b* and *v* are confounded by the Spaniards and Gascons. In the Runic alphabet *v* is expressed by the same character as *f*, except the distinction of a diacritical point, *f* being called in that language, *fie*; and *v*, *stungen fie*; or *fie*, with a point. It has no distinct alphabetical character in the Anglo-Saxon or Mæso-Gothic languages. *V* is of the same use and articulation in French, as in English. Many Greek words beginning with *v*, followed by a vowel, are rendered in Latin by *hy*, as *υακινθος*, *hyacinthus*, English *hyacinth*; or in English by *v*, as *υαλος*, a *vial*; or it is often digammated in other languages, as *υιος*, Latin *filius*; *υιτος*, English *wet*. It is a numeral signifying five, according to the verse :

“V, vero quinque dabit tibi, si rectè numerabis.”

When a dash was added at the top, as, *V̄*, it signified 5000. It was derived by the Latins from the Greeks, and is used as a vowel in the ancient Farnesian inscription, in the word, MARTVS; *μνετvs*.

Φ.

Is a Greek letter expressing the aspirate *p* or *ph*, it has *π* for its tenuis, and *φ* for its media. It exists as a distinct alphabetical character, only in the Greek; and has no correspondent character in the Anglo-Saxon, Mæso-Gothic or Runic. In the Hebrew and its dialects, it has no corresponding sound nearer than the *t* consonant; and in modern languages is best expressed by *v* or *f*. In the French, English, Spanish and German, those Greek words, which begin with *φ* are rendered by *ph*, and in Italian by *f*. In the Greek, *φ* is used for 500.

W, 𐍅.

A letter peculiar to the northern languages, as the English, Dutch, Polish and others of Teutonic and Slavonic origin. It is derived by us from the Anglo-Saxon and Mæso-Gothic; the form and sound of it excluded from all derived from the Latin. “Though it is not improbable, says Dr. Johnson, that by our *w* is expressed by the sound of the Roman *v*, and Æolic *f*.” *G* and *v*, are used for it in modern Latin; as, *Gulielmus*, for *William*. *W* is sometimes admitted into the French, Italian, &c. in proper names and other terms, borrowed from languages in which they originated. In English the *w*, is usually a consonant; and as such, may precede all vowels except *u*, as *want*, *weather*, *winter*, *world*, &c. In German, it is followed by *u*. If it be a consonant, its sound is uniform. Some grammarians have doubted whether it be ever a consonant; and not rather, as it is called, a double *u* or *ou*; as, *water* may be resolved into *ouater*. But letters of the same power are always reckoned consonants in other alphabets; and “it may be observed,” says Dr. Johnson, “that *w* follows a vowel without any *hiatus* or difficulty of utterance, as, *frosty winter*; and as such, follows any of the vowels, *a*, *e*, *o*, and unites with them into a kind of double vowel or diphthong, as in *law*, *ewe*, *sow*, &c.” The English *w* is sounded as the Latin *u* in *quantum*, *suadeo*, *lingua*, &c. In French the *u* or *ou* does not differ from that of our *w*; as in *west*, French, *ouest*. It exists as a distinct character in the Anglo-Saxon, and Mæso-Gothic; and the *stungen fie* of the Runic, or their *v*, is also used as an equivalent to our *w*. It is found in the German with a very soft sound.

X.

This letter does not exist as an alphabetical character, in any of the languages under consideration; except the Greek. It does not exist in the Anglo-Saxon or Runic, but is found in the Mæso-Gothic, following their *w*; which may confirm a conjecture, that double *u* is much the same as the Greek *φ*. Its Mæso-Gothic character is very similar to the Greek. In the Greek, it answers in power, though not in alphabetical order, to the Hebrew *p*, and to the *q* of the Latin and modern languages. It is the palatine aspirate, of which *κ* is the tenuis, and *γ* is the media. It does not exist as a numeral in the Greek, except as aspirated; thus, *χ'* stands for 600.

Ψ.

Has no alphabetical character, except in the Greek; where it stands as a numeral for 700. It is a sibilant letter. It is clearly composed of the Greek *π* and *σ*; for in nouns ending in *ψ* it is resolved into *πσ*, by the insertion of *,* or *.* between them; it is imitated in the form of nouns in Latin, as *stirps, stirpis*; and in the Greek, resumes its form in the dative plural; as, *Αρσψ*; genitive singular, *αρσψος*; dative plural, *αρσψι*. This example is followed by the Latins, in verbs ending in *bo* and *po*; which form the preterite in *psi*; as, *scribo, scripsi*; *sculpo, sculpsi*. Derivatives from the Greek, have *ps*, for *ψ*; as, from the Greek *ψαλλω*, *to sing*, comes the Latin *psalmus*, the English *psalm*, the French *pseaume*, the Spanish *psalma*, the German *Psalm*; the Italians, however, drop the *p*, and write *salmo*.

X, Ξ.

Is a double consonant, answering in some measure to the *ð* of the Hebrew, and the *ξ* of the Greek. It is compounded of *cs* and *ks* in our language; of *κσ*, *γσ*, *χσ* in the Greek; and of *ܡܨ* in the Syriac, as has been noticed under *o*. The Latins use it in its resolved form, in the genitives of nouns of the third declension, ending in *x*; as, *rex*, genitive, *regis*; also verbs ending in *go*, *ho*, *to* and *vo*, use the *x*, in the perfect; as, *finxo, finxi*; *veho, vexe*; *flecto, flexi*; *vivo, vixi*; which were originally written *fingsi*, &c. It exists in the Anglo-Saxon, and Runic.

"In French, *x* denotes either of these two articulations, viz. *cs* and *gx*. *X* has the articulation of *cs*, in all proper names, both in the beginning, middle, and end; before consonants, except *h*; and between two vowels, except when the word begins with *e*; *x* has the articulation of *gx*, between two vowels, the first whereof is *e*, even though the second vowel should be preceded by *h*; as, in *exil*, *exhumer*; pronounce *egzil*, *egxumer*. *X*, in *soixante* and *soixantième*, takes the hissing sound of *s*; but the soft one of *z*, in *deuxième*. *X* takes the hissing sound of *s*, in the following names of places, which are even commonly spelt with *s*; as, *Xaintes*, *Xaintonge*, *Bruxelles*, *Flexelle*, *Auxerre*, *Auxonne*, *St. Maixant*, *Uxell*, and the second *x* in *Xerxes*; pronounce *Saintes*, *Brussels*, *Xerses*, &c.

"*X* takes the articulation of *sh*, in *Quixotte*, which is pronounced *Ghi-shut*. *X* takes the articulation of *k*, before *ce* and *ci*; as, *excellence*, *exciter*, pronounce *eksellence*, *ekciter*, &c.

"*X* has the articulation of *cs*, at the end of these Greek and Latin names only; *Ajax*, *Alix*, *Anthrax*, *Beatrix*, *du borax*, *contumax*, *Felix*, *index*, *Linx*, *larinx*, *Phenix*, *Onix*, *Pollux*, *Sphinx*, *Styx*, *Storax*, *Syphax*, *refix*, *perplexe*. It has the hissing articulation of *s*, at the end of *Cadix*,

but that of *z*, at the end of adnouns before nouns beginning with a vowel, or *h* mute. *Aix*, the name of a city, is pronounced like *Aisse*, or *est-ce.*" *Chambaud*. *X* is not an Italian letter. In Spanish, "*X* sounds like the English *h*, in *behaviour*, &c.; except when it is followed by a consonant, or when there is a circumflex upon the vowel following. In these cases, it sounds like *ks*; *extender*, *existir.*" *Fernandez*. Peter Diaconus relates, that *X* was introduced into the Roman alphabet in the time of Augustus; and that before his time, the Romans supplied the want of it, by the letters *c* and *s*; for *vixit*, they formerly wrote *vicisit*. But Mr. Astle observes, that this is a mistake; the letter *x* being found in the Duilian pillar, inscribed in the year of Rome 494, or 259, before Christ. Scaliger says, that it came into use before the days of Augustus.

It is a numeral, and signifies ten, as in the verse :

"*X supra denos numero tibi dat retinendos.*"

It represents two *v*'s placed one at the top of the other.

When laid flat thus, *X*, it signified, 1,000; and when a dash was over the *X* it signified 10,000. *I*, before *X*, denotes the subtraction, and after *X*, the addition of an unit; thus *IX* = 9, and *XI* = 11. *X* before *L* or *C*, denotes the subtraction of 10 from 50 or 100; *XL* = 40, and *XC* = 90.

Y, ŷ.

Was borrowed originally from the Greek *υ*, and represented it in many words as a vowel; *hy* is put for *υ*, in the word *hypocrisy*, in the English, French and Spanish; but, in Italian, the *u* is changed into *i*; as *ipocrisia*. "It is both a vowel and a consonant. It has a place as a vowel even in words purely English; and that, both in the middle; as, *dying*, &c. and at the end; as in *lay*, &c. Some ascribe the use of the *y*, in pure English and French words, and in those which have no *y* in Latin and Greek, to this, that anciently, each of those words was written with a double *i*; thus *ii*; which, having something awkward in it, the *y* was substituted in its place. Others say, that these words being anciently written as well as pronounced with a double *u*, as they still are in the Walloon; as *paiing*, *paiisan*, &c. to avoid their being mistaken for a *u*, with two dots over it, they made the second *i* longer than the first, and so formed the *y* without designing it.

"Some give a particular reason why words ending in *i*, came to be written with *y*; viz. that the copyists found the tail of the *y* very commodious in adorning the margins and bottoms of pages. *Y* was much used by the Saxons; whence it is found for *i*, in the old English writers." *Rees's Cyclopaedia*.

Y is found in the Saxon alphabet, but not in the Mæso-Gothic. It is found in the Runic, as a separate character; and called *Stungen ur*, or *ur* (that is *u*) with a point; and this goes far to confirm the idea, that our *y* is but another form of the Greek *υ*; or perhaps of *υ* with *i* subscribed; as *υ*, written thus *υ̇*. When the *y* follows a consonant and at the end of words, it is a vowel, and has the sound of *i*; and when it precedes a vowel or a diphthong, and at the beginning of words, it is a consonant. Some have thought that *y* is, in all cases a vowel; but, Dr. Johnson observes of *y*, as of *x*, that it follows a vowel without any *hiatus*; as, *rosy youth*. The Romans used the *y* for the vowel *u*, which they had no character for, distinct from the *υ* consonant; their way being to pronounce the common *u*, as we do the diphthong *ou*, and the Greek *υ*, as the English do *u*.

H

"Peter Diaconus observes, that Augustus first took the letters *y* and *z*, from the Greeks, which were not used by the Romans before his time ; *ss* being written for *z* ; and *i* for *y*. But Mr. Jackson shows, that they were used before the time of Augustus, though probably, says Astle, (*Origin and Progress of Writing*, page 78.) it was not much older. In our own, and some other modern tongues, authors begin to dispense, more and more, with the precise orthography, which requires all words which have a *v* in the Greek, to be written with a *y*. And with reason ; since our *y*, has lost the sound it had in the language, from which we borrow it. But it is certainly ridiculous to use it, as many do, in words which indeed have a Greek origin, but have no *v* in the Greek ; as, in *eclipse* ; yet some affect to do this. *F* is also a numeral letter, signifying 150, or, according to Baronius, 159 ; as in the verse :

"*Y, dat centenos et quinquaginta novenos.*"

"When a dash was added at the top ; thus, *Ȳ*, it signified 150,000."

"*Y*, generally speaking, has in French, no other sound than that of the French *i* ; and is used in French in the following circumstances only ; 1. As an adverb of place, or a pronoun, and then *y* makes a word by itself ; as, *il y a*, there is ; *y pensez-vous* ? do you think of it ? 2. In the beginning of these four words only *yacht*, pronounce *iaque*, *yacht* ; *yux*, eyes ; and *yeuse*, a holm-oak ; *ypreau*, Dutch elm ; some add indeed *yvre*, got drunk, *yvoire*, ivory ; and *yvrage*, tare ; but they are now generally spelt with *i*, by the best writers ; in the middle of some words wherein *y*, stands for two *i*'s ; as in *pays*, country, and its derivatives, *paysage*, a landscape, and *paysant*, a peasant ; wherein *ay*, is sounded as *ai* with another *i* before *s*. *Abbaye*, abbey ; *essayer*, to try ; *voyons*, let us see, *royal*, *ayant*, &c. which words are pronounced, as if they were written *pai-is*, *pai-isant*, *essai-er*, *voi-iant*, &c. Most writers still preserve *y*, in words derived from the Greek, to show the etymology ; as in these words, *etymologie*, *analyse*, *mystère*, *syllabe*, &c."

As the Italians have no *y*, they spell all derivatives from the Greek which have *v*, by using the letter *i*, as, *etimologia*. The Spanish, using the *y*, retain it in the above named derivatives ; and "when the *y* comes before any vowel, it is a consonant ; and sounds as in *yard*, *yellow* ; when it comes before a consonant, it is a vowel, and sounds like *ee*." *Fernandez*.

Z, 3.

Is the last letter in the Latin and modern languages, as it also is in the Anglo-Saxon, and Mæso-Gothic ; but, has no alphabetical character in the Runic. It is one of the sibilant letters. "Its pronunciation is much more soft and obtuse than that of the *x*, which makes Quintilian call it *jucundissimum* and *dulcissimum*. Nevertheless, the sound was not always the same as it is now ; which is but, as it were, half that of an *s* ; or, that expressed by its name *izzard* or *s* hard, of an *s* uttered with closer compression of the palate by the tongue ; as, *freeze*, *froze*. It had something in it originally of the *d* ; but, only what sounded very smoothly ; *Mezentius*, was pronounced as if it had been written *Medzentius*.

"The *z* had also an affinity with the *g* ; thus Capella, '*z a Græcis venit, licet etiam ipsi primo g Græca utebantur.*'" *Rees Cyclopaedia*. "*Z* begins no word originally English ; although it is found in the Saxon alphabets ; set down by grammarians, it is read in no word originally Teutonic." *Johnson*.

Z was also a numeral, signifying 2000, according to the verse :

"Ultimam Z tenens finem, bis mille tenebit."

When a dash was added at the top, thus, \bar{Z} , it signified two thousand times a thousand. "Z is pronounced three ways (in Italian,) like *ds*, like *s* and like *ts*; the general rule is to pronounce it like *ds* in all words that are written in Italian and English with a *z*, for example, *zona*, a zone; *zodiaco*, the zodiac; *Lazaro*, Lazarus; *gazetta*, a gazette; read *dsona*, *dso-diac*, *Ladsaro*, and *gadsetta*. Z is pronounced also like *ds* in the following words; *mezo* or *mezzo*, the middle; *rozzo*, homely; *zibetto*, civet; *zeffera*, a cypher; *zagrino*, chagrin; *zenzero*, ginger. Take notice that both the single and double *z* are always pronounced like *ds* when they happen to come after the vowel *e*, as *mezzo*, middle; and after the vowel *o*; as *rozzo*, homely. Z is pronounced like *s* in *safe*, in all words terminating in *enza*; as *prudenza*, *diligenza*, *pazienza*; &c. pronounce *prudensa*, *diligensa*, *pasiensa*. The same may be said, in regard to words terminating in *anza*, or in *onza*, and when the *z* follows the letter *l*; for example, *ignoranza*, *magonza*, *polzo*, *holzo*, &c. Nay we find some of those words written with an *s*; yet most people make use of the *z*. All other *z*'s, single as well as double, are pronounced like *ts*; example, *fazzoletto*, a handkerchief, pronounce *fatsoletto*; and be sure to dwell a little upon the sound of the *t* before *s*." *Veneroni*.

In Spanish, "the sound of *z* before all vowels, and at the end of words, is like that of *th* in its sharp pronunciation, as in *thank*, *think*, *death*, *breath*; the same is that of the ancient *ç* before all vowels, and according to the general opinion, of the *c* before *e* and *i*." *Fernandez*. In German "z like the Latin *c*, before *i*, *e*, *â*, and *ê*, is always pronounced alike." *Heinemann*.

Ω.

It is the last of the letters of the Greek alphabet. "It appears from ancient inscriptions, that the old Greeks had but *one* character for their *o*, whether pronounced long or short; and it is well known, that the Romans and the nations, who have derived their alphabets from them, never had more. Ω seems plainly to be formed from *o*; and it has been often observed, that *ω* is, as it were, composed of two *o*'s." *Parkhurst's* Greek Lexicon in Ω.

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
7. OF THE ALPHABETICAL SOUND OF THE				
א אלה	א אלה	Ⲁ Ⲁⲗⲉⲁ	α αλφα	a ai
ב בית	ב בית	Ⲃ Ⲃⲉⲩⲏⲁ	β βητα	b bee
ג גימל	ג גימל	Ⲅ Ⲅⲉⲙⲗ	γ γαμμα	c see
ד דלה	ד דלה	Ⲇ Ⲇⲉⲗⲏⲁ	δ δελτα	d dee
ה הא	ה הא	Ⲉ Ⲉⲉⲗⲏⲁ	ε εψιλον	e ee
ו ו	ו ו	Ⲋ Ⲋⲉⲗⲏⲁ	ζ ζητα	f ef
ז זין	ז זין	Ⲍ Ⲍⲉⲗⲏⲁ	η ητα	g jee
ח חיה	ח חיה	Ⲏ Ⲏⲉⲗⲏⲁ	θ θητα	h aitch
ט טיה	ט טיה	Ⲑ Ⲑⲉⲗⲏⲁ	ι ιτα	i i, or eye
י יוד	י יוד	Ⲓ Ⲓⲉⲗⲏⲁ	κ κτα	j jay
כ כה	כ כה	Ⲕ Ⲕⲉⲗⲏⲁ	λ λτα	l el
ל למד	ל למד	Ⲗ Ⲗⲉⲗⲏⲁ	μ μτα	m em
מ ממ	מ ממ	Ⲙ Ⲙⲉⲗⲏⲁ	ν ντα	n en
נ נון	נ נון	Ⲛ Ⲛⲉⲗⲏⲁ	ο οτα	o o
ס סמך	ס סמך	Ⲝ Ⲝⲉⲗⲏⲁ	π πτα	p pee
ע עין	ע עין	Ⲟ Ⲟⲉⲗⲏⲁ	ρ ρτα	q cue
פ פא	פ פא	Ⲡ Ⲡⲉⲗⲏⲁ	σ στα	r ar
צ צדי	צ צדי	Ⲣ Ⲣⲉⲗⲏⲁ	τ ταυ	s ess
ק קה	ק קה	Ⲥ Ⲥⲉⲗⲏⲁ	υ υτα	t tee
ר ריש	ר ריש	ⲧ ⲧⲉⲗⲏⲁ	φ φτα	u ou
ש שין	ש שין	ⲩ ⲩⲉⲗⲏⲁ	χ χτα	v vee
ת תו	ת תו	ⲫ ⲫⲉⲗⲏⲁ	ψ ψτα	x eks
			ⲱ ⲱⲉⲗⲏⲁ	z zed

8. These letters are the representatives of certain sounds, the elements of the language.

9. An articulate sound, is the sound of the human voice, uttered by the organs of speech, so as to be distinctly understood by others.

10. Letters are divided into vowels and consonants. *Note 6.*

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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LETTERS OF EACH OF THE LANGUAGES.

a ai	a aw	a aw	a ah	a ah
b bee	b bey	b bee	b bay	b bay
c see	c cey	c tchee	c sey	c tsay
d dee	d dey	d dee	d day	b day
e ee	e ey	e e	e ai	t a
f ef	f eff	f effe	f aiffay	f ef
g jee	g gey	g dgee	g hay	g ghay
h aitch	h ash	h acca	h atchay	b hah
i i, or eye	i e	i ee	i ee	i ee
j jay	j shay	j j	j hotah	j yot
k kay				t kah
l el	l ell	l elle	l aillay	l ell
m em	m emm	m emme	m aimai	m em
n en	n enn	n enpe	n ainai	n en
o o	o oa	o o	o o	o oh
p pee	p pey	p pee	p pay	* pay
q cue	q coo	q coo	q coo	q koo
r ar	r err	r erre	r airrai	t er
s ess	s ess	s esse	s aissai	s ess
t tee	t tey	t te	t tay	t tay
u u, or you	u oo	u oo	u oo	u oo
v vee	v fee	v v	v vay	b fou
w double u				m vay
x eks	x ix		x aikis aspir.	r iks
y wy	y eegrec		y ee griéga	b ipsilon
z zed, or zee	z zed	z dseta	z thaitah lisp.	tset

11. A vowel, is an articulate sound, that can be perfectly uttered by itself; as, *a, e, o*; which can be articulated without the help of any other letter.

12. The vowels are as follows, viz.

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
א	א	ܐ	Α α	A a
ב	ב	ܒ	Β β	E e
ג	ג	ܓ	Γ γ	I i
ד	ד	ܕ	Δ δ	O o
ה	ה	ܚ	Ζ ζ	U u
ו	ו	ܘ	Ω ω	

13. A consonant is a letter which cannot be fully articulated without the help of a vowel; as, *b, d, f, l*, which require vowels to express them fully. *Note 7.*

14. Consonants may be divided into *Mutes, Liquids* and *Sibilants* or hissing letters. This latter class comprises most of those which are deno-

<i>Tenues.</i>				
פ	פ	ܦ	Π	P
כ	כ	ܚ	Κ	T
ת	ת	ܬ	Τ	
<i>Media.</i>				
ב	ב	ܒ	Β	B
ג	ג	ܓ	Γ	G
ד	ד	ܕ	Δ	D
<i>Aspirates.</i>				
ק	ק	ܩ	Φ	F
ט	ט	ܬ	Χ	Q
צ	צ	ܥ	Θ	

These are classed also into

<i>Labials.</i>				
פ	פ	ܦ	Π	P
ב	ב	ܒ	Β	B
ו	ו	ܘ	Φ	F
<i>Palatines.</i>				
כ	כ	ܚ	Κ	
ג	ג	ܓ	Γ	G
ק	ק	ܩ	Χ	Q
<i>Dentals.</i>				
ת	ת	ܬ	Τ	T
ד	ד	ܕ	Δ	D
צ	צ	ܥ	Θ	

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
A a	A a	A a	A a	U a
E e	E e	E e	E e	Œ e
I i	I i	I i	I i	ÿ i
O o	O o	O o	O o	ö o
U u	U u	U u	U u	u u
W w				
Y y	Y y		Y y	Ÿ y

minated generally *semi-vowels*. The mutes cannot be sounded at all without the help of a vowel.

15. They are divided into *Tenues*, or slender sounds, *Media*, or middle sounds, and *Aspirates*, or rough sounds.

They are as follows, viz.

<i>Tenues.</i>				
P	P	P	P	Ph
K				Kh
T	T	T	T	Th
<i>Media.</i>				
B	B	B	B	Bh
G	G	G	G	Gh
D	D	D	D	Dh
<i>Aspirates.</i>				
F	F	F	F	Fh
Q	Q	Q	Q	Qh

Labials, Palatines, and Dentals.

<i>Labials.</i>				
P	P	P	P	Ph
B	B	B	B	Bh
F	F	F	F	Fh
<i>Palatines.</i>				
K				Kh
G	G	G	G	Gh
Q	Q	Q	Q	Qh
<i>Dentals.</i>				
T	T	T	T	Th
D	D	D	D	Dh

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
16. The <i>Liquids</i> are so called from their readily uniting				
ל	ܠ	ܠ	Λ	L
מ	ܡ	ܡ	Μ	M
נ	ܢ	ܢ	Ν	N
ר	ܪ	ܪ	Ρ	R

17. The <i>Sibilants</i> are so called from their				
ז	ܙ	ܙ	Ζ	C
ס	ܥ	ܥ	Ξ	Z
ש	ܫ	ܫ	Σ	J
שׁ	ܫׁ	ܫׁ	Σ	X
שׂ	ܫׂ	ܫׂ	Σ	S

18. <i>Vowel-</i>				
				H

19. A diphthong, is the double sound (as the word signifies,) of two vowels, immediately succeeding one another, in such a manner as that they make two syllables.

20. Grammarians have divided them into proper and improper; considering a proper diphthong as that in which both vowels are sounded, and an improper one, as that in which but one of the vowels is sounded. *Note 9.*

21. A triphthong, is the triple sound of three vowels immediately succeeding each other, so as to make three sounds.

SYLLABLES.

22. A SYLLABLE is the power of a letter, or a combination of letters, pronounced by a single impulse of the voice. It constitutes a word, or a part of a word.

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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with other consonants. They are as follows ; viz.

L	L	L	L	l
M	M	M	M	m
N	N	N	N	n
R	R	R	R	r

hissing sound. They are as follows ; viz.

C	C	C		c
Z	Z	Z	Z	z
J	J	J	J	j
X	X		X	x
S	S	S	S	s

Aspirate.

H	H	H	H	h
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Note 8.

23. Spelling, is the art of rightly dividing words into their syllables ; or, of expressing words by their proper letters.

24. Words, are letters or syllables combined, as the signs of ideas.

25. A word of one syllable, is termed a monosyllable ; of two syllables, a dissyllable ; of three syllables, a trisyllable ; of four or more syllables, a polysyllable. Words are either primitive or derivative.

26. A primitive word, is that, which cannot be reduced to any simpler sound in the language ; as, *man, good, content*.

27. A derivative word, is one, which may be reduced to another word of greater simplicity ; as, *manful, goodness, contentment*.

II. ETYMOLOGY.

28. The second part of Grammar is **ETYMOLOGY**, which treats of the different sorts of words, their various modifications, and their derivations.

29. There are nine sorts of words, or, as they are commonly called, parts of speech; viz.

I. ARTICLE.	VI. ADVERB.
II. SUBSTANTIVE.	VII. PREPOSITION.
III. ADJECTIVE.	VIII. CONJUNCTION.
IV. PRONOUN.	IX. INTERJECTION.
V. VERB.	

Note 10.

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
SINGULAR.				
Indeclinable.	Indeclinable.	Indeclinable.	M. F. N.	No article.
ה	F. מִה M. הִ	↑ postfixed in the masc. and Δ in the fem.	N. ο η το G. τὸ τῆς τῷ D. τὸν τῇ τὸν A. τὸν τὴν τὸ V. ὦ ἐὼ ὦ	
ה is prefixed to nouns in the nom. acc. and gen. cases, of which last it is the definite or the sign. It is also postfixed to the dat. as its sign. These things are com- mon to both numbers.	The Chaldee often postfixes κ like the Sy- riac, to form the definite or emphatic; as, מֶלֶךְ the king. In Ezra and Daniel the ה is often postfixed instead of κ.	forms the em- phatic or defi- nite article, as, מֶלֶךְ the king. מַלְכָּה the queen. In the plural, is postfixed as in the sing. Δ is often pre- fixed in the acc. sing. and plur. as the de- finite article.	DUAL.	
			N. τὸν τὴν τὸν G. } τῶν τῶν τῶν D. } τῶν τῶν τῶν A. τὸν τὴν τὸν	
			PLURAL.	
			N. οἱ αἱ τα G. τῶν τῶν τῶν D. τοῖς ταῖς τοῖς A. τοὺς τὰς τὰ V. ὦ ὦ ὦ	

N. B. A substantive without the article, is taken in its widest sense; as, a candid temper is proper for man, that is, for all mankind.

II. SUBSTANTIVES, or NOUNS.

33. A *substantive* or *noun* is the name of any thing that exists, or of which we can form any notion; as, *man*, *virtue*; or as Harris says, "Substantives are all those principal words, which are signified of substances, considered as substances." *Hermes* (page 37.)

34. Substantives are of two kinds; viz. I. *Proper*; II. *Common*.

I. *Proper* nouns or substantives, are the names appropriated to individual persons, places, rivers, countries, &c. as, *George*, *New York*, *Asia*.

II. *Common* nouns or substantives, stand for kinds containing many

30. *Parts of Speech* are those divisions of the words of any language, by which we classify the different expressions of our ideas, so as to comprehend them under so many general heads. And under these heads, should be clearly and explicitly arranged, every word contained in any language; so as, that no word shall be omitted in such arrangement or not inserted in its proper place.

I. ARTICLE.

31. *An Article* is a part of speech, prefixed to substantives, to point them out, and to show how far their signification extends. It is used to ascertain what particular thing or things are meant, as "give me *the* book; bring me *the* apples," meaning some book or apples referred to. *Note* 11.

32. The Articles in the languages under consideration, are as follow, viz.

ENGLISH.	FRENCH.			ITALIAN.		SPANISH.			GERMAN.		
SINGULAR.											
Indeclinable.	M.	F.	N.	M. & N.	F.	M.	F.	N.	M.	F.	N.
The	le	la	le	il, lo	la	el	la	lo	der	die	das
	du	de la	du	del, dello	della	del	de la	de lo	des	der	des
	au	à la	au	al, allo	alla	al	à la	à lo	dem	der	dem
	le	la	le	il, lo	la	el, al	à la	à lo	den	die	das
						<i>N. B. La is also used as the fem. accus.; and lo as the neuter accus.</i>					
PLURAL.											
COMMON.								M.	F.	COMMON.	
les				i, gli		le	los	las	die		
des				dei, degli		delle	de los	de las	der		
aux				ai, agli		alle	à los	à las	den		
les				i, gli		le	los	las	die		
						<i>de' & a' are used in g. & d. m. & n. the plural.</i>					
						<i>Note 12.</i>					

sorts, or for sorts containing many individuals under them; as, *animal, man, tree.*

35. To substantives belong, I. GENDER; II. NUMBER; III. CASE; and IV. PERSON.

I. GENDER.

36. *Gender*, is the distinction of nouns with regard to sex. There are two genders: viz. masculine and feminine. To these, grammarians have added an epicene or common, and a neuter gender. *Note* 13.

37. The masculine gender, denotes animals of the male kind; as, *a man, a horse, a bull.*

38. The feminine gender, signifies animals of the female kind; as, *a woman, a duck, a hen.*

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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39. The Gender of Nouns is distin-

I. BY DIFFERENT WORDS.

M.	אִישׁ	אִנֹּשׁ	ܐܢܫܐ	homo
F.	אִשָּׁה	ܐܢܬܐ	ܐܢܬܐ	femina

II. BY DIFFERENCE OF TERMINATIONS.

M.	נְבִיא	ܢܒܝܐ	ܢܒܝܐ	propheta
F.	נְבִיאָה	ܢܒܝܐܬܐ	ܢܒܝܐܬܐ	prophetissa

III. BY CHARACTERISTIC ENDINGS.

1. In the Singular.

Most Hebrew nouns, not ending in ה or ת are servile; those in ה or ת are mostly feminine. ת is generally considered as a feminine termination.	Most Chaldean nouns, ending in א, ו and א, are servile; those in א, are masculine; others are masculine. Nouns in א form their feminines also in ת as, מלכא, the king, and מלכא, queen.	Syriac nouns are characterised as to gender, the same way as those in Chaldee.	1st declension. Nouns ending in ας and ας, are masculine; λητης is generally considered both masc. and feminine. Those in α and η are feminine. 2d declension. Nouns ending in ος are both masc. and fem. those in ο are neuter. 3d declension. Nouns ending in υ, ξ, ς, and ψ are of all genders; those in α are feminine; those in α, ι, υ, are neuter.	1st declension. Nouns ending in as and es are masc.; those in a, and derivatives in e from the Greek, are feminine. 2d declension. Those in er & us are masc.; and in um are neuter. 3d declension. Nouns in er or, os, o are masc.; s, x, aus, as, and most in es and is, verbs in io, and polysyllables in do and go, are fem. In en, ar, ur, t, c, us, e, l, ma are generally neuter. 4th declension. Nouns in us are masc. and fem.; in u neut. 5th declension. Nouns in es are fem. except dies and its derivatives.
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ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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guished in the following manner, viz.

I. BY DIFFERENT WORDS.

man	homme	uomo	hombre	mann
woman	femme	femina	muger	weib

II. BY DIFFERENCE OF TERMINATIONS.

prophet	prophète	profeta	profeta	prophet
prophetess	prophétesse	profetessa	profetisa	prophetin

Note 14.

III. BY CHARACTERISTIC ENDINGS.

1. In the Singular.

Nouns of all endings are masc. except those that are appropriated to the femin.; which is formed by adding the following as, <i>ess</i> ; <i>lion</i> , <i>lioness</i> ; <i>ine</i> , as, <i>hero</i> , <i>heroine</i> ; or, by changing the ending; as, or into <i>rix</i> ; as, <i>executor</i> , <i>executrix</i> ; or into <i>ess</i> ; as, <i>abbot</i> , <i>abbess</i> .	Nouns with the following endings are feminine. Nouns in <i>tié</i> and <i>té</i> , in <i>ion</i> , in <i>zon</i> , and <i>son</i> after a vowel or diphthong. Nouns in <i>eur</i> and <i>eure</i> , in <i>x</i> , in any vowel or diphthong before <i>e</i> , not sounded. Nouns in <i>ance</i> as, or into <i>rix</i> ; or <i>anse</i> , <i>ence</i> or <i>ense</i> . Nouns in <i>aille</i> , <i>eille</i> , and <i>elle</i> . Nouns in <i>ace</i> and <i>asse</i> .	Nouns ending in <i>a</i> , <i>e</i> and <i>o</i> , without accents, are masculine; those of the same endings accented, with those in <i>âte</i> , <i>ède</i> , <i>ûe</i> , <i>ûde</i> and <i>ûte</i> , <i>cia</i> and <i>gia</i> , generally feminine.	Nouns ending in <i>e</i> , <i>i</i> , <i>o</i> , <i>u</i> , <i>l</i> , <i>n</i> , <i>r</i> , <i>s</i> , and <i>t</i> , are generally masculine. Those in <i>i</i> are masculine, if derived from the Greek, they are feminine. Nouns in <i>a</i> , all letters of the alphabet, in <i>re</i> , with a mute letter before it, and those in <i>y</i> and <i>z</i> , and Greek nouns in <i>i</i> are feminine.	Nouns with the following endings, are generally masculine; those in <i>er</i> , also in <i>en</i> , except in finitives. Feminine nouns generally end in <i>in</i> , <i>inn</i> , <i>en</i> , <i>heit</i> , <i>feit</i> , <i>schaft</i> and <i>ung</i> . Neuter nouns are diminutives ending in <i>chen</i> and <i>lein</i> ; nouns ending in <i>thum</i> .
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Nouns in *ile* and *ille*, *uille*, *uille*, *euille*, *isse*, *ise* or *ize*.
The rest are generally masculine.

O' Conway.

2. In the Plural.

Referred to the Table of the Mode of forming Plurals.

II. NUMBER.

40. *Number*, is the consideration of an object as being one or more.

41. Substantives, &c. have three numbers; viz. Singular, Dual and Plural.

42. The Singular expresses one object ; as, *a chair, a table*.

43. The Dual expresses more than one, but not more than two. It is peculiar to the Greek, as to the languages under notice; and it is to be found in the Anglo-Saxon and Mæso-Gothic.

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
<p>One declension. The plural is formed from the singular in the masc. nouns by adding ם and sometimes ן to the sing. In the fem. by adding ם or changing ך to ן, into ן; or by inserting ן before ך of the sing. or ' before ן, or by changing ך to ן; some feminine add ם.</p>	<p>One declension. The plural is formed from the singular in the masc. nouns by adding ן to the sing.; or in the emphatic form by adding ם or ן to the sing. Singular emphatics in ם, change ם into ן. In the fem. they add ן to the singular; change ם into ן, or ן into ן.</p>	<p>One declension. The rule in Chaldee will also apply in Syriac.</p>	<p>1st declension. changes <i>as</i>, and <i>ηs, α</i> and <i>η</i>, into <i>αι</i>. 2d declension. changes <i>ος</i>, of the masc. and <i>ου</i> of the fem. into <i>οι</i>; and <i>ου</i> of the neuter into <i>α</i>. 3d declension. Masc. changes <i>ιν</i> into <i>ινες</i>; as, <i>δελφιν, δελφινες</i>; <i>αξ</i> into <i>ακτις</i>; as, <i>αυαξ, αυακτις</i>; into <i>πις</i>; as, <i>λαψ, λαυλαπις</i>; <i>ης</i> into <i>εις</i> and <i>δρις</i>; as, <i>ατηρ, ατηρες</i> and <i>ανδρις</i>; <i>ας</i> into <i>αδεις</i>; as, <i>λαμπας, λαμπαδεις</i>. Neuter changes <i>α</i> into <i>ατα</i>; as, <i>σμμα, σμματα</i>; <i>ι</i> into <i>ιτα</i>; as, <i>μυλι, μυλιτα</i>; <i>αρ</i> and <i>ας</i> into <i>ατα</i>; as, <i>φριαρ, φριατα</i>; <i>κριας, κριατα</i>; into <i>υα</i>; as, <i>δακρυ, δακρυα</i>; into <i>αι</i>; as, <i>αψυ, αψυα</i>.</p>	<p>1st declension. changes <i>a</i>, <i>as</i>, and <i>es</i> into <i>æ</i>; as, <i>musa, musæ</i>. 2d declension. Masc. changes <i>er</i> and <i>us</i> into <i>i</i>; as, <i>puer, pueri</i>. Neuter changes <i>um</i> into <i>a</i>. 3d declension. Masc. changes <i>is</i> into <i>ides</i>; as, <i>lapis, lapides</i>; or, into <i>ores</i>; as, <i>pastor, pastores</i>; <i>os</i> into <i>otes</i>; as, <i>nepos, nepotes</i>; <i>an</i> into <i>anes</i>; as, <i>titan, titanes</i>; <i>en</i> into <i>enes</i>; as, <i>ren, renes</i>; <i>er</i> into <i>eres</i>; as, <i>agger, aggeres</i>; <i>as</i> into <i>ates</i>; as, <i>veritas, veritates</i>; <i>ex</i> into <i>eges</i>; as, <i>lex, leges</i>. Feminine; or into <i>ores</i>; as, <i>arbor, arbores</i>; <i>er</i> into <i>eres</i>; as, <i>mulier, mulieres</i>; <i>udo</i> and <i>go</i> into <i>enes</i>; as, <i>similitudo, similitu-</i></p>

OF NOUNS IN REGIMEN.

Nouns masculine singular suffer no change in regimen; but plural nouns masculine singular drop their final ם; as, מלכי ארץ, מלכים ארץ, kings of the earth.

Nouns feminine singular in regimen end in ך; but those ending in ך change to ן; other feminine singular in regimen drop

Note 16.

Nouns masculine singular in regimen suffer no change; but plural nouns feminine singular drop the final ם; of the emphatic form, when in regimen; as, *ܐܠܗܐ, ܐܠܗܐܐ* in reg. *ܐܠܗܐܐܐ* in reg. *ܐܠܗܐܐܐܐ* in reg. Nouns masculine plural in regi-

2. In the Plural.

Referred to the Table of the Mode of forming Plurals.

44. The Plural expresses more than one ; as, *chairs, tables*. Every dual, is therefore a plural ; but every plural is not a dual. Some words, from the nature of the things which they express, are used only in the singular; others, only in the plural ; and some, are the same in both numbers.

Note 15.

45. The plural number of nouns, is formed from the singular in the following manner ; viz.

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
<p>One declension. Adds <i>s</i> to the singular. Nouns ending in <i>x</i>, <i>ch</i>, <i>sh</i>, or <i>ss</i>, add <i>es</i>; as, <i>fox</i>, <i>foxes</i>; in <i>ff</i> add <i>s</i>; as, <i>ruff</i>, <i>ruffs</i>; in <i>y</i> with another vowel in the same syllable, add <i>s</i>; as, <i>key</i>, <i>keys</i>; with no other vowel in the same syllable, change <i>y</i> into <i>ies</i>; as, <i>fly</i>, <i>flies</i>; and <i>fe</i> into <i>ves</i>; as, <i>wife</i>, <i>wives</i>.</p> <p>Some nouns in English, taken from other languages, retain the plural of the languages whence they are derived; as, from the Hebrew: as, <i>cherub</i>, <i>cherubim</i>; from the Greek: as, <i>criterion</i>, <i>criteria</i>; <i>thesis</i>,</p>	<p>One declension. Nouns of all terminations, add <i>s</i> to the singular. Except, nouns in <i>au</i>, <i>eau</i>, <i>eu</i>, <i>œu</i>, and <i>ieu</i>, which add <i>x</i>. Nouns in <i>al</i> and <i>ail</i> change those terminations into <i>aux</i>. Nouns in <i>s</i> and <i>x</i> in the singular make no change in the plural.</p>	<p>One declension. Italian nouns have but five terminations; namely the five vowels, <i>a</i>, <i>e</i>, <i>i</i>, <i>o</i>, <i>u</i>; of these, the masculine nouns, ending in <i>a</i>, form their plurals in <i>i</i>; as, <i>profeta</i>, <i>profeti</i>; except <i>postestà</i> which makes no change. Nouns feminine in <i>a</i>, form their plural in <i>e</i>; as, <i>la casa</i>, <i>le case</i>; all nouns ending in <i>ca</i> and <i>ga</i> insert <i>h</i> before the final plural <i>e</i>, to avoid the harshness of sound; as, <i>la manica</i>, <i>le maniche</i>. Nouns in <i>tà</i>, (the English <i>ty</i>) never change their termination in the plural; as, <i>la castità</i>, <i>le castità</i>; all nouns in <i>e</i>,</p>	<p>One declension. All the various terminations of the nomin. sing. add <i>s</i> in the plural; except those ending in a sharp vowel, which add <i>es</i>; as, <i>Albala</i>, <i>Albalaes</i>; and those ending in consonants, which make their plural also in <i>es</i>; as, <i>verdad</i>, <i>verdades</i>. Nouns ending in <i>z</i>, change it in the plural into <i>ces</i>; as, <i>la voz</i>, <i>las voces</i>.</p>	<p>One declension. Forms the plural in masculine nouns, by adding <i>t</i> or <i>en</i> to the sing. or to nouns ending in <i>el</i>, <i>en</i>, <i>nn</i> and <i>er</i>. Feminines by adding <i>e</i>, <i>n</i>, or <i>en</i> to the sing. In neuter by adding <i>t</i> or <i>er</i> to the sing. but neuters in <i>e</i>, <i>el</i>, <i>en</i>, <i>er</i>, and all diminutives are the same in the plural, as in the nomin. sing.</p>

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
nouns, as also feminines plu- ral, except in ם, suffer no change in re- gimen. Femi- nines plural in ם often, when in regimen, postfix ' as in Deut. ch. xxxii. v. 13. כמותי ארץ II. Sam. ch. i. ver. 19. כמותי and 25. כמותי. Feminine plu- rals in ת drop the ם in regi- men.	the final ן; as, מלתא for מלתא. Feminines pl. in ן, when in re- gimen change their ן final in- to ת.	men drop their final ܐ or the of the empha- tic form; as, a book, ܐܡܝܢ pl. ܐܡܝܢܐ and emphatic, ܐܡܝܢܐ; in regimen ܐܡܝܢܐ Nouns femi- nine plural in regimen drop their final ܐ; as ܐܡܝܢܐ, for ܐܡܝܢܐ	Contracted nouns mascul. change ous into ous and ous; as, δημοσθινης, δημο- σθινης, -ους; ous into ous and ous; as, οφεις, οφεις, οφεις; ous and ous into ous and ous; as, ̑σαιλιν, ̑σαι- λιν, -ους; fem. changes ous and ous into ous; as, φειδω, φειδω; neut. changes ous into ous and ous; as, ̑πομαινις, ̑πομαινις, -η; ous into ous and ous; as, τυχως, τυ- χω, -η; ous into ous and ous; as, σινηπι, σινηπι, σινηπι; ous into ous and ous; as, ̑ςυ, ̑ςις, ̑ςη; ous and ̑ς into ̑ςα, ̑ςα and ̑ς; as, ̑ρις, ̑ρις, ̑ςα, ̑ςα, ̑ςα.	dines; virgo vir- gines; as into ates; as, veritas, verit̑tes; ous in- to ydes; as, chla- mis, chlamydes; s after a conso- nant and x into es; as, stirpe, stirpes; pax, pa- ces. In neuter, us into ̑ςα; as, changes ous and ous into ̑ςα; as, into ̑ςα; as, dog- ma, dogmata; and generally the genitive in is is changed into ̑ςα; as, ani- mal, animalis, animalia. 4th declension, makes no alte- ration in the plural. 5th declension, makes no alte- ration in the plural.

III. CASE.

46. *Case*, is the accidents or circumstances happening to a Noun, Adjective, Pronoun or Participle; which are as follow; viz. 1. That of standing as the subject of a verb, expressed or understood. This is the nominative case. 2. That of standing in the relation of property or possession, to another noun or pronoun. This is the possessive case. 3. That of being the object to which something is given. This is the dative case. 4. That of being the object of a verb or preposition. This is the objective case. 5. That of being called to. This is the vocative case. 6. That of being the object from which something is taken away. This is the ablative case. On the subject of cases, Murray, in his large grammar observes, "Some writers think that the relations signified by the addition of articles and prepositions to the noun, may properly be denominated cases, in English; and that, on this principle, there are, in our language, as many cases as in the Latin tongue. But to this mode of forming cases for our substantives, there are strong objections. It would, indeed, be a formal and useless arrangement of nouns, articles and prepositions. If an arrangement of this

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
theses, and all its derivatives, emphasis, emphases; from Latin: as, radius, radii; index, indices; also from the French: as, beau, beaux; from the Saxon: as, child, children; ox, oxen.		whether masc. or femin. form the plural in <i>i</i> ; as, il padre, i padri; mille, a thousand makes mila in plural; five nouns, viz. rè, a king; specie, a sort; superficie, effigie and l'esquie, make no change also nouns in <i>i</i> make no change but nouns in <i>o</i> change it into <i>i</i> ; in <i>io</i> into <i>j</i> ; in <i>chio</i> , <i>cio</i> , <i>glio</i> , and <i>gio</i> change <i>io</i> into <i>i</i> ; nouns in <i>co</i> and <i>go</i> of not more than two syllables, insert <i>h</i> , as, il fuóco, i fuóchi; nouns in <i>u</i> make no change.		

nature were to be considered as constituting cases, the English language would have a much greater number of them than the Greek and Latin tongues; for, as every preposition has its distinct meaning and effect, every combination of a preposition and article with the noun, would form a different relation, and would constitute a distinct case. This would encumber our language with many new terms, and a heavy and useless load of distinctions. But though this variety of cases does not at all correspond with the idiom of our language, there seems to be great propriety in admitting a case in English substantives, which shall serve to denote the *objects* of active verbs and prepositions; and which is, therefore properly termed the *objective case*." (Pages 54 and 55.)

47. Cases are formed after the following manner; viz.

I. In indeclinable nouns; by prefixing prepositions, as in the English; or by prefixing the article declined, as in the French, Italian and Spanish; or by prefixing and postfixing the article, as in the Hebrew and its dialects.

II. In declinable nouns; by changing the termination.

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HEB.	CHAL.	SYRIAC.	ENGLISH.	FRENCH.	ITALIAN.	SPANISH.
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48. I. IN INDECLINABLE NOUNS.

Singular.

<i>By prefixing and postfixing the Article.</i>			<i>By prepositions.</i>	<i>By prefixing the Article declined.</i>		
N.	כלא	רבר	the word	le mot	la parola	la palabra
G.	למלא	הרבר	the word's	du mot	della par.	de la palab.
D.	למלא	רברה		au mot	alla parola	á la palabra
A.	מלא	הרבר	the word	le mot	la parola	la palabra
V.		הרבר	o the w.	o le mot	o la parola	o la palabra
A.					dalla par.	por la pal.

Plural.

N.	מלין	ורבים	the words	les mots	le parole	las palabras
G.	למלין	הרבים	the words'	des mots	delle par.	de las pal.
D.	למלין			aux mots	alle parole	á las palab.
A.	מלין	ורבים	the words	les mots	le parole	las palabras
V.			o the w.	oles mots	o le parole	o palabras
A.					dalle par.	por las pal.

It will be seen by the above specimen of the nouns, that the languages are indeclinable; and have no variation but a plural—that the articles with or without a preposition and the characteristic plural endings, form the distinction of cases—that the genitive is not marked by any other distinction than the article in any of the languages, except the English—and that *s* with an apostrophe is but a contraction for *word his*, in which form, as also in the form *wordis*, it obtained for a long time in English, and in the latter form may be seen in Chaucer.

GREEK.	LATIN.	GERMAN.
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49. II. IN DECLINABLE NOUNS.

By changing the terminations.

<i>1st Declension.</i>			<i>1st Declension.</i>		<i>One declension.</i>	
Characteristic endings : As, es, a and n.			Characteristic endings : As, es, a and e.		1st specimen of masc. nouns, adding e in the plural.	
Singular.	Dual.	Plural.	Singular.	Plural.	Singular.	Plural.
N. ο ταμιας	τω ταμια	οι ταμιαι	Æneas		der wind	die winde
G. τω ταμια	τοις ταμια	των ταμια	Æneæ		des -es	der winde
D. τω ταμια	τοις ταμια	τοις ταμια	Æneæ		dem -e	den winden
A. τω ταμια	τω ταμια	τω ταμια	Ænean		den wind	die winde
V. ο ταμια	ο ταμια	ο ταμια	o Ænea			
A.			Æneâ			

GREEK.			LATIN.		GERMAN.	
					2d specimen of masc. nouns, adding en in the plural.	
N.	ο κριτης	τω κριτω	οι κριται	Singular.	Singular.	der herr
G.	της κριτης	τοις κριταις	των κριτων	Plural.	Plural.	die herren
D.	τη κριτη	τοις κριταις	τοις κριταις			des herrn
A.	τον κριτην	τω κριτω	της κριτης			den herrn
V.	ο κριτη	ω κριτω	ω κριται			die herren
A.						

					3d specimen of masc. nouns, adding er in the plural.	
N.	η μουσα	τα μουσα	αι μουσαι	musa	musæ	der mann
G.	της μουσης	ταις μουσαις	των μουσων	musæ	musarum	des -es
D.	τη μουση	ταις μουσαις	ταις μουσαις	musæ	musis	den -e
A.	την μουσαν	τα μουσα	τας μουσας	musam	musas	den mann
V.	ω μουσα	ω μουσα	ω μουσαι	o musa	o musæ	die männer
A.				musâ	musis	der männer

					1st specimen of fem. nouns, adding e in pl.	
N.	η τιμη	τα τιμα	αι τιμαι	Penelope		die hand
G.	της τιμας	ταις τιμαις	των τιμων	-pes		die hände
D.	τη τιμη	ταις τιμαις	ταις τιμαις	-pe		der hand
A.	την τιμην	τα τιμα	τας τιμας	-pen		den händen
V.	ω τιμη	ω τιμα	ω τιμαι	o -pe		die hände
A.				-pe		

2d Declension.

Characteristic endings :

ο, and ου, and Attic η, and ων.

2d Declension.

Characteristic endings : er, us and um.

One Declension.

2d specimen of fem. nouns, adding n in the plural.

N.	ο λογος	τω λογω	οι λογοι	puer	pueri	die feder	die federn
G.	του λογου	τοις λογοις	των λογων	pueri	puerorum	der feder	der federn
D.	τη λογω	τοις λογοις	τοις λογοις	puero	pueris	der feder	den federn
A.	τον λογον	τω λογω	τας λογους	puerum	pueros	die feder	die federn
V.	ω λογι	ω λογω	ω λογοι	puer	pueri		
A.				puero	pueris		

3d specimen of fem. nouns, adding en in pl.

N.	η ιουδα	τα ιουδα	αι ιουσαι	dominus	domini	die frau	die frauen
G.	της ιουδα	ταις ιουσαις	των ιουδων	domini	-norum	der frau	der frauen
D.	τη ιουδα	ταις ιουσαις	ταις ιουσαις	domino	dominis	der frau	den frauen
A.	την ιουδα	τα ιουδα	τας ιουδας	dominum	dominos	die frau	die frauen
V.	ω ιουδα	ω ιουδα	ω ιουσαι	domine	domini		
A.				domino	dominis		

GREEK.			LATIN.		GERMAN.	
	Singular.	Dual.	Plural.	Singular.	Plural.	1st specimen of neut. nouns, which make no change in the plural.
N.	τὸ ξύλον	τῷ ξύλῳ	τὰ ξύλα	regnum	regna	Singular. Plural. das mädchen die -chen
G.	τοῦ ξύλου	τοῖς ξύλοις	τῶν ξύλων	regni	regnorum	des -chens der -chen
D.	τῷ ξύλῳ	τοῖς ξύλοις	τοῖς ξύλοις	regno	regnis	dem -chen den -chen
A.	τὸ ξύλον	τῷ ξύλῳ	τὰ ξύλα	regnum	regna	das -chen die -chen
V.	ἡ ξύλος	ἡ ξύλων	ἡ ξύλα	regnum	regna	
A.				regno	regnis	

						2d specimen of neut. nouns, adding ε in the plural.
N.	ὁ νεῖς	τῷ νεῖ	οἱ νεῖ			das bein die beine
G.	τοῦ νεῖ	τοῖς νεῖς	τῶν νεῖν			des beines der beine
D.	τῷ νεῖ	τοῖς νεῖς	τοῖς νεῖς			dem beine den beinen
A.	τοῦ νεῖ	τῷ νεῖ	τῷ νεῖ			das bein die beine
V.	ἡ νεῖς	ἡ νεῖ	ἡ νεῖ			
A.						

3d Declension.

						3d specimen of neut. nouns, adding er in the plural.
N.	τὸ αἰωνογενῶν	τῷ αἰωνογενῶν	τὰ αἰωνογενῶν			das weib die weiber
G.	τοῦ αἰωνογενῶν	τοῖς -γενῶν	τῶν αἰωνογενῶν			des weibes der weiber
D.	τῷ αἰωνογενῶν	τοῖς -γενῶν	τοῖς -γενῶν			dem weibe den weibern
A.	τὸ αἰωνογενῶν	τῷ αἰωνογενῶν	τὰ αἰωνογενῶν			das weib die weiber
V.	ἡ αἰωνογενῶν	ἡ αἰωνογενῶν	ἡ αἰωνογενῶν			

Only one Neuter in *ως*, viz.

N.	τὸ χρεῖως	τῷ χρεῖω	τὰ χρεῖω
G.	τοῦ χρεῖω	τοῖς χρεῖω	τῶν χρεῖω
D.	τῷ χρεῖω	τοῖς χρεῖω	τοῖς χρεῖω
A.	τὸ χρεῖως	τῷ χρεῖω	τὰ χρεῖω
V.	ἡ χρεῖως	ἡ χρεῖω	ἡ χρεῖω

50. Of the contracted nouns of the second declension in the Greek.

Contractions in this declension are made thus : *ι* and *ο*, before *ω* or a diphthong, are dropped ; *ει* and *οι* are contracted into *η* ; and *ωι* into *ω*.

	Singular.	Dual.	Plural.
N.	ὁ ἀδελφιδ-ιος, -ης	τῷ ἀδελφιδ-ιω, -ω	οἱ ἀδελφιδ-ιοι, -οι
G.	τοῦ ἀδελφιδ-ιου, -ου	τοῖς ἀδελφιδ-ιοις, -οις	τῶν ἀδελφιδ-ιων, -ων
D.	τῷ ἀδελφιδ-ιω, -ω	τοῖς ἀδελφιδ-ιοις, -οις	τοῖς ἀδελφιδ-ιοις, -οις
A.	τοῦ ἀδελφιδ-ιου, -ου	τῷ ἀδελφιδ-ιω, -ω	τῷ ἀδελφιδ-ιω, -ω
V.	ἡ ἀδελφιδ-ιη, -η	ἡ ἀδελφιδ-ιω, -ω	ἡ ἀδελφιδ-ιοι, -οι

	Singular.	Dual.	Plural.
N.	ὁ ἰσθς, ἡς	τῶ ἰσθ, ἡ	οἱ ἰσθι, ἡι
G.	τῷ ἰσθ, ἡ	τοῖν ἰσθιν, ἡιν	τοῖν ἰσθιν, ἡιν
D.	τῇ ἰσθ, ἡ	τοῖν ἰσθιν, ἡιν	τοῖς ἰσθσι, ἡσις
A.	τὸν ἰσθ, ἡν	τῶ ἰσθ, ἡ	τοὺς ἰσθς, ἡς
V.	ἡ ἰσθ, ἡ	ἡ ἰσθ, ἡ	ἡ ἰσθι, ἡι

N.	τὸ ὀφθαλ, ὀφθαλ	τῷ ὀφθαλ, ὀφθαλ	τὰ ὀφθαλ, ὀφθαλ
G.	τῷ ὀφθαλ, ὀφθαλ	τοῖν ὀφθαλιν, ὀφθαλιν	τοῖν ὀφθαλιν, ὀφθαλιν
D.	τῇ ὀφθαλ, ὀφθαλ	τοῖν ὀφθαλιν, ὀφθαλιν	τοῖς ὀφθαλσι, ὀφθαλσις
A.	τὸ ὀφθαλ, ὀφθαλ	τῷ ὀφθαλ, ὀφθαλ	τὰ ὀφθαλ, ὀφθαλ
V.	ἡ ὀφθαλ, ὀφθαλ	ἡ ὀφθαλ, ὀφθαλ	ἡ ὀφθαλ, ὀφθαλ

GREEK.	LATIN.
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51. 3d Declension

Is imparisyllabic, or increases the number of syllables in the oblique cases.

Characteristic endings :

N, ξ, ς, ε, υ, of all genders ; ω of the feminine, and α, ι, υ of the neuter.

3d Declension

Is partly parisyllabic & partly imparisyllabic. Characteristic endings:

Er, or, os, o of the masc. s, x, aus, as, es, is, io, do, go of the fem. en, ar, ur, t, c, us, e, l, ma of the neuter.

	Singular.	Dual.	Plural.	Singular.	Plural.
N.	ὁ τίταν	τῷ τίτανι	οἱ τίτανες	titan	titanes
G.	τῷ τίτανος	τοῖν τίτανοι	τοῖν τίτανοι	titanis	titanum
D.	τῇ τίτανι	τοῖν τίτανοι	τοῖς τίτασι	titani	titanibus
A.	τὸν τίταν	τῷ τίτανι	τοὺς τίτανες	titanem	titanes
V.	ἡ τίτανι	ἡ τίτανι	ἡ τίτανες	titan	titanes
A.				titane	titanibus

N.	ἡ λαμπας	τὰ λαμπάδι	αἱ λαμπάδις	lampas	lampades
G.	τῇ λαμπάδος	ταῖν λαμπάδοι	ταῖν λαμπάδοι	lampadis	lampadum
D.	τῇ λαμπάδι	ταῖν λαμπάδοι	ταῖς λαμπάσι	lampadi	lampadibus
A.	τὴν λαμπάδα	τὰ λαμπάδι	τὰς λαμπάδας	lampadem	lampades
V.	ἡ λαμπας	ἡ λαμπάδι	ἡ λαμπάδις	lampas	lampades
A.				lampade	lampadibus

N.	τὸ σῶμα	τῷ σῶματι	τὰ σῶματα	corpus	corpora
G.	τῷ σῶματος	τοῖν σῶματι	τοῖν σῶματι	corporis	corporum
D.	τῇ σῶματι	τοῖν σῶματι	τοῖς σῶμασι	corpori	corporibus
A.	τὸ σῶμα	τῷ σῶματι	τὰ σῶματα	corpus	corpora
V.	ἡ σῶμα	ἡ σῶματι	ἡ σῶματα	corpus	corpora
A.				corpore	corporibus

52. *Of the contracted nouns of the third declension in the Greek.*

I. Nouns in *ης* and *ος* are contracted in all cases that can admit of contractions; some nouns in *ης* are masculine; others feminine. Nouns in *ος* and *ις* are neuter only.

	Singular.	Dual.	Plural.
N.	ο δημοσθίνης	τω δημοσθίνῃ, -η	οι δημοσθίνῃς, -εις
G.	της δημοσθίνος, -ως	τοιν δημοσθίνων, -οιν	των δημοσθίνων, -ων
D.	τῇ δημοσθίνῃ, -ει	τοιν δημοσθίνων, -οιν	τοῖς δημοσθίνοις
A.	τον δημοσθίνω, -η	τω δημοσθίνῃ, -η	τους δημοσθίνους, -εις
V.	ω δημοσθίνις	ω δημοσθίνῃ, -η	ω δημοσθίνως, -ως
N.	η τριηρης	τῇ τριηρῇ, -η	αι τριηρῆς, -εις
G.	της τριηρης, -ως	ταῖν τριηρῶν, -οιν	των τριηρῶν, -ων
D.	τῇ τριηρῇ, -ει	ταῖν τριηρῶν, -οιν	ταῖς τριηρῇσι
A.	την τριηρῶ, -η	τῇ τριηρῇ, -η	τὰς τριηρῆς, -εις
V.	ω τριηρῆς	ω τριηρῇ, -η	ω τριηρῆς, -εις
N.	το τεῖχος	τῷ τευχῇ, -η	τὰ τευχῆ, -η
G.	τῷ τευχῇ, -ως	τοῖν τευχῶν, -οιν	των τευχῶν, -ων
D.	τῷ τευχῇ, -ει	τοῖν τευχῶν, -οιν	τοῖς τευχῇσι
A.	το τευχος	τῷ τευχῇ, -η	τὰ τευχῆ, -η
V.	ω τευχος	ω τευχῇ, -η	ω τευχῆ, -η
N.	το ἱππομανίς	τῷ ἱππομανῇ, -η	τὰ ἱππομανῆ, -η
G.	τῷ ἱππομανῇ, -ως	τοῖν ἱππομανῶν, -οιν	των ἱππομανῶν, -ων
D.	τῷ ἱππομανῇ, -ει	τοῖν ἱππομανῶν, -οιν	τοῖς ἱππομανῇσι
A.	το ἱππομανίς	τῷ ἱππομανῇ, -η	τὰ ἱππομανῆ, -η
V.	ω ἱππομανίς	ω ἱππομανῇ, -η	ω ἱππομανῆ, -η

II. Nouns in *ις* and *ι* are contracted only in the dative singular, and in the nominative, accusative and vocative plural; *ις* is masculine or feminine; *ι* is neuter.

	Singular.	Dual.	Plural.
	<i>Attic.</i>	<i>Attic.</i>	<i>Attic.</i>
N.	ο οφίς	τῷ οφίῃ	οι οφίῃς, οφίς
G.	της οφίος, οφίως	τοῖν οφίωιν	των οφίωιν
D.	τῷ οφίῃ, οφί	τοῖν οφίωιν	τοῖς οφίῃσι
A.	τον οφίον	τω οφίῃ	τους οφίως, οφίς
V.	ω οφί	ω οφίῃ	ω οφίῃς, οφίς

This declension is Ionic and used by Herodotus. *Η δύναμις*, power, and *η πόλις*, a city, are declined like the Attic form.

N.	το σινηπι	τῷ σινηπιῃ	τὰ σινηπιῆ, σινηπι
G.	τῷ σινηπιῷ	τοῖν σινηπιῶν	των σινηπιῶν
D.	τῷ σινηπιῷ, σινηπι	τοῖν σινηπιῶν	τοῖς σινηπιῇσι
A.	το σινηπι	τῷ σινηπιῇ	τὰ σινηπιῆ, σινηπι
V.	ω σινηπι	ω σινηπιῇ	ω σινηπιῆ, σινηπι

III. Nouns in *ους*, *υς* and *υ* (genitive *ους*;) are likewise contracted only in the dative singular, and in the nominative, accusative and vocative plural.

	Singular.	Dual.	Plural.
N.	ο βασιλευς	τω βασιλει	οι βασιλ-εις, -εις
G.	τῷ βασιλ-ιος Att. -ιος	τοιν βασιλοιν	των βασιλειων
D.	τῷ βασιλ-ει, -ει	τοιν βασιλοιν	τοις βασιλειουσιν
A.	τον βασιλεα	τω βασιλει	τους βασιλ-εας, -εις
V.	ο βασιλευ	ω βασιλει	ω βασιλ-εις, εις
N.	ο πελικυς	τω πελικει	οι πελικ-εις, -εις
G.	τῷ πελικος	τοιν πελικοιν	των πελικων
D.	τῷ πελικ-ει, -ει	τοιν πελικοιν	τοις πελικοισιν
A.	τον πελικυν	τω πελικει	τους πελικ-εας, -εις
V.	ω πελικυ	ω πελικει	ω πελικ-εις, εις
N.	το αςυ	τω ασει	τα ασια, αση
G.	τῷ ασιος	τοιν ασιον	των ασιων
D.	τῷ ασι-ει, ασει	τοιν ασιον	τοις ασιοισιν
A.	το αςυ	τω ασει	τα ασια, αση
V.	ω αςυ	ω ασει	ω ασια, αση

These nouns following, contract only in the nominative, accusative and vocative plural; viz. those which end:

1. in *υς*, gen. *υος*; as, βοτρυς, nom. and voc. plural, βοτρ-υεις, -υς, accus. βοτρ-υας, -υς. So η φαυς, ο ιχυς, η αρυς, η δρυς.

2. In *αυς*, gen. *αος*; as, η ιαυς, nom. and voc. plural, ιαις, ιαυς, accus. ιαας, ιαυς.

3. In *υς*, gen. *οος*; as, ο και η βυς, nom. and voc. plural, βοες, βυς, accus. βοας, βυς.

IV. Nouns in *ω* and *ως* are contracted only in the singular, their dual and plural being declined like λογος of the second declension, as, η ληχω, η φειδω. Nouns declined in the following manner are *feminine only*.

N.	η ληχω	τα ληχω	αι ληχοι
G.	της ληχως, ληχως	ταιν ληχοιν	των ληχων
D.	τῇ ληχοί, ληχοι	ταιν ληχοιν	ταις ληχοις
A.	την ληχωα, ληχω	τα ληχω	τας ληχως
V.	ω ληχοι	ω ληχω	ω ληχοι

There are but two nouns in *ως*, that follow this form; viz. η αιδως, η ηως.

V. Nouns neuter in *ας* pure and *εας* are contracted in all the cases that admit of contraction, thus:

N.	το κερως	τω κερ-ατι, -αι, -α	τα κερ-ατα, -αα, -α
G.	τῷ κερ-ωτος, -ωος, -ως	τοιν κερ-ατοιν, -αοιν, -ων	των κερ-ατων, -αων, -ων
D.	τῷ κερ-ατι, -αί, -α	τοιν κερ-ατοιν, -αοιν, -ων	τοις κερ-ασι
A.	το κερως	τω κερ-ατε, -αι, -α	τα κερ-ατα, -αα, -α
V.	ω κερως	ω κερ-ατε -αι, -α	ω κερ-ατα, -αα, -α

So also is declined, κραις, κρης. Note 17.

IV. PERSON.

53. *Person* is the distinction of individuation ; or the characteristic mark which describes one of our species, uttering *sonum per se* concerning *himself*, concerning *another present to him*, or concerning *another not present*, but on whom the conversation turns ; and collectively after the same way, of numbers in the plural form.

54. It expresses this distinction of individuation in the way in which individuals stand related to each other, as the *speaker*, the *spoken to*, and the *spoken of*.

55. The *first* person is the person *speaking*.

The *second* is the person *spoken to*.

The *third* is the person *spoken of*.

56. Person belongs to all declinable parts of speech, (except the article,) because they all are capable of expressing all the variations of action of which we are the subjects.

57. But no part of speech radically contains within itself an abstract idea of person, except the pronoun and the radix (which is the third person preterite) of the Hebrew verb ; for it alone is capable of narrating events when no one is present, to whom either we may say "*I did thus*," or to whom we may point and say "*thou didst it*." But any person may say (no one being present,) but *sonans per se*, sounding by himself and referring to an absent person, "*he did it*." Nouns have relation to difference of person only as they stand in connexion with pronouns or verbs, which have personal qualities belonging to them.

58. The article, strictly speaking, has no connexion with person ; for it has only to do,

First, with nouns, as limiting the extent of their application.

Second, with adjectives, as they are often used substantively ; and so may be the subject or predicate of a proposition.

Third, with verbs, as their infinitives are the verb's substantive, and so may stand either as nominatives to other parts of verbs, or as objectives governed by verbs, participles, adjectives, and prepositions ; or,

Fourth, with participles, as they also partake of the nature of nouns and adjectives ; or as they, with the article, may be the nominative to a verb, or the objective governed by it or prepositions. We may not say, *the I*, *the thou*, nor *the he* : so that the article cannot coalesce with pronouns, except in an instance of the very strongest kind, noticed in *Note 28*.

Whilst writing the above an instance to the point was found in my cursory reading ; "*this same great I* ;" and not only with demonstrative, but also with possessive pronouns ; as, "*their we's*, *their I's*." *Hussey's Glory of Christ unveiled*.

Fifth, with adverbs, when used as substantives.

59. Substantives in general are of the third person ; but when they are put in apposition with a pronoun of the first person, they are then in the first person ; as, *I the man who speak* ; *man* is the first person, in apposition with the pronoun *I* : when they stand in apposition with a pronoun of the second person, they are then in the second person, as, *be grateful ye children of men* : here, *children* is in the second person in apposition with the pronoun *ye*.

III. ADJECTIVES.

60. An *Adjective* is a part of speech added to a substantive, &c. to express some quality, &c. belonging to it.

61. *Adjectives* have the same circumstances belonging to them, which belong to nouns; viz. *Gender, Number, Case, Person*; in these respects they agree with nouns; and are either declined like them, or have no variations in their terminations.

62. They admit of Degrees of Comparison which are called *Comparative* and *Superlative*; for the *Positive* is the basis of the quality of the adjective, and expresses the fact or existence of that quality, but not the degree of it. Therefore,

63. The *Positive* expresses the qualities of an object, but without any increase or diminution.

64. The *Comparative* increases or lessens the *Positive* in signification.

65. The *Superlative* increases or lessens the *Positive* to the highest degree. The learned have been divided in opinion, as to the positive being a degree, and Murray, in his large Grammar, says, "There are commonly reckoned three degrees of comparison; the *positive*, the *comparative*, and the *superlative*. Grammarians have generally enumerated these three degrees of comparison; but the first of them has been thought by some writers, to be, improperly, termed a degree of comparison; as it seems to be nothing more than the simple form of the adjective, and not to imply either comparison or degree. This opinion may be well founded, unless the adjective be supposed to imply comparison or degree, by containing a secret or general reference to other things; as, when we say he is a *tall* man, this is a *fair* day, we make some reference to the ordinary size of men, and to different weather." (Page 57.) Mr. M. however, calls the positive a *state*, and the comparative and superlative, *degrees*. He also notices, that "the termination *ish* may be accounted in some sort a degree of comparison, by which the signification is diminished, below the positive; as *black*, *blackish*, or tending to blackness; *salt*, *saltish*, or having a little taste of salt. The word *rather* is very properly used to express a small degree or excess of a quality; as, She is *rather* profuse in her expenses." (Page 58.) He also observes, that "when the word *very*, *exceedingly*, or any other of similar import, is put before the positive, it is called by some writers the superlative of eminence, to distinguish it from the other superlative which has been already mentioned, and is called the superlative of comparison. Thus *very eloquent*, is termed the superlative of eminence; *most eloquent*, the superlative of comparison. In the superlative of eminence, something of comparison is, however, remotely or indirectly intimated; for we cannot reasonably call a man very eloquent, without comparing his eloquence with the eloquence of other men. The comparative may be so employed, as to express the same pre-eminence or inferiority as the superlative. Thus, the sentence, 'of all acquirements virtue is the *most valuable*,' conveys the same sentiment as the following, 'virtue is *more valuable* than every other acquirement.'" (Page 60.) The Hebrew and its dialects had such a mode of comparison, in the use of כֹּאֵל, and the Greeks in that of σφοδρῶς, as may be seen by referring to Numbers, chap. 11. ver. 33.

66. The *Comparative* and *Superlative* are formed from the *Positive* in the following manner, viz.

I.

GREEK.	LATIN.
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MODE OF FORMING COMPARISONS.

The Positive has eleven terminations ; viz. *ος* ; *ας*, *ις*, *ους* ; *ις* ; *ας*, *ης*, *υς* ; *ξ* ; *η* and *ων*. Adjectives form their

1. Adjectives ending in *ος* after a long syllable, form the comparatives and superlative, by changing *ος* into *στερος* and *τατος* ; as,

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
<i>ιδοξος</i>	<i>ιδοξοτερος</i>	<i>ιδοξοτατος</i>
After a short syllable, <i>ος</i> is changed into <i>ωτιρος</i> and <i>ωτατος</i> .		
<i>σοφος</i>	<i>σοφωτιρος</i>	<i>σοφωτατος</i>

But if the preceding be doubtful, that is, either long or short, the comparative and superlative are formed either in *στερος* and *τατος* ; or, *ωτιρος* and *ωτατος* ; as,

<i>ισος</i>	<i>ισοτερος</i>	<i>ισοτατος</i>
	<i>ισωτιρος</i>	<i>ισωτατος</i>

Except

<i>κεινος</i>	<i>κεινοτερος</i>	<i>κεινοτατος</i>
<i>σινος</i>	<i>σινοτερος</i>	<i>σινοτατος</i>

2. Adjectives ending in *ας*, *ις*, and *υς* contracted, add *τερος* in *er* drop that syllable and *τατος* to the positive ; as,

in <i>ας</i> <i>μακαρ</i>	<i>μακαρτερος</i>	<i>μακαρτατος</i>
<i>ις</i> <i>γαρρις</i>	<i>γαρριτερος</i>	<i>γαρριτατος</i>
<i>ους</i> contr. <i>υς</i> <i>απλυς</i>	<i>απλυτερος</i>	<i>απλυτατος</i>

3. Adjectives in *ις* reject the *ι*, and then add *τερος* and *τατος* ; as,

<i>χαρις</i>	<i>χαριετερος</i>	<i>χαριετατος</i>
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4. Adjectives in *ας*, *ης* and *υς*, form their comparative and superlative from their neuter gender ; or reject the final *σ* and add *τερος* and *τατος* ; as,

<i>μιλας</i> neut. <i>μιλαν</i>	<i>μιλαντερος</i>	<i>μιλαντατος</i>
<i>ευσεβης</i> neut. <i>ευσεβης</i>	<i>ευσεβητερος</i>	<i>ευσεβητατος</i>
<i>ευρυς</i> neut. <i>ευρυ</i>	<i>ευρυτερος</i>	<i>ευρυτατος</i>

N. B. *υς* with an acute accent, is often changed into *ιω* and *ιτος*, as, *ευρύς*, *ευριων*, *ευριτος* ; so also *ταχύς*, *ταχιων*, *ταχιτος* ; *πολύς* makes *πλειων*, *πλειτος*.

5. Adjectives in *ξ* form the comparative and superlative from the genitive in *ος*, by changing *ος* into *ιτερος* and *ιτατος* ; as,

<i>βλαξ</i> gen. <i>βλακος</i>	<i>βλακιτερος</i>	<i>βλακιτατος</i>
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6. Adjectives in *η* and *ων* form the comparative and superlative by adding *τερος* and *τατος* to the nom. plural ; as,

<i>τερηη</i> nom. pl. <i>τερειες</i>	<i>τερειετερος</i>	<i>τερειετατος</i>
<i>σμφων</i>	<i>σμφωνιες</i>	<i>σμφωνιετερος</i>
	<i>σμφωνιστερος</i>	<i>σμφωνιστατος</i>

67. Some words of very common

P. As there is no Compar. nor Super. form	<i>αγαθος</i>	bonus
C. in the Heb. Chal. and Syr. there can, of	<i>αμεινιον</i>	melior
S. course, be no irregularity in comparison.	<i>αριτος</i>	optimus

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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MODE OF FORMING COMPARISONS.

<p>Adjectives form their comparatives and superlatives by adding <i>er</i> or <i>r</i>, and <i>est</i> or <i>st</i> to the positive; as, fair, C. <i>fairer</i>, S. <i>fairest</i>; wise, <i>wiser</i>, <i>wisest</i>. This relates to words of one syllable; but words of two syllables generally form their degrees by the addition of <i>more</i> and <i>most</i>; as, frugal, C. <i>more frugal</i>, S. <i>most frugal</i>.</p> <p>N. B. <i>More</i> and <i>most</i> are themselves regularly compared with little variation from the obsolete <i>mo</i>, Com. <i>mo-er</i>, or <i>mure</i>, Sup. <i>mo-est</i> or <i>most</i>, and are thus used by Chaucer.</p>	<p>Adjectives form their degrees of comparison by affixing <i>plus</i>, <i>moins</i>, <i>si</i>, <i>aussi</i>, and <i>le plus</i> to the positive; as, sage, Com. <i>plus sage</i>, Sup. <i>le plus sage</i>.</p>	<p>Adjectives form their comparatives only by adding <i>piu</i>, <i>meno</i>, or <i>meglio</i> to the positive; and their superlatives by <i>il piu</i>, <i>mas</i> and <i>el meno</i>, or by adding <i>issimo</i> to the end of the word; as, dotto, C. <i>piu dotto</i>, S. <i>il piu dotto</i>, or <i>dotto</i>, <i>tissimo</i>. Six Italian comparatives end in <i>ore</i>, viz. <i>maggior</i>, <i>minore</i>, <i>peggiore</i>, <i>migliore</i>, <i>superiore</i>, <i>inferiore</i>.</p> <p>The Italians use <i>peggio</i> and <i>miglio</i> where the French use <i>pire</i> & <i>mieux</i>; but with substantives they always say, <i>peggiore</i> and <i>migliore</i>.</p>	<p>Adjectives form their comparatives by adding <i>mas</i> or <i>ménos</i>, and their superlatives by adding <i>mui</i>, or <i>el mas</i> and <i>el ménos</i>, or in the words ending in a vowel by changing it into <i>ismo</i>; as, <i>util</i>, C. <i>mas util</i>, S. <i>mui util</i>, <i>el mas util</i>, or <i>utilísimo</i>.</p>	<p>Adjectives form their comparatives by adding <i>r</i> or <i>er</i>, and their superlatives by adding <i>st</i> or <i>est</i>; as, schön, C. <i>schöner</i>, S. <i>schönst</i>. Monosyllabic adject. change the vowels <i>a</i>, <i>o</i>, <i>u</i> in the comparative into <i>i</i>, <i>e</i>, <i>ü</i>; as, <i>lang</i>, C. <i>länger</i>, S. <i>längst</i>; <i>groß</i>, C. <i>größer</i>, S. <i>größt</i>.</p> <p>In the following exceptions the vowels remain unaltered through all the degrees. Bunt, of various colours; gerade, straight; hohl, hollow; lahm, lame; los, rid; munter, lively; rund, round; samft, soft; toll, mad.</p>
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Note 18.

use are irregularly formed.

good	bon	buono	bueno	gut
better	meilleur	migliore	mejor	besser
best	le meilleur	ottimo	bonísimo	best or bester

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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68. Though Adjectives, in English are, strictly speaking indeclinable, yet they are subject to all the rules of concord, agreeing with all their Substantives, in gender, number, case and person. In those languages,

POSITIVE.

Singular.

	F.	M.	F.	M.	F.	M.	M.	F.	N.	M.	F.	N.
N.	טוב	טוב	טבא	טב	ܬܒ	ܬܒ	ܬܒܐ	ܬܒܐ	-ܐ, -ܝ, -ܝ	bon-us,	-a,	-um
G.									-ܐ, -ܝ, -ܝ	-i,	-æ,	-i
D.									-ܐ, -ܝ, -ܝ	-o,	-æ,	-o
A.									-ܐ, -ܝ, -ܝ	-um,	-am,	-um
V.									-ܐ, -ܝ, -ܝ	-e,	-a,	-um
A.									-ܐ, -ܝ, -ܝ	-o,	-a,	-o

Dual.

N.A.&V.									ܬܒܐ-ܐ, -ܐ, -ܐ
G. & D.									-ܐ, -ܐ, -ܐ

Plural.

	F.	M.	F.	M.	F.	M.	M.	F.	N.	M.	F.	N.
N.	טובים	טובות	טבא	טבתין	ܬܒ	ܬܒ	ܬܒܐ	ܬܒܐ	-ܐ, -ܝ, -ܝ	bon-i,	-æ,	a
G.									-ܐ, -ܝ, -ܝ	-orum,	-arum	
D.									-ܐ, -ܝ, -ܝ	-is,	-is,	-is
A.									-ܐ, -ܝ, -ܝ	-is,	-is,	-is
V.									-ܐ, -ܝ, -ܝ	-i,	-æ,	-a
A.									-ܐ, -ܝ, -ܝ	-is,	-is,	-is

69. COMPARATIVE.

Singular.

	M. & F.	N.	M. & F.	N.
N.	ܬܒܐ-ܐ, -ܐ, -ܐ	-ܐ	meli-or,	-us
G.	-ܐ, -ܝ, -ܝ	-ܐ, -ܝ, -ܝ	-oris,	-oris
D.	-ܐ, -ܝ, -ܝ	-ܐ, -ܝ, -ܝ	-ori,	-ori
A.	-ܐ, -ܝ, -ܝ	-ܐ, -ܝ, -ܝ	-orem,	-us
V.	-ܐ, -ܝ, -ܝ	-ܐ, -ܝ, -ܝ	-or,	-us
A.	-ܐ, -ܝ, -ܝ	-ܐ, -ܝ, -ܝ	-ore,	-ore
			-ori,	-ori

Dual.

N.A.&V.									ܬܒܐ-ܐ, -ܐ, -ܐ
G. & D.									-ܐ, -ܐ, -ܐ

Plural.

	M. & F.	N.	M. & F.	N.
N.	ܬܒܐ-ܐ, -ܐ, -ܐ	-ܐ	melior-es,	-a
G.	-ܐ, -ܝ, -ܝ	-ܐ, -ܝ, -ܝ	-um,	-um
D.	-ܐ, -ܝ, -ܝ	-ܐ, -ܝ, -ܝ	-ibus,	-ibus
A.	-ܐ, -ܝ, -ܝ	-ܐ, -ܝ, -ܝ	-es,	-a
V.	-ܐ, -ܝ, -ܝ	-ܐ, -ܝ, -ܝ	-es,	-a
A.	-ܐ, -ܝ, -ܝ	-ܐ, -ܝ, -ܝ	-ibus,	-ibus

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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therefore, which vary their declensions in the terminations of the cases, the following variations are observable.

POSITIVE. <i>Singular.</i>							
	M.	F.	M.	F.	M.	F.	M. F. N.
good	bon	bonne	buono	buona	bueno	buena	gut-cr, -e, -es -es, -er, -es -em, -en, -em -en, -e, -es

<i>Plural.</i>					<i>Common.</i>		
good	bons	bonnes	buoni	buene	buenos	buenas	gute guter guten gute

Note 20.

COMPARATIVE. <i>Singular.</i>							
	<i>Common.</i>		<i>Common.</i>				
better	meilleu-r	-re	migliore	mejor	besser, -e, besser	-es, -er, -es -em, -en, -em -en, -e, -es	

<i>Plural.</i>							
better	meilleu-rs, -res	migliori	mejores	bessere besserer besseren bessere			

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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70. SUPERLATIVE.

Singular.

			M. F. N.	M. F. N.
N.			אֲדִיף-וֶה, -וּ, -וִי	optim-us,a,um
G.			-וּ, -וִי, -וִי	-i, -æ, -i
D.			-וִי, -וִי, -וִי	-o, -æ, -o
A.			-וִי, -וִי, -וִי	-um,-am-um
V.			-וּ, -וִי, -וִי	-e, -a, -um
A.			-וּ, -וִי, -וִי	-o, -a, -o

Dual.

N.A.&V.			אֲדִיף-וֶה, -וּ, -וִי
G.&D.			-וִי, -וִי, -וִי

Plural.

N.			אֲדִיף-וֶה, -וּ, -וִי	optim-i, -æ, -a
G.			-וִי, -וִי, -וִי	-orum -arum [orum
D.			-וִי, -וִי, -וִי	-is, -is, -is
A.			-וִי, -וִי, -וִי	-os, -as, -a
V.			-וִי, -וִי, -וִי	-i, -æ, -a
A.			-וִי, -וִי, -וִי	-is, -is, -is

The comparison of adjectives, having been generally treated of in sec. 66, page 82, little remains to be said on the subject. But, the following rules, as laid down by Wm. Cobbett, in his "Grammar of the English Language, in a Series of Letters," seem to be appropriate to the subject.

"*First Rule.* Adjectives, in general, which end in a consonant, form their comparative degree by adding *er* to the positive, and form their superlative degree by adding *est*, to the positive; as,

POSITIVE.

COMPARATIVE.

SUPERLATIVE.

Rich,

Richer,

Richest.

"*Second Rule.* Adjectives, which end in *e*, add, in forming their comparative, only an *r*, and, in forming their superlative, *st*; as,

Wise,

Wiser,

Wisest.

"*Third Rule.* When the positive ends in *d*, *g* or *t*, and when these consonants, are, at the same time, preceded by a *single vowel*, the consonant is doubled in forming the comparative and superlative; as,

Red,

Redder,

Reddest.

Big,

Bigger,

Biggest.

Hot,

Hotter,

Hottest.

"But if the *d*, *g* or *t*, be preceded by another consonant, or by more than one vowel, the final consonant is not doubled in the forming of the two latter degrees; as,

Kind,

Kinder,

Kindest.

Neat,

Neater,

Neatest.

"*Fourth Rule.* When the positive ends in *y*, preceded by a consonant, the *y* changes to *ie* in the other degrees; as,

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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SUPERLATIVE.

Singular.

Common.	M.	F.	M.	F.	M.	F.	M.	F.	N.
best	le meilleur,	la meilleure.	ottimo	ottima	bonisim-o,	-a	best-	-er, -e, -es	
								-es, -er, -es	
								-em, -e, -em	
								-en, -e, -es	

Plural.

best	les meill-eurs	ottimi, ottime	bonisim-i,	-e	beste
	[-eures				besten
					besten
					beste

Lovely,
Pretty,

Lovelier,
Prettier,

Loveliest.
Prettiest.

"There are some adjectives, which can be reduced to no rule, and which must be considered as irregular ; as,

Good,
Bad,
Little,

Better,
Worse,
Less,

Best.
Worst.
Least.

"Some adjectives can have no degrees of comparison, because their signification admits of no augmentation: as, *all, each, every, any, several, very, some* ; and all the numeral adjectives ; as, *one, two, three ; first, second*.

"Adjectives which end in *most*, are superlative, and admit of no change, as, *utmost, uppermost*.

"However, you will observe, that all adjectives which admit of comparison, may form their degrees by the use of the words *more* and *most* ; as,

Rich,
Tender,

More rich,
More tender,

Most rich.
Most tender.

"When the positive contains but *one syllable*, the degrees are usually formed by adding to the positive according to the four rules. When the positive contains *two syllables*, it is a matter of taste which method you shall use in forming the degrees. The *ear* is, in this case, the best guide. But, when the positive contains *more than two syllables*, the degrees must be formed by the use of *more* and *most*. We may say *tenderer* and *tenderest*, *pleasanter* and *pleasanteest*, *prettier* and *prettiost* ; but, who could endure *delicater* and *delicateest*?" *Cobbett's Grammar*. (Pages 43 to 45.)

HEBREW.	GREEK.	LATIN.	ENGLISH.
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NUMERAL ADJECTIVES.

71. These are divided into two classes; viz. 1. *Cardinal*. 2. *Ordinal*.

I. CARDINALS.

M.	אחד	א	εἷς	unus	
F.	אחת	א'	μία	una	one
N.			οὗ	unum	
M.	שנים	ב	δύο	duo	two
F.	שתים	ב'			
M.	שלוש	ג	τρεῖς, N. τρία	tres, N. tria	three
F.	שלש	ג'			
M.	ארבעה	ד	τεσσαρες N. -α	quatuor	four
F.	ארבעת	ד'			
M.	חמשה	ה	πεντε	quinque	five
F.	חמשת	ה'			
M.	ששה	ו	ἕξ	sex	six
F.	ששת	ו'			
M.	שבעה	ז	ἑπτε	septem	seven
F.	שבעת	ז'			
M.	שמונה	ח	οκτω, οκτώ	octo	eight
F.	שמונת	ח'			
M.	תשעה	ט	εννεα	novem	nine
F.	תשעת	ט'			
M.	עשרה	י	δεκα	decem	ten
F.	עשרת	י'			
M.	אחד עשר	יא	εκαδεκα	undecim	eleven
F.	אחד עשרה	יא'			
M.	שנים עשר	יב	δωδεκα	duodecim	twelve
F.	שתים עשרה	יב'			
M.	שלושה עשר	יג	δεκα-τρεῖς, N. [τρία]	tredecim	thirteen
F.	שלש עשרה	יג'			
M.	ארבעה עשר	יד	δεκα-τεσσαρες N. -α	quatuordecim	fourteen
F.	ארבע עשרה	יד'			
M.	חמשה עשר	טו	δεκα-πεντε	quindecim	fifteen
F.	חמש עשרה	טו'			
M.	ששה עשר	טז	δεκα-ἕξ	sedecim	sixteen
F.	שש עשרה	טז'			
M.	שבעה עשר	יז	δεκα-ἑπτε	septemdecim	seventeen
F.	שבע עשרה	יז'			
M.	שמונה עשר	יח	δεκα-οκτω	octodecim	eighteen
F.	שמונה עשרה	יח'			
M.	תשעה עשר	יט	δεκα-εννεα	novemdecim	nineteen
F.	תשע עשרה	יט'			
M.	עשרים	כ	εικοσι	viginti	twenty
F.	עשרים ואחד	כא	εικοσι-εἷς	viginti unus	twenty-one
M.	עשרים ואחת	כא'			
M.	עשרים ושנים	כב	εικοσι-δύο	viginti duo	twenty-two
F.	עשרים ושתיים	כב'			

FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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NUMERAL ADJECTIVES.

The Chal. and Syriac Cardinals are, for want of room, referred to *Note 26.*

1. CARDINALS.

un	un, úno	uno	ein	
une	úna	una	eine	
			ein	<i>Note 22.</i>
deux	duói and due	dos	zwey	<i>Note 23.</i>
trois	tre	tres	drey	<i>Note 24.</i>
quatre	quáttro	quatro	vier	<i>Note 25.</i>
cinq	cínque	cinco	fünf	
six	sei	séis	sechs	
sept	sétte	siéte	sieben	
huit	ótto	ocho	acht	
neuf	nóve	nueve	neun	
dix	diéci	diez	zehn	
onze	úndici	once	eilf	
douze	dódicí	dóce	zwölf	
treize	trédici	trece	drenzehn	
quatorze	quattórdici	catorce	vierzehn	
quinze	quíndici	quince	fünfzehn	
seize	dédici	diéz y séis	sechszehn	
dix-sept	diéci-sétte	diéz y siéte	siebzehn	
dix-huit	diéci-óttö	diéz y ocho	achtzehn	
dix-neuf	diéci-nóve	diéz y nueve	neunzehn	
vingt	vénti	veinte	zwanzig	
vingt et un	ventuno	veinte y uno	ein und zwanzig	
vingt-deux	vénti dúe	veinte y dos	zwey und zwanzig	

M

HEBREW.	GREEK.	LATIN.	ENGLISH.
M שלשים ושלשה	לב λγ' τριάκοντα τρεις	triginta tres	thirty three
F שלשים ושלש			
M ארבעים וארבעה	כד μδ' τεσσαράκοντα	quadraginta qua-	forty four
F ארבעים וארבע	[τισσαρες]	[tuor]	
M חמשים וחמשה	נה ה' πεντήκοντα πέντε	quinquaginta quin-	fifty five
F חמשים וחמש		[que]	
M ששים וששה	כו ξς' εξήκοντα εξ	sexaginta sex	sixty six
F ששים ושש			
M שבעים ושבעה	עז ςς' εβδομήκοντα επτά	septuaginta septem	seventy seven
F שבעים ושבע			
M שמונים ושמונה	פח η' ογδοήκοντα οκτώ	octoginta octo	eighty eight
F שמונים ושמה			
M תשעים ותשעה	צט θ' εννήκοντα εννέα	nonaginta novem	ninety nine
F תשעים ותשע			
מאה	ρ' εκατον	centum	one hundred
מאתים	σ' διακοσίοι	ducenti	two hundred
שלש מאות	τ' τριακοσίοι	trecenti	three hundred
ארבע מאות	υ' τετρακοσίοι	quadringenti	four hundred
חמש מאות	ϕ' πεντακοσίοι	quingenti	five hundred
שש מאות	ς' εξακοσίοι	sex centi	six hundred
שבע מאות	ζ' επτακοσίοι	septingenti	seven hundred
שמונה מאות	η' οκτακοσίοι	octingenti	eight hundred
תשע מאות	θ' εννακοσίοι	noningenti	nine hundred
אלף	α, χίλιοι	mille	one thousand
אלפים	β, διαχίλιοι	duo millia	two thousand
שלש אלפים	γ, τρισχίλιοι	tres millia	three thousand
ארבעת אלפים	δ, τετρακισχίλιοι	quatuor millia	four thousand
חמשת אלפים	ε, πντακισχίλιοι	quinque millia	five thousand
ששת אלפים	ς, εξακισχίλιοι	sex millia	six thousand
שבעת אלפים	ζ, επτακισχίλιοι	septem millia	seven thousand
שמונת אלפים	η, οκτακισχίλιοι	octo millia	eight thousand
תשעת אלפים	θ, εννακισχίλιοι	novem millia	nine thousand
עשרת אלפים וסרבבה	ι, δεκαχίλιαδες	decem millia	ten thousand
עשרים אלף	κ, ιικοσι χίλιαδες	viginti millia	twenty thousand
שלשים אלף	λ, τριακοντα χιλ.	triginta millia	thirty thousand
ארבעים אלף	μ, τεσσαρακοντα χ	quadraginta millia	forty thousand
חמשים אלף	ν, πεντικοντα χιλ.	quinguaginta millia	fifty thousand
ששים אלף	ξ, εξηκοντα χιλ.	sexaginta millia	sixty thousand
שבעים אלף	ς, εβδομηκοντα χιλ.	septuaginta millia	seventy thousand
שמונים אלף	ζ, ογδοηκοντα χιλ.	octoginta millia	eighty thousand
תשעים אלף	θ, εννηκοντα χιλ.	nonaginta millia	ninety thousand
מאה אלפים	ρ, εκατον χίλιαδες	centum millia	one hund. thous.
		millies	one million

N. B. The Greeks express *Numbers* by dividing their alphabet, which, with the addition of the three *Επισημα* : ε βαυ, ς κοππα, and Ϸ σαιπι, consists of twenty-seven letters, into three classes. The letters of the first class from α to θ, denote *Units*; of the second, from ι to ς, *Tens*; of the third from Ϸ to ϸ *Hundreds*. *Thousands* are expressed by dots under the letters; thus α is 1000. They join them thus, ια', 11; ιβ', 12; ιγ', 13; &c. ας', 22; λγ', 33; μδ', 44, &c. Ϸα', 101; σια', 211; τκβ', 322, &c. ηρια', 1111;

FRENCH.	ITALIAN.	SPANISH.	GERMAN.
trente-trois	trénta tre	treinta y tres	drey und dreszig
quarante-quatre	quaránta quáttro	quarenta y quatro	vier und vierzig
cinquante-cinq	cinquánta cinque	cinquenta y cinco	fünf und fünfzig
soixante et six	sessánta sei	sesenta y seis	sechs und sechszig
soixante et dix-sept	settánta sétte	setenta y siéte	sieben und siebenzig
quatre-vingt-huit	ottánta ótto	ochenta y ocho	acht und achtzig
quatre-vingt et dix- [neuf]	nonánta nóve	noventa y nueve	neun und neunzig
cent	cento	ciento	hundert
deux cens	ducénto	docientos	zwey hundert
trois cens	trecénto	trecientos	drey hundert
quatre cens	quáttro cénto	quatro cientos	vier hundert
cinq cens	cínque cénto	quinientos	fünf hundert
six cens	sei cénto	séis cientos	sechs hundert
sept cens	sétte cénto	siéte cientos	sieben hundert
huit cens	ótto cénto	ocho cientos	acht hundert
neuf cens	nóve cénto	nueve cientos	neun hundert
mille	mille	mil	tausend
deux mille	dúe mila	dos mil	zwey tausend
trois mille	tre mila	tres mil	drey tausend
quatre mille	quáttro mila	quatro mil	vier tausend
cinq mille	cínque mila	cinco mil	fünf tausend
six mille	sei mila	séis mil	sechs tausend
sept mille	sétte mila	siéte mil	sieben tausend
huit mille	ótto mila	ocho mil	acht tausend
neuf mille	nóve mila	nueve mil	neun tausend
dix mille	diéci mila	diéz mil	zehn tausend
vingt mille	venti mila	veinte mil	zwanzig tausend
trente mille	trénta mila	treinta mil	dreszig tausend
quarante mille	quaránta mila	quarenta mil	vierzig tausend
cinquante mille	cinquánta mila	cinquenta mil	fünfzig tausend
soixante mille	sessánta mila	sesenta mil	sechszig tausend
soixante et dix m.	settánta mila	setenta mil	siebenzig tausend
quatre-vingt mille	ottánta mila	ochenta mil	achtzig tausend
quatre-vingt-dix m.	nonánta mila	noventa mil	neunzig tausend
cent mille	cento mila [lióne]	ciento mil	hundert tausend
un million	milliône or mig-	millon	million

αχξρ' 1666; ρακς', 1825; &c. In denoting their numbers by *capitals* the Greeks use six letters, 1, ια or μια, 1; Π, Παρς, 5; Δ, Δικς, 10; Η, Ηικς, 100; Χ, Χιλια, 1000; Μ, Μυρια, 10,000. Two of these letters placed together signify the *Sum* of the Numbers; Η is 2; ΠΠ, 8; ΔΔ, 20; and when the letter Π, (5) incloses any of these, it denotes that it is to be *multiplied* by 5, or raises it to 5 times its own value; thus ΔΠ is 50; ΗΠ 500; ΧΠ 5000; ΜΠ 50,000; and 1825 may thus be expressed, ΧΠΗΗΗΔΔΠ."

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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72. II. ORDINALS.

M.	ראשון	קדמא		πρῶτος	primus
F.	ראשונה	קדמתא		δευτερος	secundus
M.	שני	חנינא		τριτος	tertius
F.	שנית	חנינתא		τεταρτος	quartus
M.	שלישי	חליתא		πεντες	quintus
F.	שלישית	חליתאה		εξος	sextus
M.	רביעי	רביעי		εβδομος	septimus
F.	רביעת	רביעא		ογδος	octavus
M.	חמישי	חמישי		εννατος	nonus
F.	חמישית	חמישא		δεκατος	decimus
M.	ששי	שתיא			
F.	ששית	שתיא			
M.	שביעי	שביע			
F.	שביעת	שביעא			
M.	שמיני	חמיני			
F.	שמינית	חמיניתא			
M.	חשיעי	חשיעי			
F.	חשיעת	חשיעא			
M.	עשירי	עשירי			
F.	עשירית	עשיריא			

N. B. After the Number ten, the Hebrew, Chaldee and

GREEK.	LATIN.	FRENCH.
ενδεκατος	undecimus	l'onzième
δωδεκατος	duodecimus	le douzième
τρισκακαιδεκατος	tredecimus	le treizième
τεσσαρεσκακαιδεκατος	quatuordecimus	le quatorzième
πεντεκακαιδεκατος	quindecimus	le quinzième
εκακαιδεκατος	sexdecimus	le seizième
επτακακαιδεκατος	septemdecimus	le dix-septième
οκτωκακαιδεκατος	decimusoctavus	le dix-huitième
εννεκακαιδεκατος	decimusnonus	le dix-neuvième
εισος	vigesimus, or vicesimus	le vingtième
τριακος	trigesimus, or tricesimus	le trentième
τεσσαρακος	quadragessimus	le quarantième
πεντηκος	quingquagesimus	le cinquantième
εξηκος	sexagesimus	le soixantième
εβδομηκος	septuagesimus	le soixante et dixième
ογδομηκος	octagesimus	le quatre-vingtième
εννιμηκος	nonagesimus	le quatre-vingt-dixième
εκατος	centesimus	le centième
διακοσιος	ducentesimus	le deux centième
τριακοσιος	trecentesimus	le trois centième
τεσσαρακοσιος	quadringscentesimus	le quatre centième
χιλιος	milesimus	le millième

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
II. ORDINALS.				
first	le premier	primo	primero	erste
second	le second le deuxième	secóndo	segúndo	zweite andern
third	le troisième	térzo	tercéro	dritte
fourth	le quatrième	quárto	quarto	vierdte
fifth	le cinquième	quinto	quinto	fünfte
sixth	le sixième	sésto	sexto	sechste
seventh	le septième	séttimo	séptimo	siebente
eighth	le huitième	ottávo	octavo	achte
ninth	le neuvième	nóno	nono	neunte
tenth	le dixième	décimo	décimo	zehnte

Syriac, use the Cardinal instead of the Ordinal Numbers. *Note 27.*

ENGLISH.	ITALIAN.	SPANISH.	GERMAN.
eleventh	undécimo	undécimo	elfte
twelfth	duodécimo	duodécimo	zwölfte
thirteenth	tredecimo	terciodécimo	dreizehnte
fourteenth	quartodécimo	quartodécimo	vierzehnte
fifteenth	quindécimo	quintodécimo	fünfzehnte
sixteenth	décimosésto	décimo sexto	sechzehnte
seventeenth	décimoséttimo	décimo séptimo	siebenzehnte
eighteenth	décimoattávo	décimo octávo	achtzehnte
nineteenth	décimonóno	décimo nono	neunzehnte
twentieth	ventésimo	vigésimo	zehnzehte
thirtieth	trentésimo	trigésimo	dreßßigste
fortieth	quarantésimo	quadragésimo	vierzigste
fiftieth	cinquantésimo	quinquagésimo	fünßigste
sixtieth	sessantésimo	sexagésimo	sechßigste
seventieth	settantésimo	septuagésimo	siebenzigste
eightieth	ottantésimo	octogésimo	achtzigste
ninetieth	nonantésimo	nonagésimo	neunzigste
hundredth	centésimo	centésimo	hundertste
two hundredth	ducentésimo	ducentésimo	zwey hundertste
three hundredth	trecentésimo	trecentésimo	drey hundertste
four hundredth	quattrocentésimo	quattrocentésimo	vier hundertste
thousandth	millésimo	milésimo	tausendste

IV. PRONOUNS.

73. *A Pronoun* is a word used instead of a noun, to avoid its too frequent repetition; as, *the man is happy, he is benevolent, he is useful.*
Note 28.

74. Pronouns are the subjects of Gender, Number, Case and Person.
Note 29.

75. There are six kinds of pronouns; viz. 1. *the Personal*; 2. *the Relative*; 3. *the Demonstrative*; 4. *the Interrogative*; 5. *the Possessive*; 6. *the Indefinite.*

76. Personal pronouns, are such as relate to persons; and have Person, Number, Gender and Case.

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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82. I. PERSONAL PRONOUNS.

First Person.—Singular.

N.	אני & אנכי	אנא & אנח	ἐγώ	ego
G.			ἐμε, μέ	mei
D.			ἐμοί, μοί	mihi
A.			ἐμε, μέ	me
V.				me
A.				me

Dual.

N.&A.			אני, תו	
G.&D.			אני, תו	

Plural.

N.	אנחנו נחנו אנו	אנחנא & נחנא אנחנא & נחנא חננא & אנן	ἡμεῖς	nos
G.			ἡμῶν	nost-rum -ri
D.			ἡμῖν	nobis
A.			ἡμᾶς	nos
V.				
A.		<i>Note 50.</i>		nos

83. *Singular.*

N.			M. F. N.	ego ips-c, -a-ud
G.			ἐμαυτ-ος, -ης, -ο	mei ipsius
D.			-ς, -ης, -α	mihi ipsi
A.			-α, -ης, -ο	me ips-um, -am
V.			-ος, -ης, -ο	[-ud
A.				me ips-o, -a, -o

Dual.

N.&A.			ἐμαυτ-α, -α, -α	
G.&P.			-οι, -αι, -οι	

77. Relative pronouns, are such as relate in general, to some word or phrase going before, which is called the antecedent. *Note 30.*

78. Demonstrative pronouns, are those which precisely point out, or demonstrate the subjects, to which they relate.

79. Interrogative pronouns, are those which are used in asking questions.

80. Possessive pronouns, are those which relative to property or possession.

81. Indefinite pronouns, are those which express their subjects in an indefinite or general manner.

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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I. PERSONAL PRONOUNS.

First Person.—Singular

I, me mine	je, moi	io, di me	yo, de mi	ich mein, meiner
me me	moi, me me, moi	a me or me me, mi	me á mi, me	mir mich
		con me, meco	con migo	

Plural.

we, us	nous	noi	nos	wir
ours		ci		unser
us		noi, ci	á nos, nos	uns uns

Note 30.

Singular.

		M.	F.	M.	F.	
I or me myself	moi-même	Io	medesim-o -a	yo	mism-o, -a	ich selbst
		dime	medesimo	de mi	mismo	meiner selbst
me myself		a me	medesimo	me	mismo	mir selbst
		me	medesimo	á mi,	me mismo	mich selbst

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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Plural.

N.			ἡμεῖς, -αι, -α	nos ips-i, -æ, -a
G.			ἡμεῶν	nostrum ipsor-
D.			-οἱς, -αις, -οις	nobis ipsis[um]
A.			-ας, -ας, -α	nos ipsos, -as, -a
V.				
A.		Note 32.	Note 33.	nobis ipsis

84. *Second Person.—Singular.*

N.	M. אתה & את	את & אנח	אַתָּה	tu
F.	את & אחי	את & אחתי	אַתְּ	
G.			σε	tui
D.			σοι	tibi
A.			σε	te
V.				o tu
A.				te

Dual.

N.&A.			σφαι, σφαι	
G.&D.			σφαιον, σφαιον	

Plural.

N.	M. אתם	אתון & אתון	ὑμεῖς	vos
F.	אתנה & אתן	אתן & אתן	ὑμεῖς	
G.			ὑμεῶν	vestrum
D.			ὑμῖν	vobis
A.			ὑμας	vos
V.				o vos
A.				vobis

85. *Singular.*

N.			σικαυτ-ος, -η, -ο	tu ips-e, -a, -ud
G.			-ου, -ης, -ου	tui ipsius
D.			-ου, -η, -ου	tibi ipsi
A.			-ου, -η, -ο	te ipsum
A.				te ips-o, -â, -o

Dual.

G.&D.			σικαυτ-ου, -αι, -ου	
N.&A.			-οις, -αις, -οις	

Plural.

N.			σικαυτ-οι, αι, -α	vos ipsi [um]
G.			σικαυτων	vestrum ipsor-
D.			-οις, -αις, -οις	vobis ipsis
A.			-ους, -ας, -α	vos ipsos
V.			Note 34.	vobis ipsis

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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Plural.

we or us our [selves]	nous mêmes	noi medesimi -e	nosotros mis- [mos-mas]	wir selbst unser selbst uns selbst uns selbst
us ourselves		ci, medesimi noi medesimi <i>Stesse</i> is often used in the N.T.		

Second Person.—Singular.

thou, thee	tu, toi	tu	tu	du
thine		di te a te	de ti te, á ti	dein, deiner dir
thee	te	te, ti	te, á ti	dich
o thou	o tu, o toi	o tu con t e, or teco	o tu contigo	o du

Dual.

--	--	--	--	--

Plural.

ye, you	vous	voi	vos, vosotros	ihr
yours		vi	á vos, os	euer
ye, you	vous	voi, vi	á vos, os	euch
o ye, o you	o vous	o voi	o vos con vos	o ihr

Singular.

		M. F.	M. F.	
thou thyself, [thee thyself]	toi-même	tu medesimo-a di te medesimo a te medesimo	tu mism-o, -a de ti mismo te mismo	du selbst deiner selbst dir selbst
thee thyself		te medesimo	á ti, te mismo	dich selbst

--	--	--	--	--

Plural.

ye yourselves	vous mêmes	voi medisimi, -e	vosotros mis- [mos, F. -mas]	ihr selbst euer selbst euch selbst euch selbst
		vi medisimi voi, vi medisimi		

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LAT. IN.
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86. *Third Person.—Singular.*

N.M.	הוא	הוא & איהוא	ܐܘܬܐ	ille
F.	היא	היא & איהא	ܐܘܬܐ	illa
N.			ܐܘܬܐ	illud
G.M.			ܐܘܬܐ	} illius
F.			ܐܘܬܐ	
N.			ܐܘܬܐ	
D.M.			ܐܘܬܐ	} illi
F.			ܐܘܬܐ	
N.			ܐܘܬܐ	
A.M.			ܐܘܬܐ	illum
F.			ܐܘܬܐ	illam
N.			ܐܘܬܐ	illud
A.M.				illo
F.				illa
N.				illo

Dual.

N.&A.			ܐܘܬܐ, -ܐ, -ܐ
G.&D.			-ܐܐ, -ܐܐ, -ܐܐ

Plural.

N.M.	הם & חמה	המון & אינן	ܐܘܬܐ	illi
F.	הן & הנה	הנין & אינן	ܐܘܬܐ	illæ
N.			ܐܘܬܐ	illa
G.M.			} ܐܘܬܐ	illorum
F.				illarum
N.				illorum
D.M.			ܐܘܬܐ	} illis
F.			ܐܘܬܐ	
N.			ܐܘܬܐ	
A.M.			ܐܘܬܐ	illos
F.			ܐܘܬܐ	illas
N.			ܐܘܬܐ	illa
A.M.				} illis
F.				
N.				

87. *Singular.*

N.M.			ܐܘܬܐ	ille ipse
F.			ܐܘܬܐ	illa ipsa
N.			ܐܘܬܐ	illud ipsud
G.M.			ܐܘܬܐ	} illius ipsius
F.			ܐܘܬܐ	
N.			ܐܘܬܐ	
D.M.			ܐܘܬܐ	} illi ipsi
F.			ܐܘܬܐ	
N.			ܐܘܬܐ	

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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Third Person.—Singular.

he, him	il, lui	egli, ei, é	el	er
she, her	elle, lui	ella, or essa	ella	sie
it	il, lui	egli	ello	es
his		di lui		sein, seinen
hers		di lei		ihr
its		di lui		seiner
		a lui		ihm
		a lei		ihr
		a lui		ihm
him	le, lui	lui	á el, le	ihn
her	la, elle	lei	á ella, le	sie
it	le, lui	lui	lo	es

Plural.

} they, them	ils, eux	eghino	ellos	} sie
	elles	elleno, or esse	ellas	
	ils	eghino	ellos	
} their	} des	} di loro		} ihrer, sich
	} leur	} a loro, loro		} ihnen, ihn
} them	} eux, leur	} loro	á ellos, los	} sie, sich
			á ellas, las	
			ellos	

Note 35.

Singular.

He himself	lui même	egli medesimo	el mismo	er selbst
She herself	elle même	ella medesima	ella misma	sie selbst
It itself	lui même	egli medesimo	el mismo	es selbst
		di lui medesimo		seiner selbst
		di lei medesima		ihrer selbst
		di lui medesimo		seiner selbst
				ihm selbst
				ihr selbst
				ihm selbst

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
A.M.			ἰαυτοῦ	illum ipsum
F.			ἰαυτης	illam ipsam
N.			ἰαυτο	illud ipsud
A.M.				illo ipso
F.				illâ ipsâ
N.				illo ipso
<i>Dual.</i>				
N.&A.			ἰαυτ-ω, -α, -ω	
G.&D.			-οιῦ, -αιῦ, -οιῦ	
<i>Plural.</i>				
N.M.			ἰαυτοι	illi ipsi
F.			ἰαυται	illæ ipsæ
N.			ἰαυτα	illa ips-a
G.M.			ἰαυτων	ill-orum -orum
F.			ἰαυτων	ill-arum -arum
N.			ἰαυτων	ill-orum -orum
D.M.			ἰαυτοις	} illis ipsis
F.			ἰαυταις	
N.			ἰαυταις	
A.M.			ἰαυτοις	illos ipsos
F.			ἰαυταις	illas ipsas
N.			ἰαυτα	illa ipsa
A.M.				} illis ipsis
F.				
N.				

88. *Third Person Indeterminate.—Singular.*

N.			α	sui
G.			οι	sibi
D.				se
A.				se

Dual.

N.&A.			σφης, σφι	
G.&D.			σφιν, σφι	

Plural.

N.			σφιν	Same as the singular.
G.			σφιν	
D.			σφισι	
A.			σφας	
A.				
		Note 36.		

89. Beside the above pronouns, the French use *le, en, y*, for which there seems to be no correspondent pronoun in the other languages; the

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
him himself	lui même	lui medesimo	le mismo	ihn selbst
her herself	elle même	lei medesima	la misma	sie selbst
it itself	lui même	lui medesimo	le mismo	es selbst

<i>Plural.</i>				
} they them- [selves	eux mêmes	eglinomedesimi	ellos mismos	} sie selbst
	elles mêmes	elleno, esse m-e	ellas mismas	
	eux mêmes	eglinomedesimi	ellos mismos	
} them them- [selves	leur mêmes			} ihrer selbst
} them them- [selves	eux mêmes	loro medesimi	los mismos	} ihnen selbst
	leur mêmes	loro medesima	las mismas	
		loro medesimi	los mismos	

Third Person Indeterminate.—Singular.

of himself her-	on, soi			
[self	de soi	di se	de si	seiner selbst
	se			sich selbst
	se, soi	se, si	se, á si	sich selbst

<i>Plural.</i>				
themselves				ihrer selbst
				sich selbst
				sich selbst

Note 38.

use of which, is explained in *Note 37.*

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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90. II. RELATIVE PRONOUNS.

Singular.

N.M.	} אשר ש	די ד	ס	qui
F.			ה	quæ
N.			ו	quod
G.M.			מ	cujus
F.			ה	cujus
N.			מ	cujus
D.M.			ה	cui
F.			ה	cui
N.			ה	cui
A.M.			מ	quem
F.			מ	quam
N.			ו	quod
A.M.				quo
F.				quâ
N.				quo or qui

Dual.

N.&A.			מ, מ, מ	
G.&D.			מ, מ, מ	

Plural.

N.M.			מ	qui
F.			מ	quæ
N.			מ	quæ
G.M.			מ	quorum
F.			מ	quarum
N.			מ	quorum
D.M.			מ	quibus v. queis
F.			מ	quibus v. queis
N.			מ	quibus v. queis
A.M.			מ	quos
F.			מ	quas
N.			מ	quæ
A.			מ	quibus v. queis

91. III. DEMONSTRATIVE PRONOUNS.

Singular.

N.M.	זה זו הלו	זין דין	זסן זסן	αὐτος	hic
F.	זה זו זאת	זנא דא דין	זסן זסן	αὐτη	hæc
N.			זסן זסן	αὐτο	hoc
G.				αὐτ-מ, -ה, -מ	hujus
D.				מ, -ה, -מ	huic
A.				מ, -ה, -מ	hunc, hanc, hoc
A.	Note 39.				hoc, hac, hoc

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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II. RELATIVE PRONOUNS.

Singular.

{ who	qui, lequel	che, il qual	qué and quién	welcher
	qui, laquelle	che, la quale	quale	welche
which & what	quoi, que			welches
{ whose	dont, duquel	il di cui		welches
	dont, de la	di chi, <i>or</i> la di		welcher
	dont [quelle	il di cui [cui		welches
	auquel	} a cui		welchem
	à laquelle			welcher
	à quoi			welchem
{ whom	que, lequel			welchen
	que, laquelle			welche
what	quoi			welches

Plural.

{ who	que, lesquels	che, i quali	{ qué & qui- énes	} welche
	que, lesquelles	che, le quale		
which & what		che, i quali	quales	
{ whose	dont, desquels			} welcher
	— desquelles			
	— desquels			} welchen
	auxquels			
	auxquelles			} welche
	auxquels			
{ whom	que, lesquels			} welche
	que, lesquelles			
what	que, lesquels			

III. DEMONSTRATIVE PRONOUNS.

Singular.

{ this	ce, cet, ceci	questo	este	{ M. F. N. dieſ-er, -e, -es
	cette	questa	esta	
	ce, cet, ceci	questo	esto	
				-es, -er, -es
				-em, -er, -em
				-en, -t, -es

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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Dual.

N.&A.			אֶחָד-וְאֶחָד, -א, -ו
G.&D.			-אֶחָד, -אֶחָד, -אֶחָד

Plural.

N.	אֶלֶּה & אֵלֶּיךָ	F. אֶלֶּיךָ	M. F. N.	M. F. N.
G.			אֶחָד-וְאֶחָד, -א, -ו	hi, hæ, hæc,
D.			אֶחָד-וְאֶחָד	horum, harum,
A.			אֶחָד-וְאֶחָד, -א, -ו	his [horum]
A.			-א, -א, -א	hos, has, hæc
				his

92. *Singular.*

N.			אֶחָד-וְאֶחָד, -א, -ו	ill-e, -a, -ud
G.			-א, -א, -א	illius
D.			-א, -א, -א	illi
A.			-א, -א, -א	ill-um, -am, -ud
A.				ill-o, -â, -o

Dual.

N.&A.			אֶחָד-וְאֶחָד, -א, -ו
G.&D.			-א, -א, -א

Plural.

N.			אֶחָד-וְאֶחָד, -א, -ו	ill-i, -æ, -â
G.			אֶחָד-וְאֶחָד	-orum, -arum,
D.			אֶחָד-וְאֶחָד, -א, -ו	illis [-orum]
A.			-א, -א, -א	ill-os, -as, -a
A.				illis

93. *Singular.*

N.M.			אֶחָד	idem
F.			אֶחָדָה	eadem
N.			אֶחָד	idem
G.M.			אֶחָדָה	ejusdem
F.			אֶחָדָה	ejusdem
N.			אֶחָד	ejusdem
D.M.			אֶחָדָה	eidem
F.			אֶחָדָה	eidem
N.			אֶחָד	eidem
A.M.			אֶחָדָה	eundem
F.			אֶחָדָה	eandem
N.			אֶחָד	idem
A.M.				eodem
F.				eadem
N.				eodem

Dual.

N.&A.			אֶחָד, אֶחָדָה, אֶחָד
G.&D.			אֶחָדָה, אֶחָדָה, אֶחָד

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
<i>Plural.</i>				
N.M.			ΟΥΤΟΙ	iidem
F.			ΑΥΤΑΙ	eædem
N.			ΤΑΥΤΑ	eadem
G.M.			ΤΑΥΤΩ	eorundem
F.			ΤΑΥΤΩΝ	earundem
N.			ΤΑΥΤΩ	eorundem
D.M.			ΤΑΥΤΟΙΣ	eisdem, iisdem
F.			ΤΑΥΤΑΙΣ	eisdem, iisdem
N.			ΤΑΥΤΟΙΣ	eisdem, iisdem
A.M.			ΤΑΥΤΩΣ	eisdem, iisdem
F.			ΤΑΥΤΑΣ	eisdem, iisdem
N.			ΤΑΥΤΑ	eadem
A.M.				eisdem, iisdem
F.				eisdem, iisdem
N.				eisdem, iisdem

Note 40.

94. IV. INTERROGATIVE PRONOUNS.

<i>Singular.</i>				
N.M.	מַה, מִי, מִי	ܡܗ, ܡܝ, ܡܝ	Ο ΤΙΣ	quis
F.	מַה, מִי, מִי	ܡܗ, ܡܝ, ܡܝ	Η ΤΙΣ	quæ
N.	מַה, מִי, מִי	ܡܗ, ܡܝ, ܡܝ	ΤΟ ΤΙ	quid
G.M.			ΤΗΣ ΤΙΝΟΣ	cujus
F.			ΤΗΣ ΤΙΝΟΣ	cujus
N.			ΤΗΣ ΤΙΝΟΣ	cujus
D.M.			ΤΩ ΤΙ	cui
F.			Τῇ ΤΙ	cui
N.			ΤΩ ΤΙ	cui
A.M.			ΤΟΥ ΤΙΝΑ	quem
F.			Τῆς ΤΙΝΑ	quam
N.			ΤΟ ΤΙ	quod
A.M.				quo
F.				quâ
N.				quo

<i>Dual.</i>				
N.&A.			ΤΙΝΙ	
G.&D.			ΤΙΝΩ	

<i>Plural.</i>					
N.M.	Same as	Same as	Same as sin-	ΟΙ ΤΙΝΕΣ	qui
F.	singular.	singular.	gular.	ΑΙ ΤΙΝΕΣ	quæ
N.				ΤΑ ΤΙΝΕΣ	quæ
G.M.				ΤΩΝ ΤΙΝΩΝ	quorum
F.				ΤΩΝ ΤΙΝΩΝ	quorum
N.				ΤΩΝ ΤΙΝΩΝ	quorum
D.M.				ΤΟΙΣ ΤΙΝΙ	quibus
F.				ΤΑΙΣ ΤΙΝΙ	quibus

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
{ the same	{ les mêmes	<i>Plural.</i>		
		i medesimi	ellos mismos	{ dieselben
		le medesime	ellas mismas	{ derselben
		i medesimi		{ derenselben
				{ denselben
				{ denenselben
				{ dieselben

IV. INTERROGATIVE PRONOUNS.

<i>Singular.</i>				
{ who	qui, lequel	chi, che, il quale	{ qué	quién
which, what	quelle laquelle	la quale	{ qual	welcher
{ whose	que, quoi	che, quale		welche } wer
				welches, was
				welches, wes
				welcher, wessen
				welches, wessen
{ whom				welchem
				welcher } wem
				welchem
				welchen } wen
				welche
which, what				welches, was

<i>Plural.</i>				
same as singular throughout	qui, quels	chi, che, i quali	quiénes, quales	welche
	qui, quelles	chi, che, le quale	quiénes, quales	welche
	qui, quels, quoi	chi, che, i quali	quiénes, quales	welche
				welcher
				welcher
				welcher
				welchen
				welchen

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
<i>Plural.</i>				
D.N.			ΤΟΙΣ ΤΙΣ	quibus
A.M.			ΤΗΣ ΤΙΝΟΣ	quos
F.			ΤΑΣ ΤΙΝΑΣ	quas
N.			ΤΗ ΤΙΝΙ	quæ
A.				quibus

95. *Singular.*

N.			ποι-ος, -η, -ον	qual-is, N. -e
G.			-υ, -ης, -υ	qualis
D.			-ου, -ης, -ου	quali
A.			-ον, -ην, -ον	qual-em, N. -e
A.				quale

Dual.

N.&A.			ποι-ου, -ου, -ου	
G.&D.			-ον, -ον, -ον	

Plural.

N.			ποι-οι, -αι, -α	qual-es, -ia
G.			-ων, -ων, -ων	qualium
D.			-οις, -αις, -οις	qualibus
A.			-ους, -ας, -α	qual-es, -ia
A.				qualibus

96. V. POSSESSIVE PRONOUNS.

First Person of Singular Signification.—Singular.

N.			M. F. N.	M. F. N.
G.			ἐμ-ος, -η, -ον	me-us, -a, -um
D.			-υ, -ης, -υ	-i, -æ, -i
A.			-ου, -ης, -ου	-o, -æ, -o
V.			-ον, -ην, -ον	-um, -am, -um
A.			-ι, -η, -ον	mi, me-a, -um
				me-o, -a, -o

Dual.

N.&A.			ἐμ-ου, -ου, -ου	
G.&D.			-ον, -ον, -ον	

Plural.

N.			ἐμ-οι, -αι, -α	me-i, -æ, -a
G.			-ων, -ων, -ων	-orum, -arum
D.			-οις, -αις, -οις	meis [-orum
A.			-ους, -ας, -α	me-os, -as, -a
V.			-οι, -αι, -α	-i, -æ, -a
A.				Note 41. -is, -is, -is

First Person of Dual Signification.

N.			ἐμ-ις, -ης, -ης	
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ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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Plural.

welchen
welche
welche
welche

Singular.

what

quel, quelle

qual, quale

el qual, lo qual

welcherley

Plural.

quels, quelles

quali, quale

los quales

V. POSSESSIVE PRONOUNS.

First Person of Singular Signification.—Singular.

my

M.
mon,

F.
ma

M.
mio,

F.
mia

M.
mio,

F.
mia

M. F. N.
mei-n, ne, mein
mein-es, -er, -es
-em, -er, -em
-en, -e, mein

Plural.

my

mes

miei

mios, mias

meine
meiner
meinen
meine

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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First Person of Plural Signification.—Singular.

N.			M. F. N.	M. F. N.
			אני, את, ו	nost-er, ra, rum

Dual.

N.			אני, את, ו	
----	--	--	------------	--

Plural.

N.			אני, את, ו	
----	--	--	------------	--

97. *Second Person of Singular Signification.—Singular.*

N.			M. F. N.	M. F. N.
			את, את, את	tu-us, -a, -um

Second Person of Dual Signification.

N.			את, את, את	
----	--	--	------------	--

Second Person of Plural Signification.

N.			את, את, את	vest-er, ra, rum
----	--	--	------------	------------------

98. *Third Person of Singular Signification.*

N.			M. F. N.	M. F. N.
			הוא, היא, זה	su-us, -a, -um

Third Person of Plural Signification.

N.			הוא, היא, זה	Note 43.
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99. VI. INDEFINITE PRONOUNS.

Singular.

N.M.			איש	quisquis
F.			אשה	quæquæ
N.			אדם	quidquid
G.M.			איש	cujus
F.			אשה	cujus
N.			אדם	cujus
D.M.			איש	cui
F.			אשה	cui
N.			אדם	cui
A.M.			איש	quemquam
F.			אשה	quamquam
N.			אדם	quidquid
A.M.			איש	quoquo
F.				quaquâ
N.				quoquo

Note 44.

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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First Person of Plural Signification.—Singular.

our	notre	M. F. nostr-o, -a	M. F. nuestr-o -a	M. F. N. unf-er, -re, -er

Plural.

our	nos	nostr-i, -e	nuestr-os, as	unfere
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Second Person of Singular Signification.—Singular.

thy	M. F. ton, ta	M. F. tuo, tua	M. F. tuyo, tuya	M. F. N. dei-n, -ne, -n

Second Person of Plural Signification.

your	votre	vostro, vostra	vuestro, -tra	euer, eure, euer
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Third Person of Singular Signification.

his	M. F. son, sa	M. F. suo, sua	M. F. sus, suyo, suya	fei-n, -ne, -n
her	son, sa	suo, sua	sus, suyo, suya	ih-r, -re, -r
its	son, sa	suo, sua	sus, suyo, suya	fei-n, nt, -n

Third Person of Plural Signification.

their	leur	loro	su, or sus	ih-r, -re, -r Note 42.
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VI. INDEFINITE PRONOUNS.

Singular.

whosoever	quiconque	chiunque, qual-	quinquiera	wer
whosoever	quiconque	[unque		wer
whatsöever	quiconque	qualunque quel	qualquiera	was
		[che		wessen
				wessen
				wessen
				wem
				wem
				wen
				wen

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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Dual.

N.&A.			ⲁⲧⲓⲃⲉ, ⲁⲧⲓⲃⲉ, ⲁⲧⲓⲃⲉ
G.&D.			ⲁⲧⲓⲃⲓⲃⲓ, ⲁⲧⲓⲃⲓⲃⲓ

Plural.

N.M.			ⲁⲧⲓⲃⲉ	quiqui
F.			ⲁⲧⲓⲃⲉ	quæquæ
N.			ⲁⲧⲓⲃⲉ	quæquæ
M.			ⲁⲧⲓⲃⲓⲃⲓ	quor-um -um
F.			ⲁⲧⲓⲃⲓⲃⲓ	quar-um -um
N.			ⲁⲧⲓⲃⲓⲃⲓ	quor-um -um
D.M.			ⲁⲧⲓⲃⲉ	quibus quibus
F.			ⲁⲧⲓⲃⲉ	quibus quibus
N.			ⲁⲧⲓⲃⲉ	quibus quibus
A.M.			ⲁⲧⲓⲃⲉ	quosquos
F.			ⲁⲧⲓⲃⲉ	quasquas
N.			ⲁⲧⲓⲃⲉ	quæquæ
A.M.				quibus quibus
F.				quibus quibus
N.				quibus quibus

100. *Singular.*

N.M.			ⲁⲧⲓ	quis
F.			ⲁⲧⲓ	quæ
N.			ⲁⲧⲓ	quid

Note 45.

101. *Singular.*

N.	פלני	פלני	ⲁⲧⲓ	talis, N. tale
G.			ⲁⲧⲓⲃⲓⲃⲓ or ⲁⲧⲓⲃⲓⲃⲓ	talis
D.			ⲁⲧⲓⲃⲓⲃⲓ or ⲁⲧⲓⲃⲓⲃⲓ	tali
A.			ⲁⲧⲓⲃⲓⲃⲓ	talem, N. tale
A.			ⲁⲧⲓⲃⲓⲃⲓ is often indeclinable.	tale

Plural.

N.				tales, N. talia
G.				talium
D.				talibus
A.				tales, N. talia
A.				talibus

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
		<i>Plural.</i>		
whosoever	quiconque	chiunque qual	quiquiera	wir
		[unque		
whatsoever		qualunque quel	qualquiera	
		[che		
		<i>Singular.</i>		
a certain one	quelqu'un	alcuno	alguno	N. jemand
	quelqu'une	alcuna	alguna	G. jemandes
		alcuno	alguno	D. jemanden
				A. jemand
		<i>Singular.</i>		
such a one	tel, F. telle	tale	fulano	einer
				eines
				einem
				einen
		<i>Plural.</i>		
such ones	tels, F. telles	tales	not used	not used

On the subject of pronouns, Mr. Cobbett says "There are four classes or descriptions of pronouns; viz. first, the *Personal*; second, the *Relative*; third, the *Demonstrative*; and, fourth, the *Indefinite*.

"In *Personal Pronouns* there are four things to be considered; the person, the number, the gender and the case.

"The personal pronouns have, like the nouns, three cases; the *nominative*, the *possessive* and the *objective*.

"In the possessive cases of *I, Thou, She, We, Ye* and *They*, there are two different words; as, *my* or *mine*; but, you know, that the former is used when followed by the name of the person or thing possessed; and, that the latter is used when not so followed; as, this is *my* pen; this pen is *mine*.

"*Thou* is here given as the *second person singular*; but, common custom has set aside the rules of grammar in this case; and, though we, in particular cases, still make use of *Thou* and *Thee*, we generally make use of *You* instead of either of them. According to ancient rule and custom this is not correct; but, what a whole people adopts and universally practises must in such cases, be deemed correct, and to be a superseding of ancient rule and custom.

"Instead of *you*, the ancient practice, was to put *ye* in the nominative case of the second person plural: but, this practice is now laid aside, except in cases, which very seldom occur; but, whenever *ye* is made use of, it must be in the *nominative*, and *never* in the *objective* case. I may, speaking to several persons, say '*ye* have injured me;' but not '*I* have injured *ye*.'

"*Who*, *whose* and *whom*, cannot be used correctly as relatives to any nouns or pronouns, which do not represent *men, women* or *children*. It is not correct to say, the horse or the dog or the tree, *who* was so and so. But, the word *That*, as a relative pronoun, may be applied to nouns of all sorts; as, the *boy that* ran; the *horse that* galloped; the *tree that* was blown down.

"*Which*, as a relative pronoun, is confined to irrational creatures, and here it may be used, as a relative, indifferently with *that*; as, the *horse, which* galloped; the *tree, which* was blown down. This application of the relative *which* solely to irrational creatures is, however, of modern date; for, in the Lord's Prayer, in the English Church service, we say '*Our Father which* art in Heaven.' In the American Liturgy this error has been corrected; and they say '*Our Father, who* art in Heaven.'

"*What* sometimes stands for both noun and relative pronoun; as, *what* I want is well known; that is to say, '*The thing which* I want is well known.' Indeed, *what* has, in all cases, this extended signification; for, when, in the way of inquiry as to words which we have not clearly understood, we say *what*? Our full meaning is; '*repeat to us that which* you have said, the *words which* you have spoken.'" Cobbett.

On the use of *that*, for *which*, and especially for *who*, see my remarks in Note 29.

V. VERBS.

102. A *Verb* is a word, which signifies *to be, to do or to suffer* ; or it is that part of speech which affirms something, or by which something is attributed to another as its subject.

103. Aristotle defines a verb to be *a word signifying some thing with time* ; otherwise *a word admitting of divers inflections, in respect of time and place.*

104. Verbs are of four kinds, 1. *Active* ; 2. *Middle* ; 3. *Passive* ; 4. *Substantive.*

105. A verb active expresses an action, and supposes an agent acting, and an object acted upon.

106. A verb middle, expresses both action and passion, and also the intermediate time between past and future. It is also a verb reflective.

107. A verb passive expresses passion, or suffering, or the receiving of an action. *Note 46.*

108. A verb substantive expresses a simple state of being or existence. *Note 47.*

109. Verbs may also be divided into transitive and intransitive ; or, into those in which the action passes on to the object, or in which it does not, but remains centered in the verb itself. *Note 48.*

110. To verbs belong 1. *Number* ; 2. *Gender* ; 3. *Person* ; 4. *Mode* ; 5. *Tense.*

I. NUMBER.

111. There are three numbers, the Singular, Dual and Plural. *Note 49.*

II. GENDER.

112. There are three genders, Masculine, Feminine and Neuter. *Note 50.*

III. PERSON.

113. There are three persons, First, Second and Third. *Note 51.*

IV. MODE.

114. There are five modes, viz. 1. Indicative, 2. Imperative, 3. Optative, 4. Subjunctive, 5. Infinitive.

1. The Indicative, simply indicates or declares the action of the verb, as, *he loves, he is loved* ; or it asks a question ; as, *does he love ? is he loved ?* *Note 52.*

2. The Imperative commands, intreats or exhorts. *Note 53.*

3. The Optative expresses wishing, desiring, &c. *Note 54.*

4. The Subjunctive expresses condition, supposition, contingency, or doubt ; and is generally preceded by a conjunction, expressed or understood, and attended by another verb ; as, *I will respect him, though he chide me.* *Note 55.*

5. The Infinitive expresses the action of the verb in a general and unlimited manner, without distinction of number and person. *Note 56.*

V. TENSE.

115. Tense, being the distinction of time, can strictly speaking only admit of past and future ; as is the case in the Hebrew and its dialects.

116. To mark it more artificially, it has been made the subject of the following variations ; viz.

1. *Present.*

2. *Imperfect.*

3. *Perfect.*

4. *Pluperfect.*

5. *First Future.*

6. *First Aorist.*

7. *Second Future.*

8. *Second Aorist.*

9. *Paulo post Future.*

Note 57.

This last is peculiar to the passive voice of the Greek.

I. PRESENT.

117. This represents an action or event, as passing or doing, at the time in which it is mentioned ; as, *I rule*. *Note 58.*

II. IMPERFECT.

118. This represents an action or event, either as past and finished ; as, *I loved her for her modesty and virtue*, or as remaining unfinished, at a time past ; as, *they were travelling post when he met them*. *Note 59.*

III. PERFECT.

119. This not only refers to what is past, but also conveys an allusion to the action, as being just now completed ; as, *I have finished my letter*. *Note 60.*

IV. PLUPERFECT.

120. This represents a thing, not only as past, but also as prior to some other point of time, specified in the sentence ; as, *I had finished my letter before he arrived*. *Note 61.*

V. FIRST FUTURE.

121. This represents the action as yet to come, either with or without respect to the precise time when ; as, *the sun will shine to-morrow*. *I shall see them again*. *Note 62.*

VI. FIRST AORIST.

122. This refers to time indefinite, whether of the past or the future. *Note 63.*

VII. SECOND FUTURE.

123. This represents the action as to be fully accomplished at or before the time of another action or event ; as, *I shall have dined at one o'clock*. *Note 64.*

VIII. SECOND AORIST.

124. This refers like the first, to the past and indefinite, and is governed much in the same manner. It has the same relation to the second future, that the first aorist has to the first future. *Note 65.*

IX. PAULO-POST FUTURE.

125. This expresses an action that will take place a little time after. (See *Note 62.*)

VI. PARTICIPLE.

126. This partakes of the nature of a noun, of an adjective, and of a verb. *Note 66.*

CONJUGATION.

Note 67.

127. The *Conjugation* of a verb is the joining together of all its various deflexions, as to voices, modes, tenses, participles, numbers, genders, persons, &c.

128. A *paradigm* is the *exhibition* of these various arrangements, in an orderly and perspicuous manner.

129. The number and characteristics of the conjugations are as follows.

I. CONJUGATIONS.

Hebrew,	one.	English,	one.
Chaldee,	one.	French,	four. <i>four</i>
Syriac,	one.	Italian,	three.
Greek,	eleven.	Spanish,	three.
Latin,	four.	German,	one.

GREEK.	LATIN.	FRENCH.	ITALIAN.	SPANISH.
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II. CHARACTERISTICS.

Has eleven conjugations: of Barytons, 4 of Contracted 3 of verbs in μ , 4	Has four conjugations.	Has four conjugations. <i>the</i> Note 68.	Has three conjugations.	Has three conjugations.
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Characterised.

BARYTONS.				
1st conjugation. Characteristics π, β, ϕ and π changes these letters into ψ in the future, and ϕ in the perfect; as, $\tau\epsilon\iota\phi\omega$, fut. $\tau\epsilon\iota\psi\omega$, per. $\tau\epsilon\iota\phi\alpha$.	1st Conjugation. Characteristic: a long before <i>re</i> of the infinitive; as, <i>amāre</i> .	1st Conjugation. Characteristic: Infinitive ends in <i>er</i> , participles in <i>ant</i> and <i>é</i> ; as, <i>parler</i> , <i>parlant</i> , <i>parlé</i> .	1st Conjugation. Characteristic: a long before <i>re</i> of the infinitive; as, <i>amāre</i> .	1st Conjugation. Characteristic: <i>ar</i> in the infinitive; as, <i>amar</i> .
2d conjugation. Characteristics $\kappa, \gamma, \chi, \kappa\iota, \sigma\sigma, \tau\iota$ changes these letters into ξ in the future, and χ in the perfect; as, $\pi\lambda\iota\kappa\omega$, fut. $\pi\lambda\iota\xi\omega$, per. $\pi\tau\iota\pi\lambda\iota\chi\omega$. Words in $\sigma\sigma$ generally have two forms; viz. $\sigma\sigma$ and $\tau\iota$; as, $\pi\rho\alpha\sigma\sigma\omega$ and $\pi\rho\alpha\tau\iota\omega$.	2d Conjugation. Characteristic: <i>e</i> long before <i>re</i> of the infinitive; as, <i>monēre</i> .	2d Conjugation. Characteristic: in <i>ir</i> , participles in <i>issant</i> and <i>ant</i> , and <i>i</i> and <i>u</i> ; as, <i>agir</i> , <i>agissant</i> , <i>agi</i> .	2d Conjugation. Characteristic: <i>e</i> short before <i>re</i> of the infinitive; as, <i>credere</i> .	2d Conjugation. Characteristic: <i>er</i> in the infinitive; as, <i>vender</i> .
3d Conjugation. Characteristics $\tau, \delta, \theta, \zeta$, and ω pure, changes $\tau, \delta, \theta, \zeta$ into σ , and puts σ before ω pure in the future, and inserts κ in the perfect; as, $\alpha\nu\omega\tau\omega$, fut. $\alpha\nu\sigma\tau\omega$, perf. $\eta\nu\sigma\kappa\alpha$.	3d Conjugation. Characteristic: <i>e</i> short before <i>re</i> of the infinitive; as, <i>regere</i> .	3d Conjugation. Characteristic: in <i>oir</i> , participles in <i>ant</i> , and <i>u</i> ; as, <i>recevoir</i> , <i>recevant</i> , <i>reçu</i> .	3d Conjugation. Characteristic: <i>i</i> long before <i>re</i> of the infinitive; as, <i>sentire</i> .	3d Conjugation. Characteristic: <i>ir</i> in the infinitive; as, <i>sufrir</i> .
4th Conjugation. Characteristics: $\lambda, \mu, \nu, \rho, \mu\epsilon\iota$, circumflexes the ω after these letters, and takes ν from $\mu\epsilon\iota$ in the future, and changes $\mu\omega$ into $\mu\eta\kappa\alpha$, and $\nu\omega$ into $\nu\kappa\alpha$ in the perfect; as, $\psi\alpha\lambda\lambda\omega$, fut. $\psi\alpha\lambda\lambda\omega$, perf. $\epsilon\psi\alpha\lambda\lambda\kappa\alpha$; $\eta\mu\omega$, fut. $\eta\mu\omega$, perf. $\eta\mu\eta\kappa\alpha$. Note 69.	4th Conjugation. Characteristic: in <i>re</i> , participles in <i>ant</i> and <i>gnant</i> , and <i>u</i> and <i>nt</i> ; as, <i>vendre</i> , <i>vendant</i> , <i>vendu</i> ; <i>craindre</i> , <i>craignant</i> , <i>craint</i> .			

130. As the modern languages before us, do not deflect their verbs by conjugated endings, as the Greek and Latin ; nor by pronouns affixed and suffixed, as the Hebrew and its dialects ; but, by other verbs prefixed to

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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ACTIVE VOICE.**131. INDICATIVE MODE.****PRESENT.**

S. 1.			σκηπω	visito
2.			σκηπεις	visitas
3.			σκηπει	visitat
D. 2.			σκηπεισθω	
3.				
P. 1.			σκηπόμεν	visitāmus
2.			σκηπετε	visitātis
3.			σκηπωσι	visitant

IMPERFECT.

S. 1.			σκηπτον	visitābam
2.			σκηπεις	visitābas
3.			σκηπει	visitābat
D. 2.			εσκηπεισθον	
3.			εσκηπεισθον	
P. 1.			σκηπόμεν	visitabāmus
2.			σκηπετε	visitabātis
3.			σκηπωσι	visitābant

PERFECT.

S. 1.	פקרת	פקרת	σκηφα	visitāvi
2.	פקרת	פקרת	σκηφας	visitavisti
F. 3.	פקד	פקרת	σκηפי	visitāvit
F. 3.	פקרה	פקרת		
D. 2.			σκηφαισθον	
3.				
P. 1.	פקרנו	פקרנא	σκηφάμεν	visitavimus
2.	פקרתם	פקרתון	σκηφατε	visitavistis
F. 3.	פקרתן	פקרתון	σκηφασιν	visitavērunt v.
3.	פקרו	פקרו		visitavere
F. 3.				

PLUPERFECT.

S. 1.			σκηφειν	visitāvēram
2.			σκηφεις	visitāvēras
3.			σκηφει	visitāvērat
D. 2.			εσκηφεισθον	
3.			εσκηφεισθον	
P. 1.			σκηφάμεν	visitavērāmus
2.			σκηφατε	visitavērātis
3.			σκηφασιν	visitāvērant

some, 'at least, of their tenses, I leave the conjugation of those auxiliaries to be exhibited with the verbs to which they are affixed.

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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ACTIVE VOICE.
INDICATIVE MODE.

PRESENT.

I visit	je visite	visito	visito	ich visite
thou visitest	tu visites	visiti	visitas	du visitest
he visits	il visite	visita	visita	er visitet
we visit	nous visitons	visitiamo	visitamos	mir visiten
ye or you visit	vous visitez	visitate	visitáis	ihr visitet
they visit	ils visitent	visitano	visitan	sie visiten

IMPERFECT.

I visited	je visitais	visitáv-o or -a	visitaba	ich visitete
thou visitedst	tu visitais	visitávi	visitabas	du visitetest
he visited	il visitait	visitáva	visitaba	er visitete
we visited	nous visitions	visitávamo	visitábamos	mir visiteten
ye visited	vous visitiez	visitávate	visitábais	ihr visitetet
they visited	ils visitaient	visitávano	visitában	sie visiteten

PERFECT.

I have	je visitai	visitai	visité	ich habe
thou hast	tu visitas	visitásti	visitaste	du hast
he hath	il visita	visitò	visitó	er hat
we have	nous visitâmes	visitâmmo	visitamos	mir haben
ye have	vous visitâtes	visitâste	visitasteis	ihr habt
they have	ils visitèrent	visitârono	visitaron	sie haben

PLUPERFECT.

I had	j'eûs	avévo visitáto	había visitádo	ich hatte
thou hadst	tu eûs	avévi visitáto	habías visitádo	du hattest
he had	il eût	avéva visitáto	había visitádo	er hatte
we had	n. eûmes	avevâmo visit.	habíamos visit.	mir hatten
ye had	v. eûtes	avevâte visit.	habíais visit.	ihr hattet
they had	ils eûrent	avevâno visit.	habían visitádo	sie hatten

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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FIRST FUTURE.

S. 1.	אפקר	אפקר	ἁποστασῶ	visitābo
2.	חפקר	חפקר	ἁποστασῇς	visitābis
F.	יפקר	יפקר	ἁποστασῇ	visitābit
3.	יפקר	יפקר	ἁποστασῇ	visitābit
F.	חפקר	חפקר	ἁποστασῇ	visitābit
D. 2.			ἁποστασῶμεν	visitābimus
3.			ἁποστασῶμεν	visitābimus
P. 1.	נפקר	נפקר	ἁποστασῶμεν	visitābimus
2.	חפקרו	חפקרו	ἁποστασῶμεν	visitābūtis
F.	חפקרנה	חפקרן	ἁποστασῶμεν	visitābūtis
3.	יפקרו	יפקרן	ἁποστασῶμεν	visitābunt
F.	חפקרנה	יפקרן	ἁποστασῶμεν	visitābunt

FIRST AORIST.

S. 1.			ἁποστασῶ	
2.			ἁποστασῇς	
3.			ἁποστασῇ	
D. 2.			ἁποστασῶμεν	
3.			ἁποστασῶμεν	
P. 1.			ἁποστασῶμεν	
2.			ἁποστασῶμεν	
3.			ἁποστασῶμεν	

SECOND FUTURE.

S. 1.			ἁποστασῶ	
2.			ἁποστασῇς	
3.			ἁποστασῇ	
D. 2.			ἁποστασῶμεν	
3.			ἁποστασῶμεν	
P. 1.			ἁποστασῶμεν	
2.			ἁποστασῶμεν	
3.			ἁποστασῶμεν	

SECOND AORIST.

S. 1.			ἁποστασῶ	
2.			ἁποστασῇς	
3.			ἁποστασῇ	
D. 2.			ἁποστασῶμεν	
3.			ἁποστασῶμεν	
P. 1.			ἁποστασῶμεν	
2.			ἁποστασῶμεν	
3.			ἁποστασῶμεν	

132. IMPERATIVE MODE.

PRESENT.

S. 2.	פקר	פקר	ἁποστασῶ	visita, visitato
F.	פקכי	פקכי	ἁποστασῶ	visitato
3.			ἁποστασῶ	visitato

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
FIRST FUTURE.				
I shall visit	je visiterai	visiterò	visitaré	ich werde
thou shalt visit	tu visiteras	visiterai	visitarás	du wirst
he shall visit	il visitera	visiterà	visitará	er wird
we shall visit	nous visiterons	visiterémo	visitarémos	wir werden
ye shall visit	vous visiterez	visiteréte	visitaréis	ihr werdet
they shall visit	ils visiteront	visiteránno	visitarán	sie werden

Note 70.

visitiren

FIRST AORIST.

j'ai visité	ho visitato	hé visitado	ich werde
tu as visité	hai visitato	has visitado	du wirst
il a visité	ha visitato	ha visitado	er wird
n. avons visité	abbiamo visit.	hemos visitado	wir werden
v. avez visité	avete visitato	habéis visitado	ihr werdet
ils ont visité	hanno visitato	han visitado	sie werden

gesistirt haben

SECOND FUTURE.

			ich würde
			du würdest
			er würde
			wir würden
			ihr würdet
			sie würden

visitiren

SECOND AORIST.

j'avais visité			ich würde
tu avais visité			du würdest
il avait visité			er würde
n. avions	} visité		wir würden
v. aviez			ihr würdet
ils avaient			sie würden

gesistirt haben

IMPERATIVE MODE.

PRESENT.

visit thou	visite	visita tu	visita tu	visitire du
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Q

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
D.2.			σκεπῖτο	
S.			σκεπῖτων	
P.2.	פקרו	פקרו	σκεπῖτε	visitare, visi-
F.	פקרנה	פקרנא	σκεπῖτων	[tatote
3.			σκεπῖτων	visitanto

133. The following tenses of the Imperative are peculiar to the Greek.

	Perfect.	First Aorist.	Second Aorist.
S.2.	σκεψι	σκεψοι	σκεψι
3.	σκεψιτω	σκεψατω	σκεψιτω
D.2.	σκεψιτοι	σκεψατω	σκεπῖτοι
3.	σκεψιτων	σκεψατων	σκεπῖτων
P.2.	σκεψιτε	σκεψατε	σκεπῖτε
3.	σκεψιτωναι	σκεψατωσαν	σκεπῖτωναι

GREEK.	LATIN.	ENGLISH.
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135. SUBJUNCTIVE MODE.

PRESENT.

S.1.	σκεπῖω	visitem	I visit
2.	σκεπῖς	visites	thou visit
3.	σκεπῖη	visitet	he visit
D.2.	σκεπῖητοι		
3.			
P.1.	σκεπῖωμεν	visitēmus	we visit
2.	σκεπῖητε	visitētis	ye visit
3.	σκεπῖναι	visitent	they visit

IMPERFECT.

S.1.		visitārem	I visited
2.		visitāres	thou visited
3.		visitāret	he visited
P.1.		visitārēmus	we visited
2.		visitārētis	ye visited
3.		visitārent	they visited

PERFECT.

S.1.	σκεψω	visitāverim	I have visited
2.	σκεψῃς	visitāveris	thou have visited
3.	σκεψῃ	visitāverit	he have visited
D.2.	σκεψητοι		
3.			
P.1.	σκεψωμεν	visitāvērīmus	we have visited
2.	σκεψητε	visitāvērītis	ye have visited
3.	σκεψασαι	visitāverint	they have visited

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
visit ye	visitez.	visitáte voi	visitád voso- [tros]	visítiret ihr <i>Note 71.</i>

134. OPTATIVE MODE.
(Peculiar to the Greek in all its tenses.)

	Present.	Perfect.	First Fut.	First Aorist	1st Aor. Æol.	Sec. Future	Sec. Aorist.
S. 1.	σκεπτοίμῃ	σκεπτοίμῃ	σκεπτοίμῃ	σκεπτοίμῃ	σκεπτοίμῃ	σκεπτοίμῃ	σκεπτοίμῃ
2.	σκεπτοίς	σκεπτοίς	σκεπτοίς	σκεπτοίς	σκεπτοίς	σκεπτοίς	σκεπτοίς
3.	σκεπτοί	σκεπτοί	σκεπτοί	σκεπτοί	σκεπτοί	σκεπτοί	σκεπτοί
D. 2.	σκεπτοίτων	σκεπτοίτων	σκεπτοίτων	σκεπτοίτων	σκεπτοίτων	σκεπτοίτων	σκεπτοίτων
3.	σκεπτοίτην	σκεπτοίτην	σκεπτοίτην	σκεπτοίτην	σκεπτοίτην	σκεπτοίτην	σκεπτοίτην
P. 1.	σκεπτοίμεν	σκεπτοίμεν	σκεπτοίμεν	σκεπτοίμεν	σκεπτοίμεν	σκεπτοίμεν	σκεπτοίμεν
2.	σκεπτοίτε	σκεπτοίτε	σκεπτοίτε	σκεπτοίτε	σκεπτοίτε	σκεπτοίτε	σκεπτοίτε
3.	σκεπτοίεν	σκεπτοίεν	σκεπτοίεν	σκεπτοίεν	σκεπτοίεν	σκεπτοίεν	σκεπτοίεν

FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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SUBJUNCTIVE MODE.

PRESENT.

je visite	io visiti	visite	ich visitire
tu visites	tu visiti	visites	du visitirest
il visite	egli visiti	visite	er visitire
nos visitions	noi visitiámo	visitémos	mir visitiren
vous visitiez	voi visitiáte	visitéis	ihr visitiret
ils visitent	egliño visitino	visiten	sie visitiren

IMPERFECT.

visiteréi	visitára	ich visitirete
visiterésti	visitáras	du visitiretest
visiterébbe	visitára	er visitirete
visiterémmo	visitáramos	mir visitireten
visiteréste	visitárais	ihr visitiretet
visiterébbero	visitáran	sie visitireten

Note 72.

PERFECT.

je visitasse	io visitássi	háya visitádo	ich habe gebisittirt
tu visitasses	tu visitássi	háyas visitádo	du habest gebisittirt
il visitât	egli visitásse	háya visitádo	er habe gebisittirt
nous visitassions	visitássimo	háyamos visitádo	mir haben gebisittirt
vous visitassiez	visitásté	háyais visitádo	ihr habet gebisittirt
ils visitassent	visitássero	háyan visitádo	sie haben gebisittirt

GREEK.	LATIN.	ENGLISH.
PLUPERFECT.		
S. 1.	visitavíssem	I had visited
2.	visitavísset	thou had visited
3.	visitavísset	he had visited
P. 1.	visitavissēmus	we had visited
2.	visitavissētis	ye had visited
3.	visitavissent	they had visited
FIRST FUTURE.		
S. 1.		I shall visit
2.		thou shall visit
3.		he shall visit
P. 1.		we shall visit
2.		ye shall visit
3.		they shall visit
<i>Note 74.</i>		
FIRST AORIST.		
S. 1.	visitāvero	I shall have visited
2.	visitāveris	thou shall have visited
3.	visitāverit	he shall have visited
D. 2.		
3.		
P. 1.	visitaverīmus	we shall have visited
2.	visitaverītis	ye shall have visited
3.	visitaverint	they shall have visited
SECOND FUTURE.		
S. 1.		I should visit
2.		thou should visit
3.		he should visit
P. 1.		we should visit
2.		ye should visit
3.		they should visit
<i>Note 75.</i>		
SECOND AORIST.		
S. 1.		I should have visited
2.		thou should have visited
3.		he should have visited
D. 2.		
3.		
P. 1.		we should have visited
2.		ye should have visited
3.		they should have visited

N. B. The subjunctive, is noticed in the preface, sec. 115. page xxxix. as not recognized by the Hebrew and its dialects ; and, that it hardly belongs to the English. The trifling variations in languages in general, which are made to give the verb a subjunctive form, prove that its real use is very trifling. Our Saxon ancestors saw no necessity for it in the perfect tense. In Note 55. it will be seen, that even conditionality, supposition,

FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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PLUPERFECT.

j' eusse visité	io avéssi visitáto	hubiéra visitádo	ich hätte gebisittirt
tu eusses visité	tu avéssi visitáto	hubiéras visitádo	du hättest gebisittirt
il eut visité [té]	egli avésse visitáto	hubiéra visitádo	er hätte gebisittirt
nous eussions visi-	avéssimo visitáto	hubiéramos v.	wir hätten gebisittirt
vous eussiez visité	avéste visitáto	hubiérais visitádo	ihr hättet gebisittirt
ils eussent visité	avéssero visitáto	hubieran visitádo	sie hätten gebisittirt

Note 73.

FIRST FUTURE.

j'aurai visité	avrò visitáto	visitáre	ich werde bisittiren
tu auras visité	avrái visitáto	visitáres	du werdest bisittiren
il aura visité	avrà visitáto	visitáre	er werde bisittiren
nous aurons visité	avrémo visitáto	visitáremos	wir werden bisittiren
vous aurez visité	avréte visitáto	visitáreis	ihr werdet bisittiren
ils auront visité	avránno visitáto	visitáren	sie werden bisittiren

FIRST AORIST.

j'aie visité	io ábbia visitáto	hubiére visitádo	ich werde
tu aies visité	tu ábbia visitáto	hubiéres visitádo	du werdest
il aie visité	egli ábbia visitáto	hubiére visitádo	er werde
nous ayons visité	abbiamo visitáto	hubiéremos visit.	wir werden
vous ayez visité	abbiate visitáto	hubiéreis visitádo	ihr werdet
ils aient visité	abbiano visitáto	hubiéren visitádo	sie werden

} gebisittirt haben

SECOND FUTURE.

je parlerais			ich würde bisittiren
tu parlerais			du würdest bisittiren
il parlerait			er würde bisittiren
nous parlerions			wir würden bisittiren
vous parleriez			ihr würdet bisittiren
ils parleraient			sie würden bisittiren

SECOND AORIST

j'aurais visité	avréi visitáto		ich würde
tu aurais visité	avrésti visitáto		du würdest
il aurait visité	avrébbe visitáto		er würde
nous aurions v.	avrémmo visitáto		wir würden
vous auriez visité	avréste visitáto		ihr würdet
ils auraient visité	avrébbero visitáto		sie würden

} gebisittirt haben

contingency or doubt, may be expressed without it. The Greeks called it *υποτακτική*; implying, that it stood, as to arrangement, under some other part of the sentence, on which it was dependent, and to which it was conditional. Every thing implying contingency belongs to time future; and, it was thus recognized in the Hebrew.

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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136. INFINITIVE MODE.

PRESENT.				
פִּקֹּר or פִּקְר	ܦܦܩܪ	ܦܦܩܪ	ῥιζιτῆσαι	visitāre
PERFECT.				
			ῥιζιφῶμαι	visitavisse
FIRST FUTURE.				
			ῥιζιψῶμι	visitatūrum [esse v. fuisse]
FIRST AORIST.				
			ῥιζιψῶμι	
SECOND FUTURE.				
			ῥιζιψῆμι	
SECOND AORIST.				
			ῥιζιψῆμι	

137. PARTICIPLES.

PRESENT.					
Singular.					
	F.	M.	F.	M.	F. M. F. N.
N.	פִּקְרָה	פִּקְר	פִּקְרָה	פִּקְר	ῥιζιτῆ-ων, -ουσα, -ον visitans
G.					-ουτος, -ουσης, -ουτος visitantis
D.					-ουτι, -ουσης, -ουτι visitanti
A.					-ουσα, -ουσαν, -ον visitantem
A.					visitant-e v. -i

Dual.

N.&A.				ῥιζιτῆ-ουτος, -ουσα, -ουτι	
G.&D.				-ουτοι, -ουσαι, -ουτοι	

Plural.

N. פִּקְרִין פִּקְרִין פִּקְרִין	ܦܦܩܪܝܢ	ῥιζιτῆ-ουτις, -ουσαι, -ουσαι	visitant-es N.ia
G. פִּקְרִין	ܦܦܩܪܝܢ	-ουτων, -ουσαν, -ουτων	visitantium
D. פִּקְרִין	ܦܦܩܪܝܢ	-ουσι, -ουσαι, -ουσι	visitantibus
A. פִּקְרִין	ܦܦܩܪܝܢ	-ουσαι, -ουσαι, -ουσαι	visitant-es, -ia
A. פִּקְרִין	ܦܦܩܪܝܢ		visitantibus

PERFECT.

Singular.

N. פִּקְרָה פִּקְרָה פִּקְרָה	ܦܦܩܪܐ	ῥιζιφῶ-ως, -υια, -ος	
G. פִּקְרָה	ܦܦܩܪܐ	-ουτος, -υιας, -ουτος	
D. פִּקְרָה	ܦܦܩܪܐ	-ουτι, -υια, -ουτι	
A. פִּקְרָה	ܦܦܩܪܐ	-ουσα, -υια, -ος	

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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INFINITIVE MODE.

PRESENT.

to visit	visiter	visitare	visitar	visitiren
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Note 76.

PERFECT.

to have visited	avoir visité	avére visitáto	haber visitádo	gevisitirt haben
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FIRST FUTURE.

		habér de vis- [itár]	visitiren werden
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PARTICIPLES.

PRESENT.

Singular.

visiting	visitant	visitando	visitando	visitirend
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Plural.

	visitans	visitandi	visitandos	
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Note 77.

PERFECT.

Singular.

having visited	ayant visité ayant visitée	avéndo visitáto avéndo visitáta	habiendo visi- [tá-do, F. -da]	habend gevisitirt
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HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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Dual.

N.&A.			ἰσκαφ-ετι, -υια, -ετι	
G.&D.			-ετοι, -υιαι, -ετοι	

Plural.

N.	פקודים	פקידן	ἰσκαφ-ετις, -υιαι, -ετα	
G.	F. פקודות	פקידן	-ετων, -υιαι, -ετων	
D.			-εσι, -υιας, -εσι	
A.			-ετας, -υιας, -ετα	

FIRST FUTURE.

N.			σκαψ-αι, -εσα, -ει	amatūrus
			like σκαψαι.	like bonus

FIRST AORIST.

Singular.

N.			σκαψ-ας, -ασα, -αι	
G.			-αντος, -ασης, -αντος	
D.			-αντι, -ασγ, -αντι	
A.			-αντα, -αση, -αι	

Dual.

N.&A.			σκαψ-αντι, -ασα, -αντι	
G.&D.			-αντοι, -ασαι, -αντοι	

Plural.

N.			σκαψ-αντις, -ασαι, -αντα	
G.			-αντων, -ασων, -αντων	
D.			-αςι, -ασαις, -ασι	
A.			-αντας, -ασας, -αντα	

SECOND FUTURE.

N.			σκειπ-αι, -εσα, -ει	
			like σκειπαι.	

SECOND AORIST.

N.			σκειπ-αι, -εσα, -ει	
			like σκειπται.	

Note 79,

Before I close my remarks on the Active Voice, it is necessary that something be said on the nature and use of Augments; on the mode of forming tenses from one another, and of the different method of inflecting the different conjugations assigned to the languages; this will form the substance of *Note 80*.

138. An *Augment*, is only the increase of a verb by the addition either of a syllable, or of the quantity of a syllable, as a mode of expressing past time. I have treated of it chiefly with reference to the Greek language; in which also, I have noticed in *Note 65*. that the most ancient poets; as, Homer, Hesiod, Theocritus, Moschus, Bion and Musæus, the aoristical

MIDDLE VOICE.

139. This Voice exists in the languages exhibited below, and in all of them may be considered as formed by joining the substantive verb, to the present active participle. *Note 81.*

I now proceed to exhibit the mode of its conjugation in the languages capable of it ; viz.

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	ENGLISH.
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140. INDICATIVE MODE.**PRESENT.**

S. 1.			ἰσμεν	I am visiting
2.			ἰσῶ	thou art visit.
3.			ἰσμεν	he is visiting
D. 1.			ἰσμεν	
2.			ἰσμεν	
3.			ἰσμεν	
P. 1.			ἰσμεν	we are visiting
2.			ἰσμεν	ye are visiting
3.			ἰσμεν	they are visit.

IMPERFECT.

S. 1.			ἰσμεν	I was visiting
2.			ἰσῶ	thou wast vis.
3.			ἰσμεν	he was visiting
D. 1.			ἰσμεν	
2.			ἰσμεν	
3.			ἰσμεν	
P. 1.			ἰσμεν	we were visit.
2.			ἰσμεν	ye were visit.
3.			ἰσμεν	they were vis.

PERFECT.

S. 1.	היית פוקר	היית פקר	ἰσμεν	I have	} been visiting
2.	היית פוקר	היית פקר	ἰσῶ	thou hast	
F. 3.	היה פוקר	היה פקר	ἰσμεν	he has	
F. 3.		היה פקר			
D. 2.			ἰσμεν		
3.			ἰσμεν		
P. 1.	היינו פוקרים	היינו אפקרים	ἰσμεν	we have	} been visiting
2.	היינו פוקרים	היינו פקרין	ἰσῶ	ye have	
F. 3.	היינו פוקרים	היינו פקרין	ἰσμεν	they have	
3.		היינו פקרין			

PLUPERFECT.

S. 1.			ἰσμεν	I had	} b. visit.
2.			ἰσῶ	thou hadst	
3.			ἰσμεν	he had	

* For the plural participles added all the way through the middle verb in Syriac. see the present participle of the active voice, sec. 138, page 126.

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	ENGLISH.
D.2.			ἔσμεν	we had ye had they had } beenvisiting
3.			ἔσμεν	
P.1.			ἔσμεν	
2.			ἔσμεν	
3.			ἔσμεν	

FIRST FUTURE.

S. 1.	אֶהְיֶה פוֹקֵד	אֶהְיֶה פִּקְדָּן	ἔσομαι	I shall	} be visiting
2.	תִּהְיֶה פוֹקֵד	תִּהְיֶה פִּקְדָּן	ἔσῃ	thou shalt	
F.	תִּהְיֶה פוֹקֵד	תִּהְיֶה פִּקְדָּן	ἔσῃ	he shall	
3.	יִהְיֶה פוֹקֵד	יִהְיֶה פִּקְדָּן	ἔσται		
F.	תִּהְיֶה פוֹקֵד	תִּהְיֶה פִּקְדָּן	ἔσται		
D.1.			ἔσμεν		
2.			ἔσμεν		
3.			ἔσμεν		
P.1.	נִהְיֶה פוֹקְדִים	נִהְיֶה פִּקְדִּין	ἔσμεθα	we shall	} be visiting
2.	תִּהְיֶה פוֹקְדִים	תִּהְיֶה פִּקְדִּין	ἔσθε	ye shall	
F.	תִּהְיֶה פוֹקְדִים	תִּהְיֶה פִּקְדִּין	ἔσθε		
3.	יִהְיֶה פוֹקְדִים	יִהְיֶה פִּקְדִּין	ἔσονται	they shall	
F.	תִּהְיֶה פוֹקְדִים	תִּהְיֶה פִּקְדִּין	ἔσονται		

The First Aorist, Second Future, and Second Aorist have no form but in Greek. In English the Indic and Subjunctive Second Aorist are alike.

	FIRST AORIST.	SECOND FUTURE.	SECOND AORIST.
S. 1.	ἔσται	ἔσται	ἔσται
2.	ἔσῃ	ἔσῃ	ἔσῃ
3.	ἔσται	ἔσται	ἔσται
D.1.	ἔσμεν	ἔσμεν	ἔσμεν
2.	ἔσθε	ἔσθε	ἔσθε
3.	ἔσονται	ἔσονται	ἔσονται
P.1.	ἔσμεθα	ἔσμεθα	ἔσμεθα
2.	ἔσθε	ἔσθε	ἔσθε
3.	ἔσονται	ἔσονται	ἔσονται

141. IMPERATIVE MODE.

PRESENT.

S. 2.	הִי פוֹקֵד	הִי פִּקְדָּן	ἔσθι	be thou visit-
F.	הוּה פוֹקְדָה	הוּה פִּקְדָּה	ἔσθι	[ing
3.			ἔσθι	
D.2.			ἔσθι	
3.			ἔσθι	
P.2.	הִי פוֹקְדִים	הוּה פִּקְדִּין	ἔσθι	
F.	הִינָה פוֹקְדִים	הוּינָה פִּקְדִּין	ἔσθι	be ye visiting
3.			ἔσθι	

142. The following tenses of the Imperative are peculiar to the Greek.

	PERFECT.	FIRST AORIST.	SECOND AORIST.
S. 2.	ἔσθι	ἔσθι	ἔσθι
3.	ἔσθι	ἔσθι	ἔσθι

D.2.	ἰσκιπῖτο	σκιψασθαι	σκιπῖσθαι
3.	ἰσκιπῖται	σκιψασθαι	σκιπῖσθαι
P.2.	ἰσκιπῖτε	σκιψασθε	σκιπῖσθε
5.	ἰσκιπῖσθε	σκιψασθε	σκιπῖσθε

143. OPTATIVE MODE.
(Peculiar to the Greek in all its tenses.)

	Present	Perfect.	First Fut.	First Aorist.	Sec Future.	Sec. Aorist.
S.1.	σκιπῶμεν	ἰσκιπῶμε	σκιψώμεν	σκιψάμεν	σκιπώμεν	σκιπώμεν
2.	σκιπῶις	ἰσκιπῶις	σκιψῶις	σκιψάις	σκιπῶις	σκιπῶις
3.	σκιπῶιτο	ἰσκιπῶι	σκιψῶιτο	σκιψάιτο	σκιπῶιτο	σκιπῶιτο
D.1.	σκιπῶμεθ	ἰσκιπῶμεθ	σκιψώμεθ	σκιψάμεθ	σκιπώμεθ	σκιπώμεθ
2.	σκιπῶσθε	ἰσκιπῶσθε	σκιψῶσθε	σκιψάσθε	σκιπῶσθε	σκιπῶσθε
3.	σκιπῶσθαι	ἰσκιπῶσθαι	σκιψῶσθαι	σκιψάσθαι	σκιπῶσθαι	σκιπῶσθαι
P.1.	σκιπῶμεθα	ἰσκιπῶμεθα	σκιψώμεθα	σκιψάμεθα	σκιπώμεθα	σκιπώμεθα
2.	σκιπῶσθε	ἰσκιπῶσθε	σκιψῶσθε	σκιψάσθε	σκιπῶσθε	σκιπῶσθε
3.	σκιπῶσθαι	ἰσκιπῶσθαι	σκιψῶσθαι	σκιψάσθαι	σκιπῶσθαι	σκιπῶσθαι

144. SUBJUNCTIVE MODE.
(Peculiar to the Greek and English.)

GREEK.		ENGLISH.		GREEK.		ENGLISH.	
PRESENT.				IMPERFECT.			
S. 1.	σκεπτομαι	I	be visiting		I	were visiting	
2.	σκεπτη	thou	be visiting		thou	were visiting	
3.	σκεπτηται	he	be visiting		he	were visiting	
D. 1.	σκεπτομεθ						
2.	σκεπτεσθε						
3.	σκεπτησθαι						
P. 1.	σκεπτομεθα	we	be visiting		we	were visiting	
2.	σκεπτεσθε	ye	be visiting		ye	were visiting	
3.	σκεπτησθαι	they	be visiting		they	were visiting	
PERFECT.				PLUPERFECT.			
S. 1.	εσκεπην	I	have		I	had	
2.	εσκεπης	thou	have	} been visiting	thou	had	} been visiting
3.	εσκεπη	he	have		he	had	
D. 2.	εσκεπτον						
3.	εσκεπτον						
P. 1.	εσκεπεμεν	we	have		we	had	
2.	εσκεπετε	ye	have		ye	had	
3.	εσκεπεναι	they	have		they	had	
FIRST FUTURE.				FIRST AORIST.			
S. 1.		I	shall	} be visiting	σκεψομαι		
2.		thou	shall		σκεψη		
3.		he	shall		σκεψηται		
D. 1.					σκεψομεθ		
2. 3.					σκεψοσθε		
P. 1.		we	shall		σκεψομεθα		
2.		ye	shall		σκεψοσθε		
3.		they	shall		σκεψησθαι		

SECOND FUTURE.			SECOND AORIST.		
S. 1.	I should	} be visiting	ἵσταμαι	I should	} have been visiting
2.	thou should		ἵστη	thou should	
3.	he should		ἵστηται	he should	
D. 1.			ἵσταμεθα		
2.			ἵσθε		
3.			ἵσθαι		
P. 1.	we should		ἵσταμεθα	we should	
2.	ye should		ἵστητε	ye should	
3.	they should		ἵσθαι	they should	

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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145. INFINITIVE MODE.

PRESENT.

היה פוקר | מהוא פקר | ܡܗܘܐ ܦܩܪ | ἵσταμαι | to be visiting

PERFECT.

| | | ἵσταμαι | to have been visit.

FIRST FUTURE.

| | | ἵσταμαι |

FIRST AORIST.

| | | ἵσταμαι |

SECOND FUTURE.

| | | ἵσταμαι |

SECOND AORIST.

| | | ἵσταμαι |

146. PARTICIPLES.

PRESENT.

היה פוקר | הוי פקר | ܗܘܝ ܦܩܪ | ἵσταμενος | being visiting

PERFECT.

היה פוקר | | ἵσταμαι | having been visit.

FIRST FUTURE.

| | | ἵσταμενος |

FIRST AORIST.

| | | ἵσταμενος |

SECOND FUTURE.

| | | ἵσταμενος |

SECOND AORIST.

| | | ἵσταμενος |

The Greek participles of the middle voice are all declined like those of the active voice.

HEBREW.	CHALDEE.	SYRIAC.	LATIN.
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HITHPAEL.**DEPONENT.****147. INDICATIVE MODE.****PRESENT.**

S. 1.			visitor
2.			visit-aris, or -are
3.			visitatur
P. 1.			visitamur
2.			visitamini
3.			visitantur

Only the first person of the succeeding Tenses will be given, as they will be exhibited in full in Niphal. The Tenses will be conjugated in the passive.

IMPERFECT.

		visitabar
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PERFECT.

התפקדתי	אתפקדת	ܐܬܦܩܕܬܝ	visitatus sum vel [fui]
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PLUPERFECT.

		visitatus eram [vel fueram]
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FIRST FUTURE.

אתפקד	אתפקד	ܐܬܦܩܕ	visitabor
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148. IMPERATIVE MODE.

התפקד	אתפקד	ܐܬܦܩܕ	visitare, visitator
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ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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REFLECTIVE.

INDICATIVE MODE.

PRESENT.

I visit myself	je me visite	io mi visito	yo me visito	ich besuche mich
thou visitest	tu te visites	tu te visiti	tu te visitas	du besuchtest dich
[thyself]				
he visits him-	il se visite	egli si visita	el se visita	er besuchet sich
[self]				
we visit our-	nous nous vi-	noi civisitiamo	nosotros nos	wir besuchten uns
[selves]	[sitons]		[visitamos]	
ye visit your-	vous vous visi-	voi vi visitate	vosotros os vi-	ihr besuchtet euch
[selves]	[tez]		[sitais]	
they visit them-	ils se visitent	eglino se visit-	ellos se visitan	sie besuchten sich
[selves]		[ano]		

The Tenses are treated of in full in the Active Voice, to which refer, as the first person only will be given.

IMPERFECT.

I visited my-	je me visitais	io mi visitava	yo me visitaba	ich besuchte mich
[self]				

IMPERFECT.

I have visited	je me visitai	io mi visitai	yo me visité	ich habe mich
[myself]				[besucht]

PLUPERFECT.

I had visited	je m'eu visité	io m'ero visi-	yo me habia	ich hatte mich ge-
[myself]		[tato]	[visitado]	[besucht]

FIRST FUTURE.

I will visit my-	je me visiterai	io mi visitero	yo me visitaré	ich werde mich
[self]				[besuchen]

FIRST AORIST.

je me suis vi-	io mi sono vi-	yo me he visi-	ich werde mich
[site]	[sitato]	[tado]	[besucht haben]

SECOND FUTURE.

			ich würde mich
			[besuchen]

SECOND AORIST.

je m'etois vi-			ich würde mich
[sité]			[besucht haben]

IMPERATIVE MODE.

visit thyself	visite-toi	visitati tu	visita te tu	besuche du dich
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HEBREW.	CHALDEE.	SYRIAC.	LATIN.
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149. SUBJUNCTIVE MODE.

PRESENT.

visiter

IMPERFECT.

visitarer

PERFECT.

visitatus sim vel
[fuerim]

PLUPERFECT.

visitatus essem
[vel fuisset]

FIRST FUTURE.

visitatus ero

FIRST AORIST.

visitatus fuero

150. INFINITIVE MODE.

PRESENT.

התפקד

ܐܬܦܩܕ

ܐܬܦܩܕ visitari

PERFECT.

visitatum esse
[vel fuisse]

FIRST FUTURE.

visitatum iri

151. PARTICIPLES.

PRESENT.

מתפקד

ܡܬܦܩܕ

ܡܬܦܩܕ

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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SUBJUNCTIVE MODE.

PRESENT.

I visit myself	je me visite	io mi visiti	yo me visite	ich besuche mich
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IMPERFECT.

I visited myself	je me visitais	io mi visiteréi	yo me visitára	ich besuchtest mich
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PERFECT.

I have visited myself	je me visitasse	io mi visitassi	yo me haya visitado	ich habe mich besucht
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PLUPERFECT.

I had visited myself	je me fus visité	io m' avessi visitato	yo me hubiera visitado	ich hätte mich besucht
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FIRST FUTURE.

I shall visit myself	je me serai visité	io m' avrò visitato	yo me visitaré	ich werde mich besuchen
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FIRST AORIST.

I shall have visited myself	je me sois visité	io m' abbia visitato	yo me hubiere visitado	ich werde mich besucht haben
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SECOND FUTURE.

I should visit myself	je me visiterais			ich würde mich besuchen
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SECOND AORIST.

I should have visited myself	je me serais visité	io m' avrei visitato		ich würde mich besucht haben
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INFINITIVE MODE.

PRESENT.

to visit oneself	se visiter	visitarsi	visitarse	sich besuch'en
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PERFECT.

to have visited myself	s'etre visité	avere visitato	haberse visitado	sich besucht haben
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FIRST FUTURE.

		haber de visitar	sich besuchen werden
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PARTICIPLES.

PRESENT.

visiting oneself	se visitant	visitando si	visitando se	sich besuchend
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Note 82.

152. Paradigm of Substantive Verbs in the Latin, French, Italian, Spanish and German; those of the Hebrew and its dialects, and also of the English having been noticed in the Middle Verbs, and the Greek being referred to the Irregular Verbs. It may here be noted, that a similar irregularity exists in other languages; as in the Mæso-Gothic, which has in the present tense *im*; in the imperfect, *warth*; in the future, *wairthau*; in the infinitive, *wisan*; so also in the Saxon and the northern dialects.

LATIN.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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153. INDICATIVE MODE.

PRESENT.

S. 1. <i>sum</i>	<i>je suis</i>	<i>sóno</i>	<i>sóy</i>	<i>ich bin</i>
2. <i>es</i>	<i>tu es</i>	<i>séi</i>	<i>éres</i>	<i>du bist</i>
3. <i>est</i>	<i>il est</i>	<i>è</i>	<i>es</i>	<i>er ist</i>
P. 1. <i>sumus</i>	<i>nous sommes</i>	<i>siámo</i>	<i>sómos</i>	<i>wir sind</i>
2. <i>estis</i>	<i>vous êtes</i>	<i>siéte</i>	<i>sóis</i>	<i>ihr seyd</i>
3. <i>sunt</i>	<i>ils sont</i>	<i>sóno</i>	<i>son</i>	<i>sie sind</i>

IMPERFECT.

S. 1. <i>eram</i>	<i>j'étais</i>	<i>éro</i>	<i>éra</i>	<i>ich war</i>
2. <i>eras</i>	<i>tu étais</i>	<i>éri</i>	<i>éras</i>	<i>du warst</i>
3. <i>erat</i>	<i>il était</i>	<i>éra</i>	<i>éra</i>	<i>er war</i>
P. 1. <i>erāmus</i>	<i>nous étions</i>	<i>erámo</i>	<i>éramos</i>	<i>wir waren</i>
2. <i>erātis</i>	<i>vous étiez</i>	<i>eráte</i>	<i>érais</i>	<i>ihr waret</i>
3. <i>erant</i>	<i>ils étaient</i>	<i>éranó</i>	<i>éran</i>	<i>sie waren</i>

PERFECT.

S. 1. <i>fui</i>	<i>je fus</i>	<i>fúi</i>	<i>fuí</i>	<i>ich bin gewesen</i>
2. <i>fuisti</i>	<i>tu fus</i>	<i>fústi, or fósti</i>	<i>fuíste</i>	<i>du bist gewesen</i>
3. <i>fuit</i>	<i>il fut</i>	<i>fù</i>	<i>fué</i>	<i>er ist gewesen</i>
P. 1. <i>fúimus</i>	<i>nous fumes</i>	<i>fúmmo</i>	<i>fuímos</i>	<i>wir sind gewesen</i>
2. <i>fuistis</i>	<i>vous futes</i>	<i>fúste or foste</i>	<i>fuísteis</i>	<i>ihr seyd gewesen</i>
3. <i>fuērunt, fuére</i>	<i>ils furent</i>	<i>fúrono</i>	<i>fuéron</i>	<i>sie sind gewesen</i>

PLUPERFECT.

S. 1. <i>fúeram</i>	<i>j'eus été</i>	<i>éro stato</i>	<i>había sido</i>	<i>ich war</i>
2. <i>fúeras</i>	<i>tu eus été</i>	<i>éri stato</i>	<i>habías sido</i>	<i>du warst</i>
3. <i>fúerat</i>	<i>il eut été</i>	<i>éra stato</i>	<i>había sido</i>	<i>er war</i>
P. 1. <i>fuerāmus</i>	<i>nous eumes été</i>	<i>erámo stati</i>	<i>habíamossido</i>	<i>wir waren</i>
2. <i>fuerātis</i>	<i>vous eutes été</i>	<i>eráte stati</i>	<i>habíais sido</i>	<i>ihr waret</i>
3. <i>fúerant</i>	<i>ils eurent été</i>	<i>éranó stati</i>	<i>habían sido</i>	<i>sie waren</i>

FIRST FUTURE.

S. 1. <i>ero</i>	<i>je serai</i>	<i>sarò</i>	<i>seré</i>	<i>ich werde seyn</i>
2. <i>eris</i>	<i>tu seras</i>	<i>sarái</i>	<i>serás</i>	<i>du wirst seyn</i>
3. <i>erit</i>	<i>il sera</i>	<i>sará</i>	<i>será</i>	<i>er wird seyn</i>
P. 1. <i>erīmus</i>	<i>nous serons</i>	<i>sarémo</i>	<i>serémos</i>	<i>wir werden seyn</i>
2. <i>eritis</i>	<i>vous serez</i>	<i>saréte</i>	<i>seréis</i>	<i>ihr werdet seyn</i>
3. <i>erunt</i>	<i>ils seront</i>	<i>saránno</i>	<i>serán</i>	<i>sie werden seyn</i>

LATIN.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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FIRST AORIST.

S. 1.	j'ai été	sóno stato	hé sido	ich werde	} gewesen seyn
2.	tu as été	séi stato	has sido	du wirst	
3.	il a été	è stato	ha sido	er wird	
P. 1.	nous avons été	siámo stati	hémós sido	wir werden	
2.	vous avez été	siéte stati	habéis sido	ihr werdet	
3.	ils ont été	sono stati	han sido	sie werden	

SECOND FUTURE.

S. 1.				ich würde seyn	
2.				du würdest seyn	
3.				er würde seyn	
P. 1.				wir würden seyn	
2.				ihr würdet seyn	
3.				sie würden seyn	

SECOND AORIST.

S. 1.	j'avais été			ich würde	} gewesen seyn
2.	tu avais été			du würdest	
3.	il avait été			er würde	
P. 1.	n. avions été			wir würden	
2.	vous aviez été			ihr würdet	
3.	ils avaient été			sie würden	

154. IMPERATIVE MODE.

PRESENT.

S. 2.	es, vel esto	sois	sei tu, sia tu	sé tu	sen du
P. 2.	este, estote	soyez	siate voi	sed vosotros	send ihr
3.	sunto				

155. SUBJUNCTIVE MODE.

PRESENT.

S. 1.	sim	je sois	io sia	séa	ich sey
2.	sis	tu sois	tu sia	séas	du seyst
3.	sit	il soit	egli sia	séa	er sey
P. 1.	simus	nous soyons	siámo	seámos	wir seyen
2.	sitis	vous soyez	siáte	seáis	ihr seyd
3.	sint	ils soient	siáno, siéno	seán	sie seyen

IMPERFECT.

S. 1.	essem			fuéra	ich wäre
2.	esses			fuéras	du wärest
3.	esset			fuéra	er wäre
P. 1.	essémus			fuéramos	wir wären
2.	essétis			fuérais	ihr wäret
3.	essent			fuéran	sie wären

Note 83.

LATIN.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.	
PERFECT.					
S. 1. <i>fuerim</i>	<i>je fusse</i>	<i>fóssi, fússi</i>	<i>haya sido</i>	<i>ich sey</i>	} <i>gewesen</i>
2. <i>fueris</i>	<i>tu fusses</i>	<i>fóssi</i>	<i>hayas sido</i>	<i>du seyst</i>	
3. <i>fuerit</i>	<i>il fût</i>	<i>fósse</i>	<i>haya sido</i>	<i>er sey</i>	
P. 1. <i>fuerimus</i>	<i>nous fussions</i>	<i>fóssimo</i>	<i>háyamos sido</i>	<i>wir seyen</i>	
2. <i>fuèritis</i>	<i>vous fussiez</i>	<i>fóste</i>	<i>háyas sido</i>	<i>ihr sehet</i>	
3. <i>fuèrint</i>	<i>ils fussent</i>	<i>fóssero</i>	<i>hayan sido</i>	<i>sie seyen</i>	
PLUPERFECT.					
S. 1. <i>fuissem</i>	<i>j'eusse été</i>	<i>fóssi stato</i>	<i>hubiera sido</i>	<i>ich wäre</i>	} <i>gewesen</i>
2. <i>fuisSES</i>	<i>tu eusses été</i>	<i>fóssi stato</i>	<i>hubieras sido</i>	<i>du wärest</i>	
3. <i>fuisset</i>	<i>il eût été</i>	<i>fósse stato</i>	<i>hubiera sido</i>	<i>er wäre</i>	
P. 1. <i>fuissemus</i>	<i>n. eussions été</i>	<i>fóssimo stati</i>	<i>hubiéramos s.</i>	<i>wir wären</i>	
2. <i>fuissetis</i>	<i>v. eussiez été</i>	<i>fóste stati</i>	<i>hubierais sido</i>	<i>ihr wäret</i>	
3. <i>fuisSENT</i>	<i>ils eussent été</i>	<i>fóssero stati</i>	<i>hubieran sido</i>	<i>sie wären</i>	
Note 84.					
FIRST FUTURE.					
S. 1.	<i>j'aie été</i>	<i>sia státo</i>	<i>fuére</i>	<i>ich werde seyn</i>	} <i>gewesen seyn</i>
2.	<i>tu aies été</i>	<i>sia státo</i>	<i>fuéres</i>	<i>du werdest seyn</i>	
3.	<i>il aie été</i>	<i>sia státo</i>	<i>fuére</i>	<i>er werde seyn</i>	
P. 1.	<i>nous ayons été</i>	<i>siámo státi</i>	<i>fuéremos</i>	<i>wir werden seyn</i>	
2.	<i>vous ayez été</i>	<i>siáte státi</i>	<i>fuéreis</i>	<i>ihr werdet seyn</i>	
3.	<i>ils aient été</i>	<i>siáno státi</i>	<i>fuéren</i>	<i>sie werden seyn</i>	
FIRST AORIST.					
S. 1. <i>fúero</i>	<i>j'aurai été</i>	<i>sarò státo</i>	<i>hubiere sido</i>	<i>ich werde</i>	} <i>gewesen seyn</i>
2. <i>fúeris</i>	<i>tu auras été</i>	<i>sarái státo</i>	<i>hubieres sido</i>	<i>du werdest</i>	
3. <i>fúerit</i>	<i>il aura été</i>	<i>sará státo</i>	<i>hubiere sido</i>	<i>er werde</i>	
P. 1. <i>fuerimus</i>	<i>n. aurons été</i>	<i>sarémo státi</i>	<i>hubiéremos s.</i>	<i>wir werden</i>	
2. <i>fueritis</i>	<i>vous aurez été</i>	<i>saréte státi</i>	<i>hubiereis sido</i>	<i>ihr werdet</i>	
3. <i>fuerint</i>	<i>ils auront été</i>	<i>saránno státi</i>	<i>hubieren sido</i>	<i>sie werden</i>	
SECOND FUTURE.					
S. 1.	<i>je serais</i>	<i>saréi</i>		<i>ich würde</i>	} <i>seyn</i>
2.	<i>tu serais</i>	<i>sarésti</i>		<i>du würdest</i>	
3.	<i>il serait</i>	<i>sarébbe</i>		<i>er würde</i>	
P. 1.	<i>nous serions</i>	<i>sarémmo</i>		<i>wir würden</i>	
2.	<i>vous seriez</i>	<i>saréste</i>		<i>ihr würdet</i>	
3.	<i>ils seraient</i>	<i>sarébbéro</i>		<i>sie würden</i>	
SECOND AORIST.					
S. 1.	<i>j'aurais été</i>	<i>saréi státo</i>		<i>ich würde</i>	} <i>gewesen seyn</i>
2.	<i>tu aurais été</i>	<i>sarésti státo</i>		<i>du würdest</i>	
3.	<i>il aurait été</i>	<i>sarébbe státo</i>		<i>er würde</i>	
P. 1.	<i>n. aurions été</i>	<i>sarémmo státi</i>		<i>wir würden</i>	
2.	<i>vous auriez été</i>	<i>saréste státi</i>		<i>ihr würdet</i>	
3.	<i>ils auraient été</i>	<i>sarébbéro státi</i>		<i>sie würden</i>	

LATIN.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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156. INFINITIVE MODE.

PRESENT.

esse	être	éssere	ser	ſeyn
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PERFECT.

fuisse	avoir été	éssere státo	haber sido	gewefen ſeyn
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FIRST FUTURE.

futurum esse			haber de ser	ſeyn werden
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157. PARTICIPLES.

PRESENT.

étant	esséndo, séndo	siendo	ſeyend [obsol.]
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PERFECT.

ayant été	esséndo státo	habiendo sido	
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PASSIVE.

été	státo	sido	getweſen
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FUTURE.

futurus				Note 85.
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N. B. By the above paradigm of the substantive verbs, it is evident, that parts of verbs have been put together, to form them ; for, in the Latin, we have *sum* and *sim*, parts of one verb ; *erum* and *ero*, parts of another ; *fui*, part of another ; and, its derivatives *fuera*m, *fuera*m, *fuisse*m, *fuero* *fuisse*, are compounded of the old verb *fuo* and of another verb. The similarity of this to the Syriac is plain, in which language the indeclinable Δ is conjugated by the verb $\Omega\Omega$. This has been noticed as being the case with the Hebrew *w*. Our English *is*, is clearly as indeclinable, as is proved by the use of it in Chaucer, quoted in Note 50. The peculiarity of the Latin runs through the French, Italian and Spanish ; and also the German has the verbs *bin*, *war* and *ſeyn* in use for the substantive verb.

The English has *am*, *was* and *be* for the same purpose. The Greek has more closely adhered to one verb ; yet, even in that language, the present-tense indicative (one old form of which is $\epsilon\sigma\mu\iota$, $\epsilon\sigma\sigma\iota$, $\epsilon\sigma\iota$, $\epsilon\sigma\mu\iota\iota$, $\epsilon\sigma\iota$, $\epsilon\sigma\iota$, and in the infinitive $\epsilon\sigma\sigma\iota\sigma\iota$) and infinitive have the form of the verbs in $\mu\iota$, whilst the other tenses are regularly conjugated from the old root *ew*.

PASSIVE VOICE.

158. This exists conjugationally only in the Hebrew, Chaldee, Syriac, Greek and Latin. The English, French, Italian, Spanish and German form it by conjugating their substantive verb, before the past participle. The Latin form of a passive verb has been already exhibited.

HEBREW.	CHALDEE.	SYRIAC.	GREEK.
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159. INDICATIVE MODE.**PRESENT.**

S. 1.			σκαπ'ομαι
2.			σκαπ'η
3.			σκαπ'εται
D. 1.			σκαπ'ομεθον
2. 3.			σκαπ'εσθον
P. 1.			σκαπ'ομεθα
2.			σκαπ'εσθε
3.			σκαπ'ονται

IMPERFECT.

S. 1.			σκαπ'ομεν
2.			σκαπ'ετε
3.			σκαπ'ουσι
D. 1.			σκαπ'ομεσθον
2.			σκαπ'εσθον
3.			σκαπ'ουσιν
P. 1.			σκαπ'ομεσθα
2.			σκαπ'εσθε
3.			σκαπ'οντο

PERFECT.

S. 1.	נפקרת	אתפקרת	ⲛⲑⲉⲣⲧⲏⲛ	σκαπ'ομαι
2.	נפקרת	אתפקרת	ⲛⲑⲉⲣⲧⲏⲛ	σκαπ'η
F.		אתפקרת	ⲛⲑⲉⲣⲧⲏⲛ	σκαπ'εται
3.	נפקר	אתפקר	ⲛⲑⲉⲣⲧⲏⲛ	σκαπ'ομεθον
F.	נפקרה	אתפקר	ⲛⲑⲉⲣⲧⲏⲛ	σκαπ'εσθον
D. 1.			ⲛⲑⲉⲣⲧⲏⲛ	σκαπ'ομεσθον
2. 3.			ⲛⲑⲉⲣⲧⲏⲛ	σκαπ'εσθον
P. 1.	נפקרנו	אתפקרנא	ⲛⲑⲉⲣⲧⲏⲛ	σκαπ'ομεθα
2.	נפקרתם	אתפקרתון	ⲛⲑⲉⲣⲧⲏⲛ	σκαπ'εσθε
F.	נפקרתן	אתפקרתין	ⲛⲑⲉⲣⲧⲏⲛ	σκαπ'ονται
3.	נפקרו	אתפקרו	ⲛⲑⲉⲣⲧⲏⲛ	σκαπ'ομεθα
F.			ⲛⲑⲉⲣⲧⲏⲛ	σκαπ'εσθε

PLUPERFECT.

S. 1.			σκαπ'ομεν
2.			σκαπ'ετε
3.			σκαπ'ουσι
D. 1.			σκαπ'ομεσθον
2.			σκαπ'εσθον
3.			σκαπ'ουσιν

HEBREW.	CHALDEE.	SYRIAC.	GREEK.
P.1.			ισαμμεθα
2.			ισαφθ
3.			ισαμμενοι ησαν

FIRST FUTURE.

S.1.	אפקר	אתפקר	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισαφθησομαι
2.	תפקר	תתפקר	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισαφθησῃ
F.	תפקדי	תתפקדי	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισαφθησονται
3.	יפקר	יתפקר	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισαφθησονται
F.	תפקר	תתפקר	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισαφθησονται
D.1.				ισαφθησομεθον
2.3.				ισαφθησονται
P.1.	נפקר	נתפקר	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισαφθησομαι
2.	תפקרו	תתפקרו	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισαφθησονται
F.	תפקרנה	תתפקרנה	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισαφθησονται
3.	יפקרו	יתפקרו	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισαφθησονται
F.	תפקרנה	יתפקרנה	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισαφθησονται

The following tenses of the Indicative are peculiar to the Greek.

	FIRST AORIST.	SECOND FUTURE.	SECOND AORIST.	PAULO POST FUT.
S.1.	ισαφθη	ισαπησομαι	ισαπηη	ισαεψομαι
2.	ισαφθης	ισαπησῃ	ισαπηης	ισαεψῃ
3.	ισαφθη	ισαπησεται	ισαπηη	ισαεψεται
D.1.		ισαπησομεθον		ισαεψομεθον
2.	ισαφθητοι	ισαπησονται	ισαπηητοι	ισαεψονται
3.	ισαφθητην	ισαπησονται	ισαπηητην	ισαεψονται
P.1.	ισαφθημεν	ισαπησομεθα	ισαπηημεν	ισαεψομεθα
2.	ισαφθητε	ισαπησονται	ισαπηητε	ισαεψετε
3.	ισαφθησαν	ισαπησονται	ισαπηησαν	ισαεψονται

160. IMPERATIVE MODE.

PRESENT.

S.2.	הפקר	אתפקר	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισακη
F.	הפקדי	אתפקדי	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισακησθω
3.				ισακησθον
D.2.				ισακησθων
3.				ισακησθων
P.2.	הפקרו	אתפקרו	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισακησθε
F.	הפקרנה	אתפקרנה	Ⲁⲩⲁⲩⲁⲩⲁⲩⲁ	ισακησθωσαν
3.				ισακησθωσαν

The following tenses of the Imperative are peculiar to the Greek.

	PERFECT.	FIRST AORIST.	SECOND AORIST.
S.2.	ισαεψ	ισαφθητι	ισαπηθι
3.	ισαεψω	ισαφθητω	ισαπηθω
D.2.	ισαεψω	ισαφθητοι	ισαπηθτοι
3.	ισαεψων	ισαφθητων	ισαπηθτων
P.2.	ισαεψε	ισαφθητε	ισαπηθε
3.	ισαεψωσαν	ισαφθητωσαν	ισαπηθτωσαν

161. OPTATIVE MODE.

	PRESENT.	PERFECT.	FIRST FUTURE.	FIRST AORIST.
S. 1.	σκιπτομαι	εσκιμμενος } ειη ειη	σκιφθσοιμαι	σκιφθειη
2.	σκιπιαιο		σκιφθσοις	σκιφθειης
3.	σκιπιαιτο		σκιφθσοιτο	σκιφθειη
D. 1.	σκιπιτοιμαι	εσκιμμεναι } ειητον ειητην	σκιφθσοιμαι	σκιφθειητον
2.	σκιπιτοισθαι		σκιφθσοισθαι	σκιφθειητην
3.	σκιπιτοισθην		σκιφθσοισθην	σκιφθειηται
P. 1.	σκιπιτοιμαι	εσκιμμενοι } ειητε ειησιν	σκιφθσοισθαι	σκιφθειητε
2.	σκιπιτοισθαι		σκιφθσοισθαι	σκιφθειησιν
3.	σκιπιτοιτο		σκιφθσοιτο	σκιφθειησιν

	SECOND FUTURE.	SECOND AORIST.	PAULO-POST FUTURE.
S. 1.	σκιπησομαι	σκιπιηη	εσκιπιωμαι
2.	σκιπησοις	σκιπιηης	εσκιπιωις
3.	σκιπησοιτο	σκιπιηη	εσκιπιωιτο
D. 1.	σκιπησοιμαι	σκιπιηητον σκιπιηητην	εσκιπιωιμαι
2.	σκιπησοισθαι		εσκιπιωισθαι
3.	σκιπησοισθην		εσκιπιωισθην
P. 1.	σκιπησοιμαι	σκιπιηηται σκιπιηητε	εσκιπιωιμαι
2.	σκιπησοισθαι		εσκιπιωισθαι
3.	σκιπησοιτο		εσκιπιωιτο

162. SUBJUNCTIVE MODE.

	PRESENT.	PERFECT.	FIRST AORIST.	SECOND FUTURE.
S. 1.	σκιπτωμαι	εσκιμμενος } ω ης η	σκιφθω	σκιπτω
2.	σκιπτω		σκιφθης	σκιπτης
3.	σκιπτωται		σκιφθη	σκιπτη
D. 1.	σκιπτωμαι	εσκιμμεναι } ητον ηται	σκιφθωται	σκιπτωται
2.	σκιπτωσθαι		σκιφθωσθαι	σκιπτωσθαι
3.	σκιπτωσθην		σκιφθωσθην	σκιπτωσθην
P. 1.	σκιπτωμαι	εσκιμμενοι } ητε ησιν ωσι	σκιφθωται	σκιπτωται
2.	σκιπτωσθαι		σκιφθωσθαι	σκιπτωσθαι
3.	σκιπτωσθην		σκιφθωσθην	σκιπτωσθην

163. INFINITIVE MODE.

PRESENT.
σκιπτοι
PERFECT.
εσκιμμεναι
FIRST FUTURE.
σκιφθσοι
FIRST AORIST.
σκιφθειναι
SECOND FUTURE.
σκιπησοι
SECOND AORIST.
σκιπιηναι
PAULO POST FUTURE.
εσκιπιωναι

HEBREW.	CHALDÆE.	SYRIAC.
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167. IMPERATIVE MODE.

S.2.	הפקיד	אפקר	ܐܦܟܪ
F.	הפקיר	אפקרי	ܐܦܟܪܝ
P.2.	הפקירו	אפקרו	ܐܦܟܪܝܐ
F.	הפקידנה	אפקרנא	ܐܦܟܪܝܢܐ

168. INFINITIVE MODE.

הפקיר	אחפקרא	ܐܚܦܟܪܐ
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169. PARTICIPLE.

PRESENT.

S.M.	מפקיד	מפקר	ܡܦܟܪ
F.	מפקירה	מפקרא	ܡܦܟܪܐ
P.M.	מפקדים	מפקרין	ܡܦܟܪܝܢ
F.	מפקדות	מפקרן	ܡܦܟܪܝܢܐ

170. The Aphel of the Chaldee often inserts *י* before the last radical as Hiphil does in Hebrew. In Daniel and Ezra the Hebrew characteristic *ה* is generally used for *א* both in Aphel and Ithpehal, and the *ה* is sometimes retained after a servile, both in the Future and Participle, as *יהשפל* Daniel, chap. vii. verse 24. The Infinitive often occurs without the final *א*, and sometimes the Infinitive of Aphel ends in *ת*, or dropping the *י* in *ת*, as takes place also in Kal.

171. HOPHAL.
INDICATIVE MODE.

PRESENT.

S.1.	הפקרתה	like Hiphil.	like Hiphil.
2.	הפקרה		
3.	הפקר		
F.	הפקרה		
P.1.	הפקרנו		
2.	הפקרתם		
F.	הפקרתן		
3.	הפקרו		

172. The Future, Imperative and Infinitive of Hophal are in Hebrew the same as Niphal.

PARTICIPLE.

PRESENT.

	Singular.	Plural.
N.M.	מפקר	מפקרים
F.	מפקרה	מפקרות

173. Participles are subject to all the rules of regimen like Nouns. In the Chaldee, many Passive verbs occur in Daniel and Ezra of the same form as the Hebrew Niphal and Hophal.

In Daniel and Ezra the Chaldee has also another Passive verb, as if formed from the Participle Pehil, as follows :

	Singular.	Plural.
1.	פקידת	פקידנא
2.	פקידתא	פקידתון
F.	פקידת	פקידתין
3.	פקיד	פקידו
F.	פקידת	

The characteristic of this Conjugation is ' which is, however, sometimes dropped. Shaphel and Ishtaphal have been noted before in Preface, sec. 76.

Some of the Languages noticed, have a Hiphil form and a Hiphil signification, for instance, first our own language; as, *to rise*, Hiphil, *to raise*, that is, *to cause to rise*, and Hophal, *to rouse*, *to cause to be risen*. And here as in the Hebrew, the Hiphil is formed by the insertion of a vowel after one of the Radicals, and the Hophal, by the insertion of another, and by changing the second radical; as in English, *to sit*, Hiphil, *to seat*, *to cause to sit*, Hophal, *to set*, *to cause to be seated*: Active, *to fall*, Hiphil, *to fell*, *to cause to fall*; Active, *to lie*, Hiphil, *to lay*, *to cause to lie*. Second, the Greek: several instances might be adduced out of the New Testament; the following must at present suffice, *ο θεος αυξησεν*. 1 Cor. chap. iii. verse 6. It is not meant that God increased, but that God caused to increase. Our translators have therefore rightly rendered it, God "gave the increase." The participle of the same verb is used in the next verse, and translated on the same principle. *εποτισει* in the 6th verse, and the participle *ποτιζων* in the 7th are used in the same sense, meaning *to cause to drink*; or, as we say, *to water*.

OF CONTRACTED VERBS.

174. These spring from the fourth conjugation of active verbs.

175. They are divided into three conjugations which are characterized thus; viz.

1. in *ων*; as, *τιμων*; fut. in *ησω*, as *τιμησω*; perf. in *ηκα*, as *τετιμηκα*.
2. in *ειν*; as, *φιλειν*; fut. in *ησω*, as *φιλησω*; perf. in *ηκα*, as *τεφιληκα*.
3. in *ου*; as, *χευων*; f. in *υσω*, as *χευωσω*; perf. in *ηκα*, as *ειχευωσκα*.

EXCEPTIONS.

176. First Conjugation.

1. Verbs, which have *ε* or *ι*, before *ων*; as, *εω*, *θειω*, *κοπιω*; and also trisyllables, which have *λ*, *μ*, *ν* and *ρ*, before *ων*, if a vowel immediately precedes; as, *γιλων*, *κριμων*, *πεινω*, *πειρων*; and dissyllables, which have *θ*, *λ*, *π* or *ρ*, before *ων*; as, *φθων*, *θλων*, *σπων* and *δρων*, which form the future in *ωσω*, and perfect in *ηκα*.

2. Some have both *α* and *η*, in the future and perfect; as, *αλωων*, fut. *αλωσω* and *αλειωω*; perf. *ηλωσκα* and *ηλεισκα*. So, *ανικω*, *ιλων*, *πριμων*, &c.

177. Second Conjugation.

1. Some verbs, form the future both in *ησω* and *ειω*; as, *καλειω*, *καλησω* and *καλειωω*; and the perfect, in *ηκα* and *εικα*; as, *κεικαληκα* and *κεικαλεικα*, &c.

2. Some verbs form the future only in *ειω*; as, *τιλειω*, *τιλειωω*.

3. Dissyllables in *ειω*, form the future in *ειωω*; as, *χειω*, *χειωω*; so, *ρειω*, *πιω*, *πλειω*; but, these are more properly from old themes in *ειω*. But, *διν* makes *δησω*, and *τριω* makes *τριωω*.

178. Third Conjugation.

Some, form the future and perfect with *ο* instead of *ω*: as, *αρω*, *αρισω* *ηρωκα*; so also *εινω*, *ομωω*, *ονω*; *βωω*, makes both *βοσω* and *βωσκα*.

OF THE TENSES UNDERGOING CONTRACTION.

179. These are the present and imperfect, all the other tenses being regularly formed like pure verbs in *ω* of the third conjugation.

Of the Mode of Contraction.

180. In the first conjugation, If *ο* or *ω*, *οι* or *ου*, follow *α*, the contraction is into *ω*. If any other vowel or diphthong follow *α*, it is contracted into *α*.

181. In the second conjugation, *ε* is contracted into *ει*; *εο* into *ου*. But, if a long vowel, or a diphthong follow *ε*, it is contracted by dropping *ε*.

182. In the third conjugation, If *η* or *ω*, follow *α*, the contraction is into *ω*; if *ι*, *ο* or *ου*, the contraction is into *ου*; if any other vowel or diphthong, into *οι*. But, infinitives contract *οει* into *ου*; as, *χευσοειν*, *χευσουν*; and in the second person indicative passive; as, *χευσση*, *χευσου*.

TABLE OF CONTRACTED TENSES IN THE ACTIVE VOICE.

183. INDICATIVE MODE.

PRESENT.								
Singular.			Dual.			Plural.		
1.	2.	3.	2.	3.	1.	2.	3.	
1. <i>τιμ-αω</i>	<i>-ω</i>	<i>-ασις</i>	<i>-ας</i>	<i>-ασι</i>	<i>-α</i>	<i>-ασι</i>	<i>-ατον</i>	<i>των</i>
2. <i>φιλ-ειω</i>	<i>-ω</i>	<i>-εισις</i>	<i>-εις</i>	<i>-εισι</i>	<i>-ει</i>	<i>-εισι</i>	<i>-ειτον</i>	<i>των</i>
3. <i>χευσ-οω</i>	<i>-ω</i>	<i>-οσις</i>	<i>-ος</i>	<i>-οσι</i>	<i>-οι</i>	<i>-οσι</i>	<i>-οιτον</i>	<i>των</i>

IMPERFECT.								
1. <i>ετιμ-αον</i>	<i>-ων</i>	<i>-ασις</i>	<i>-ας</i>	<i>-ασι</i>	<i>-α</i>	<i>-ασι</i>	<i>-ατον</i>	<i>την</i>
2. <i>εφιλ-εον</i>	<i>-ον</i>	<i>-εισις</i>	<i>-εις</i>	<i>-εισι</i>	<i>-ει</i>	<i>-εισι</i>	<i>-ειτον</i>	<i>την</i>
3. <i>εχευσ-οον</i>	<i>-ον</i>	<i>-οσις</i>	<i>-ος</i>	<i>-οσι</i>	<i>-οι</i>	<i>-οσι</i>	<i>-οιτον</i>	<i>την</i>

184. IMPERATIVE MODE.

PRESENT.								
1.	<i>τιμ-ασι</i>	<i>-α</i>	<i>-ασι</i>	<i>-ατω</i>	<i>-ασι</i>	<i>-ατον</i>	<i>των</i>	
2.	<i>φιλ-ει</i>	<i>-ει</i>	<i>-εισι</i>	<i>-ειτω</i>	<i>-εισι</i>	<i>-ειτον</i>	<i>των</i>	
3.	<i>χευσ-οι</i>	<i>-οι</i>	<i>-οισι</i>	<i>-οιτω</i>	<i>-οισι</i>	<i>-οιτον</i>	<i>των</i>	

185. OPTATIVE MODE.

PRESENT.								
1. <i>τιμ-αοιμι</i>	<i>-οιμι</i>	<i>-αοις</i>	<i>-ας</i>	<i>-αοι</i>	<i>-οι</i>	<i>-αοι</i>	<i>-αοιτον</i>	<i>την</i>
2. <i>φιλ-ειμι</i>	<i>-ειμι</i>	<i>-εισις</i>	<i>-εις</i>	<i>-εισι</i>	<i>-ει</i>	<i>-εισι</i>	<i>-εισιτον</i>	<i>την</i>
3. <i>χευσ-οοιμι</i>	<i>-οοιμι</i>	<i>-οοις</i>	<i>-ος</i>	<i>-οοι</i>	<i>-οι</i>	<i>-οοι</i>	<i>-οοιτον</i>	<i>την</i>

186. SUBJUNCTIVE MODE.

PRESENT.								
1. <i>τιμ-αω</i>	<i>-ω</i>	<i>-αης</i>	<i>-ας</i>	<i>-αη</i>	<i>-α</i>	<i>-αη</i>	<i>-ατον</i>	<i>των</i>
2. <i>φιλ-ειω</i>	<i>-ω</i>	<i>-ειης</i>	<i>-εις</i>	<i>-ειη</i>	<i>-ει</i>	<i>-ειη</i>	<i>-ειτον</i>	<i>των</i>
3. <i>χευσ-οω</i>	<i>-ω</i>	<i>-οης</i>	<i>-ος</i>	<i>-οη</i>	<i>-οι</i>	<i>-οη</i>	<i>-οιτον</i>	<i>των</i>

187. INFINITIVE MODE.

PRESENT. 1. *τιμ-αειν* -αν. 2. *φιλ-ειν* -ειν. 3. *χευσ-οειν* -ον.

188. PARTICIPLE.

Nominative.				Genitive.			
1. <i>τιμ-αων</i>	<i>-ων</i>	<i>-αων</i>	<i>-ων</i>	<i>-αωντος</i>	<i>-ωντος</i>	<i>-αωντος</i>	<i>-ωντος</i>
2. <i>φιλ-ειων</i>	<i>-ων</i>	<i>-ειων</i>	<i>-ων</i>	<i>-ειωντος</i>	<i>-ειωντος</i>	<i>-ειωντος</i>	<i>-ειωντος</i>
3. <i>χευσ-οων</i>	<i>-ων</i>	<i>-οων</i>	<i>-ων</i>	<i>-οωντος</i>	<i>-οωντος</i>	<i>-οωντος</i>	<i>-οωντος</i>

PASSIVE VOICE.
189. INDICATIVE MODE.

PRESENT.										
<i>Singular.</i>				<i>Dual.</i>			<i>Plural.</i>			
	1.	2.	3.	1.	2.	3.	1.	2.	3.	
1.	τιμ-αο	-ωμαι	-ἄη -α	-αε -αται	-αο -ωμεθον	-αε -ασθον	σθον	-αο -ωμεθα	-αε -ασθε	-αο -ωνται
2.	φιλ-εο	-ωμαι	-ἑη -η	-εε -ειται	-εο -υμεθον	-εε -εισθον	σθον	-εε -υμεθα	-εε -εισθε	-εο -νυται
3.	χρυσ-οο	-ωμαι	-οη -υ	-οε -υται	-οο -υμεθον	-οε -υσθον	σθον	-οο -υμεθα	-οο -υσθε	-οο -νυται

IMPERFECT.																	
1.	ἐτιμ-αο	-ωμην	-αυ	-ω	-αε	-ατο	-αο	-ωμεθον	-αε	-ασθον	σθην	-αο	-ωμεθα	-αε	-ασθε	-αο	-ωντα
2.	ἐφιλ-εο	-ωμην	-ευ	-υ	-εε	-ειτο	-εο	-υμεθον	-εε	-εισθον	σθην	-εο	-υμεθα	-εε	-εισθε	-εο	-νυτο
3.	ἐχρυσ-οο	-ωμην	-ου	-υ	-οε	-υτο	-οο	-υμεθον	-οε	-υσθον	σθην	-οο	-υμεθα	-οε	-υσθε	-οο	-νυτο

190. IMPERATIVE MODE.

PRESENT.								
1.	τιμ-αυ	-ω	-αε -ασθω	-αε -ασθον	σθων	-αε -ασθε	-αε -α	σθωσθε
2.	φιλ-ευ	-υ	-εε -εισθω	-εε -εισθον	σθων	-εε -εισθε	-εε -ει	
3.	χρυσ-ου	-υ	-οε -υσθω	-οε -υσθον	σθων	-οε -υσθε	-οε -υ	

191. OPTATIVE MODE.

PRESENT.									
1.	τιμ-	-αιον	-αιοι	-αιοι	-αιοι	-αιοι	-αιοι	-αιοι	-αιοι
2.	φιλ-	-εον	-εοι	-εοι	-εοι	-εοι	-εοι	-εοι	-εοι
3.	χρυσ-	-ον	-οι	-οι	-οι	-οι	-οι	-οι	-οι

192. SUBJUNCTIVE MODE.

PRESENT.										
1.	τιμ-αω	-ωμαι	-αη -α	-αη -αται	-αω -ωμεθον	-αη -ασθον	σθον	-αω -ωμεθα	-αη -ασθε	-αω -ωνται
2.	φιλ-εω	-ωμαι	-ἑη -η	-ἑη -ηται	-εω -ωμεθον	-εη -ησθον	σθον	-εω -ωμεθα	-εη -ησθε	-εω -ωνται
3.	χρυσ-οω	-ωμαι	-οη -οι	-οη -οιται	-οω -ωμεθον	-οη -οσθον	σθον	-οω -ωμεθα	-οη -οσθε	-οω -ωνται

193. INFINITIVE MODE.

PRESENT. 1. τιμ-αεσθαι ασθαι. 2. φιλ-εεσθαι εισθαι. 3. χρυσ-οισθαι υσθαι.

194. PARTICIPLE.

3. τιμ-αομενος	-ωμενος -η -ον	} like αγαθος
2. φιλ-εομενος	-υμενος -η -ον	
1. χρυσ-οομενος	-υμενος -η -ον	

195. The Middle is contracted like the Passive, having the Present and Imperfect tenses the same.

196. Contracted verbs generally want the Second Aorist, Second Future and Perfect Middle.

197. When the Second Aorist is used it is formed by casting away from the Imperfect, the vowel preceding *ον*; as, *ἐτιμαον, ἐτιμον; ἐχρυσον, ἐχρυσον.*

198. Through all the voices, the formation is the same as the formation of baryton verbs.

199. The first future requires a long vowel before *σν*; except,

200. In the first conjugation, verbs which have *ι* or *υ*, also trisyllables which have *λ* or *ρ* pure before *αω*, and dissyllables that have *λ* or *ρ* before *αω* although a consonant precedes, form the future in *ασω* and perfect in *ακα*.

201. In the second conjugation, some verbs form the future in *ισω* and perfect in *εκα*.

202. In the third conjugation, primitive verbs in *οω*, unless they become verbs in *ωμι*, form the fut. and perf. by the penultimate *ο*.

OF THE VERBS IN MI.

203. Verbs in *μι*, are derived from the verbs of the third conjugation in *αι*, *ει*, *ου* and *υαι*.

204. They are formed as follows; viz.

1. By changing the final *αι* into *μι*.

2. By changing the short vowels *αι*, *ει*, *ου*, into the long *η* or *υ*; or, by making long the doubtful *υ*.

3. By prefixing the reduplication.

205. Reduplication is of two sorts; viz. 1. proper; 2. improper.

1. Proper; when the first consonant of the present tense is repeated with *ι*; as, *δοω*, *διδομαι*. But, the aspirate is always changed into the tenuis, in the reduplication; as, *θιω*, *τιθημι*. This reduplication takes place in words beginning with a consonant.

2. Improper; this happens in verbs beginning with a vowel, or with a double consonant, as *ξ*; or, with *πλ*, or *σλ* when the aspirated *ι* only, is prefixed; as, *ειω*, *ιημι*; *σαιω*, *ισημι*; *πλινω*, *ιπλινωμι*.

206. Some are made without any reduplication; as, *αλω*, *αλωμι*; *σβειω*, *σβημι*; *φινω*, *φημι*.

207. Their form is peculiar to the present, imperfect and second aorist tenses, which are conjugated thus;

ACTIVE VOICE.

208. INDICATIVE MODE.

PRESENT.								
Singular.			Dual.		Plural.			
1.	2.	3.	2.	3.	1.	2.	3.	
1. <i>εις-ημι</i>	-ης	-ησι	-ατοῦ	τοῦ	-αμεν	τε	-ᾶσι	
2. <i>τιθ-ημι</i>	-ης	-ησι	-ετοῦ	τοῦ	-εμεν	τε	-ῆσι	
3. <i>διδ-ωμι</i>	-ως	-ουσι	-οτοῦ	τοῦ	-ομεν	τε	-ῶσι	
4. <i>ζευγν-υμι</i>	-υς	-υσι	-υτοῦ	τοῦ	-υμεν	τε	-ῦσι	

IMPERFECT.

1.	2.	3.	2.	3.	1.	2.	3.
1. <i>εις-ην</i>	-ης	-η	-ατοῦ	την	-αμεν	τε	-σμεν
2. <i>ειθ-ην</i>	-ης	-η	-ετοῦ	την	-εμεν	τε	-σμεν
3. <i>ειδ-ων</i>	-ως	-ω	-οτοῦ	την	-ομεν	τε	-σμεν
4. <i>εζευγν-υν</i>	-υς	-υ	-υτοῦ	την	-υμεν	τε	-σμεν

SECOND AORIST.

1.	2.	3.	2.	3.	1.	2.	3.
1. <i>εις-ην</i>	-ης	-η	-ητοῦ	την	-ημεν	τε	-σμεν
2. <i>ειθ-ην</i>	-ης	-η	-ετοῦ	την	-εμεν	τε	-σμεν
3. <i>ειδ-ων</i>	-ως	-ω	-οτοῦ	την	-ομεν	τε	-σμεν
4.							

209. IMPERATIVE MODE.

1.	2.	3.	4.	5.	6.	7.	8.
1. <i>εις-αι</i>	-αι	-αι	-αι	-αι	-αι	-αι	-αι
2. <i>τιθ-αι</i>	-αι	-αι	-αι	-αι	-αι	-αι	-αι
3. <i>διδ-αι</i>	-αι	-αι	-αι	-αι	-αι	-αι	-αι
4. <i>ζευγν-αι</i>	-αι	-αι	-αι	-αι	-αι	-αι	-αι

210. Attic after the contracted forms, more in use.

1.	2.	3.	4.	5.	6.	7.	8.
1. <i>εις-αι</i>	-αι	-αι	-αι	-αι	-αι	-αι	-αι
2. <i>τιθ-αι</i>	-αι	-αι	-αι	-αι	-αι	-αι	-αι
3. <i>διδ-αι</i>	-αι	-αι	-αι	-αι	-αι	-αι	-αι

SECOND AORIST.								
Singular.			Dual.			Plural.		
1.	2.	3.	2.	3.		1.	2.	3.
1.	ἦθι	-των	-τοϋ	των			τε	-τασαν
2.	θε-ς	-των	-τοϋ	των			τε	-τασαν
3.	δο-ς	-των	-τοϋ	των			τε	-τασαν

211. OPTATIVE MODE.

PRESENT.								
1.	ἴσῃ-ην	-ης	-ῃ	-ῃτοϋ	ῃτην	-ῃμεν	ῃτε	-ῃσαν, εν
2.	τιθῇ-ην	-ης	ῃ	-ῃτοϋ	ῃτην	-ῃμεν	ῃτε	-ῃσαν, εν
3.	δίδωι-ην	-ης	-ῃ	-ῃτοϋ	ῃτην	ῃμεν	ῃτε	-ῃσαν, εν

SECOND AORIST.								
1.	ἴσῃ-ην	-ης	-ῃ	-ῃτοϋ	ῃτην	-ῃμεν	ῃτε	-ῃσαν, εν
2.	θεῖ-ην	-ης	-ῃ	-ῃτοϋ	ῃτην	-ῃμεν	ῃτε	-ῃσαν, εν
3.	δοῖ-ην	-ης	-ῃ	-ῃτοϋ	ῃτην	-ῃμεν	ῃτε	-ῃσαν, εν

212. SUBJUNCTIVE MODE.

PRESENT.								
1.	ἴσῃ-ῶ	-ῶς	-ῶ	-ῶτοϋ	τοϋ	-ῶμεν	ῶτε	-ῶσι
2.	τιθῇ-ῶ	-ῶς	-ῶ	-ῶτοϋ	τοϋ	-ῶμεν	ῶτε	-ῶσι
3.	δίδωι-ῶ	-ῶς	-ῶ	-ῶτοϋ	τοϋ	-ῶμεν	ῶτε	-ῶσι

SECOND AORIST.								
1.	ἴσῃ-ῶ	-ῶς	-ῶ	-ῶτοϋ	τοϋ	-ῶμεν	ῶτε	-ῶσι
2.	θεῖ-ῶ	-ῶς	-ῶ	-ῶτοϋ	τοϋ	-ῶμεν	ῶτε	-ῶσι
3.	δοῖ-ῶ	-ῶς	-ῶ	-ῶτοϋ	τοϋ	-ῶμεν	ῶτε	-ῶσι

213. INFINITIVE MODE.

PRESENT. 1. ἴσασθαι. 2. τιθεσθαι. 3. δίδουαι. 4. ζῆναι.

SECOND AORIST. 1. ἴσῃσθαι. 2. θεῖσθαι. 3. δοῦναι.

214. PARTICIPLES.					
PRESENT.			SECOND AORIST.		
1.	ἴσας	ἴσασα	ἴσαν	1.	ῥας
2.	τιθεις	τιθισα	τιθεν	2.	θεας
3.	διδως	διδυσα	διδον	3.	δους
4.	ζευγνυς	ζευγνυσα	ζευγνυ	4.	

PASSIVE VOICE.

215. INDICATIVE MODE.

PRESENT.								
Singular.			Dual.			Plural.		
1.	2.	3.	1.	2.	3.	1.	2.	3.
1.	ἴσῃ-μαι	-σαι	-σαι	-μῆσθαι	-σθαι	-μῆσθαι	-σθαι	-νται
2.	τιθεῖ-μαι	-σαι	-σαι	-μῆσθαι	-σθαι	-μῆσθαι	-σθαι	-νται
3.	δίδωι-μαι	-σαι	-σαι	-μῆσθαι	-σθαι	-μῆσθαι	-σθαι	-νται
4.	ζευγνυ-μαι	-σαι	-σαι	-μῆσθαι	-σθαι	-μῆσθαι	-σθαι	-νται

IMPERFECT.									
Singular.			Dual.			Plural.			
	1.	2.	3.	1.	2.	3.	1.	2.	3.
1.	ἴσᾱ-μην	-σο	-το	-μῖθον	-σθον	-σθην	-μῖθα	-σθῃ	-ντο
2.	ἴσθῃ-μην	-σο	-το	-μῖθον	-σθον	-σθην	-μῖθα	-σθῃ	-ντο
3.	ἴδοι-μην	-σο	-το	-μῖθον	-σθον	-σθην	-μῖθα	-σθῃ	-ντο
4.	ἴδωγνυ-μην	-σο	-το	-μῖθον	-σθον	-σθην	-μῖθα	-σθῃ	-ντο

216. IMPERATIVE MODE.

PRESENT.

1.	ἴσῃ-σο	-σθῃ	-σθον	-σθην	-σθῃ	-σθωσαν
2.	ἴσθῃ-σο	-σθῃ	-σθον	-σθην	-σθῃ	-σθωσαν
3.	ἴδοι-σο	-σθῃ	-σθον	-σθην	-σθῃ	-σθωσαν
4.	ἴδωγνυ-σο	-σθῃ	-σθον	-σθην	-σθῃ	-σθωσαν

217. OPTATIVE MODE.

PRESENT.

1.	ἴσῃ-μην	-ο	-το	-μῖθον	-σθον	-σθην	-μῖθα	-σθῃ	-ντο
2.	ἴσθῃ-μην	-ο	-το	-μῖθον	-σθον	-σθην	-μῖθα	-σθῃ	-ντο
3.	ἴδοι-μην	-ο	-το	-μῖθον	-σθον	-σθην	-μῖθα	-σθῃ	-ντο

218. SUBJUNCTIVE MODE.

PRESENT.

1.	ἴσῃ-μαι	-ᾷ	-ᾷται	-μῖσθον	-σθῶν	σθῶν	-μῖσθα	-σθῶ	-νται
2.	ἴσθῃ-μαι	-ῆ	-ῆται	-μῖσθον	-σθῶν	σθῶν	-μῖσθα	-σθῶ	-νται
3.	ἴδοι-μαι	-ῶ	-ῶται	-μῖσθον	-σθῶν	σθῶν	-μῖσθα	-σθῶ	-νται

219. INFINITIVE MODE.

PRESENT. 1. ἴσασθαι. 2. ἴσθῆσθαι. 3. ἴδοσθαι. 4. ἴδωγνυσθαι.

220. PARTICIPLES.

PRESENT. 1. ἴσμενος. 2. ἴσθμενος. 3. ἴδομενος. 4. ἴδωγνυμενος.

MIDDLE VOICE.

221. INDICATIVE MODE.

222. The Present and Imperfect are the same as the Passive.

SECOND AORIST.

1.	ἴσῃ-μην	-σο	-το	-μῖσθον	-σθῶν	-σθην	-μῖσθα	-σθῶ	-ντο
2.	ἴσθῃ-μην	-σο	-το	-μῖσθον	-σθῶν	-σθην	-μῖσθα	-σθῶ	-ντο
3.	ἴδοι-μην	-σο	-το	-μῖσθον	-σθῶν	-σθην	-μῖσθα	-σθῶ	-ντο

223. IMPERATIVE MODE.

SECOND AORIST.

1.	ἴσῃ-σο	-σθῶ	-σθῶν	-σθῶν	-σθῶ	-σθῶσαν
2.	ἴσθῃ-σο	-σθῶ	-σθῶν	-σθῶν	-σθῶ	-σθῶσαν
3.	ἴδοι-σο	-σθῶ	-σθῶν	-σθῶν	-σθῶ	-σθῶσαν

224. OPTATIVE MODE.

SECOND AORIST.

1.	ἴσῃ-μην	-ο	-το	-μῖσθον	-σθῶν	-σθην	-μῖσθα	-σθῶ	-ντο
2.	ἴσθῃ-μην	-ο	-το	-μῖσθον	-σθῶν	-σθην	-μῖσθα	-σθῶ	-ντο
3.	ἴδοι-μην	-ο	-το	-μῖσθον	-σθῶν	-σθην	-μῖσθα	-σθῶ	-ντο

225. SUBJUNCTIVE MODE.

Singular.			SECOND AORIST.			Plural.		
1.	2.	3.	1.	2.	3.	1.	2.	3.
1. $\epsilon\text{-}\tilde{\alpha}\mu\alpha\iota$	$\tilde{\alpha}$	$\tilde{\alpha}\tau\alpha\iota$	$\tilde{\alpha}\mu\epsilon\delta\sigma\iota$	$\tilde{\alpha}\sigma\delta\sigma\iota$	$\sigma\delta\sigma\iota$	$\tilde{\alpha}\mu\epsilon\delta\alpha$	$\tilde{\alpha}\sigma\delta\alpha$	$\tilde{\alpha}\nu\tau\alpha\iota$
2. $\theta\text{-}\tilde{\alpha}\mu\alpha\iota$	$\tilde{\eta}$	$\tilde{\eta}\tau\alpha\iota$	$\tilde{\alpha}\mu\epsilon\delta\sigma\iota$	$\tilde{\eta}\sigma\delta\sigma\iota$	$\sigma\delta\sigma\iota$	$\tilde{\alpha}\mu\epsilon\delta\alpha$	$\tilde{\eta}\sigma\delta\alpha$	$\tilde{\alpha}\nu\tau\alpha\iota$
3. $\delta\text{-}\tilde{\alpha}\mu\alpha\iota$	$\tilde{\omega}$	$\tilde{\omega}\tau\alpha\iota$	$\tilde{\alpha}\mu\epsilon\delta\sigma\iota$	$\tilde{\omega}\sigma\delta\sigma\iota$	$\sigma\delta\sigma\iota$	$\tilde{\alpha}\mu\epsilon\delta\alpha$	$\tilde{\omega}\sigma\delta\alpha$	$\tilde{\alpha}\nu\tau\alpha\iota$

226. INFINITIVE MODE.

SECOND AORIST. 1. $\epsilon\alpha\tau\theta\alpha\iota$. 2. $\theta\iota\sigma\theta\alpha\iota$. 3. $\delta\sigma\sigma\theta\alpha\iota$.

227. PARTICIPLE.

SECOND AORIST. 1. $\epsilon\alpha\mu\epsilon\nu\sigma$. 2. $\theta\epsilon\mu\epsilon\nu\sigma$. 3. $\delta\sigma\mu\epsilon\nu\sigma$.

OF IRREGULAR VERBS.

228. These are not strictly reducible to any one regular paradigm.

229. They have arisen, from the junction of parts of verbs, to obsolete roots, as in the Greek, Latin, French, Italian and Spanish ; or, from the different modes of deflexion, owing to a language deriving its construction from various other languages, as, the English and German ; or, from general rules deducible from the language itself, in which the irregularity is found, as in the Hebrew and its dialects ; in which, most irregular verbs are also formed regularly.

230. They are divided into two kinds ; 1. Defective ; 2. Reduplicate.

I. OF DEFECTIVE VERBS.

231. " Defective Verbs, are such as in some form, drop one or more of their radical letters." *Parkhurst. Note 89.*

232. Three letters, being considered by the Hebrews as a perfect root, and their conjugations being made by the verb פעל , the verbs were called defective, according to their lack of the first, second or third letters.

233. 1. Those wanting the first letter, were said to be defective in *Pe* ; and, when the first letter of the root was \aleph , the verb was said to be defective *Pe Aleph* ; when י was the first letter, it was said to be defective *Pe Yod* ; and when נ was the first letter, it was said to be defective *Pe Nun*. Some verbs with ה for the first radical, drop ה , as, הכר , הלך .

234. 2. Those wanting the second letter, were said to be defective in *Oin* ; and, when י is the second letter, they are said to be defective *Oin Yau* ; and, when נ is the second letter, to be defective *Oin Jod* ; but, this class is more properly made up of roots of two radical letters.

235. 3. Those wanting the third letter, are said to be defective in *Lamed* ; and when \aleph is the third letter, they are said to be defective *Lamed Aleph* ; when נ is the third letter, to be defective *Lamed He*.

OF THE MANNER IN WHICH THESE IRREGULARITIES DISPLAY THEMSELVES.

236. 1. *As to the defectives in PE.*

When \aleph is the first letter, it is often dropped in the first person of the future, to prevent the coalition of two *Alephs* ; as, אמור , *I will speak*, for אאמור ; and, sometimes in other forms ; as, תאמרו , *she barked it* : I. Sam. chap. xxviii. ver. 24 ; תאמרו for האמרו *ye shall say* ; II. Sam. chap. ix. ver. 14 ; (but, in these two last, some of Dr. Kennicott's Codices

supply the א) כלפנו for כאלפנו Job. chap. xxxv. ver. 11. but, both Alephs are sometimes used ; as, אאמזכס in Job, chap. xvi. ver. 5. In the Syriac, under the verb, ܐܝܢ, we have in John, chap. vi. ver. 59. and I. Cor. chap. i. ver. 19. ܐܝܢ; the *Aleph* being changed into the *Vau*, in the first person future of the verb. In Luke, chap. xv. ver. 18. we have ܐܝܢ for ܐܝܢ, *I will go*. When ' is the first letter, it is dropped in the future, imperative and infinitive of Kal ; and, in Niphal and Hiphil, it is changed into *Vau*. This is observable also, in the Syriac.

237. In the Syriac also, are to be seen the Conjugations *Shaphel* and *Ihtaphal*, as noted in Preface, page xxvi. in which, the א is dropped after the distinguishing characteristics ܐ and ܐܐ, as see in the Syriac Lexicon, under the word ܐܐܐ.

238. When ܐ is the first letter, it is dropped in the future, imperative and infinitive of Kal, and throughout Hiphil and Hophal ; as may be seen in the word ܐܐܐ to climb.

2. As to the defectives in Oin.

239. Whether these be considered two-lettered roots, as the Hebrew קפ ; or, three-lettered roots, like the Syriac ܐܐܐ, they seem sometimes to be, and sometimes not to be, defectives in *Oin Vau* ; and, the Syriac verb presents us with ܐܐܐ in the perfect, with ܐܐܐܐ in the future, ܐܐܐ in the imperative, ܐܐܐ in the participle benoni masculine, and ܐܐܐ in the feminine, ܐܐܐ in the infinitive, and ܐܐܐ in the participle pael.

3. As to the defectives in Lamed.

240. This takes place in the final א and ה, as in the Hebrew גלה, and the Syriac ܐܐ ; both of which drop their final letter, or, change it into *Jod* ; for, the Hebrew makes the first person of its perfect גלית, and the Syriac ܐܐܐ.

GENERAL OBSERVATIONS.

241. Verbs defective in *Pe Aleph*, are chiefly so in Hebrew, in the first person of the future tense, to prevent the coalition of two Alephs ; but, both are sometimes used, as has been noticed in sec. 236. In the Chaldee the radical *Aleph* is used only in the perfect, imperative, and the two participles active ; it is totally dropped in Aphel or Hiphil, but regularly used in Ithpehal. In the future active, however, the א is sometimes retained in the root, as יאמר in Dan. chap. ii. ver. 7. נאמר chap. ii. ver. 36. and in the infinitive, יאמר in Dan. chap. ii. ver. 9. In Daniel and Ezra, ה is often used for the formative א, as להוברה for לאוברה, Dan. chap. ii. ver. 12. In Syriac, the א is often retained ; but in the first person future is dropped, as ܐܐܐ for ܐܐܐܐ I will go away. In some verbs ܐ is substituted for the radical א, as ܐܐܐ for ܐܐܐ ; ܐܐܐ for ܐܐܐ, &c. Verbs in *Pe Aleph* are more frequently defective in Chaldee than in Hebrew.

242. Verbs defective in *Pe Yod*, often drop ' in the Hebrew future, the imperative, and the infinitive of Kal ; in Niphal and Hiphil of the Hebrew, and Aphel of the Chaldee, ' is often changed into ו ; and sometimes, but not always, the Yod of the Ithpehal is, in Chaldee, changed into *vau* ; the same remarks belong generally to the Syriac.

243. Verbs defective *Pe Nun*, drop *Nun* in the future imperative and infinitive of Kal, (to which last they postfix ה) in the preter of Niphal,

and throughout Hiphil and Hophal, but retain it regularly in Hithpael. In Chaldee *nun* is often retained in the future and infinitive, as in נתן, *he shall give*. Daniel, chap. ii. ver. 16. In Ithpehal the *nun* is sometimes dropped. Some verbs are doubly defective. This is chiefly the case with such as have ך or ן for the first radical, and ה for the last; thus we have ן third person masc. future in Kal from נסה to extend, Genesis, chap. xii. ver. 8: and ן first person sing. future in Kal, from נכה to smite, Exodus, chap. ix. ver. 15. The verb נתן is doubly defective in a peculiar manner, for it not only drops its initial ן and also its final one before another ן, but also it generally loses its final ן before a servile ה, נתתי, *I have given*; for נתתם *ye have given* for נתתם; and has its infinitive נת to give.

244. Verbs defective *Oin Vau*, have *Oin* in some of the tenses only; and in the Chaldee and Syriac take ן and sometimes ך in the participle Benoni, as קם makes both קם and קם. These verbs also sometimes take ך after the formative ן of the infinitive Kal, as מלט from לט to curse. Defectives *Oin Jod*, assume a ך before the second radical, in all forms where the ך is inserted in defectives in *Oin Vau*.

245. Verbs defective *Lamed Aleph*, sometimes drop it; others from the infinitive in ו, like verbs in ה, as, קראח to call, Judges, chap. viii. ver. 1. מלאח to fulfil, II. Chronicles, chap. xxxvi. ver. 21. Chaldee verbs in ן often change it into ה or ך without varying the signification, as, גלה, גלה, גלי. The third-person sing. fem. of these verbs often ends in ן; as, קרא she called, Genesis, chap. xxxviii. ver. 3, in 'Targum; sometimes in ה; as, כהה was darkened, Job, chap. xvii. ver. 7: so in Ithpehal אחריה was grieved, Daniel, chap. vii. ver. 15. The second person singular masc. preter, sometimes ends in ה as, הוה thou wast, Daniel, chap. ii. ver. 31. The first person singular preter, often ends in ה like Hebrew verbs; as, בראתי *I have created*, Genesis, chap. vi. ver. 7. Targum. The third person plural preter has sometimes only ך postfixed; as, שנו they were changed, Daniel, chap. iii. ver. 27: sometimes it ends in יא as, בליא they grew old, Isaiah, chap. liv. ver. 4. Targum. The third person plural preter when construed with a noun feminine, sometimes ends in ן; as, הוהן have seen, Deuteronomy, chap. iv. ver. 3. The third person masc. singular future is terminated indifferently in ן, ה or ך; and so the participle Benoni. The infinitive in Kal of these verbs are not only of the form מקרא, but also of קרא, מקרא, קרא, and sometimes they end in ה as, למוה to heat, Dan. chap. iii. ver. 19: so in Hiphil or Aphel לתחור to tell, Daniel, chap. ii. ver. 10. Ithpehal is declined like Kal prefixing its characteristic ן.

246. Verbs defective *Lamed He*, in Hebrew generally drop their ה before a servile; as, גלו for גלוה; or change it into ך as, גלוה for גלוה; or change it into ה before a servile ה; as, גלוה for גלוה. They often drop ה final in the future, and sometimes in the preter and imperative; as, יעשה for יעשה; יעשה for יעשה. In Chaldee, verbs doubly defective, viz. such as have ן or ך for their first radical, and ן, ה or ך for the last, follow the rules of the defective *Pe Yod*, *Pe Nun*, and *Pe Aleph*, as to their first radical; and as to the second, those of verbs defective *Lamed Aleph*, *Lamed He*, and *Lamed Yod*.

247. Besides the above defectives, there are in Hebrew some ending in ן, which drop it before a ן servile; as, האמנה for האמנה they shall be supported, Isaiah, chap. lx. ver. 4. These may be called defective *Lamed Nun*.

248. Verbs having their last radical, a ה, drop it before a ה servile, as מתה for מתה *I die*, Genesis, chap. xix. ver. 19: these may be called defective *Lamed Tau*.

II. OF REDUPLICATE VERBS.

249. They are those which have the *last*, or the *two last radicals doubled*. They are derived from simple verbs, as from נל, are derived נלל and נלול, &c.

250. In reduplicate verbs derived from those which have ה for their last radical, the reduplication is made *by doubling the letter, or two letters preceding the ה*; as, from כלה to *complete*, comes כלל to *complete entirely*, and כלכל to *nourish*, from קלה to *be light, vile*, קלל to *be exceedingly vile*, and קלקל to *be exceedingly light*.

251. Reduplicate verbs are conjugated regularly.

VI. ADVERBS.

253. An Adverb, is a part of speech joined to Adjectives, Verbs, Participles, and sometimes to other Adverbs, to express some quality or circum-

	HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
P.	אך	שרראית	ܐܬܝܢ	αληθως	verè
C.				αληθεισως	verius
S.				αληθισταως	verissimè

255. *Adverbs* may be divided into four great heads, viz.

- I. ADVERBS OF PLACE.
- II. ADVERBS OF TIME.
- III. ADVERBS OF ORDER.
- IV. ADVERBS OF CIRCUMSTANCE.

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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I. ADVERBS OF PLACE.

I. DENOTING REST.

בחוץ	בשוקא	ܒܫܘܩܐ	εξω	foras
בבית	בביתא	ܒܒܝܬܐ	εξω	intrus

II. DENOTING MOTION TO A PLACE.

ממעל	מלעילא	ܡܠܥܝܠܐ	ανω, ανωτις	desuper
לך לכה	אתא	ܐܬܬܐ	δυσω	veni
למטה	לתחתא	ܬܬܚܬܐ	κατω, κατωτις	deorsum
אחור	בחר	ܒܚܪ	οπισω	retrè

Except those of the form of גלל which sometimes use י instead of the last letter, as גללתי for גללתי, Joshua, chap. v. ver. 9; sometimes in *Hith-pael* they assume י after the first radical, as בנן from בנן, Isaiah, chap. i. ver. 3; such verbs also prefix מ to the participles both of *Kal* and *Hith-pael*; as מרום, *lifting up*, I. Samuel, chap. ii. ver. 7. מרום *raising up himself*; Job, chap. xxvii. ver. 7.

In Chaldee, reduplicate verbs *doubling the second radical*, take י after their first radical in *Kal* and *Ithpehal*, like Hebrew verbs.

252. Pluriliterals, or verbs consisting of more than three radical letters, being not reduplicate, are declined regularly.

stance concerning them; as, *he reads well, a truly good man, he writes very correctly.* Note 90.

254. Many adverbs admit of degrees of comparison, and are compared as follows; viz.

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
truly	vraiment	veramente	verdadermente	warlich
more truly	plus vraiment	piu veramente	mas verdader-	warlicher
			[mente]	
most truly	le plus vrai-	il piu vera-	muy verdader-	warlichster
	[ment]	[mente]	[mente]	

256. *Adverbs of Place* may be considered as denoting :

1. Rest; as, *here, there, &c.*
2. Motion to a place; as, *hither, thither, &c.*
3. Motion from a place; as, *hence, thence, &c.*
4. Motion towards a place; as, *hitherward, thitherward, &c.*

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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I. ADVERBS OF PLACE.

I. DENOTING REST.

without	dehors	fuori	fuera	draussen
within .	dedans	dentro	dentro	drinnen

II. DENOTING MOTION TO A PLACE.

upwards	en haut	in su	arriba	aufwärts
hither	ça, vien	qui, quà	ven	komm, hierhin
downwards	en bas	giù	abaxo	niederwärts
backwards	derrière	dietro	en pos	rückwärts

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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III. DENOTING MOTION FROM A PLACE.

ממקום אחד	מעלוי	ܡܥܠܝܐ	ἀλλοχουσι	aliunde
במעל		ܡܥܠܝܐ	ἀνωθεν	supernè
מחוץ	מבדא	ܡܥܠܝܐ	ἐκ τῆς	indè, illinc
מבית	מנו	ܡܥܠܝܐ	ἐξ ὧν	extrinsecus
מרחק	ארחקת	ܡܥܠܝܐ	ἐκ μακρόθεν	intrinsicus
אהרי	מן שמין	ܡܥܠܝܐ	ὀπίσθεν	è longinquò
כשמים		ܡܥܠܝܐ	παρὰ τὸ	à tergo
אי מזה	מנו	ܡܥܠܝܐ	ἐκ παντοθεν	cœlitus
מרחק	מרחוקא	ܡܥܠܝܐ	ἐκ παντοθεν	undiquè
		ܡܥܠܝܐ	ἐκ παντοθεν	undè
		ܡܥܠܝܐ	ἐκ παντοθεν	procul

IV. DENOTING MOTION TOWARDS A PLACE.

הנה	הכא	ܠܗܢܐ	εἰς αὐτόν	huc
חלום	להלאה	ܠܗܢܐ	εἰς αὐτόν	huc
הלאה	להלא	ܠܗܢܐ	εἰς αὐτόν	illuc
הלאה	להלא	ܠܗܢܐ	εἰς αὐτόν	illuc

II. ADVERBS OF TIME.

257. *Adverbs of Time* may be considered as expressing :

1. Time Present ; as, *now, to-day, &c.*
2. Time Past ; as, *yesterday, &c.*
3. Time Future ; as, *to-morrow, &c.*

I. EXPRESSING TIME PRESENT.

מעתה	מן השתא	ܡܢ ܫܬܝܐ	ἀπ' αὐτοῦ	nunc
עתה	בען	ܡܢ ܫܬܝܐ	ἀπ' αὐτοῦ	illicò
עתה	השתא	ܡܢ ܫܬܝܐ	ἀπ' αὐτοῦ	nunc
היום	יומא דין	ܡܢ ܫܬܝܐ	ἀπ' αὐτοῦ	hodie

II. EXPRESSING TIME PAST.

אכש	אתמול	ܡܢ ܫܬܝܐ	ἄρτι	heri
למרחוק	מאתמלי	ܡܢ ܫܬܝܐ	ἄρτι	olim

III. EXPRESSING TIME FUTURE.

מחר	למחר	ܡܢ ܫܬܝܐ	ἀπ' αὐτοῦ	cras
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IV. EXPRESSING TIME INDEFINITE.

תמיד	בכל יום	ܡܢ ܫܬܝܐ	ἀπ' αὐτοῦ	semper
בכל וזם	בכל יום	ܡܢ ܫܬܝܐ	ἀπ' αὐτοῦ	semper
	לא מתום	ܡܢ ܫܬܝܐ	ἀπ' αὐτοῦ	nunquam
פן	דלמא	ܡܢ ܫܬܝܐ	ἀπ' αὐτοῦ	ne
מתי למה	אימתי	ܡܢ ܫܬܝܐ	ἀπ' αὐτοῦ	quando
		ܡܢ ܫܬܝܐ	ἀπ' αὐτοῦ	antea
		ܡܢ ܫܬܝܐ	ἀπ' αὐτοῦ	unquam
		ܡܢ ܫܬܝܐ	ἀπ' αὐτοῦ	tunc

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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III. DENOTING MOTION FROM A PLACE.

otherwise	par ailleurs	per altra parte	par otra parte	anderswo
from on high	d'en haut	da sopra	de alto	von oben
thence	de là	di là, indi	de alli	daher
from without	par dehors	di fuori	de fuera	auswendig
from within	par dedans	di dentro	de dentro	inwendig
from afar	de loin	da lontano	de léjos	von weitem
from behind	de derrière	de dietro	de detras	von hinten
from heaven	du ciel	del cielo	dal cielo	von himmel
on all sides	de toutes cotés	dalle todebande	por todas par-	in allen orten
whence	d'où	donde	de donde [tes	woher
afar off	de loin	da lontano	de léjos	von ferne

IV. DENOTING MOTION TOWARDS A PLACE.

hither	ici	qui, quà	aquí, acá, allí	hierher
hither	ici	qui, quà	aquí, acá, allí	hierher
thither	là	lì, là	alli, alla	dorthin
thither	là	lì, là	alli, alla	dorthin

II. ADVERBS OF TIME.

4. Time Indefinite ; as, *when*, &c.
5. Continuance of Time ; as, *always*, &c.
6. Repetition of Time ; as, *twice*, &c.

I. EXPRESSING TIME PRESENT.

now	maintenant	adesso, ora	ahora	jetzt, nun
already	déjà, ja	già	ya	bereits
now	maintenant	adesso, ora	ahora	jetzt, nun
to-day	aujourd'hui	oggi	hoy	heute

II. EXPRESSING TIME PAST.

yesterday	hier	ieri	ayer	gestern
of old	jadis	anticamente	antemano	vor Zeiten

III. EXPRESSING TIME FUTURE.

to-morrow	demain	domani, & di-	mañana	morgen
		[màni]		

IV. EXPRESSING TIME INDEFINITE.

always	toujours	sempre	siempre	stets
at all times	toujours	sempre	siempre	immer
never	à nul tems	mai, non, no	nunca	nie, niemals
lest	de peur que ne	per paura	porque no	damit nicht
when	quand	quando	quando	wann
formerly	anciennement	anticamente	antemano	ehemals
ever	jamais	giammai	jamás	immer, jemals
then	donc	adunque	donque	dann

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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For a proof that *jamaïs*, *giammai*, *jamais* in the French, Italian and Spanish, respectively, do not mean *never*, but *ever*, see John, chap. vi. ver. 35, and I. John, chap. iv. ver. 12. Fernandez, under the word *jamais*, says, "It is sometimes used for the same as *nunca*. But it is commonly used with the Adverbs *nunca* or *siempre* to strengthen the expression ; and

V. EXPRESSING CONTINUANCE OF TIME.

אך		וְכָל	ὅτι	quia
חמיר		וְכָל	διὰ παντός	omni tempore
		וְכָל	ἐνυχθόν	noctè
		וְכָל	ἡμέρας	donec

VI. EXPRESSING REPETITION OF TIME.

אחת	חדא	וְכָל	ἀπαξ, ἑφάπαξ	semel
פעמים שתיים	תרתי	וְכָל	δύο	bis
שבעים	שבעין	וְכָל	ἑβδομηκοντάκις	septuagies
שבע פעמים		וְכָל	ἑπτάκις	septies
		וְכָל	ὀκτάκις	quoties
שוב יתר	תוב	וְכָל	πάλιν	iterum
חמש פעמים		וְכָל	πεντάκις	quinquies
		וְכָל	πολλάκις	sæpe
		וְכָל	ποσάκις	quoties
ארבע פעמים		וְכָל	τεσσαράκις	quater
שלוש פעמים		וְכָל	τρίς	ter

III. ADVERBS OF ORDER.

258. *Adverbs of Order* have relation to Ordinal Adjectives.

לקדם	לקדם	וְכָל	πρῶτον	primò
			δευτερον	secundò
			τρίτῃ, τρίτον	tertiò
			τεσσαράκις	quartò
			πεντάκις	quintò
			υστερον	postremò

IV. ADVERBS OF CIRCUMSTANCE.

259. *Adverbs of Circumstance* may be considered as expressing :

1. Quality ; as, *well*, *seasonably*, &c.

I. EXPRESSING QUALITY.

אין	אין	וְכָל	ὡς	sicut
			ἀγνως	sincerè
			ἀδιαλείπτως	indesinenter
			ἀδικως	iniquè

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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even when it is used alone, it wants some negative particle, because its natural value is that which corresponds to its Latin origin *jam magis*, which signifies, even more; and so it is necessary to take from another part the negation." See also *Note 45*.

V. EXPRESSING CONTINUANCE OF TIME.

because	<i>pourquoi</i>	<i>perchì</i>	<i>porqué</i>	<i>weil, daß</i>
continually	<i>continuuellement</i>	<i>continuamente</i>	<i>continuamente</i>	<i>beständig</i>
by night	<i>a nuit</i>	<i>di notte</i>	<i>por noche</i>	<i>bey nacht</i>
whilst	<i>quand</i>	<i>quando</i>	<i>quando</i>	<i>wenn</i>

VI. EXPRESSING REPETITION OF TIME.

once	<i>une fois</i>	<i>una volta</i>	<i>una vez</i>	<i>einmal</i>
twice	<i>deux fois</i>	<i>due volte</i>	<i>dos veces</i>	<i>zweymal</i>
seventy times	<i>soixante et dix fois</i>	<i>settanta volte</i>	<i>setenta veces</i>	<i>siebzigmal</i>
seven times	<i>sept fois</i>	<i>sette volte</i>	<i>siete veces</i>	<i>siebenmal</i>
as often	<i>toutes les fois que</i>	<i>quante volte</i>	<i>quantas veces</i>	<i>so oft</i>
again	<i>encore</i>	<i>di nuovo</i>	<i>tambien</i>	<i>wieder</i>
five times	<i>cinq fois</i>	<i>cinque volte</i>	<i>cinco veces</i>	<i>fünfmal</i>
often	<i>souvent</i>	<i>spesso, sovente</i>	<i>sovente</i>	<i>oft</i>
how often	<i>combien de fois</i>	<i>quante volte</i>	<i>quantas veces</i>	<i>wie oft</i>
four times	<i>quatre fois</i>	<i>quattro volte</i>	<i>quatro veces</i>	<i>viermal</i>
thrice	<i>trois fois</i>	<i>tre volte</i>	<i>tres veces</i>	<i>dreymal</i>

III. ADVERBS OF ORDER.

and are derived from them. *Note 92*.

first	<i>premierement</i>	<i>primieramente</i>	<i>primero</i>	<i>erstlich</i>
secondly	<i>secondement</i>	<i>secondamente</i>	<i>segundamente</i>	<i>zweytens</i>
thirdly	<i>troisièmement</i>	<i>in terzo luogo</i>	<i>terceramente</i>	<i>drittens</i>
fourthly	<i>dans la quatrième place</i>	<i>in quarto luogo</i>	<i>en el quarto lugar</i>	<i>viertens</i>
fifthly	<i>dans la cinquième place</i>	<i>in quinto luogo</i>	<i>en el quinto lugar</i>	<i>fünftens</i>
lastly	<i>finellement</i>	<i>finalmente</i>	<i>finalmente</i>	<i>zuletzt, endlich</i>

IV. ADVERBS OF CIRCUMSTANCE.

2. Certainty; as, *truly*, &c.

3. Negation; as, *not*, &c.

I. EXPRESSING QUALITY.

as	<i>ainsi que</i>	<i>siccome</i>	<i>como</i>	<i>wie</i>
sincerely	<i>sincèrement</i>	<i>sinceramente</i>	<i>sinceramente</i>	<i>redlich</i>
unceasingly	<i>sans cesse</i>	<i>incessamment</i>	<i>continuamente</i>	<i>beständig</i>
unjustly	<i>injustement</i>	<i>ingiustamente</i>	<i>injustamente</i>	<i>ungerecht</i>

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
		וּכְחַל	ακαρισ	intempestivè
הָטִיב	אִית	ܠܬܬܪܥܐ	ακριβως	diligenter
אִמְנָה	ܒܩܘܫܥܐ	ܠܬܬܪܥܐ	αληθως	verè
		ܠܬܬܪܥܐ	αλλως	aliter
			αυσιως	indignè
כְּתָם			αξιος	dignè
כֵּן	כֵּן		απλως	simpliciter
			ασφαλως	secure
כֵּן	כֵּן	ܐܬܬܐܬܐ	αυτως	ità
תָּנָם	מִנֵּן	ܠܬܬܪܥܐ	δικαιως	purè, justè
			δωρεαι	gratis
		ܠܬܬܪܥܐ	εκασιως	voluntariè
			εσχατως	denuò
עַד	עַד		ετερως	aliter
אֵין	אֵין	ܠܬܬܪܥܐ	ως	donec, usque
כֵּן	כֵּן	ܠܬܬܪܥܐ	καθως	sicut
בְּצִדְקָה	ܬܪܝܥܬܐ	ܠܬܬܪܥܐ	ως, ητω	ità
			ορθως	rectè

II. EXPRESSING CERTAINTY.

		ܐܡܝܢ	αμην in the beg.	amen
אֵף כֹּה	אֵף	ܐܡܝܢ	αμην at the end	amen
וְדִי	וְדִי		γε	certè
			δε	que
			και	etiam

III. EXPRESSING NEGATION.

לֹא	לֹא	ܘ, ܡܢ, ܡܫܝ, ܡܫܝܐ	non
לֹא כֵּן	לֹא	αδυναμως	nequaquam

VII. PREPOSITIONS.

260. A Preposition, is a part of speech serving to show the relation between words as to time or place. *Note 93.*

Or, It is a part of speech prefixed to other parts of speech, which either denote activity of mind or body, in respect to time or place, or, are suscep-

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
unseasonably	hors de tems	intempestiva- mente	fuera de tiem- po	unschicklich
diligently	diligemment	diligentemente	diligentemen- te	fleißig
truly	vraiment	veramente	verdadera- mente	wirklich
otherwise	autrement	altramente	en otra manera	anders
unworthily	indignement	indegnamente	indignamente	unwürdig
worthily	dignement	degnamente	dignamente	würdig
simply	simplement	semplicemente	simplemente	einfältig
securely	certainement	sicuramente	seguramente	sicher
thus	ainsi	così	así	so
righteously	justement	justamente	justamente	recht
in vain	pour néant	in vano	graciosamente	gratis
voluntarily	volontière- ment	volontariamen- te	voluntaria- mente	gern
lastly	dernièrement	finalmente	finalmente	letztlich
otherwise	autrement	altrimente	de otra manera	anders
until	jusque	fino, infino	hasta	bis, bis zu
according as	comme	como	como	gemäß
thus	ainsi, donc,	così	así	also
rightly	droitment	bene	directamente	recht

II. EXPRESSING CERTAINTY.

verily	en vérité	in veritá	en verdad	wahrlich
amen	ainsi soit-il, a-	amen	amen	amen
yet	toutefois [men	certainente	cierto	nach
and	et	è	y	und
yea, even so	oui	si	si	ja

III. EXPRESSING NEGATION.

not	non	non, no	no	nicht
by no means	ne	non, no	no	keinesfalls

tible of it ; and express the *origin, progress* and *end* of such activity or susceptibility. *Note* 94.

261. Prepositions are set before *Nouns, Pronouns, Verbs* in their infinitive modes, and in their participles ; before *Gerunds* and *Supines*, and the futures in *rus* and *dus*, which they govern ; and *Adverbs*. *Note* 95.

262. The following are some of the principal prepositions ; viz.

Languages whose prepositions govern nouns, &c. without variation of case.

HEBREW.	CHALD.	SYRIAC.	ENGLISH.	FRENCH.	ITALIAN.	SPANISH.
עם	עם	ܐܡܝܢ	with	avec	con	con
בלעדי	בלעדי	ܠܠܝܢ	without	sans	senza	sin
חלף	חלף	ܠܠܝܢ	for	pour	per	por
נכח	לקבל	ܠܠܝܢ	over against	contre	di rencon- tro	delante
ממול	לקבל	ܠܠܝܢ	over against	à l'endroit	dirimpetto	enfrente de
קבל לפני	לקבל	ܠܠܝܢ	over against before	devant	avanti	enfrente de
מן	מן	ܠܠܝܢ	from	de	di	de
כלי	בלעדי	ܠܠܝܢ	without	sans	senza	sin
עד ש	עדמא	ܠܠܝܢ	as far as	jusqu'à	in fin al	hasta
ב	ב	ܠܠܝܢ	through	par	a traverso, per	por
בגלל	ממול	ܠܠܝܢ	on account of	pour	per amor di	por
על אדרכו	אמטול	ܠܠܝܢ	near	pres	presso	junto á
ל	ל	ܠܠܝܢ	to, for, into among	en, pour	in, nell, per	en, á, para
מ	מ	ܠܠܝܢ	from out of	de	di	de
לכרם	לכר מן	ܠܠܝܢ	without ex- cept	hors	fuori	fuera
מלכר	קדם	ܠܠܝܢ	before	devant	dinanzi	delante
קדם	ב	ܠܠܝܢ	in, among	en	in	en
נגד, לפני	קדם	ܠܠܝܢ	before	devant	avante	delante
על דבר	ממול	ܠܠܝܢ	because of	pour, à cause de	per cagion per cio	portanto, por, por- quanto
בגלל	בקר	ܠܠܝܢ	within	dedans	dentro de	entre
בקר	קדם	ܠܠܝܢ	in the sight of	devant	innanzia	delante
מחוץ	מן	ܠܠܝܢ	without	hors, hors du	fuori di	fuera de
מחוץ	מן	ܠܠܝܢ	from with- out	hors	fuori di	fuera de
ממעל	על	ܠܠܝܢ	upon, over upon	sur au dessus	sopra	sobre
מחלוא	מחלוא	ܠܠܝܢ	beyond	outré	oltre, oltra	allen de, mas alla
על פני	על פני	ܠܠܝܢ	on, upon	pres du, sur	sopra	en, sobre
על פני	על פני	ܠܠܝܢ	at	de, à, en, sur	su, supra	de, sobre, en
על פני	על פני	ܠܠܝܢ	to, on	sur, au, en	supra	en, sobre
לפנימה	לנו	ܠܠܝܢ	within	dedans	dentro	dentro

Languages whose Prepositions govern Nouns, &c. in various cases.

GREEK.			LATIN.		GERMAN.		
Genit.	Dat.	Acc.	Accus.	Ablat.	Gen.	Dat.	Acc.
	απα			cum		mit	
απευ				sine			ohne
απτι			ante	pro	anstatt		für
απτικην			contra			gegenüber	
απτιπεραν				coram		gegenüber	
απεναντι				coram		vor	gegen
απο				a, ab, abs		von, vom	
ατε				absque			ohne
αχρι, αχρεις			usque ad				bis auf
δια			per		wegen		durch
		δια	propter			vor	um
εγγυς			prope			nach	
		εις	ad, in, inter			in, gen	in
εκ, εξ				a, e, ex		von, aus	
εκτος			extra			ausser	
εμπροσθεν			ante	coram		vor	
εναντι			inter	in		in, an	
			ante	coram		vor	
ενεκα, ενεκεν			propter				
εντος			intus, intra			inwendig, in	
ενωπιον			apud, ante	coram		vor	
εξω			extra			vor	
εξωθεν			extra			ausser	
επανω			in, supra			oben zu, auf	über
επισκεπτο						über	jenseit
επι			super			auf	
	επι					in, zu, vom	
		επι	super			auf	an, auf
επι			intro, intus				in

HEBREW.	ARAB.	SYRIAC.	ENGLISH.	FRENCH.	ITALIAN.	SPANISH.
עד	עד	ܠܥܕ	until	jusqu'à	allora	desde
על	על	ܠܐ	against	jusqu'en	contra	hasta
ב	ב	ܠܒ	according to	contre	contra	contra
נגד	לפני	ܠܢܗܕܐ	before	par, selon,	secondo	en, segun
כפני	קדם	ܠܡܢܗܕܐ	before	pour	avant	enfrente de
סביב	סחור	ܠܡܨܬܪܐ	round about	devant	avanti	delante de
אצל	עם	ܠܥܡ	with	à l'entour	all'intorno	al rededor
				avec	con	con
					in, fra	
אחר	בחר	ܠܒܚܪ	within	apres	dentro	despues
בין מתוך	בינה	ܠܒܝܢ	between			de, dentro
עד	עד	ܠܥܕ	as far as	entre	entre	entre
חי	ב	ܠܒ	by	jusqu'à	al, a	hasta
אחר	בחר	ܠܒܚܪ	after	par	por	por
אחר	בחר	ܠܒܚܪ	after	après	atras detras	en pos
			after behind	après, arri-	atras, de-	en pos de
				ere de	tras	lante
מאחז	מעם	ܠܡܥܡ	from with	de	de	de, por
אצל	עם	ܠܥܡ	along with	auprès de	con	para, entre
אצל	עם	ܠܥܡ	near with	auprès de	hazia	junto al, á
לבר	לבר	ܠܒܪ	except	hormis	eccetto, fu-	salvo
				era de		
עבר	עבר	ܠܥܒܪ	over	oultre, par	sopra	de la otra
				de là de		parte del
על	על	ܠܐ	concerning	touchant	intorno	del tocan-
						te
על שפת		ܠܫܦܬ	around	à l'entour	all'intorno	al rede-
				d'environ		dor de
זולת	לבר	ܠܒܪ	except	excepte	eccetto	fuera de
קרב		ܠܩܪܒ	near	pres	vicino á	á
קדם	קדם	ܠܩܕܡ	before	devant	innanzi	ántes
אל מול		ܠܡܠ	at	à, endroit	con	á, por
אצל		ܠܡܠ	to, with	à, pour	con	á,
עם	עם	ܠܥܡ	with	avec	con	con
חלפ	חלפ	ܠܚܠܦ	for	pour	per, a cau-	por
					se de	
למעלה		ܠܡܥܠܐ	above, over	par dessus	sopra	sobre
למעלה	לעל	ܠܡܥܠܐ	above	par dessus	sopra	sobre
				sur		
מן	מן	ܠܡܢ	by	par	per	por
תחת	תחת	ܠܡܬܬ	under	sous	sotto	debaxo
תחת	תחת	ܠܡܬܬ	from under	de dessous	sotto	de
חלפ	חלפ	ܠܚܠܦ	for	pour	per	por
מלבר	מלבר	ܠܡܠܒܪ	without	sans	senza fuori	sin

GREEK.			LATIN.		GERMAN.		
Genit.	Dat.	Acc.	Accus.	Ablat.	Gen.	Dat.	Acc.
ἐως			usque ad				bis auf
κατά			adversus				wider
		κατά	secundum			nach	im
κατεναντι						gegen	
κατεναντιον				coram		vor	vor
κυκλοθεν			circum				um
μετά				cum		mit	
	μετά						
		μετά	inter			nach	
μεταξύ			inter			zwischen	
μεχρὶ, μεχρὶς			usque ad			zu	
	νῆ		per			bey	
οπισθεν			post, pone			nach	
οπισθω			post			nach	
παρά				ab, ex		von	
	παρά		apud			bey	
	παρά		ad, juxta			an	an
παρακτος			extra			auffer	
πρην			secus, trans		jenseit		über
πρὶ				de		über	für
	πρὶ						
		πρὶ	circa				um
πλην			præter			auffer	
πλησιον			juxta			bey	
πρὸ			ante			vor	vor
πρὸς							
	πρὸς		ad				um, zu
	πρὸς		ad			zu	
	πρὸς		apud	cum		mit	
υπερ				pro			für
	υπερ		supra			über	
υπεραν			supra				über
υπο			per	a, ab		von	
	υπο		subter	sub			unter
υποκατω			subter	sub		von	
χωρὶς			Gen. gratia		halben		
χωρὶς			præter	absque			ohne

Note 96.

VIII. CONJUNCTION.

263. A Conjunction, is a part of speech used to connect words and sentences. *Note* 97.

264. Conjunctions are divided into 1. Copulative, 2. Disjunctive.

265. The Copulative Conjunction, serves to connect or continue the

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
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I. CONJUNCTIONS COPULATIVE.

אכן	אכן	ܐܚܝܢ	αχιν	nam
אך	ܐܚܝܢ	ܐܚܝܢ	αχ	autem
למה	למה	ܠܡܐ	ܠܡܐ	quapropter
כי	אף כי	ܐܚܝ	ܐܚܝ	quia, cur?
אם	אם	ܐܡܝ	αμ	si
אלו	למה	ܐܡܝ	αμ	si
אך	אף	ܐܡܝ	αμ	siquidem
אם	אם	ܐܡܝ	αμ	et
אחר	חלף	ܐܚܝ	αχ	quoniam
אחרי	חלף	ܐܚܝ	αχ	quoniam
אין	אין	ܐܝܢ	αιν	ut
למה	למה	ܠܡܐ	ܠܡܐ	cur
ו	ו	ܘ	ܘ	et
כי	ארי	ܐܚܝ	αχ	quia, quamvis
כי	ארי	ܐܚܝ	αχ	quanquam
אם	אם	ܐܡܝ	αμ	si
אמנה	בקשטא	ܐܡܝܢܐ	αμιν	quidem, certe
אמנה	בקשטא	ܐܡܝܢܐ	αμιν	imo, vere
ו	ו	ܘ	ܘ	veruntamen
אין	אין	ܐܝܢ	αιν	ut
ש	ר	ܠܡܐ	ܠܡܐ	quod, uti, ut
על כן	על כן	ܥܠ ܟܢ	ܥܠ ܟܢ	igitur
לפני	קדם	ܠܦܢܝ	ܠܦܢܝ	priusquam
ו	ו	ܘ	ܘ	que, et
על כן	על כן	ܥܠ ܟܢ	ܥܠ ܟܢ	itaque, proinde
אין	אין	ܐܝܢ	αιν	ita ut, adeo ut

II. CONJUNCTIONS DISJUNCTIVE.

כי	ܐܚܝܢ	ܐܚܝܢ	αχ	at, sed
או	או	ܐܚܝܢ	αχ	vel, from velle
ולא	ולא	ܠܡܐ	ܠܡܐ	neque
פן	רלמא	ܠܡܐ	ܠܡܐ	ne
ולא	ולא	ܠܡܐ	ܠܡܐ	nequidem
אין	אין	ܐܝܢ	αιν	neque, nec

meaning of words, or parts of a sentence, and to express addition, supposition, cause, &c.

266. The Disjunctive Conjunction, serves to express opposition or contrariety of meaning, whilst it connects the words, or parts of a sentence.
Note 98.

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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CONJUNCTIONS COPULATIVE.

for	car	perchè	porque	denn
but	mais	e	y	aber
wherefore	pourquoi	perció	por lo qual	daher, darum
because, why	car	perchè	porque	denn
if	si	se	si	so
if	si	se	si	wenn, wofern
if indeed	si toutefois	se pure	si tambien	anders
whether	soit	e	sea	oder
since	car	poichè	porque	diemal, denn
for as much	pourtant	siccome	intanto	sentemal
that	afin que	accio chè	paraque	daß, aufdaß
why	pourquoi	perch	porque	warum
and	et	e	y	und
although	combien que	benchè	aunque	und zwar
although	nonobstant	benchè	aunque	wiewohl, zwar
if	si	se	si	so
indeed	certes	ben	la verdad	wohl ja
and indeed	mais certes	auzi	antes	ja, zwar
for all that	toutefois	ma pure	mas	doch, aber
that	afin que	accio chè	paraque	damit, aufdaß
that	pource que	de cio che	porque	daß
therefore	donc, pourquoi	dunque	puis	darum, denn
before that	devant que	avanti che	antes que	bevor
and	et	e, et	y	und
therefore	certes	perció	ansi que	darum, weil
so that	tellement que	tal chi	que	so daß, damit

II. CONJUNCTIONS DISJUNCTIVE.

but	mais	ma	mas	sondern
or	ou	o	o	oder
nor	et ne	né, e non	ni	nicht
lest	aussi ne	per paura	queno, porque	auch nicht
neither	ne	né	ni	[no] weder, noch
nor indeed	aussi ne	non	ni	nicht eben

IX. INTERJECTION.

267. An Interjection, is a part of speech, thrown in between the parts of a dialogue ; or, between that part of a discourse, which is intended to rouse the passions, or emotions of the speaker, and his hearers ; and, to excite the expression of a correspondent feeling in the hearers ; as,

1. *In Dialogue.*

Q. ' Are you aware of the difficulties attendant on such an expedient ?

A. ' Ah ! I shudder at the thought of them.'

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
הנה	הא	ܐܢܝ	αι	sine
אי	וי	ܐܝ	αι	ecce
אהה	א	ܐܝ	αι	vah
אי	וי	ܐܝ	αι	væ
		ܐܝ	αι	o !
		ܐܝ	αι	væ

N.B. From this short and imperfect sketch of Interjections it will be seen that they are either parts of verbs, as αι and αι are, in all the languages specified ; or, nouns, as most of the rest are ; and, governing the following

OF DERIVATION.

270. This, as signifying etymological dependance, shows the origin of one part of speech, as springing from another in the same language.

271. The Hebrew, having verbs almost exclusively for its roots, has formed all its other parts of speech etymologically from them, and has thus maintained a singular uniformity in its mode of derivation. This shows the extensive application, and indispensable use of the verb ; which, as the root, distinctly conveys the idea intended ; and, this idea is retained in some form or other, in every part of speech, which branches from it.

272. To whatever languages we look, we find their words mostly derived from a foreign source. Such Greek historians, as possessed both candour and also information on the origin of their own language, acknowledge that they were indebted to those whom they called *Barbarians*, for the first principles of it. Herodotus freely acknowledged the fact ; nor, was

2. *In Discourse.*

'The just punishment of sin, is too dreadful for contemplation. Alas! what can the sinner do to escape it? *Note* 99.

268. Interjections, are often used in soliloquies; and, however abrupt the manner of speech, they are still put in between the cause of pain expressed or concealed, and the expression of it. *Note* 100.

269. The following are some of the interjections; viz.



ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
let alone	ah	a, ah	qué	hált
lo! behold!	voici	ecco	vehe aquí	síche
ah	He	ah, ah	ah	ah
woe	malheur	guai	ay	wéche
o!	o!	o!	o!	o!
alas! alack!	malheur	ohimè, oimè	ay	ach

nouns or pronouns' in such cases as are peculiar to the government of their respective languages; but this class of words is not very extensive in any language.



Plato loath to do it, who says, "εἰ τις ζητοῖ ταῦτα κατὰ τὴν ἐλληνικὴν φωνὴν ὡς τοιοῦτος κεῖται, ἀλλὰ μὴ κατ' ἐκείνην ἡ τοιοῦτος οὐκ ἔστιν οἷον, εἰσὶν οἱ ἀποροὶ ἀν. παρὰ βαρβάρων τινῶν αὐτὰ παρεῖληφάμεν, (εἰσὶ δὲ ἡμῶν ἀρχαιοτέροι βαρβάρων) ἡ οἱ ὑποκαταστάτες ἀδυνατοὶ αὐτὰ ἐπισκεψέσθαι, ὡς περὶ καὶ τὰ βαρβάρικα." In *Crat.* Opera. 1. p. 409. The substance of which is, "we have received these things from the barbarians; for, the barbarians are older than we, so that we cannot trace up these things to antiquity, like those of the barbarians.

273. The Hebrew and its dialects, derive their words from roots in their own language; nor, can they be traced up to any higher source. The words of most languages, when reduced to their simplest form, by the removal of servile letters, may be traced to the Hebrew. The mode of forming one part of speech from another in the same, or in different languages, is as follows; viz.

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
<p>ה is derived from the verb הוא or היה to be, or from היה meaning the same.</p>	<p>א as the article postfixed, is a part of the verb הוא to be.</p>	<p>ܐ as the article postfixed, is a part of the verb ܐܠܝܬܐ to be.</p>	<p>ο the masculine article is derived from the Syriac ܐܠܝܬܐ he, and its fem. ܐܠܝܬܐ she.</p>	<p>Has no article; but borrows its substitutes <i>hic</i> & <i>ille</i> from the Syriac and  and .</p>

274. I. ARTICLES DERIVED FROM VERBS.

275. II. SUBSTANTIVES DERIVED FROM VERBS.				
<p>By prefixing one of the letters האמנתי or heemantiv letters, that is one of the letters forming the above word; whence they are called verbal or heemantiv nouns.</p> <p>ה as, המל fr. מל and הפר fr. פר</p> <p>א as, אכזב a deceiver, from כזב to fail.</p> <p>מ as, מגן a shield, from נן to protect, and משפט judgment fr. שפט to judge</p> <p>נ prefixed, as נבא incense, fr. באה to beat, & נכה a blow, fr. כה to smite.</p> <p>נ postfixed, as קרבן a gift, fr. קרב to draw nigh.</p> <p>ח as, חלמיד a scholar, from למד to learn.</p>	<p>By prefixing one of the heemantiv letters as in the Hebrew.</p> <p>א as, אתמלי yesterday, fr. חמל to cut off; the same in the Hebrew.</p> <p>מ as, מאכלא food, from אכל to eat.</p> <p>נ postfixed as קרבן a gift, fr. קרב to draw nigh.</p> <p>ח as, חגירתא business, from אמר to conduct business.</p>	<p>By prefixing one of the heemantiv letters as in the Hebrew.</p> <p>ܐ as, ܐܬܡܠܝܐ now, fr. ܠܚܡܐ an hour.</p> <p>ܐ as, ܐܬܡܠܝܐ yesterday, fr. ܠܚܡܐ to cut off.</p> <p>ܡ as, ܡܐܬܠܐ food, fr. ܐܬܠ to eat.</p> <p>ܢ postfixed as ܢܩܪܒܢܐ a gift, fr. ܩܪܒܐ to draw nigh.</p> <p>ܠܚܡܐ as, ܠܚܡܐ business, from ܠܡܕܐ to conduct business.</p>	<p>1. From the perfect active; as, ταραχος trouble, from ταρασσω.</p> <p>2. From first future active; as, δειξίς, a demonstration, fr. δεῖξαι, I will show.</p> <p>3. From first aorist active; as, θηκη, a repository, from θησθαι.</p> <p>4. From the second aorist active; as, φυγή, flight, from φυγεῖν.</p> <p>5. From the perfect middle; viz.</p> <p>Nouns in σις; as, τομῆς, a cutter, from τισσάμεν.</p> <p>Nouns in η; as, ἐπιστολή, a letter, from ἐπιστολέω.</p> <p>Nouns in ιος; as, λογισ, an oracle.</p> <p>Nouns in σ; as, λογος, a word, both fr. λελογα.</p> <p>6. From first person preter passive; as, in μαι; as ποτημαι</p>	<p>From third person of the Indic. present active; as, amator, a lover, from amat.</p>

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
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I. ARTICLES DERIVED FROM VERBS.

<i>The</i> is derived from the Hebrew ה	<i>Le</i> , as derived from the last syllable of the Latin <i>ille</i> , has its origin from the Syriac, as is mentioned in the Latin.	<i>Il</i> & <i>lo</i> have their origin through the Latin from the Syriac.	<i>El</i> & <i>lo</i> have their origin through the Latin from the Syriac.	<i>Der</i> does not seem to have its origin from any of the languages at present noticed.
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II. SUBSTANTIVES DERIVED FROM VERBS.

<i>Lover</i> , from to love; <i>visiter</i> , from to visit; <i>judgment</i> , from to judge.	<i>Amant</i> , a lover from <i>aimer</i> , to love; <i>visiteur</i> , a visiter, from <i>visiter</i> , to visit.	<i>Amatore</i> , a lover, from <i>amare</i> , to love; <i>visitatore</i> , a visiter, from <i>visitare</i> , to visit.	<i>Amador</i> , a lover, fr. <i>amar</i> , to love; <i>visitador</i> , a visiter, from <i>visitar</i> , to visit.	<i>liebhaber</i> , a lover, from <i>lieben</i> , to love; <i>besucher</i> , a visiter, from <i>besuchen</i> , to visit.
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HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
<p>as, ילקוט a satchel, from לקט to gather.</p> <p>as, ילד a child, from ילד to breed young</p> <p>By inserting a servile between the radical letters; as, חסיל a species of insects devouring the fruits of the earth, from חסל to devour, כפינה a ship, from כפן</p> <p>By adding a syllable or syllables at the end of verbs; as, from אשר comes אשפות a dunghill.</p>	<p>By inserting a servile between the radical letters; as, כפינה a ship from כפן</p> <p>By adding a syllable or syllables at the end of verbs; as, from אשר comes אשרנה a wall.</p>	<p>By inserting a servile between the radical letters; as, ܠܕܐܢܐ writing, from ܠܕܐܢܐ to write</p> <p>By adding a syllable or syllables at the end of verbs; as, from ܡܪܝܬܐ to be mortal, comes ܡܪܝܬܐܐ to heal, comes ܡܪܝܬܐܐ healing.</p> <p>This final ܐ is the origin of the Lat. final <i>as</i>, English <i>ty</i>, French <i>té</i>, Italian <i>tà</i>, Spanish <i>tad</i>.</p>	<p>a poem, from ποιημαι.</p> <p>in μῆ; as, γράμμη, a writing, from γράμμα.</p> <p>in μος; as, δισμος, a bond, from διδισμαι.</p> <p>in μων; as, νομων, intelligent, from νοσημαι.</p> <p>7. From the second person of pret. passive.</p> <p>in σι; as, δοκιμασιον, proof, fr. δοκιμασαι.</p> <p>in σι; as, ποιησις, poesy, from ποιησαι.</p> <p>8. From third person of pret. passive; as, in της; as, χαρακτης, character, from χαρατται.</p> <p>in της; as, ποιητης, a poet, fr. ποιηται.</p> <p>in τω; as, κοσμητωρ, fr. κοσμημαι.</p> <p>Fem. in τις; as πιστις, faith from πιστινται.</p> <p>in τρε, τρις, & τυς; as, αρχητρα, αρχητρις, αρχητυς from αρχηται.</p> <p>Neuters in τηριον; as, ποτηριον, a cup, fr. ποποτηται; in τρον; as, διδακτρον, fr. ιδιδακται.</p>	

All of which are, in the Greek, formed from their respective verbs by changing the endings and rejecting the augments.

276. The Rev. J. Bosworth in his 'Elements of Saxon Grammar' says, "Having seen that all the parts of speech may be reduced to the verb and noun, perhaps it may be proper to give what may be considered, the progressive formation of the different classes, into which, words are divided in this Grammar.

"Every abstract term in language had originally a sensible meaning; generally a substantive meaning.

"Substantives or nouns constitute, in general, the primitive words in all languages. See a different opinion in Anselm Bayly's *Introduction to Languages*, p. 73, and Bishop Burgess's *Essay on the Study of Antiquity*, 2d. edition, p. 89.

"Verbs are the first-born offspring of nouns, they are nouns employed in a verbal form; at least, the greatest quantity of words are of this class; a few indeed appear to have started into being at once as verbs, without any transmigration through a previous substantive state.

"Adjectives spring from the two preceding classes of words, and are originally, either nouns adjectived, or verbs adjectived.

"Pronouns take their rise from nouns, verbs and numerals, which have in many instances, passed through the adjective state.

"Articles, or more properly definitives, are nothing but pronouns used in a particular sense.

"Adverbs, for the most part, originate in adjectives and pronouns, a few in verbs and nouns.

"Connectives, that is conjunctions and prepositions, are generally nouns or verbs employed in a particular sense, and for a particular purpose; they are sometimes slightly adjectived.

"Interjections are, in many instances, verbs, though a few are nouns.

277. "The name of a thing that exists, or of which we can form any notion, is denominated a noun or substantive, and is the only primitive part of speech, and the parent stock of all language. All other words are formed either by the amplification or abbreviation of the noun. Substantives occur in the Anglo-Saxon, either *single* or *compounded*. The latter were evidently formed after the other, and rendered a more circuitous mode of expression unnecessary.

COMPOUND NOUNS.

278. "*First*. Compound nouns consist of two or more independent words, which occur singly, with an appropriate meaning, as often as in combination. *Secondly*. Of one independent noun, or perhaps more: joined with a word which has now almost, or entirely, lost its separate use, and is chiefly employed in the termination of other words. *Thirdly*. Of one primitive, complete substantive, and a terminating syllable, which is only the fragment of some ancient word, possessing no longer any separate use or signification.

279. "Nouns in the Anglo-Saxon were often composed of independent words, and others used as terminations. Ac, or, æc, *oak*; ceƿn or coƿn, *fruit*, make æceƿn, or acœƿn, *the corn of the oak*, an *acorn*.

"Nouns composed of independent words, and others used as terminations, whose terminating words had each originally a precise single meaning; as, dom, or dome, *judgment*; ƿic, or ƿice, *kingdom*; hað, or haðe, *sex*; the modern termination is *hood* and *head*; ƿcýp, *shire*; ƿcýp, *shape*; the modern termination is *ship*.

"Composed of independent words and terminating syllables; as, ing, ling and inle; of those, ing is a patronymic, and ling and inle diminutives.

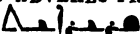
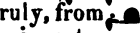

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
280. III. ADJECTIVES FROM VERBS.				
By inserting an heemantiv letter after the first radical; as, טוב good, from טב to be good.	By prefixing a letter to the root, as, from עקב to turn aside, comes עקבטקע perverse.	By prefixing a letter to the root; as from עקב to be faithful, comes עקבטקע faithful.	From the 2d pers. pret. pass. as, in εἶς; as, θαυμαστος, admirable, from τῖθαυμαστοι. in εἶς; as, χρησιμος useful, fr. κρησθαι. From the third pers. pret. pass. as, κρηστος, from κρησται. All these reject the augment & vary the termination.	By adding a syllable to the end of the word; as from amo, to love, comes amabilis, lovely.
281. IV. PRONOUNS FROM VERBS.				
1. אני I, from אנה to be present; אנכי I, from the same root, and כה here. The plurals אנחנו & אנו we, seem to be from the same root. אני I, from את to come, to approach.	1. אנה I, from אנה to be. Its plural from the same root.	1. ܐܢܝܝܐ I, from ܐܢܝܝܐ to be. ܐܢܝܝܐ its plural appears to be from the same root.	1. Εγω, I, in the Doric dialect εγω, considered by many as derived from λεγω speaking; εγω & εω its duals are fr. εως, now obsolete, & may be from the Hebrew נ we, the plural ημεις, may be a corruption fr. אנחנו or the Syriac ܐܢܝܝܐ.	1. Ego has the same origin as the Greek εγω.
2. את אחה & את from אתה to come, their plurals אתם & אתנה have a great affinity & seem to be from the same source.	2. אתה & אתה and their plurals אתן & אתן have a great affinity to the Hebrew.	2. ܐܢܝܝܐ or ܐܢܝܝܐ thou and its plural ܐܢܝܝܐ have much affinity with the Hebrew.	2. εγ, Doric εγ has an affinity to the Heb. אתה thou.	2. Tu.
3. הוא & היא he & she from הוא to be.	3. הוא & היא he & she, from הוא to be.	3. ܐܢܝܝܐ and ܐܢܝܝܐ he & she from ܐܢܝܝܐ to be.	3. αὐτος & αὐτος he, seem plainly to be derivatives from the Hebrew אתה & Syriac ܐܢܝܝܐ to	3. Ille, from the Syriac.

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
<p>III. ADJECTIVES FROM VERBS.</p>				
By adding a syllable to the end of the verb as, from to love comes lovely.	By adding a syllable to the end of the word as, from aimer, to love, comes aimable, lovely.	By adding a syllable to the end of the word; as, from amar, to love, comes amabile lovely.	By adding a syllable to the end of the word; as, from amar, to love, comes amable, lovely.	By adding a syllable to the end of the word; as, from lieben, to love, comes lieblich, lovely.

<p>IV. PRONOUNS FROM VERBS.</p>				
1. I, appears to be the final of the Hebrew יא It is the remains of the old English <i>ich</i> .	1. Je, appears to have the same origin as the English I, having an <i>e</i> final added.	1. Io, seems to be an abbreviation of the Latin and the Italian Io. Greek ego, or to have the same origin as the English I.	1. Yo has a claim to the same origin as the Italian Io.	1. Ich appears to be derived immediately from the Greek <i>εγω</i> or from the Gothic <i>Ik</i> . <i>Note 101.</i>
2. Thou.	2. Tu.	2. Tu.	2. Tu.	2. Du. <i>Note 102.</i>
3. He. From the Heb. Chaldee and Syriac <i>הוא</i> or <i>והוא</i>	3. Il. Derived thro' the Latin from the Syriac.	3. Egli, ei. Derived thro' the Latin from the Syriac.	3. El. Derived thro' the Latin from the Syriac.	3. Er. Apparently not derived from the eastern languages; but may be of

HEBREW.	CHALDEE.	SYRIAC.	GREEK.	LATIN.
הם & המה fr. המה to tumultuate, to assemble in a multitude, the feminines הן & הנה from הנה to be present.			approach, with the termination <i>os</i> , that is to say, he that approaches, in contradistinction to <i>ἐκεῖνος</i> , or <i>ἐκεῖ</i> he there, or at a distance. Their plurals have the same origin.	

282. V. ADVERBS FROM VERBS.

אמנם truly, from אמן to be stedfast.	שריאתי truly, from שר to regulate.	 truly, from  or  to confirm, to make certain.	<i>κεῖνος</i> , vainly from <i>κεῖνος</i> , to empty.	In the same way as adjectives, but having the ending in <i>è</i> .
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283. VI. PREPOSITIONS FROM VERBS.

By taking a part of the root; as, מן from, מנה to divide, על upon, from עלה to ascend.	By taking a part of the root; as, מן from, מנה to divide, על upon, from עלה to ascend.	By taking a part of the root; as, מן from, מנה to divide, על upon, from עלה to ascend.	Not derived immediately from the verbs, but on this subject, see Note 96.
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284. VII. CONJUNCTIONS FROM VERBS.

ו and, from ו to join together.	The conjunction ו in this language is from the same source as the Hebrew.	The conjunction ו in this language is from the same source as the Hebrew.	With very little change; as, <i>ואם</i> if, from <i>אם</i> , to allow, to suffer; <i>ו</i> , or, is the verb <i>ו</i> , it may be, without any change; see <i>soit</i> in the French column.	With little change; as, <i>si</i> , if, from <i>sino</i> , to suffer.
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285. VIII. INTERJECTIONS FROM VERBS.

אה! from אה to desire.	Same as Hebrew.	Same as Hebrew.
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ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
				the same extraction as the Latin dialects, by changing the <i>l</i> into <i>r</i> .

V. ADVERBS FROM VERBS.

By adding <i>ly</i> to the present participle as, loving, lovingly.	By adding <i>ment</i> to adjectives derived from verbs; as, agréablement, from agréer.	By adding <i>mente</i> to adjectives which are derived from verbs; as, piacevolmente fr. piacere.	By adding <i>mente</i> to adjectives derived from verbs; as, ponderosamente, from ponderar, to weigh.
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VI. PREPOSITIONS FROM VERBS.

Not derived immediately from verbs, but on this subject, see *Note 96*.

VII. CONJUNCTIONS FROM VERBS.

With little change; as, <i>if</i> formerly written <i>gif</i> , from the verb <i>give</i> , or the Anglo-Saxon and the Gothic, <i>gif-an</i> , to give.	Soit, or, is the subjunct. soit of the verb être, without any variation. See the Greek column.		
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VIII. INTERJECTIONS FROM VERBS.

			<i>Note 108.</i>
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286. This subject of derivation might be extended greatly ; and other parts of speech besides verbs, might be placed last, as those from which others are derived ; for, in many cases, it is hard to determine, whether the substantive is derived from the verb, or the verb from the substantive. Adjectives may spring equally from substantives or verbs, and adverbs from substantives, adjectives, pronouns, or verbs, &c.

287. To determine the derivation and connection of one part of speech from another, a synoptical table of every part of speech, would greatly assist the learner, as for instance ;—

<i>Substantive.</i>	<i>Adjective.</i>	<i>Verb.</i>	<i>Adverb.</i>
bliss	blissful	to bless	blissfully

and a dictionary formed on this plan, in each language, separately or synoptically, would show the mutual dependance and relationship of the different parts of speech ; and would also show, how much formative and terminating letters or syllables, are useful in Etymology or derivation ; and would classify such formations, in a way the most impressive on the mind of the learner.

III. SYNTAX.

288. The third part of Grammar, is SYNTAX, which treats of the agreement, construction and arrangement of words in a sentence.

289. *A Sentence*, is an assemblage of words, forming a complete sense. *Note 104.*

290. Sentences are of two kinds ; viz. 1. simple. 2. compound.

291. A simple sentence, has in it but one distinct idea or proposition, which may consist,

1. Of one substantive, with or without the article, and with an adjective; as, *good boys ; the fine horse.*

2. Of one substantive, with or without either article, or adjective, and with a verb ; as, *fishes swim ; the sun shines ; the good boy learns.*

3. Of one substantive, with or without the article, one verb and one adjective ; as, *fruit is wholesome ; the fruit is wholesome.*

4. Of one substantive, with or without the article, one verb, and one adverb ; as, *birds sing sweetly ; the birds sing sweetly.*

5. Of one substantive, with or without the article, or an adjective, or one pronoun, one verb, and a preposition with a noun or pronoun ; as *ships sail from Philadelphia ; the good ship has sailed from London ; He went from home ; He is beloved by me.*

6. Of the same parts as the last, with the addition of an adverb.

7. Of all or any of the above parts, with an interjection prefixed.

292. A compound sentence, consists of two or more simple sentences, connected together : as, *truth is precious, but it is little esteemed.* Each of its parts may embrace the different portions of a simple sentence.

293. *A Phrase*, is two or more words rightly put together, making sometimes part of a sentence, and sometimes a whole sentence.

294. The principal parts of a simple sentence are I. THE SUBJECT. II. THE ATTRIBUTE. III. THE OBJECT, OR PREDICATE.

295. *The subject*, is the thing chiefly spoken of. It is the nominative case to the verb, and generally goes before the verb.

296. *The Attribute*, is the thing or action, affirmed or denied of it, and is often called the *Copula*. It stands between the subject and the predicate, as the connecting medium between them ; and it holds its place either 1. by position, as is almost always the case in English, but, often not, as in Poetry; or 2. by construction, as is often the case in Greek and Latin. *Note 105.*

297. *The Object or Predicate*, is the thing affected by such action ; and it is in the objective case, (except when it follows substantive verbs) and is generally put after the verb or attribute in English.

298. When the object follows a substantive verb, (whether by position or construction,) or a verb in the passive voice used as a substantive verb, it is generally in the same case as the subject or noun preceding ; and, in this situation, the object is often called *The Predicate*.

299. When either of the nouns in the sentence, may be either subject

or predicate, without violence to sense, concord, government, or the design of the author, the sentence is called a *convertible proposition*. *Note* 106.

300. Syntax, consists of two parts ; viz. *Concord* and *Government*.

301. *Concord* is the agreement which one word has with another, in gender, number, case, tense or person.

302. *Government* is that power, which one part of speech has over another in directing its mode, tense, case or person.

303. *Rules of Syntax*, are those laws in the construction of sentences, by which their accuracy, simplicity, perspicuity and general harmony are exhibited in the most concise and intelligible manner.

304. They are divided into two kinds : those of Concord, and those of Government.

I. RULES OF CONCORD.

I. Concord of Articles, Adjectives, Pronouns and Participles, with their nouns.

Rule 1.

305. Articles, Adjectives, Pronouns and Participles, agree with their nouns, in gender, number and case. *Note* 107.

Rule 2.

306. Two or more nouns in the singular, joined by copulative conjunctions expressed or understood, will have adjectives, pronouns and participles, in the plural number. *Note* 108.

II. Concord of Nouns and Pronouns with Nouns.

Rule 3.

307. Nouns and Pronouns, meaning or referring to the same person or thing, are put by apposition in the same case. *Note* 109.

III. Concord of Verbs with Nouns and Pronouns.

Rule 4.

308. A Verb must agree with its nominative case in number and person. *Note* 110.

Rule 5.

309. A Verb, having for its nominative two or more nouns or pronouns of whatever number, when joined by a *copulative conjunction*, expressed or understood, must be in the plural ; and, if the nouns or pronouns differ in *person*, the verb must agree with the most worthy. *Note* 111.

Rule 6.

310. A Verb, having for its nominative two or more nouns or pronouns in the singular, joined by a *disjunctive conjunction* expressed, must be in the singular number.

Rule 7.

311. A Verb, having for its nominative a noun of multitude, or signifying many, may be either in the singular or the plural number ; regard being had to the import of the noun, as conveying unity or plurality of idea.

Note 112.

IV. Concord of Verbs with Pronouns.

Rule 8.

312. A Verb, having for its nominative, a relative pronoun (agreeing in gender, number and person with a preceding noun or pronoun) must agree with the relative in number and person ; the number and person of the relative being determined by the antecedent.

RULES OF GOVERNMENT.

I. Government of the Article.

Rule 1.

313. The Article governs nouns in the possessive or genitive case. *Note 113.*

II. Government of Nouns and Pronouns by Nouns.

Rule 2.

314. Nouns govern other nouns, and also pronouns, signifying different things, in the possessive or genitive case. *Note 114.*

III. Government of Verbs by Nouns.

Rule 3.

315. Nouns govern Verbs in the infinitive mode. *Note 115.*

IV. Government of Adjectives.

Rule 4.

316. Adjectives govern Nouns and Pronouns in the genitive. *Note 116.*

Rule 5.

317. Adjectives govern Verbs in the infinitive mode. *Note 117.*

Rule 6.

318. Adjectives govern Gerunds and Supines. *Note 118.*

V. Government of Pronouns.

Rule 7.

319. Pronouns govern Verbs in the infinitive mode. *Note 119.*

VI. Government of Verbs.

Rule 8.

320. Transitive Verbs govern Articles in the objective case. *Note 120.*

Rule 9.

321. Transitive Verbs govern Nouns in the objective case. *Note 121.*

Rule 10.

322. Transitive Verbs govern Pronouns in the objective case. *Note 122.*

Rule 11.

323. Verbs govern Verbs in the infinitive mode. *Note 123.*

VII. Government of Adverbs.

Rule 12.

324. Adverbs govern the cases of the Adjectives and Verbs, whence they are derived. *Note 124.*

VIII. Government of Prepositions.

Rule 13.

325. Prepositions govern Articles, Substantives, Adjectives used substantively, Pronouns, Verbs in the infinitive mode, Participles and Adverbs in the oblique cases. *Note 125.*

X. Government of Interjections.

Rule 14.

326. Interjections govern the oblique cases of Nouns and Pronouns. *Note 126.*

327. It has been observed in section 291, that a simple sentence may consist of one substantive, with or without the article, one verb, and one adjective; and it has also been observed in section 298, that when the object follows a substantive verb, &c. it is generally in the same case as the noun preceding; and, that the object is then called the *predicate*. An object under these circumstances, need not be a substantive; for, an adjective thus placed, is as much the object or predicate as a substantive; example, *the boy is good*; here, *boy* is the subject, and *good* is the object or predicate. Hence it follows, that the term *noun*, is the common property of both substantive and adjective. And, though in many languages, the substantive and adjective, are expressed by the same word; as in English, *good*; in Greek, *αγαθος*; and in Latin, *bonus*; yet, the adjective cannot be the *subject* of a *convertible proposition*, except by taking the article, and, in this way, whatever be the place of the subject, it has in Greek the article; thus, *το αγαθον, καλον*; and *καλον, το αγαθον*, would both be, *the good is beautiful*; but, *το καλον, αγαθον*; and, *αγαθον, το καλον*, would both be *the beautiful is good*; but, in English, adjectives which are the *subjects* of a convertible proposition must always be placed first. And, to this, there is no exception, unless in Poetry, or in Poetic prose, or in sentences in which the height of sublimity, or excellence real or supposed, is intended; as, *good is the word of the Lord*. 2d Kings, chap. xx. ver. 19; *good and upright is the Lord*: Psalm xxv. ver. 8; *great is the Lord*. Psalm xlviii. ver. 1; *great is your reward in heaven*. Matthew, chap. v. ver. 12; *great is Diana of the Ephesians*. Acts, xix. ver. 28. In this, we follow closely the Hebrew. Nor are adjectives alone, when separated from their substantives, by substantive verbs, to be considered in the light of nouns standing as predicates of a proposition, whilst as adjectives, they take the gender of the nouns with which they agree; (and this may account for the reason, why the ancients divided nouns into substantives and adjectives,) but, participles passive following substantive verbs, or participles of verbs used substantively, may be considered as predicates of a proposition; and in that capacity, qualify nouns like adjectives, and like them, take the gender of the nouns or pronouns with which they agree.—See Ephesians, chap. ii. ver. 12; chap. iv. ver. 18; Col. chap. i. ver. 21.

IV. PROSODY.

327. **PROSODY** conveys the idea of every thing relating to verse ; or, of what is intended to celebrate remarkable events, by a measured rule.

328. But, as measure alone is not the only essential of it ; so, all that tends to give precision, as well as harmony, belongs to it.

329. It may therefore be divided into two parts ; the former of which teaches the true pronunciation of words, comprising **ACCENT**, **QUANTITY**, **EMPHASIS**, **PAUSE** and **TONE**. The latter teaches the laws of versification.

I. *Of the true Pronunciation of Words.*

330. "**ACCENT** is the laying of a peculiar stress of the voice, on a certain letter or syllable in a word, that it may be better heard than the rest, or distinguished from them ; as, in the word *presúme*, the stress of the voice must be on the letter *u*, and second syllable *sume*, which take the accent." *Murray*.

331. "Accents were not in use among the ancient Greeks, to whom the true pronunciation was natural ; they are not found therefore in any old inscriptions or medals, nor in any manuscripts of earlier date than the seventh century ; the oldest and best manuscripts extant being written without them. As the ancient accentual pronunciation, which was undoubtedly consistent with quantity, is now irrecoverably lost, and the modern is not only irreconcilable to quantity, but absolutely subversive of it, and the other uses of accents are only to distinguish the different significations of a few words, which may be done without their aid, and in some instances to ascertain the quantity of syllables, both which offices they perform also very imperfectly, the editor of this Grammar thought that the removal of such an obstacle as the complex doctrine of accents out of the way of beginners, would be doing them material service, as they may at any time, if desirous of becoming acquainted with it, have recourse to the four chapters on that subject in the Greek Grammar of the Messrs. Port Royal. An additional inducement to this omission has been the appearance of splendid editions of Greek authors, from the Clarendon press at Oxford, without accents." *Ironside's Greek Grammar*.

332. "The **QUANTITY** of a syllable is the time which is occupied in pronouncing it. It is considered as *long* or *short*.

"A vowel or syllable is long, when the accent is on the vowel ; which occasions it to be slowly joined with the following letters ; as, *fáll*, *bále*, *mööd*, *höuse*, *feătüre*.

"A syllable is short when the accent is on the consonant ; which occasions the vowel to be quickly joined to the succeeding letter ; as, *ánt*, *böanět*, *hüngër*.

"A long syllable generally requires double the time of a short one in pronouncing it ; thus, *mäte* and *nöte* should be pronounced as slowly again as *măt* and *nöt*." *Murray*.

A a

The quantity of Greek and Latin words will be treated of in the rules for scanning.

333. "EMPHASIS is a stronger and fuller sound of voice, by which we distinguish some word or words, on which we design to lay particular stress, and to show how they affect the rest of the sentence. Sometimes the emphatic words must be distinguished by a particular tone of voice, as well as by a greater stress." *Murray.*

334. "PAUSES or rests, in speaking and reading, are a total cessation of the voice, during a perceptible, and, in many cases, a measurable space of time." *Murray.*

335. "TONES are different both from emphases and pauses; consisting in the modulation of the voice, the notes or variations of sound which we employ in the expression of our sentiments." *Murray.*

II. Of the Laws of Versification.

334. The origin of versification is so ancient, that it is lost in the highest antiquity. It was cultivated in the earliest period of literature. Some of the earliest circumstances related in the Bible are narrated in verse.

335. The manner of versification is by the alternation of long and short syllables, arranged in correct and harmonious verse. These were made the vehicle of communicating striking occurrences, or of prophesying future events. In occurrences, the address of Lamech, in Genesis, chap. iv. ver. 23. which is in hemistichs, has doubtless as much claim to be considered the most ancient verse, as any in the world. And it will read hemistically thus:

שמע קולי נשי למך	Hear my voice, O wives of Lamech,
האונה אמרתי	Give ear to my words;
כי אש הרגתי לפצוע	For I have slain a man to my wounding,
וילד לחברתי	And a young man to my hurt.

In prophecy, that of Noah concerning his sons, as mentioned in Genesis, chap. ix. verses 25 to 27, carries with it every appearance of high antiquity. And, as has been observed, "the Hebrew poetry does not always consist in the number of syllables, perfect or imperfect, but in a rhythmus of things; that is, the subject, the predicate, and their adjuncts, are to be found in every sentence and proposition. They plainly appear to have studied to throw the corresponding laws of the same distich into the same form of construction; and still more into an identity, opposition, or original conformity of sense: thus, there is a relation of one line to another, which arises from a correspondence of terms, and from the form of construction; whence results a rhythmus of propositions, and a harmony of sentences. This peculiar conformation of sentences, short, concise, with frequent pauses, and regular intervals, divided into pairs, for the most part of corresponding lines, is the most evident characteristic now remaining of poetry among the Hebrews, as distinguished from prose. A learned German, (Dr. Rellerman,) published a work in Hebrew poetry, in which he maintains that he has discovered not only rhyme in Hebrew verse, but measures not more irregular than the iambics of Plautus."

336. The Chinese seem early to have paid attention to the laws of versification. Tcho-Yong, the sixteenth emperor of the ninth period, is first recorded among the Chinese for his attachment to the Muses. The Chinese Ode, translated by Sir William Jones, must be of high antiquity, as Confucius considered it as very ancient in his time; and the time in which

Confucius lived, is generally allowed to be about four centuries and a half before Christ, being contemporary with Pythagoras and Socrates.

337. Versification, in early ages, did not include rhyme. The poetical parts of the Bible are mostly either iambs or trochees. The heroic hexameters of Homer are dactyls and spondees, and reducible to fixed laws, formed upon the nicest principles of *εὐφωνία* (euphony).

338. Where the idea of a bare simple narration was so far departed from, that all the embellishments of art were called in to aid, a variety took place in versification, which relieved the mind from the tedium of uniformity, and gave great embellishment to the mode of expressing the ideas of the human mind.

339. The Arabic, as springing from the Hebrew, was early used for the purposes of poetry; and as early as the seventh century of the Christian era, a sort of poetical academy was established at a place called Ocadh, where the poets exhibited their most finished compositions, and received the applause which they deserved. Concerning Arabic and Oriental poetry in general, Count Reviezki remarks, that he "anticipates the mortification of all our European poets, when they discover that the Oriental dialects had a greater variety of feet, and consequently the true science of metre and prosody."

340. The imitative genius of the Greeks soon led them to follow the eastern prototypes. Homer flourished 7 or 800 years before the birth of Christ; and from the beauty and copiousness of his writings, it is not difficult to conceive, that others may have preceded him, whose works are lost in the wreck of ages, and whose compositions have furnished the exemplar for those noble specimens which have come down to us.

On the Nature of Feet.

341. Feet in verse are such a combination of long and short syllables as is consistent with accent, quantity and emphasis.

342. Feet may be considered in two respects :

1. As they are an alternation of long and short syllables, without being confined to one single word.

2. As they are expressive of the quantity of the syllables of one word.

343. In the first are comprehended the following; viz.

Pyrrhichius,	-	-	υ υ	Trochæus, called also choræus,	-	υ
Spondæus,	-	-	- -	Dactylus,	-	- υ υ
Iambus,	-	-	υ -			

344. Of these, the iambus and trochæus, form the basis of the most ancient poetry, and they are, in fact, the natural basis of all articulation.

345. Upon this is founded rhythmus, which, (as Robertson observes,) "is nothing but the marshalling or ranking of *long* and *short* syllables intermixed, in such a manner, that the ear shall perceive a certain pleasure in hearing them pronounced. And music is the regular disposition of *flat* and *sharp*, as well as long and short sounds, which gives yet a higher degree of pleasure to the ear." Again; "I shall not use any one *term of art*, that can be conveniently avoided; only I must explain *two* such words, because the use of them will prevent many more, and prevent long circumlocutions. These are, *iambus* and *trochæus*, (or, as some give them an English form, an iamb and a trochee,) the names of two feet; the first (*iambus*) consisting of first a short syllable and then a long; the second (*trochæus*) the reverse of the former, consisting of first a long syllable and

then a short. A verse consisting of several iambs is called an *iambic verse*; one of several trochees, a *trochaic*.

"These two sorts of verses, as being less remote from plain prose, and, as it were, the first step from it towards harmony, are the most usual in every language; even the Greek and Roman dramatic pieces being, for the most part, written in iambics and trochaics.

"In Greek and Latin, any number together of strict iambics, consisting solely of iambs, (that is, in which the first, third, and every odd syllable is short; and the second, fourth, and every even syllable is long,) is very rarely found. 'Tis known to schoolboys, that Horace, in all his lyric compositions, has but one ode in which the iambic verses are *pure*, or consist all of iambs. However, it is an indispensable law in the composition of iambics, that all the even syllables be long, as the *accent* falls on them; though, for the odd and unaccented syllables, which, in strictness, ought to be short, you may not put long ones; especially, for the first, fifth, and ninth, or first syllable of every *measure*; a measure in this and the trochaic kind, consisting of two feet, as a foot does of two syllables. There is a little nicety required in the trochaics; for provided the accented syllables in them, that is, the first, third, and other odd ones, be long, the even or unaccented syllables may be long or short.

"Besides it is not only *not required* that every iambic or trochaic verse should consist exactly of such a number (one, two, three, or four,) *measures*, or pairs of feet (an odd number of feet being very commonly used); but neither is it required that it should consist of *so many entire feet*; for there is nothing more common than such verses ending in half foot or single odd syllables. So that an iambic or trochaic verse commonly consists of $2\frac{1}{2}$, 3, $3\frac{1}{2}$, 4, $4\frac{1}{2}$, 5, $5\frac{1}{2}$, or 6 feet, (seldom fewer or more,) that is, of 5, 6, 7, 8, 9, 10, 11, or 12 syllables.

"To make the nature of iambic and trochaic verses more familiar, (if not plainer and more intelligible,) to an English reader; let us look upon some examples of each kind in English, where (as in other languages) they are of common and daily use in our poetical compositions, other sorts being seldom employed, but in humorous songs. Only let it be observed, that in English verse, any syllable that is accented in the usual pronunciation in prose, is fit to stand in any place where the Greek and Latin, and, I add, the Hebrew poetry, requires a *strictly long* syllable. All these examples are taken from Mr. Pope's celebrated Ode on St. Cecilia's day, in which there are verses of both the iambic and trochaic kind, and of all the usual numbers of feet, with and without odd syllables. I have prefixed to each line a cypher, signifying the number of syllables in each verse, which I have also divided by dashes into its several feet, and half feet, where they are found.

"I find the following examples collected to my hand in Dr. Greg's Preface to his edition to the Proverbs of Solomon, divided into verses according to Bishop Hare's notion of the Hebrew poetry; which, though it be different from mine, I would nevertheless recommend to the reader the perusal both of this preface of the Doctor's, and that of the Bishop to his Psalms; where he will find farther information (if he desires it) of the nature and laws of verse, and several other things useful and curious, which I was the less obliged to repeat, as they are already there, in books easy to be come at.

IAMBICS.

FIRST MEASURE.		SECOND MEASURE.		THIRD MEASURE.	
<i>First foot.</i>	<i>Second foot.</i>	<i>Third foot.</i>	<i>Fourth foot.</i>	<i>Fifth foot.</i>	<i>Sixth foot.</i>
4. Ah sée	he dies!				
5. On róc-	ky móun-	tains, —			
6. And swéep	the sóund-	ing lyre.			
7. He súnq	and Héll	consént-	ed —		
8. Descénd	ye Nine	descénd	and síng,		
9. Her éyes	with flóods	of téars	o'er flów-	ing, —	
10. But sóon	too sóon	the lów-	er túrns	his éyes,	
11. The spórt-	ive fish	their shín-	ing scáles	unfóld-	ing, —
12. Eury'-	dicé	the wóods	and hól-	low móun-	tains rúnq.

346. The last form of an iambic is commonly called an Alexandrine.

347. Another form of an iambic is made up of seven iambuses, which was anciently written in one line, but it is now broken into two; as,

8. When áll	thy mér-	cies, 6	my Gód,
6. My ris-	ing sóul	survéys.	

348. TROCHAICS.

3. Fíres that	glów,		
4. Jój and	pleásure,		
5. 6'er th' E-	ly'sian	fields. —	
6. 6r where	Hébrus	wánders,	
7. By the	stréams that	éver	flów, —
8. Púrest	lóve's un-	wásting	tréasure.

This form may take an additional long syllable as follows; viz.

9. Idle	áfter	dínner	ín his	chair. —
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Another trochaic species is likewise uncommon. It is composed of five trochees.

10. All that	wálk on	féet or	ríde ín	cháriots
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Another form of the English trochaic consists of six trochees; as,

12. On a	móuntain	strétched be-	néath a	hóary	wíllow.
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349. Of the pyrrhichius, spondæus and dactylus, the former can hardly be considered without reference to one word; for if it be viewed as forming a foot out of two words, it must be where both syllables are short by position. The spondæus and dactylus are clearly formed without reference or confinement to one single word; and with a change of the quantity of syllables they occupy the same time: for, the same time is occupied by *two long*, as by *one long* and *two short* syllables.

350. In the second are contained all feet expressive of the quantity of the syllables of a word, which are as follows; viz.

Tribrachys	u u u	mēliūs, prōpērtȳ
Molossus	- - -	dēlēctānt
Anapæstus	u u -	ānimōs, cōndēscēnd, āpprē-
		hēnd
Bacchius	u - -	dōlōrēs
Hypo-bacchius, or anti-bac-		
chius	- - u	pēlluntūr
Creticus, or Amplumacer .	- u -	nsītō, āsternōon
Amphibrachys	u - u	hōnōrē, cōnsīdēr, īmprūdēt
Proceleusmaticus	u u u u	hōmīnībūs, nēcēssārȳ
Di spondæus	- - - -	īnfīnītis
Di-iambus	u - u -	sēvēritās
Di-trochæus	- u - u	pērmanērē, prōcūrātōr
Ionicus	u u - -	prōpērābānt
Do.	- - u u	cālcārībūs
Choriambus	- u u -	nōbilitās
Antipastus	u - - u	Alēxāndēr
Pæon 1st.	- u u u	tēmpōrībūs, ōrdināry, īvēn-
		tōry
Do. 2d.	u - u u	rāpīdītȳ, sōlēmnītȳ
Do. 3d.	u u - u	ānimā'ūs, īndēpendēt
Do. 4th.	u u - -	cēlēritās
Epitritus 1st.	u u - -	vōlūptātēs
Do. 2d.	- u - -	poēnitētēs
Do. 3d.	- - u -	dīscōrdiās
Do. 4th.	- - - u	fōrtūnatūs
Compound of pyrrhichius and		
dactylus	u u - u u	mīnistēriāl
Trochæus and dactylus . .	- u u - u u	sīngulārītȳ
Dactylus and trochæus . .	- u u - u	prēcīpītātīon
Iambus and tribrachys . .	u - u u u	sīgnīfīcāncȳ
Two dactyls	- u u - u u	īmpētūōsītȳ
Tribrachys and dactylus . .	u u u - u u	pūsillānīmītȳ

The dactylic measure, though uncommon in English, is sometimes used; as,

Frōm thē lōw | plēasūres ōf | thīs fāllēn | nātūre.

And Dr. Robertson says, "I have seen, many years ago, an old French Grammar written in Latin, the author of which is very earnest in recommending to his countrymen the hexameter verse so usual in his favourite learned languages; one of whose verses, by way of specimen of what might be done, I still remember; which is,

"Tōi quī | cōnqūē rē- | prēns ēt | jūgēs ūn | aūt rē nē | fōrfāis.

"And Dr. Wallis, in his learned and judicious English Grammar, (I cannot say recommends the practice, but) shows the language could easily bear hexameter verses; and, for a sample, translates this Latin one,

"Quīd fācī- | ām? mōrī- | ārne! ēt A- | mȳntās | pērdēt A- | mȳntān!
into an English hexameter of precisely the same feet:

"Whāt shāl I | dō? shāl I | dīe! shāl A- | mȳntās | mūrdēr A- | mȳntās!

But I do not know that any poet, in either language, has yet imitated these patterns, unless it be Sir Philip Sydney, in his *Arcadia*.

How to distinguish a long and short Syllable in Hebrew.

351. *Rule 1.*—"In iambic Hebrew verses, all the *even* syllables (the second, fourth, &c.) *must be long*, and any *odd* one *may be long*, the verse is more perfect when every odd syllable is short.

352. *Rule 2.*—"In trochaic Hebrew verses, every *odd* syllable (the first, third, &c.) *must be long*, the *even* one *may be long or short*, though short ones are preferable. Or, yet more generally and briefly; in all Hebrew verses, ever alternate syllable must be long; the others may be long or short.

353. *Rule 3.*—"In Hebrew, every syllable is long, in which there is a written vowel. 'Tis true I and U are sometimes joined in one syllable with the vowel before, but oftener with that after either of them. But in that case, the I and U are no vowels but consonants.

354. *Rule 4.*—"Every syllable that has only an inserted (that is, indeed, a short) vowel in it, is short; if only one consonant follows it before another vowel occurs, either written or inserted.

355. *Rule 5.*—"Every syllable that has only an inserted vowel in it is long, if two or more consonants come between it and the next vowel (either in the same or the following word) whether it be written or inserted. This rule is founded in nature; as a vowel and two consonants must be longer in pronouncing than a vowel and but one consonant; for consonants surely require some time to pronounce them; and it is also an established rule in Greek and Latin prosody." *Robertson.*

356. Having said thus much, on the nature of the poetry of the Hebrew and its dialects, with the English and modern languages, I now observe, that the Greek and Latin do, amongst the Languages at present discussed, differ from them all. I therefore now proceed to notice those two languages separately, or synoptically as far as I can.

Of the Prosody of the Greek and Latin.

357. The natural quantity of the vowels in Greek is determined to be as follows; viz.

Long, *η, ω*, except when a vowel or diphthong immediately follows.

Short, *ι, ο*, except before and after diphthongs and liquids.

Doubtful, *α, ε, υ.*

Mutable, *α, ε, ο.*

Immutable, *η, ι, υ, ω.*

Prepositive, *α, ε, η, ο, ω.*

Subjunctive, *ι, υ.* *Note 137.*

358. But the quantity of vowels in Latin is determined by position. See position, in the next page.

359. The quantity of Hebrew vowels is long, where written; but where not, it is short.

360. The quantity of doubtful vowels in the different syllables is known 1. by Position; 2. by a Vowel following; 3. by Accent; 4. by Contraction; 5. by Dialect; 6. by Derivation; 7. by Composition; 8. by Increase; 9. by Rule; 10. by Example or Authority.

BY POSITION.

Greek.

361. Rule 1.

Latin.

A short vowel, before two consonants, or a double consonant, in the same or different words, is long by position ; as,

παιδαρε, πυτοι ταρον ιδε πλεοντις αιροι.

A vowel before two consonants, or a double consonant, in the same or different words, or before *j*, (more properly *i*,) succeeded by a vowel in the same word is long by position ; as, *arma, fallo, axis, gaza, Troia, major.*

362. *Exceptions.*

1. A word ending in a short or doubtful vowel, followed by another word, beginning with a double letter, or with two consonants, is sometimes not long by position.

2. When any liquid consonant, except *ç*, is put after a mute, the preceding short vowel is common.

3. A short vowel, before these consonants, *μν, κλ, πτ, κρ*, is also common.

4. The liquids, *λ, μ, ν, ç*, and the consonant *σ*, even before other consonants, sometimes shorten the vowels.

1. A word ending in a vowel, followed by another word, beginning with two consonants, or a double consonant, is sometimes found short, and is often common.

Also the compounds of *jugum* ; as, *Bijugus, quadrjjugus.*

2. A short vowel before a mute and a liquid, remains short in prose, but in verse is common.

363. Rule 2.—*Greek.*

Doubtful vowels, before a single consonant in the same word, are short.

364. *Exceptions.*

1. A in *αμα*, the termination of verbals.

2. — *αιος, αιις, ατης, αιις*, terminations of proper names, gentiles, and precious stones, (but *αντιπατης, δαδαιις*, and a few others, are short.

3. — *ανηç* in its oblique cases and compounds, the nominative being common.

4. — Oblique cases of *ρεαξ, θυρεαξ, ιρεαξ, κινδαξ, πορδαξ, οιαξ, φαιαξ, φειαξ, λαμβρεαξ.*

5. — *ακιοι*, the terminations of diminutives, whose primitives increase long.

6. — *ακσιοις*, the termination of numerals ; also *συρακσιοις.*

7. — Perfect middle of many verbs, as *πικραγα.*

8. — Subjunctives active of the first conjugation of verbs in *μι.*

9. — *ασα*, feminines of participles.

— *ασι*, third person plural of verbs.

— *ασω*, first future

— *ασα*, first aorist

— *ακα*, perfect

— *ασις*, derivatives from their respective verbs.

1. *i* in oblique cases of monosyllables in *ις*, (except *τις* and *δς*, which have the *i* short in the oblique cases,) and trisyllables having

the two former short; and of words of double endings in *ις* and *ιν*; also of words making *ιθος* in the genitive.

2. — Oblique cases of nouns in *ιξ*, genitive *ιγος* or *ικος*, and *ιψ*, genitive *ιππος*; also a few in *ις*, genitive *ιδος*.

3. — Perfect middles of many verbs; as, *πικριγα*, *βεβριθα*.

4. — *ιμα*, termination of verbals.

5. — *ιτος*, *ιτον*, *ιτη*, terminations of nouns; (but, possessive adjectives in *ιτος*, *ιτη*, respecting time, matter, &c.; also, *ελλαπινη* are short.)

6. — *ισω*, first future } of verbs in *ω*.
— *ισα*, first aorist }

7. — *ιτης* and *ιτις*, terminations of nouns; (verbals in *ιτις* are short.)

8. — *ιβω*, *ιγω*, *ιθω*, *ιφω*, terminations of verbs.

9. — *ιδιον*, terminations of diminutives which make two iotas coalesce; as, from *ιματιον*, *ιματιδιον*, *ιματιδιον*.

1. *Υ* in *υμα*, *υμος*, *υταρ*, *υτος*, *υτης*, *υτις*, terminations of nouns; (but verbals in *υτος*, *υτης*, *υτις*, are short; as, *βραδυτης*, and some others in *υτης*.)

2. — Oblique cases of nouns of double endings in *υς* and *υν*.

3. — Oblique cases of *βομβυξ*, *δοιδυξ*, *κηρυξ*, *κηυξ*, *κοκκυξ*, *δαγυς*, *καμυς*, *γρυψ*, *γυψ*.

4. — The first singular and plural of the fourth conjugation in *μι*, and all the persons of dissyllables.

5. — *υνω*, *υρω*, *υχω*, terminations of verbs.

6. — *υσω*, first future } of verbs in *ω*.
— *υσα*, first aorist }

5. — Perfect middle of many verbs; as *μιμυκα*.

365. II. BY A VOWEL FOLLOWING.

Greek.

Rule 3.

Latin.

A doubtful vowel before another vowel or diphthong is usually short. | A vowel before another vowel is short.

366. Exceptions.

1. *Α* supplying the augment's place; as, *αιον*.

2. — Doric, used for *η*.

3. — Æolic, in the genitives, singular and plural.

4. — Ionic, in the second and third persons singular, present indicative, of verbs in *αω*, and third plural of verbs in *μι*.

5. — in the present and imperfect of verbs in *αω*, when the Æolic *vau* is supposed to be inserted.

6. — in most nouns in *ων*, whether they increase long or short, (except *φων*, *γιβων*.)

7. — in most feminine proper names in *αις*.

1. Genitives in *ius*, which have the penultima long in prose, and common in verse; but, *alīus* is always long, and *alterīus* always short.

2. Genitives and datives of the fifth declension, where *e* is long, when preceded and followed by *i*; as, *diēi*, *faciēi*.

3. *I* in *fio* and its tenses, when not followed by *r*; as, *fībam*, *fīam*; but, *fīeri*, *fīerem*.

4. Vocatives of the second declension, whose nominative has a vowel before *ius*; as, *Caius*, voc. *Cāi*; *Pompeius* voc. *Pompēi*.

5. The proper name *Io* has *i* long, to distinguish it from the interjection *io*.

6. A vowel before another in

Greek.

1. I in *ιω*, the termination of nouns increasing short.
2. — in the terminations of comparatives; but in the Attic dialect only.
3. — in the first future middle of verbs in *ιω*; as, *κομισημαι*.

A and I are common in the first syllable of words exceeding three syllables, with the second and third short; as, *περιδης*, *πριμιδης*.

1. I in nouns in *ια* and *ιη*.
2. — verbs in *ιω*.
3. — the improper reduplication of verbs in *μι*.

Latin.

Greek words is long; as, *dicite Pterides*; *Respice Læerten*.

7. Greek possessives; as, *Ænīda nutrix*, *Rhodop̄tius Orpheus*.

8. *Deus* has the first syllable long; *Diana* has the first common,

367. Rule 4.

A long vowel or a diphthong before another vowel or a diphthong is sometimes made short.

A diphthong, though long, is short when a vowel follows; as, *præire*, *præustus*, *præamplus*.

368. III. BY ACCENT.

Accents among the Greeks were divided into three; viz. 1. the acute accent, called *εξισια*, and by the Latins *acutus*, and marked (´), as *τύπῳ*; 2. the grave, called *βαρυσια*, and by the Latins *gravis*, and marked (˘), as *τιμῇ*; and, 3. the circumflex, called *περισπωμένη*, by the Latins *circumflexus*, and marked thus (ˆ).

369. Rule 5.

The last vowel is short,

1. When the penultima is circumflexed; as, *μῦσα*.

2. If a doubtful has an acute in the penultima, the last being short, will remain short; as, *φύσις*. Every circumflexed syllable is long by nature.

The last vowel is long,

1. When the masculine in *ος* pure, or *εος*, has an accent in the penultima, its feminine is long; as, *ἄγιος*, *ἁγία*; *αμφότερος*, *αμφότερα*.

2. When a penultima, long by nature, has an acute accent, the doubtful is made long; as, *ᾠρα*

1. In dissyllables, the accent is on the penultima, whatever be its quantity; as, *mágnus*, *hónus*, *véri*, *prí-mus*.

2. In words of three or more syllables, if the penultima be long, it carries the accent; if it be short, the accent falls on the antepenultima; as, *Contémnis*, *orátor*, *virúmque*; *ór-díne*, *ánímus*, *légéres*. Except *benefácis*, *benefácit*, *benefis*, *benefit*; and the same word compounded with *malè*, *frige*, *cale*, *adsue*, *labe*, *treme*, *pate*, &c.

370. IV. BY CONTRACTION.

Rule 6.

A contracted syllable is always long; as, *φῶς*, for *φᾰως*.

A contracted syllable is long; as, *nīl* for *nihil*; *mī* for *mihī*; *cōgo* for *coago*; *nōlo* for *non volo*.

371. V. BY DIALECT.

Rule 7.—Greek.

- A Doric, coming from η, is long; as, *τομα* for *τομη*.
 — Æolic, is short; as, *νυμφα* for *νυμφη*.
 — Ionic, is short, in the penultimas of the perfect, and the third persons plural passive; as, *γγαα* for *γγηκα*; *τιτυφαται* for *τιτυμμενοι* *νσι*.
 — Ionic, inserted in verbs in *αι*, (a long syllable preceding,) is made long; as, *τιμαατο* for *τιματο*; also in the third persons plural of verbs in *μι*; as, *τιθισι* for *τιθισι*.

372. VI. BY DERIVATION.

Greek.

Rule 8.

Latin.

Derivatives have generally the same quantity as their primitives; as, *Νικαω*, to conquer.
Νικη, victory.
Ο νικητης, the conqueror.

Derivatives have generally the same quantity as their primitives; as, *Auditor* from *auditum*.

Except,

1. Long from short; as, *dēni* from *dēcem*.
2. Short from long; as, *ārena* from *āreo*.

373. VII. BY COMPOSITION.

Rule 9.

Compound words generally follow the quantity of their simples.

The privative particle *α*, is generally made short in composition.

But because of two following short syllables, it is often made long.

The particles *ζα*, *αρι*, *σι*, *βρι*, *δυ*, when found in composition, are made short.

Compound words follow the quantity of their simples; as, *dēdūco* from *dē* and *dūco*.

Exceptions.

Compounds of *dico*; as *maledīcus*, &c. Of *juro*; as, *dejēro*, *pejēro*. Of *nubo*; as, *innūba*, &c.

Compounds of *nītum*; as, *cognītum*, &c. Of *sopio*; as, *semisopītus*; which change the long of the primitive into a short.

The short is changed to a long in the following instances; viz.

1. *Imbēcillus* from *bācillum*.
2. In compound words, the prepositions, *a*, *de*, *e*, *se*, *dī*, *tra*, (for *trans*,) *contra* and *pro* are long; as, *āmitto*, *dēfluit*, *prōvehemur*, *sēcernere*, *dēducere*, *trādīt*, &c.

Except,

1. When short by position before a vowel; as, *dēhiscens*, *prōhibeo*.
2. *Dīrimo* and *dīsertus*.
3. *Prōcella*, *prōfanus*, *prōfari*, *prōfecto*, *prōfestus*, *prōficiscor*, *prōfiteor*, *prōfugus*, *prōfundus*, *prōnepos*, *prōneptis*, *prōtervus*.
4. The *pro* is common in *procurro*,

Greek.

Latin.

profundo, propago, propello, propulso.

5. The other prepositions are short, unless lengthened by position.

374. VIII. BY INCREASE.

Rule 10.—1st. *Of Vowels.*

Terminations in *α* are short; as, *τραπεζα, τιτουα, &c.*

Terminations in *a*, are short in words declined by cases; as, *musā, templā, Tydeā, lampadā.*

Except,

1. Nouns in *α* pure, *δα, θα*, and also *ρα*, unless a diphthong precede.

2. Feminines from adjectives in *ος*.

3. Duals of the first and second declensions of the simples.

4. Doric *α*, used for *η* or *υ*.

5. Vocatives in *α* of the first declension, and poetic vocatives.

Dissyllables in *αια*, verbals in *τρια*, feminines in *ια*, from masculines in *ος*, derivatives from adjectives in *ης*, cities named from illustrious men, and *κοδρια, ναπρια, Καλυρια*, follow the rule; as also the first aorist, and perfect middle, of verbs in *ειν*; also *αγκυρα, γειφουρα, ολυρα, κερκυρα, σκολοπειδρα, ταμαγρα*.

1. The ablatives of the first declension; as, *musā, Ænēā*; and the vocative of Greek nouns in *as*; as, *O Ænēā, Pallā, Calchā.*

2. Words not declined by cases; as, *amā, frustrā, pretereā, &c.*

Except,

Itā, quīā, ejā, postēā, putā, (the adverb,) and by some authors some of the numerals in *ginta*, which, however are mostly long.

375. Terminations in *ι*, in Greek, are short.

Terminations in *e*, in Latin, are short; as, *marē, pænē, legē.*

Except,

1. All words of the first and fifth declension; as, *Calliopē, Anchisē, fidē* and *diē*, with all words springing from it; as, *hodiē, quotidīē, pridīē, postridīē*: also *quarē, quaderē, carē, &c.*

2. Second persons singular of the second conjugation; as, *docē, movē*: but *cavē, valē* and *vidē*, are short.

3. Monosyllables in *e*; as *mē, tē, sē*; (except the enclitic conjunctions; as, *quē, nē, vē*.)

4. Greek nouns wanting the singular; as, *celē, melē, Tempē.*

5. Adverbs derived from adjectives; as, *placidē, &c.* (but *benē, malē, infernē, supernē*, are short.)

376. Terminations in *ι*, are short.

Terminations in *i*, are long; as, *dominī, patrī, docerī.*

<i>Greek.</i>	<i>Except,</i>	<i>Latin.</i>
1. Words augmented by <i>av</i> , for <i>av</i> .		1. Greek vocatives; as, <i>Alexi</i> ,
2. Paragoge, as <i>vuv</i> , for <i>vuv</i> .		<i>Amaryllē</i> .
3. The Attic <i>i</i> ; as, <i>devi</i> , <i>tauvi</i> .		2. The dative and vocative of
4. <i>av</i> , and the names of letters		Greek words of the third declension
ending in <i>i</i> .		imparsyllabic, which are common; as,
5. Before words beginning with		<i>Pallādī</i> , <i>Minoīdī</i> , vocative <i>Alexī</i> .
two consonants.		3. <i>Mihi</i> , <i>tibi</i> , <i>sibi</i> , <i>ibi</i> , <i>ubi</i> , <i>uti</i> , <i>ni-</i>
		<i>si</i> , <i>quasi</i> , are common.
		4. <i>Necubī</i> , <i>sicubī</i> , and <i>sicutī</i> , are
		short.

377. Terminations in *a*, in Greek, are short.

Except before words beginning with two consonants.

Terminations in *o*, in Latin, are common; as, *virgo*, *quando*. Verbs are generally long; except *sciō*, *putō*, *nesciō*.

Except,

1. Monosyllables in *o* are long.
 2. The datives and ablatives of the second declension are long; as *librō*.
 3. Greek nouns in *o*; as, *Didō*, *Sapphō*, and *Athō*, (the gen. of *Athos*.)
 4. Adverbs derived from adjectives; as, *certō*, *falsō*, *paulō*; but *sedulo*, *mutuo*, *crebro*, are common.
 5. Gerunds in *do*, which are rarely found short.
- Some are short; as,
Egō, the verb defective *cedō*, *homō*, *citō*, *illicō*, *immō*, *ambō*, *modō*, with its compounds *quomodō*, *dummodō*; but *duo*, *sero*, *porro*, and the conjunction *vero*, are common. *Ergō*, (on account of,) is long; *ergo*, (therefore,) is doubtful.

378. Terminations in *v*, are short.

Except,

1. The first person singular imperfect of the fourth conjugation in *vi*.
2. Certain adverbs in *v*, and the names of letters ending in *v*.

Terminations in *u*, are long.

Except,

1. *Indū* and *menū*, the Archaisms for *in* and *non*.
2. *U*, the ancient elision for *us*.

379. Terminations in *y*, in Latin, are short; as, *moly*.

Except,

Tethy, when contracted for *Tethyi*.

380. Rule 11.—2d. Of Consonants.

Terminations in *av*, *av*, *av*, *av*, *av* and *av*, are short.

Terminations in *b*, *d*, *l*, *f*, *r* and *t*; also in *ir*, *u* and *ys*, are short; as, *āb*, *apūd*, *semel*, *turris*, *annus*, *capys*.

*Greek.*381. *Except.**Latin.*

1. Masculines in *av*; and the neuter *av*, whose compounds are short.

2. Accusatives of the first and second declension, whose nominatives are long in the ultima.

3. Adverbs in *av*; except *stav*, which is short.

4. Monosyllables in *av*; but *γav* is common.

5. Nouns in *iv*, making *ivav* in the genitive.

6. Nouns of two endings in *iv* and *iv*, which make both long.

7. Monosyllables in *iv*; except *τιiv*, which is short.

8. Dissyllables in *iv*, making *ivav* and *ivav*.

9. Trisyllables in *iv*, having the two former short.

10. Nouns in *iv*, making *ivav*.

11. Accusatives in *iv*, when the nominative is long.

12. *iv*, the first person of verbs in *iv*, and the adverb *iv*.

13. Words of a double termination in *iv* and *iv*, which make both long.

14. Words declined in *iv* pure; as, *iviv*.

15. Monosyllables in *iv*; as, *iviv*.

16. Participles of the fourth conjugation in *iv*; as, *ζευγνυiv*.

Terminations in *av* and *iv* are long.

Except,

1. Nouns increasing, except those in *aviv*.

2. Accusatives plural of the third conjugation of the simples.

3. Second persons of the first aorist active, and of the perfect active and middle.

4. Adverbs in *av*.

1. *Sōl*, *nīl*, *fār*, *nār*, *cūr*, *fūr*.

2. Nouns in *er*, which have *ēris* in the genitive; as, *cratēr*, *vēr*, *ībār*.

3. Some nouns in *er*, which have *ēris* in the genitive; as, *acr*, *ethēr*, which are Greek nouns ending in *α*.

4. Hebrew names; as, *Jōb*, *Daniēl*; but *David*, *Bogud*, are common.

5. Words ending in *āt* and *it*, which are contractions for *avit* and *ivit*.

6. Plural cases in *is* and *eis*; as, *Pennīs*, *librīs*, *omneīs*, when used for *omnes*.

7. The genitive singular of the fourth declension; as, *portūs*; but *bus* in the dative and ablative plural is short; as, *floribūs*, *rebūs*.

8. The nouns *glīs* and *vīs*; and those in *is*, which have the genitive in *itis*, *inis*, or *entis*; as, *līs*, *Samnīs*, *Simoīs*.

9. The adverbs *gratīs* and *forīs*.

10. *Sīs*, *vīs*, *velīs*, and their compounds.

11. The second person singular indicative present of the fourth conjugation; as, *audīs*, *scīs*: *vis*, of the second person singular future subjunctive, is common.

12. Monosyllables in *ūs*; as, *plūs*, *rūs*, *tūs*; also nouns in *us* of the third declension, which increase long; as, *tellūs*, *salūs*.

13. Genitives in *us* from feminine nouns in *o*; as *Clio-ūs*, *Dido-ūs*.

14. *Us*, wherever it represents Greek terminations in *ovs*; as, *tripūs*.

382. Terminations in *c*, *n*, in Latin, are long; as, *āc*, *sīc*, *illūc*, *ēn*, *spīn*, *nōn*.

Except,

1. *Fāc*, *nēc*, *donēc*.

2. *Ān*, *forsān*, *forsitūn*, *īn*, *tamēn*, *vidēn*, *satīn*.

3. Nouns in *en*, which make *inis* in the genitive; as, *crimēn*, *carmēn*.

4. Nominatives and accusatives singular of Greek nouns in *on*, when written with omicron; as, *Ilîon, Pylôn, Erotiôn*.

5. The accusative, if the termination of the nominative is short; as, *Maiôn, Egenân*.

6. Datives plural in *sin*, following the Greek form; as, *Arcasîn, Troasîn*.

7. The word *hic* is common; *hîc* in the nominative and accusative is short, the ablative *hîc* is long.

383. Terminations in *as, es* and *os* are long.

Except,

1. *Anäs, ës* and its compounds from *sum*: *penës, ôs, (ossîs,) compës, and impës*.

2. Nouns of the third declension increasing short; as, *divës, hebës, obsës*; but *pës* and its compounds, *abiës, ariës, pariës, and cerës* are long.

3. Greek nouns in *as* increasing short; as, *Palläs, arcäs*.

4. Greek accusatives of the third declension; as, *Troäs, heroäs*.

5. Nouns whose Greek termination is *ης* or *ος*; as, *Arcadës, chaös*.

384. Rule 12.—Of the Quantity of Verbs.

Greek.

Latin.

1. An immutable vowel, will have the same quantity in the present and imperfect, through all voices, modes and participles; as, *κρινω, κρινον, κρινομαι, κρινουμι, κρινωσι, κρινουσι*; the *πρ*, being every where long.

2. Verbs in *ων* lengthen the penult in the present and imperfect; as, *αβουω, εμολουω*.

3. Verbs in *αια* shorten the penult; as, *λαθαια, ελαθεν*.

4. Verbs in *ιω* and *ωω* are sometimes common in the penult.

5. The quantity of futures and aorists much depends on the formation of the verbs.

6. Some have the penults of the first aorist of the verbs ending in *αζω, ιζω* and *υζω* short, if the fut. is short.

7. The third person of the preterite plural is always long.

8. The participle feminine of the first aorist in *ασα* is long.

9. The proper reduplication of verbs in *μι*, unless position opposes, is short; the improper is common.

1. Preterites of two syllables lengthen the former; as, *vēni, vīdi, vīci*. Except *bībi, scīdi* from *scindo, fīdi* from *findo, tūli, dēdi* and *stēti*.

2. Supines of two syllables lengthen the former; as, *vīsum, cāsum, mōtum*. Except *sātum* from *sēro*; *cītum* from *cīeo*; *lītum* from *līno*; *sītum* from *sīno*; *stātum* from *sisto*; *ītum* from *eo*; *dātum* from *do*; *rātum* from the compounds of *ruo*; *quītum* from *queo*; *rātus* from *reor*; *fūtum*, obsolete, whence *fūturus*.

3. Preterites which double the first syllable, have both the first syllables short; as, *cēcīdi, tētēgi, pēpūli, dīdīci, tūtūdi*; except *cēcīdi* from *cædo*; *pēpīdi* from *pēdo*; and when two consonants intervene; as, *fēfelli, tētēdi, pēpendi, mōmordi*.

4. Other verbs of two syllables in the preterite and supine retain the quantity of the present; except *pōsui, pōsitum* from *pōno*; *pōtui* from *possum*; *sōlūtum* and *vōlūtum* from *solvo* and *volvo*.

385. IX. BY RULE.—Greek.

1. A doubtful vowel before another, whether short or long, is not necessarily short as with the Latins.

2. A in the superlative is always short; as, *σφαυτατος*.

Greek.

3. Nouns in *ια* have the penult common, but mostly short; as, *σοφία*; except *αεργία*, *ανία*, *πονία*, &c.

4. *I* is short, *i* in diminutives in *ιον*; as, *καρπυσιον*; 2. comparative neuters; as *ηδιον*; 3. many nouns in *ιος*; as, *βιος*; 4. possessive adjectives and those relating to matter; as, *ανθρωπινος*; 5. also, some which signify time; as, *καιρος*, *θαιριος*.

5. *Y* in pronouns is long; as, *υμεις*, *υμων*, *υμιν*, *υμας*.

6. In polysyllabic nouns in *υνη* and *υτης*, *υ* is short; as, *γαθουσυνη*, *βραδυτης*.

386. X. BY EXAMPLE OR AUTHORITY.

For this, refer to the foregoing rule, for the quantity of all syllables.

387. OF POETIC LICENCE.

This is a subject so multiform, that nothing but practice in the poetic compositions of the various languages, can enable us fully to comprehend it.

388. The Greek often makes the same vowel both long and short, even when there is no change in circumstance; as in Homer,

Αρης, Α- | ρε, βροτο- | λογι μι- | αιφαι | τειχισι- | πλατα.

389. Nor is this confined to the Greek. The English, in a great number of instances, makes those vowels long in poetry, which are short in prose, and vice versâ.

390. Nor is poetic licence always a departure from the standard pronunciation adopted in common conversation. It is often itself the standard of true pronunciation: for, historical events having been, in very early ages, celebrated in measured prose, or in an alternation of long and short syllables, the taste of the community was directed by such a standard; and the quantity was retained.

391. The Greeks, particularly, divided even their prose compositions into small portions called *στιχοι*, which word, though not adopted by us, in its simple form, is still used in its compounded one; for we use the term *hemistich*, to express half a *στιχος*, and *distich*, to express two *στιχοι*.

392. Every *στιχος* comprehended several measured feet; and the place of the cæsure in modern languages, is at the termination of the *στιχος*, and is intended to show the metrical ending, as well as pause, in the sense of an idea, which is just divided from another idea, by little more than a semi-comma.

393. From poetic licence flow naturally

POETIC FIGURES.

394. These represent to us the nature of poetic licence, and exhibit the rules to which it is made subject.

395. They are as follows, viz.

1. SYSTOLE, by which a long syllable is made short.

2. EXTASIS, or DIASTOLE, by which a short syllable is made long.

3. CATALEXIS, by which a final syllable is wanted to make up the metre.

4. BRACHYCATALEXIS, by which two final syllables, i. e. a whole foot is wanted.

5. HYPERCATALEXIS, by which a syllable abounds, more than the just arrangement of the verse requires. *Note 128.*

6. **ENALLAGE**, by which one kind of foot, is put for another kind, as a Spondee is put in the fifth foot instead of a dactyl ; as,

Αμφοτι- | ρον βασι- | λους τ' αγα- | θος κρατος- | ρος τ' αιχ- | μητης.

Such are called Spondaic verses.

7. **DIALYSIS**, by which a word is divided, and one part put in one line, and the other in the following one ; as,

τραπιζαν. Αλλα Δωριαι α-
πο φορμιγγα πασσυλυ.

Pindar Olymp. α. 26, 27.

OF DIALECTS.

396. **DIALECT** is a different manner of speaking and writing words, possessed in common by the different tribes of one common nation.

397. No nation ever possessed them so simultaneously, and retained and employed them so much, for beauty and variety, as the Greeks have done. They possessed them in the zenith of their literary glory.

398. Nor were they like the dialects (so many of which are yet to be found,) in England, the wrecks of languages banished from common use under the barbarous mandate of foreign conquerors, where the Armoric, Gaelic, Saxon, Danish, Norman, &c. dispossessed each other : but like the rules of independent states legislating *de arte prosaica et poetica*, amid the shades of difference, concerning what they held in common. To be brief on this subject, the following dialects exist in the Greek, and are thus used by them, viz.

399. 1. **ATTIC**, which changes *σ* into *ξ*, as, ξυ for συ.

σσ into τξ, as, θαλαττα for θαλασσα.

σ into ρ, as, αρρη for αρση.

It is also partial to contractions.

2. **IONIC**, which puts *η* for *α*, as, φιλη for φιλια.

ι for α, as, γιλειν for γιλια.

α for ε, as, ταμνω for τεμνω.

κ for π, as, πως for πω.

π for φ, as, αφαιρῶμαι for αφαιρῶμαι.

It also abstains from contractions and resolves diphthongs. *Note 129.*

3. **DORIC**, which uses *α* for *η*, as, φαμα for φαμη.

ι, as, πιαζω for πιαζω.

ω, as, μυσῶν for μυσῶν.

υ, as, κλειδας for κλειδας.

η for α, as, ζῆν for ζῆν.

ει, as, κοσμεῖν for κοσμεῖν.

ω for υ, as, μῶσα for μῶσα.

αι for ει, as, αιθε for ιιθε.

υν for ου, as, αλειῶμαι for αλειῶμαι.

οι for ου, as, τυπτοισα for τυπτοισα.

Among consonants, σδ for ζ, as, συρισδω for συριζω.

σ for θ, as, Σιος for Θιος.

κ for τ, as, ποκα for ποτι.

χ for θ, as, οριχης for οριθης.

4. **ÆOLIC**, which uses *ι* for *α*, as, διρσος for δαρσος.

ω for α, as, κωρος for κερως.

ο for α, as, ιρος for ιρω.

αις for ας, as, κελαις for κελας.

C c

Among consonants, $\pi\pi$ for $\mu\mu$, as, $\sigma\sigma\sigma\sigma$ for $\sigma\sigma\sigma\sigma$.

and puts β before ρ , as, $\beta\rho\alpha\sigma$ for $\rho\alpha\sigma$. *Note 130.*

5. **POETIC**, which makes all those changes which come under the head of poetic licence.

PUNCTUATION.

400. **PUNCTUATION** is so much a modern way of dividing the sense of a paragraph or sentence, by rests or pauses for the benefit of the voice, that it hardly belongs to a comparative grammar, like the present, and this idea receives confirmation from the consideration that the ancient manuscripts of the Hebrew and Greeks are not only unpunctuated, but not divided as to their words, by the intervention of any space. But, as in the Hebrew and its dialects, and also in the Greek, pauses are now introduced; it is requisite that some notice be taken of them.

1. *Of the Hebrew and Chaldee Punctuation.*

401. The following accents are used to supply the English stops.

רביע	Revia	} Comma.
טפתא	Tiphcha	
סגולתא	Segolta	} Semi colon.
זקף קטון	Sakaiph Katon	
זקף גדול	Sakaiph Gadol	} Colon, or Period.
אתנח	Athnach	
פסיק	Pesik	} Period.
סלוק	Sillook	

2. *Of the Syriac Punctuation.*

402. In the editions of the New Testament in this language, a point like the English period is used for the same purpose; and a point much like the English colon is used for the other stops.

3. *Of the Greek Punctuation.*

403. In this language, a point like the English period, is used for the same purpose; (·) for a colon and semicolon; the comma is the same as the English; so that the distinction between colon and semicolon does not belong to the eastern languages.

404. The other languages are the same.

405. Notes of admiration made thus (!) are used in the modern languages only.

406. Notes of interrogation are made thus (?) in modern languages; in Greek they are made thus (;) much like an English semicolon.

407. In the Spanish, notes of admiration and interrogation are placed both before and after that part of the sentence which belongs to them, viz.

Of interrogation: ¿Quantos panes teneis? Mark, chap. vi. v. 38.

Of admiration: ¡Ay de tú, Corozain! Matth. chap. xi. v. 21.

408. The Hebrew often expresses interrogation and admiration by prefixing the letter ה to the beginning of the clause; as,

Gen. chap. xliii. v. 27. השלום איביכם הוקן אשר אמרתם העידנו חי

ON THE INDIAN LANGUAGES.

Extracts from the History of the American Indians by James Adair, Esq.

409. "The Indian language and dialects appear to have the very form and genius of the Hebrew. Their words and sentences are expressive, concise, emphatical, sonorous and bold; and often, both in letters and signification, synonymous with the Hebrew language. It is a common and old remark, that there is no language, in which some Hebrew words are not to be found. Probably *Hebrew* was the first, and only language, till distance of time and place introduced a change, and then soon followed a mixture of others. The accidental position of the characters, might also coincide with some Hebrew words, in various dialects, without the least intention. As the true pronunciation of the Hebrew characters is lost in a considerable degree, it is too difficult a task, for a skilful Hebraist, to ascertain a satisfactory identity of language between the Jews and American aborigines; much more so to an Indian trader, who professes but a small acquaintance with the Hebrew, and that acquired by his own application. However, I will endeavour to make up the deficiency of Hebrew, by plenty of good solid Indian roots.

"The Indian nouns have neither cases nor declensions. They are invariably the same, through both numbers, after the Hebrew manner. In their verbs, they likewise sometimes use the preterperfect, instead of the present tense of the indicative mood, as *Blahsas Aiahre, Apeesahre*, 'yesterday I went and saw;' and *Eemmakoo Aiahre Apeesahre*, 'now I go and see.' Like the Hebrews, they have no comparative or superlative degree. They express a preference, by the opposite extremes, as *Chekualcene*, 'you are virtuous; *Sahakse*, 'I am vicious.' But it implies a comparative degree, and signifies 'you are more virtuous than I am.' By prefixing the adverbs, which express *little* and *much*, to the former words, it conveys the same meaning, the former of which is agreeable to the Hebrew idiom. And a double repetition of the same adjective, makes a superlative, according to the Hebrew manner; as *lawwa lawwa*, 'most or very many.' To add *hah*, to the end of an adjective, unless it is a noun of multitude like the former, makes it also a superlative; as *hakse to hah*, 'they are most or very wicked;' *hakse* signifies vicious, probably when the vicious part of the Israelites were under the hand of the corrector, the judge repeated that word: *ta* is a note of plurality, and *hah* an Hebrew accent of admiration, which makes it a superlative. To join the name of God, or the leading vowel of the mysterious, great, divine name, to the end of a noun, likewise implies a superlative; as, *hakse ishto* or *hakse-o*, 'he or she is very wicked.' The former method of speech exactly agrees with the Hebrew idiom; as the original text shows, in innumerable instances.

"When the Hebrews compare two things, and would signify a parity between them, they double the particle of resemblance; 'I am as thou art, and my people as thy people;' and the Indians on account of that original defective standard of speech, are forced to use the like circumlocution; as, *che uhoba sia*, 'I am like you,' and *sahottuk chehottuk toosah*, &c. for *hottuk* signifies people, and the *S* expresses the pronoun *my* or *mine*.

There is not, perhaps, any one language or speech, except the Hebrew and the Indian American, which has not a great many prepositions.

The Indians like the Hebrews, have none in separate and express words. They are forced to join certain characters to words, in order to supply

that great defect. The Hebrew consonants, called *serviles*, were tools to supply the place of prepositions. The Indians, for want of a sufficient number of radical words, are forced to apply the same noun and verb, to signify many things of a various nature; with the Cheerake, *Eeankke*, signifies a *prisoner, captive, slave, awl, pin, needle*, &c. which occasions the Indian dialects to be very difficult to strangers.

"By custom, a Hebrew noun, frequently supplied the place of a pronoun, by which means, it caused a tedious, and sometimes an ambiguous circumlocution. From this original defective standard of speech, the Indians have forgotten all their pronouns, except two primitives, and two relatives; as, *Anbawah*, Ego, and *Ishna*, Tu: the latter bears a great many significations, both as singular and plural, viz: *Eeàpa* and *Eeàko*; which signify, *he, she, this, that*, &c. and they are likewise adverbs of place; as, *here, there*, &c. *הוא Hewa*, signifies he or she; *אני Ani*, we; and *אנו Anowa*, he, she, him, her, &c.

"The Hebrew language frequently uses hyperboles, or magnifying numbers to denote a long space of time; the Indians accordingly apply the words *Netak akroohah*, all days, or in other words, for ever, to a long series of years; and when they call us irreligious, they say, *nana ubat*, no thing, or literally, a relation to nothing.

"Like the Hebrews, they seldom if ever double the liquid consonant *r*, for they generally seem desirous of shuffling over it at any rate, and they often gave it the sound of *l*.

"The Hebrews subjoined one of their *serviles* to words, to express the pronoun relative, *thy* or *thine*; and as that particle was also a note of resemblance, it shows the great sterility of that language. As a specimen, they said, *אבך* thy father, *אמך* thy mother, &c. Only that the Hebrew period is initial in such a case; to the Indian nouns, they always use the very same method of expression.

"The Hebrew nouns are either derived from verbs, or both of them are one and the same; as, *ברכה* blessing, from *ברך* to bless, and *דבר דבר* he spoke the speech. This proper name signifies loquacious, like the Indian *Sekàkee*, signifying the grasshopper. The Indian method of expression exactly agrees with that Hebrew mode of speech, for they say *Anumbole* *Anumbole* (*kis*,) I spake the speaking; and *Anumbole Enumbole* (*kis*,) he spoke the speaking. According to the usage of the Hebrews, they always place the accusative case also before the verb.

"The Indians, according to the usage of the Hebrews, always prefix the substantive to the adjective; as, *Netak Chookoma*, a good day, which is termed in Hebrew *יום טוב*

"The Indian dialects, like the Hebrew language, have a nervous and emphatical manner of expression. The Indians do not personify inanimate objects, as did the Oriental Heathens, but their style is adorned with images, comparisons and strong metaphors, like the Hebrews. Their poetry is seldom exact in numbers, rhymes, or measures; it may be compared to prose in music, or a tunable way of speaking. The period is always accompanied with a sounding vehemence, to enforce their musical speech; and the music is apparently designed to please the ear, and affect the passions."—*Adair*.

CONCLUDING REMARKS.

Having thus brought my work nearly to a close, I will now finish with a very few remarks.

410. The parts of speech, generally ascribed to languages, have a pertinence to the subject. The article, the noun, (including both substantive and adjective,) the pronoun, the verb, and the participle, seem indispensable in the composition of a sentence or paragraph; but the particles, as they are called by the students of Hebrew and its dialects; or, as otherwise divided, the adverbs, prepositions, conjunctions and interjections, seem to be those filling stones in the building, which are absolutely necessary for the beauty and perspicuity of a language. Let us take up a few words embracing all the parts of speech, with the particles, and placing them parenthetically, thus :

The mind (of) man, is (busily) employed (in) pursuit (of) happiness, (though) often its pursuit is unsuccessful.

Let us then read the same without the particles; thus,

The mind man is employed pursuit happiness; often its pursuit is unsuccessful. And even the interjection holds, though not so essentially, a place of connexion, between passion and emotion occupying the mind, and the expression of it.

411. The *article*, retains its character of definitiveness, and never loses it, under any circumstance, This proves that there is no *indefinite article*.

In fact, to talk of indefinite articles, is a contradiction in terms. For the express purpose and design of the article is definitiveness; the absence of it proves that no definitiveness is intended.

412. The *noun*, whether considered as a substantive or adjective, still retains its quality of naming the subject or predicate of a proposition, as to what it is, or, as to what are its qualities. And, that an adjective deserves the name of a noun, may be gathered from this, that it can be either the subject or predicate in a sentence, under the restrictions noted in section 327, page 184, can govern other words like a substantive, and can take the article, and then express an idea as well as a substantive. And in proof of this, we see that the Greeks and Latins used the adjective of their neuter gender to express a substantive, and the Hebrew and its dialects, did the same; as טובה; *to ayabot*, the good.

413. The *pronoun*, occupies its place as the representative of a noun, whether it supersedes the repetition of a noun which has just been used; as, *the man is good, he is benevolent*, instead of *the man is benevolent*; or, that it is often the subject, and that the noun to which it has reference, follows, as the predicate of the proposition; as, *he is a good man*, instead of, *the man is a good man*. And whether used with or without a noun it has always reference to objects τῆς διατεχῆς γινώσκουσιν, or to those with which we had a previous acquaintance.

414. A pronoun is to be considered as the *subject*, and the following noun, the place of which it occupies, as the *predicate*, when such pronoun has the force of a very strong *διξίς*, or demonstration; and, as the Greek, together with the Hebrew and its dialects, can express the nominative in the very construction of the verb, without the immediate presence of the pronoun, which is the subject; so the noun following, when it is the predicate, has no article.

415. The *verb*, always retains its explicit mode of recording action, passion or being, with respect to time, and requires such a conciseness in expressing the divisions of time, as will best express its purpose.

416. The Greek and Latin alone, have really conjugationally, a mode of expressing time's action, with reference to more, than past, present and future.

417. The English is, properly speaking, acquainted only with those two philosophical distinctions of time, which appear in the Hebrew and its dialects; and if we divest the verbs in French, Italian, Spanish and German, of their conjugated endings, which are but parts of the verbs *to have* or *to be*, we shall see them reduced to a past and indefinite or future tense. And especially we shall see, that what are called irregular verbs, are very philosophical, because very simple; for example:

INDEFINITE TENSE.	PERFECT TENSE.	PARTICIPLE.	
		<i>Present.</i>	<i>Past.</i>
know	knew	knowing	known
Or, taking a regular verb, that the variation is even less; as,			
put	put	putting	put
love	loved	loving	loved

And that the consonants, being the radices of words, their deflexions are formed by the insertion of vowels. If we add auxiliaries, as they are called, we give to the verb so auxiliarised, other characters; for, 1st. we change its mode, from the indicative to the infinitive, and make it governed by the preceding (so called) auxiliary verb; as, *thou shalt die*; here, *shalt* is truly in the indefinite tense, and *die* in the infinitive, governed by it. This is noticed in regard to the Anglo-Saxon, in the preface, section 84, page xxxv. and also, with regard to the Latin and Greek, in section 78, 79 and 80, in the conjugation of their auxiliary conjugated endings. This is the case with all auxiliaries denoting present or future time. 2d. We change the character of the verb, from a part of speech expressing action with time, to another part of speech expressing the quality of the subject; as, *I am astonished*; for, here *astonished* is properly the participial adjective, or qualifying noun adjective of the pronoun *I*. This arrangement would supersede the necessity for verbs passive, in any other of the languages than the Latin and Greek; and would reduce our own language to the form of the Hebrew, in which there is a trifling difference, say the prefixing of the letter *י*, to the perfect active in order to form the perfect passive. And, to what simple forms of declension and conjugation would such a system reduce our language? The article indeclinable—the substantive varying only its plural endings—the adjective having only its degrees of comparison, and in other respects indeclinable—the verb having only indefinite and perfect tenses, and a participle declined like an adjective; and the other parts of speech indeclinable. Rules of grammar would, of course, be greatly reduced in size and number; and exceptions and ano-

malies would be nearly superseded. Nor would the cases of nouns be many; for, with the exception of the apostrophic *s*, which is much going out of use, we should have only the nominative, as the case of the subject, the accusative, as the case of the object, and the vocative, (if we may be allowed such a case,) as the case of invocation, with its characteristic affix *O*; and these would not vary in their ending, but only in their use and application.

418. As I have come forward as a reporter of grammar, bound in this present undertaking, to take notice of every peculiarity and variation, observable in the languages, which I have selected; so, I had no choice left me, except to use the most perspicuous mode of arrangement. The synoptical seemed best adapted for my purpose. But, being from the investigations on which I have entered, more and more convinced of the simplicity of grammatical construction, to which language may be reduced, I purpose, if my present undertaking meet with a favourable reception, to attempt a Simplified English Grammar, suited to the capacities of the tenderest age, at which instruction can be imparted.

419. The mode of instruction, best calculated for youth to comprehend, is adherence to the simplicity of nature. The youthful mind does not require a ponderous load of science to press upon its energies before they are developed: and it is a matter of fact, that some of the most touching passages in the inspired writings, even with the unavoidable loss of their energy in the translation, are penned with a simplicity on a level with the understanding of a child. Who can read the passage "Is your father yet well, the old man of whom ye spake, is he yet alive?" without feeling that an appeal is made to every sympathy of the human heart, whether we consider filial affection, or respect for old age, as the most predominant.

420. Finally, I not only request the candour of the public, but the criticism of the learned, on my present undertaking, and pledge myself to treat with deference, to receive with respect, and to weigh with impartiality, any communications, public or private, which abler grammarians may make, with a sincere desire to promote the study of language; and with this remark I now close my subject.

NOTES.

NOTE 1. § 1. Grammar, is properly and etymologically speaking, the writing or describing of the various observations made upon language, as to its parts of speech, its modes of deflexion, conjugation, concord, government, &c. And, as Harris says, " We may either behold *Speech* as divided into its constituent parts, as a statue may be divided into its several limbs ; or, else as resolved into its matter and form, as the same statue may be resolved into its marble and figure. These different analyzings, or resolutions constitute what we call philosophical Grammar. *Hermes*, Page 2.

NOTE 2. § 3. As Grammar is the writing or describing the various observations made upon language ; so, Orthography is the description of the right use and power of letters combined. It is connected therefore with sound ; with Ortho-epy, or the right pronunciation of letters, so as fully to express the sound ; and, Ortho-epy is connected with Etymology, as furnishing a clue to the real derivation of words, either from others of the same language, or from other languages. Grammar, as to its component parts is invariable ; for, it is the written or described observation of *facts* existing in language. Orthography is variable ; and, in a spoken language is continually changing according to the refinement or deterioration of taste in regard to sounds.

It is curious to observe the methods by which voyagers and travellers have attempted to represent the sounds of the various tribes, whom our refined taste, has led us to call *savages*. A concourse of harsh and guttural sounds, composed of a redundancy of the same vowels, and of a recurrence, now and then, of almost the same consonants, is written down as their Orthography. It had more need to have been called Kakography. It is a violence done to the sciences, both of Grammar and of Music ; for, if a note should be long dwelt upon in a song, who would not see, both the absurdity of writing the same note over and over, in long succession, and the propriety of writing it but once, and of marking its time of continuance by a scale of proportion. So also is the scale of proportion determined between long and short vowels ; and, if I were to tell you that *b—a—d* spells *b a d*, my dwelling never so long in a drawling manner on the pronunciation of it, would justify no man for spelling it with as many *A's* as might be uttered in the time occupied by my lengthened enunciation. Orthography, as I have observed before, is connected with Ortho-epy, and the latter with Etymology. No European nation has been so inattentive to an etymological way of speaking rightly, as the English. Its Orthography has not escaped the contagion. Let us take the very word before us as an example ; *Or-tho-graph-y*, pronounced as if spelt *Or-thog-ra-phy* : by the present mode of sounding it, the right pronunciation is lost ; and, the etymology nearly put out of sight. It cannot be doubted, that the word *graph* from the Greek radix $\gamma\rho\phi$, is the stamen of the word ; but if it is

D d

not kept as a distinct syllable, the etymology is destroyed, and the throwing back of the accent, prevents the *sound* from giving the *sense* of its origin. If the division, at which I hint, was adopted, how easily would youth at a tender age, imbibe the idea that all English words having the syllable *graph*, in the middle of them, intimate *graving*, *marking* and *describing*; so, all words with the syllable *tom*, in the middle; as, *li-tho-tom-y*, would carry the idea of *cutting*, &c. The French almost invariably adopt the ortho-epy for which I contend; and, in fact, if we notice the pronunciation of all the different nations on the continent of Europe, we shall find them opposed to the English; and, that the difficulty which they feel of departing from a proper pronunciation, forms one of the great hindrances to their sliding into the English custom.

NOTE 3. § 4. In the languages under consideration, it will be found, that there are not many compounded sounds. The Hebrew and its dialects have only three; viz. ϑ , ϕ and χ , and the Greeks, θ , ξ , ϕ , χ and ψ ; of these, ϑ and ϕ , are the aspirates of η and ω ; and, in the Greek, θ , ϕ and χ , are the aspirates of τ , π and κ ; the ξ , is but the κ , γ or χ with a σ ; and, the ψ is but the π with a σ . The other languages have no double letters expressed by one character. The junction of two letters in one character, gives us a better idea of a diphthong than the coalition of two vowels, which latter, hardly ever make more than *one* sound; whereas, these double letters always carry their respective aspirate or sibilant sounds, in all their coalitions with vowels.

NOTE 4. § 5. Whether a disquisition on the suitability of the alphabets in general use, to express every sound of the human voice, belongs to grammar, is a question that may admit of doubt. Remarks on this head, belong more immediately to treatises on grammar, than to grammar itself. But, the power of letters to express certain sounds, undoubtedly belongs to grammar, and to that branch of it called *Orthography*. On this subject, I quote the words of Quintilian rendered into English: "Now, since we have declared what is the rule of speaking, we must say what things are to be attended to by writers. *That*, which the Greeks call *Orthography*, we rightly call the science of writing. I (unless where custom bears the sway) think that we ought to write every thing as it is sounded. For, this is the use of letters, that they should preserve sounds, and should be a depository to the readers, therefore they ought to express that which we are about to say." *Quintilian*. Page 17.

NOTE 5. § 7. The similarity of the Greek alphabet, to that of the Hebrew and its dialects, appears clearly from the account which Herodotus gives; " $\Delta\omega\rho\iota\iota\varsigma\ \mu\epsilon\nu\ \Sigma\alpha\nu\ \kappa\alpha\lambda\omega\sigma\iota,\ \iota\omega\nu\epsilon\varsigma\ \delta\epsilon\ \Sigma\iota\gamma\mu\alpha.$ " *βιβ. α'.* Page 64, § 139.

NOTE 6. § 10. Whilst every language admits of the division of letters, into vowels and consonants, the Hebrew and its dialects, have another; viz. into *radicals* and *serviles*; the former being considered as the component parts of the root; and, the latter being used to form its various deflexions, and to represent the particles, which are abbreviations or parts of roots. As this is a matter of importance in the study of the Hebrew, and as there is some little difference in this respect between it and the Chaldee and Syriac, I here notice the same, viz.

RADICALS.			SERVILES.		
HEBREW.	CHALDEE.	SYRIAC.	HEBREW.	CHALDEE.	SYRIAC.
א	א	ܐ	א	א	ܐ
ב	ב	ܒ	ב	ב	ܒ
ג	ג	ܓ	ג	ג	ܓ
ד	ד	ܕ	ד	ד	ܕ
ה	ה	ܚ	ה	ה	ܚ
ו	ו	ܘ	ו	ו	ܘ
ז	ז	ܙ	ז	ז	ܙ
ח	ח	ܚ	ח	ח	ܚ
ט	ט	ܬ	ט	ט	ܬ
י	י	ܝ	י	י	ܝ
כ	כ	ܟ	כ	כ	ܟ
ל	ל	ܠ	ל	ל	ܠ
מ	מ	ܡ	מ	מ	ܡ
נ	נ	ܢ	נ	נ	ܢ
ס	ס	ܣ	ס	ס	ܣ
ע	ע	ܥ	ע	ע	ܥ
פ	פ	ܦ	פ	פ	ܦ
צ	צ	ܥ	צ	צ	ܥ
ק	ק	ܩ	ק	ק	ܩ
ר	ר	ܪ	ר	ר	ܪ
ש	ש	ܫ	ש	ש	ܫ
ת	ת	ܬ	ת	ת	ܬ

Observe Teth is considered as a servile when used for Tau, which only takes place in Hithpael in verbs beginning with ט, when Tau is not only placed after the first radical, (as it is also in verbs beginning with ש or ס) but is also changed into Teth. The serviles are often radicals, but the radicals never become serviles. The roots consist of two, or more usually of three letters.

The letters of the Hebrew, Chaldee, Syriac and Greek alphabets, were used as numerals, as shall be explained in treating of adjectives of number. The order of the letters of the Hebrew alphabet, may be traced in Psalms xxxiv. cxi. cxii. cxix. and cxlv. and in Lamentations, chap. i. But in the second, third and fourth chapters of that book, y and d are transposed. The order of the Greek alphabet may be traced in Homer's Iliad. It may, perhaps, be as well here to notice the way in which letters in Hebrew are changed for others in Chaldee; particularly, as with respect to the vowels, this may tend to show something of the manner in which words of other languages derived from the Hebrew have lost many of their features of resemblance from the change of their vowels. Chaldee words, therefore, are formed from the Hebrew,

1. By borrowing the exact root.

2. By adding some letter at the beginning of a word;

as, from Hebrew דם *blood*, comes Chaldee אדם.

or, at the end; as, from אמ *a mother*, comes Chaldee אמא.

or, in the middle; as, from אתה *thou*, comes Ch. אתה. Syr. ܐܬܐ

or, both at the middle and end; as, from יד *a hand*, comes Chaldee אידא Syriac ܐܝܕܐ.

3. By dropping a letter from the Hebrew ; as,
from Hebrew אחד *one*, comes Chaldee חר Syriac ܡܚ
4. By transposing a letter ;
as, from Hebrew חלק *a portion of land*, comes Chaldee חקל Syriac ܡܚܠܐ
5. By changing ; as
כ into ט as, from Hebrew ברזל *iron*, comes Chaldee פרזל Syriac ܦܪܙܠ
צ into ע as, from Hebrew ארץ *the earth*, comes Chaldee ארע Syriac ܐܪܥܐ
ש into ס as, from Hebrew שמר *to keep*, comes Chaldee סמר
6. By the most frequent change of the Hebrew sibilants into the Chaldee dentals ; as,
ז into ד as, from Hebrew זרה comes Chaldee דרה Syriac ܕܪܗ
צ into ט as, from Hebrew קץ comes Chaldee קט Syriac ܩܬܐ
ש into ת as, from Hebrew שוב *to return*, comes Chaldee חוב Syriac ܚܘܒ
7. By changing consonants in the middle of words ; as, ג into ב, ד into כ, כ into פ, ל into ר.
8. By changing vowels ; as,
from Hebrew ראש *a head*, comes Chaldee ריש Syriac ܪܝܫ
ה into א as, in forming nouns feminine, and the Aphel or Hiphil and Ithpehal or Hithpaal conjugations of verbs.
ה into ' or א in Chaldee verbs derived from Hebrew ones, ending in ה, thus from Hebrew אבה *to be willing*, comes Chaldee אבי and אבא
ו into א as, from Hebrew טוב *good*, comes Chaldee טאב Syriac ܬܐܒ
ו into ' as, in Pehil, or in the participle passive of verbs.

Observe that the ח of the Hebrew, and the η of the Greek, must be considered in two ways : viz. 1st. as they are the initial letters of words ; they are then strong aspirates, and the English letter *h* nearly answers to them. 2. As they are placed in the body or end of a word ; they are then long vowels, and the η of the Greek is distinguished from the ε, or slender *e*, (and the same may be observed of the ה and ח of the Hebrew,) by its having a longer or rougher sound, occupying twice the time, or employing twice the breath, required to pronounce the short *e*. The same may be said of ω, which is but two *omicrons* conjoined. The υ of the Greek may be considered as the vowel *u*, answering to the ו vowel of the Hebrew. When the Greek used υ as a consonant it was digammated, and took the sound of *v* or *f* ; thus their *υιος* became, by the digammatism of the υ ; i. e. by changing it from υ vowel to υ consonant, the Latin *filius*, (*l* being inserted for the sake of sound.) The Greek β is often used for the Latin *v* or *f* ; and the compound vowel ου for the Latin *u* ; as the Latin word Severus was written by the Greek σιβερος, and in Romans, chap. xvi. ver. 23. Quartus is written in Greek Κουαρτος. It is generally supposed that Palamedes at the siege of Troy, about the year of the world 2799, added φ, (together with ξ, θ, and χ,) as the mark of the aspirated or digammated *v*, and gave it a place near the end of the alphabet. The English *u* and *y* finals are but the long, aspirated or final *u*.

NOTE 7. § 13. The difference between vowels and consonants rests chiefly in the perfection of articulation. Vowels without any intermixture of consonants can be sounded and *articulated* ; but the sounds would clash, and there would be an hiatus between every vowel, and a constant recurrence of aspiration, which would make a language of vowels harsh and disagreeable. Hence the use of *consonants*, to assist in modifying the sound of vowels, and to enable them to coalesce, and produce pleasant sounds. Consonants without any vowels would produce sounds without

articulation; hence the use of vowels, to *call* the sounds distinctly. No just exception can be taken against the Hebrew on the ground of many of its roots consisting of two or three consonants. Short vowels are understood, as needful to fill up the chasm, and produce articulation; the short *a*, or short *e*, will generally be found most useful for this purpose, particularly the latter. The masoretic system proves the necessity of resorting to some such expedient: but their points are not necessary for the purposes of pronunciation.

NOTE 8. § 18. The letters which have not yet been classified in the different languages, are as follows; viz.

C, in the Spanish; in which language, “*c*, before *a*, *o* and *u* is pronounced like *k*; before *e* and *i*, it sounds like *th* in theme, thick, &c.” *Fernandez*. It is therefore not a sibilant in the Spanish.

J, in the German; in which language it has no alphabetical character distinct from *I*, and in the beginning of words followed by a vowel it has the sound of the Hebrew י in יאֵר and יאֵר *a river*; whence comes the name of the river *Jaar* in Flanders, and of *Yare* or *Fare*, a river in England; as noted by Parkhurst under the verb יאֵר.

V, in Latin, English, French, Italian, Spanish and German; in which languages it has the character of aspiration; but not so strongly marked as their *f*.

W, in the German and English; for remarks on which I beg to refer the reader to the use and power of letters, page 55. in letter *W*.

As *H* is by most of the languages recognised only as an aspirate, and by some denied to be a letter, and as it is clearly an aspirate in our language, whenever it follows *c*, *s*, *r*, *p*, *w* or *t*, and as we use it also before vowels as the mark of aspiration, I have put it by itself as a vowel-aspirate. In this way it was formerly used by the Greeks, who wrote *ἡκαστον*, where they now put the mark of aspiration over the *α*, and write *ἡκαστον*. In Italian, it is only used to distinguish parts of the verb *avere*, from other words spelt the same. Thus in the indicative present, the first person singular is spelt *ho*, to distinguish it from the vocative adverb *o*; the second person singular is spelt *hai*, to distinguish it from *ai*, the dative plural of the article; the third person is spelt *ha*, to distinguish it from *a* in its various uses; and the third person plural is spelt *hanno*, to distinguish it from *anno* a year: nor do the Italians recognise it as a letter in any other capacities, and even then it has no sound.

NOTE 9. § 20. A diphthong, as the name imports, is a double sound; or the sound of two vowels immediately succeeding one another; and therefore the two vowels properly make two syllables. The Greeks were fully aware of this; and, to remedy the necessity of frequently using two vowels immediately succeeding one another, they hit upon the invention of writing the former one on the line, and subscribing the latter; thus, *αι* became *αι*. They also changed the first vowel, if short, to a long one; thus, *ει* became *η*, *οι* became *ω*. The digamma seems to have been used formerly, where the *υ* was the last of the vowels, which were intended to form one syllable; thus, *αυτο* was in old Greek inscriptions written *ΑΥΤΟΣ*; and the Latins themselves, following in this particular the *Æolic* dialect, (and the *Æolians* were one branch of the *Pelasgi*,) wrote *Virgo* and *Fotum* where they now write *virgo* and *votum*.

This being the case, Lindley Murray's definition of a diphthong is wrong; for he says, it “is the union of two vowels pronounced by a single

impulse of the voice;" and then, as if conscious of the incongruity of his definition, he defines an improper diphthong as having "but one of the vowels sounded." The fact is, that two vowels form one diphthong only when they are both sounded: every other sort is improper. An instance of the concurrence of vowels, as forming one or two syllables, occurs in one line of Homer; viz.

Εκλαγγαν δ' ἄρ' οἶσαι, ἐπ' ὤμων κρομενοιο. Iliad α, line 46.

Where, in *οἶσαι*, the first *αι* is a diphthong, making two syllables or distinct sounds: the latter only forms one syllable. Again, in the word *κρομενοιο*, the *αι* is one syllable, and the final *ο* is another. These remarks will apply to triphthongs also.

NOTE 10. § 29. John Parkhurst, in his Hebrew Grammar attached to his Lexicon, observes that words in Hebrew may be divided into three kinds, Nouns or Names, Verbs and Particles. And on this subject, Harris, in his *Hermes*, says, "We are told, indeed, by Dionysius of Halicarnassus, and Quintilian, that Aristotle, with Theodotus and the more early writers, held but *three* parts of speech, the Noun, the Verb, and the Conjunction. This, it must be owned, accords with the Oriental tongues, whose grammars (we are told) admit of no other." *Hermes*, p. 35.

But, however nations in a state of the greatest simplicity may, at first, use only three parts of speech, yet, it is evident that there is a necessity for others. For, the substantive soon wants defining, as to its limited or unlimited use. It soon becomes necessary to determine whether reference is made to persons or things in a general way, as "men spoke to me just now;" or in a defined way, as "the men spoke to me." This makes ready room for the Article, which the Greek and Hebrew employed to express definitiveness: but when the noun was used in a general sense, they employed no article. This may receive some illustration from Plato's definition; "Man is a two-legged animal, without feathers." A cock, stripped of all its feathers was soon thrown into the assembly, with this remark; "This is *the man* of Plato." Here *man* is first used in a general and unlimited sense, without the article; next, in a defined and particular sense, as referring particularly to Plato's definition, with the article. The noun also soon wants defining, as to its quality; it needs to be noticed as being good or bad, of this or of that colour, shape and the like; here, the adjective is soon called into use: further, a person, when speaking of himself, wants a distinction between himself considered as the *speaker*, the *spoken to* and *spoken of*; and other persons considered in the same relations, whether present, and so the subject of *δειξις*, or demonstration, or absent, and so merely the objects of narration: here Pronouns claim their place. In regard to particles, which is a comprehensive but undefined word, used for a number of parts of speech, it may do as a general term to signify those parts of speech which may be considered as "expressed by one or other of the servile letters, which may then be considered as abbreviations, or parts of roots or words," as Parkhurst observes; but still, under the term, a number of parts of speech must be viewed, as being comprehended; viz. *Adverbs*, which are joined to verbs, adjectives and other adverbs, to express some quality: *Prepositions*, which are prefixed to words, to express the relations of nouns to verbs, with respect to time, place, or cause of motion or rest: *Conjunctions*, joining words or sentences together: *Interjections*, expressing a sudden

emotion of the mind, whether of joy, grief or passion; and all these parts of speech will be found necessary to express all the actions, passions, qualities, circumstances and conditions of man as a reasonable creature.

If restoration to the greatest possible simplicity be the great desideratum, let us revert to the primitive state of the Hebrew, as conceiving it to be that language in which Adam first gave names to the creatures around him. The bird which we call the raven was called by him ער. The radical meaning of this word is to *mix*, to *mingle*. Two circumstances, or one of the two, may have induced Adam to give this name to this bird; first, colour: for the name had been already affixed to that time of day, which we call evening, the time of the mixture of light and darkness, and the season of confused or indistinct vision; hence the bird might be called ער as having no distinct colour. Second, sound: its note the most harsh, guttural, obscure, that can well be conceived, made up of a strong nasal or guttural sound, of a liquid mute, and a labial media. Adam might give its name from its own confused indistinct note, expressing as to sound the confused mixture of unpleasant notes; and being the opposite of that distinct note assigned to another bird from its sound, קר, a sound distinct and clear, and so expressive that it has passed into many languages with very little if any change; as into the Chaldee, Syriac and Arabic without any; into the Greek, in κρυ-γη, κλυθμος, ε being changed into λ; into Latin, *cla-mo*, on the same principles; into English, *cry*; French, *cri-er*; Italian, *grido*; and Spanish, *grito*; and all derived from a language which regards its verbs as the roots, (the *το ρημα*;) that express every affection and every action.

NOTE 11, § 31. In comparing the grammars of the languages under consideration, I find every reason for maintaining that there is but one article (viz. the definite one) belonging to language. Mr. Frey says, "the Hebrew has but one article, expressed by ה." The Greek has only the definite article ο, η, το. The Latins have none at all, but express definiteness by using the demonstratives *hic*, *ille*, *iste*, &c. The English, French, Italian, Spanish and German have all their corresponding definite, and the English use *a* or *an*, the Saxons *æ* and *ane*, the Latin *unus*, French *un*, Italian *uno*, Spanish *un* and *uno*, and German *eint*, which are numeral adjectives for *one*. The English article follows exactly the Hebrew in being indeclinable; the others follow the Greek, in varying their endings, as to gender, number, case, &c. As to the French *le*, it seems to be a part of the Latin pronoun *ille*; and the Italian *il*, and Spanish *el*, may be viewed in the same light. Yet these are really articles, (whilst *ille* is a pronoun,) and have their origin from the Hebrew אל and אלה, and the Syriac ܐܠܬܗܝܬܗ *these*; and *du*, *de*, *di*, have their origin from the Syriac ܕܐܝܬܗ *of the same use*.

On the subject of articles, Harris observes, "Though the Greeks have no article correspondent to the article (*a*), yet nothing can be more nearly related than their α to the article *the*; α βασιλεως, *the King*. Nor is this only to be proved by parallel examples, but by the attributes of the Greek article, as they are described by Apollonius, one of the earliest and most acute of the old grammarians now remaining. 'Now the peculiar attribute of the article, as we have shown elsewhere, is that reference which implies some certain person already mentioned.' Again; 'For, nouns of themselves imply not reference, unless they take to them the article,

whose peculiar character is reference.' Again; 'The article indicates a pre-established acquaintance.'" *Hermes*, p. 219, 220.

If these remarks of Apollonius be true, the idea of an indefinite article is indefensible: for, the character of the article is to define, irrespectively of the consideration of number, as well as of case, gender and person; but *a* or *an* does not *define*, nor is it ever used without respect to *number*, as being exclusively the representative of *one*.

It may be just remarked, that the Anglo-Saxon and Mæso-Gothic have only the definite article.

NOTE 12. § 32. A point of similarity may be observed to exist between the Spanish and Syriac, in the use of a preposition with the accusative case. In the Syriac, it consists in prefixing Δ which is the general sign of what is called, in other languages, the dative to many nouns and pronouns, which are in the objective case governed by a verb; and the Spanish does the same, by prefixing *á*. The like is observable in the Hebrew and Chaldee. If the first chapter of Matthew be compared in Syriac and Spanish, this peculiarity will be observable in the following words: viz.

Syriac.	Spanish.	English.
ܐܒܪܗܡ ܕܠܝܫܐܥ	Abraham engendró á Isaac.	Abraham begat Isaac.
ܝܫܐܥ ܕܝܥܩܒ	Isaac engendró á Jacob.	Isaac begat Jacob.
ܝܥܩܒ ܕܝܗܘܕܐ ܕܝܗܘܕܐ ܕܝܗܘܕܐ ܕܝܗܘܕܐ	Jacob engendró á Judas y á sus hermanos.	Jacob begat Judas and his brethren.

The like form occurs four times each in the third and fourth verse, and in many other places. Is not this strong collateral proof that the inhabitants of Spain were of Phœnician origin?

NOTE 13. § 36. The division of genders into masculine and feminine is the great division of nature; and was fully answerable to every purpose, till tropes and figures, prosopopœias and metaphors, were introduced into language. The epicene gender seems to have a claim to priority over the neuter; though the latter embraces a wider field; for in languages making three genders, the neuter is appropriated not merely to things having no life, but is determined by the termination of the noun itself. Thus in Greek, nouns ending in *ov* are considered as neuter, without reference to sex; so *παῖδιον*, a *boy*, though masculine in signification, is neuter in ending, and declined with the neuter article, *το παῖδιον*; so *κόρησιον*, a *damsel*, is declined with the neuter article *το κόρησιον*. But the epicene or common gender is expressive of a common genus or species, of which both genders may be predicated; as, *man*, comprehending both male and female, is declined *ὁ καὶ ἡ ἀνθρωπος*; and *Θεός* also is declined in the same way. Thus in Herodotus, *τῇ γυναικὶ εἶναι αὐτὸν τῶν Θεῶν, προσευχόμενόν τε τῇ ἀνθρωπῶν*. The gender of nouns is in some languages arbitrary. It has been extended from things animate to every thing in the creation: stones, trees, rivers, mountains, &c. have been marshalled in the ranks. Some are made wholly masculine; some wholly feminine; some epicene, common or doubtful; some wholly neuter. This is the case in the Greek and Latin; the other languages chiefly adopt the division of masculine and feminine, whilst the German has a neuter form for its article. The

English, generally speaking, is true to the Hebrew, having its substantives indeclinable, except as to plural endings, which is observable also in the modern languages, except the German. The English, has in some few cases, a form different for the feminine. Custom, from time immemorial, has, in some languages, fixed the masculine to some nouns, as to the sun; and the feminine to others, as to the moon. The Hebrew word for the stars is masculine; and so is the Greek: the Latin word for them is neuter. The gender of pronouns shall be noticed when we treat of them. Gender belongs to verbs in the Hebrew and its dialects, and it is very partially used in Greek and Latin with verbs. Number, case and person are inseparable from nouns, pronouns and participles; and number and person from verbs; and the infinitive mode, as being the substantive mode of the verb, is subject to case, and is (particularly in the Greek) governed by prepositions, and preceded by the article.

Gender and person, though at first view they may appear alike, yet convey very different ideas. *Gender* expresses the difference of sex; *person*, that of individuation. Individuation, therefore, has the same distinction as person. *I* is one individual speaking of himself; *thou* is another spoken to; *he* is another spoken of. The first person cannot but be present, and wants not therefore the distinction of gender to designate him. The second person is always supposed to be present, but as he may be only one individual, or some individual of the number present, he must, in hearing a part of the discourse, be addressed with the distinction of gender; and to this branch of the subject it will be seen that the Hebrew and its dialects have alone paid attention, and that they only have affixed gender to the pronoun of the second person. The third person is always considered as absent, and as the object discoursed about. Nor is a neuter needed in all these.

NOTE 14. § 39. Besides these two ways of distinguishing the gender of nouns, which seem so well to fit all the languages, there are other ways of determining the matter; the English for this purpose prefixes a noun, pronoun or adjective to the substantive; as,

A cock-sparrow,
A he-goat,
A male child,

A hen-sparrow.
A she-goat.
A female child.

And the Greek prefixes the article; as, ο παρθενος, η παρθενος; ο Θεος, η Θεος; ο ανθρωπος, η ανθρωπος.

NOTE 15. § 44. Of all the languages under my present consideration, none can lay just claim to a dual number upon principles of variation in the termination of declension, except the Greek. For, to say that it exists in the Hebrew and its dialects, and then to point us, on the one hand, to instances of things of which two exist in the same subject, as hands, eyes, &c. and then to refer us, on the other, to the masoretic points, is not to the purpose in my present work, in which I stand as a reporter of grammatical distinctions in declensions and conjugations. Whence, then, did the Greeks obtain the idea of a dual number? Does no language present us with the same peculiarity? I answer, it is to be found in the Mæso-Gothic and the Sanscrit. Nor is this strange. The Pelasgi were Scythians, and the Scythians were Getæ, or Goths: and Plato himself freely acknowledges that the Ελληνικη φωνη, the Grecian speech, was from barbarians, and that the barbarians were older than they.

On this subject, Jamieson observes, that "the Mæso-Gothic and Greek

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resemble each other in the use of the *dual*, with this difference, that, instead of the second and third persons, as in the active voice, in Greek, it occurs only in the first and second in Mæso-Gothic. The dual was used in pronouns by the Anglo-Saxons and Alemanni. It is still retained in Icelandic, and extended to verbs."

I have observed in § 41. that substantives, &c. have three numbers; and I may add that all parts of speech which are subject to declension and conjugation have alike the privileges of number; thus, articles, substantives, adjectives, pronouns, verbs, participles, have all reference to number.

NOTE 16. § 45. A noun is said to be in regimen, or in construction, when it is in a particular relation to a noun following it, or has a pronoun suffix, as מלכי ארץ, kings of the earth; מלכו his king; in these expressions, מלך is said to be in regimen, or construction.

The noun in the possessive is, in the Greek and Latin, which form their cases by difference of termination, governed by that noun which, in the Hebrew, is considered as being in regimen. In the Greek, therefore, the noun in the possessive is the noun in regimen; as, ο νομος του θεου, lex Dei. But this circumstance is reversed in Hebrew; as Mr. Frey observes, "When two nouns are related to each other, so as to require the preposition of between them, the former is *governed*, and undergoes a change, and is said to be in *regimen*, or *contracted*;" thus, תורת אלהים, the law of God, or God's law. The latter is the only proper English possessive; for if taking the words in the order in which they stand in other languages we say, the law of God, then God is not in the possessive, but in the objective. The same remarks apply to the French, Italian and Spanish, which have no possessive formed by a deflexion of the noun itself. The German has. In the Gothic Gospel, and also in the Saxon, will be found the same peculiarity that is found in English. "Goths im sunus;" literally, *God's I am son*. Saxon, "ic Irodor sunu am," *I God's son am*. Matt. xxvii. chap. 43. So the old English genitive was in *is*, and now by contraction in *s*, preceded by an apostrophe. See § 48. p.74.

NOTE 17. § 52. Embraces all the peculiarities and anomalies of nouns; and

I. OF THE GREEK.

FIRST DECLENSION.

Of the Nominative Singular.

Nominatives in *ης* are sometimes written with *α*; as, μητιςτα for μητιτης; Iliad α', 175; and θυιςα for θυιτης; Iliad β', 107; which are nominatives of the Æolic dialect, and the foundation of Latin nouns in *a* borrowed from the Greek, such as *poeta*, *athleta*, *cometa*.

Of the Genitive Singular.

Some nouns in *α* and *ης*, make *α* after the Doric form, in the genitive; as, proper names, ο Θωμας, genitive του Θωμα; and so Ιυδας, Λιονιδας, Λυκαας, Μισσηναις, Κηδωνας, Βερσινιας; and common names; as, μαμμουνας, σατανας, βορρας, ορσιβατης. Some have both *ς* and *α*; as, ο αρχυτας, genitive του αρχυτου and -α; in like manner πυθαγορας, πατραλαιοας, μητραλαιοας, οριθοθυρας, γειναδας. Nouns in *δα*, *θα*, *ρα* and *α* pure, (that is, with a vowel before it,) make their genitive in *ας*; as, ληδα, μαρθα, ημερα, φιλια; and so

do nouns contracted in *αι*; as, *μια* from *μιαα*. Some nouns in *λα* and *μα* have also the genitives in *αι*; as, *απαμα*: and proper names; as, *Φιλομηλα*, *Ρακιλα*, *Θεαλα*, *Μελλα*, the three last of which are found in Josephus. Some in *αι* drop *σ* in the genitive; as, *ο δρης, τς δρη*; *ο ποδης, τς ποδη*.

Of the Dative Singular.

The datives of *δα*, *θα*, *ρα* and *α* pure are in *α*.

Of the Vocative Singular.

Nouns in *α* and *η* have always their vocatives like the nominative. Nouns in *αι* and *ης* reject *σ* in the vocative; as, *ο νεανιας, ω νεανια*. But nouns in *της*, as *ο προφητης*, and those denoting countries and nations; as, *ο σκυθης*: poetic nouns in *νης*; as, *κυνωπης*: and the compounds of *μετριω*, *παλιω* and *τριβω*; as, *γιομετρης, βιβλιοπωλης, παιδοτριβης*; also, *λαγνης, μειναιχμης* and *πυραιχμης* make their vocatives in *α*. *Αναιρετης* makes the vocative in *η*, as in *Iliad π', 31*; but *ιπποδα, νεφιληγγριτα, κηστιτα, θυστα*, which occur in Homer, are not vocatives as some grammarians have asserted, used instead of nominatives, but really nominatives of the Æolic, or, as some say, of the Macedonian dialect. Contracted nouns in *ης* change it into *ις*.

Nouns in *εις* have either *η* or *α* in the vocative, as *ω λητης, ω λητη* or *λητα*.

This declension has always the nominative, accusative and vocative dual in *α*, the genitive and dative in *αι*, the nominative and vocative plural in *αι*, genitive in *ων*, dative in *αις*, and accusative in *ας*.

SECOND DECLENSION.

The vocative of this declension is found, in four instances, like the nominative; for, the common tongue sometimes imitated the Attic dialect; as *ο θεος*, whence the Latin *O Deus*, and *ω ἕως, Heus tu*.

THIRD DECLENSION.

Of the Genitive Singular.

There was formerly only one termination to this declension; viz. the letter *σ*, after almost all consonants, and most of the vowels; and the *σ* constituted the nominative: and *ο* put before it formed the genitive: thus *σωμα* was originally *σωματς*; *μαλι*, *μαλιτς*; *γουν*, *γουντς*; *τιτασ*, *τιτατς*; *μαρτυρ* and *μαρτυς*, *μαρτυρς*; *νυξ*, *νυκτς*; *φληψ*, *φληψς*.

And whilst this was the case, the mode of forming the genitive singular was easy; viz. the simple insertion of *ο* before the final *σ*; thus, *φληψς* became *φληψος*. The dative and accusative were formed by the rejection of the final *σ*, and putting *ι* and *α* in their stead. The vocative is but the noun invoked instead of *named*, and by its characteristic prefix *ω* wanted no change. The nominative plural inserted *ι* before the *σ* of the nominative singular; as, *φληψς*. The genitive changed it into *ων*; as, *φληψων*. The dative added *ι* to the nominative singular, and made it *φληψει*; and the accusative inserted *ο* before the final *σ*; as, *φληψος*. So that the noun remained unchanged, except by the insertion of vowels, acting the part of the serviles to the root.

But notwithstanding the departure from this simple mode, which is chiefly owing to the introduction of the double letters, *φ*, *χ*, *ψ*, and to the

interchange of letters of the same power *euphoniæ gratiâ*; the genitive singular is easily to be found by the following rules; viz.

1. Words ending in any vowel, or in the consonants *ν* and *ρ*, add the syllable *ος* or *τος* to the nominative; as, *σινηπι*, *σινηπιος*; *μελι*, *μελιτος*; *παιων*, *παιωνος*; *ξυνοφων*, *ξυνοφωντος*. Most of these terminations also change *ω* into *ο* or *ου*; as, *δρακων*, *δρακοντος*; *τυπων*, *τυπωντος*; also, *η* or *υ* into *ε*; as, *ποιμην*, *ποιμηνος*; *πυν*, *πυνος*. Some words also ending in *ουν*, have the genitive in *οδος*; as, *διπουν*, *διποδος*.

2. Words ending in *σ*, *ξ* or *ψ*, put any of the following syllables before *σ*; viz. *ο*, *δο*, *δο*, *νο*, *το* or *ντο*; as, *λαμπας*, *λαμπαδος*; *ορνις*, *ορνιθος*; some also throw away *ι*; as, *χαρειεις*, *χαρειντος*; *ι* or *υ* as, *οδους*, *οδοτος*; or, change *η* into *ε*; as, *αιθηρ*, *αιθηρος*; or; *υ* into *ε*; as, *ηδυσ*, *ηδος*. Some divide the syllable, and put *ο* for *υ*; as, *βους*, *βοος*; *βασιλευς*, *βασιλεος*; *γρας*, *γραος*.

3. Nouns in *ος* form the genitive by putting *ε* before *ος*; as, *τειχος*, *τειχειος*; some in *ως*, change the *ω* into *ο*; as, *πειων*, *πειονος*.

4. Words in *ηρ* gen. *ερος*, lose *ε* by syncope in the gen. and dat. sing. as, *πατηρ*, *πατρος*, *πατρι*, accus. *πατερα*; so, *μητηρ* and *γαστηρ*; but, *δημητηρ* and *θυγατηρ* drop *ε* in all the oblique cases; *αηρ* takes *ε*, or changes it for *δ*; as, *αηρος*, *ανδρος*, &c.

Of the Accusative Singular.

This generally ends in *α*. But, nouns in *ις*, *υς*, *αυς* and *ους*, which have *ος* pure in the genitive, change *ε* of the nominative into *ν*; as, *οφιος*, gen. *οφιος*, accus. *οφιν*. nom. *βοτρυνς*, gen. *βοτρυνος*, accus. *βοτρυνν*; nom. *ιαυς*, gen. *ιαος*, accus. *ιαυν*; nom. *βους*, gen. *βοος*, accus. *βουν*. But, Barytones in *ις* and *υς*, i. e. not accented on the last syllable, which have *ος* impure in the genitive, make the accusative both in *α* and *ν*; as, nom. *ερις*, gen. *ειδος*, accus. *ειδα* and *ειν*; nom. *ιηλυς*, gen. *ιηλυδος*, accus. *ιηλυδα* and *ιηλυν*. To these add the compounds of *πους*, which, though it has itself only *ποδα*, have both *α* and *ν*; as, *πολυποδα* and *πολυπουν*. Oxytones, i. e. words having an acute accent in the end, form the accusative in *α*, if they be simple nouns; as, *ελπις*, accus. *ελπιδα*; but, if compounded, they end rather in *ν*; as, *ευελπις*, accus. *ευελπιν*. *Κλεις*, has in the accusative both *κλειδα* and *κλειν*; *παις*, both *παιδα* and *παιν*. *Χαρις*, signifying *favour*, makes *χαριν*; when relating to a heathen goddess, it makes *χαριτα*.

Δις makes *δια*; *λαας* makes *λαων*, contracted *λας*, gen. *λαος*, accus. *λων*.

Of the Vocative Singular.

The vocative is generally like the nominative. But, it differs,

1. By changing the long vowel of the noun to a short one; as, *ο πατηρ*, voc. *ω πατερ*; *ο σωτηρ*, voc. *ω σωτερ*; and, we sometimes find *σωτηρ*.

2. By rejecting the final *ς* from nominatives in *ευς* and *ους*; and, from barytones in *ις* and *υς*; as *βασιλευς*, *ω βασιλευ*; *βους*, *ω βου*; but, *πους* makes *ω πους*, and *οδους*, *ω οδους*; *οφιος* makes *ω οφι*; *ιηλυς*, *ω ιηλυ*; those in *υς* circumflexed; as, *δρυς*, *ω δρυ* also some proper names; as, *Θιας*, *ω Θια*; but, *σαλαμης*, *ελπις*, *χλαμυς*, retain the final *ς*.

3. By rejecting *ος* from the genitive, in nouns ending in *ας* gen. *αιος*, and in *ηρ* gen. *ερος*; in *ηρ*, gen. *ιρος*; and, in *ωρ*, gen. *ορος*.

4. By changing *ω* into *ο*, in words ending in *ρ*; as, *ο εκτωρ*, *ω εκτορ*.

5. By changing *ας*, gen. *αιτος* into *αιν*; as, *πολυδαμας*, *ω πολυδαμιν*; *αιας*, *ω αιαν*, and by the poets *αια*; and, *ιις*, gen. *ειτος* into *ειν*; as, *χαρειις*, *ω χαρειν*; *κλεις* makes *ω κλεις* and *ω κλει*.

6. By rejecting the final ξ ; as, *αναξ*, *α ανα*. Nouns in *α* and *ας*, have the vocative like the dative; as, *λητω*, dat. and voc. *λητοι*; so *αιδως*.

Proper nouns, change the long vowel into a short one; as, *Απολλων*, *α Απολλον*. Nouns in *εις*, gen. *ιτος*, have sometimes the vocative both in *ει* and *ει*; as, *πλακοεις*, gen. *πλακοιιτος*, voc. *πλακοει* and *πλακοειν*.

Of the Dative Plural.

This is formed as follows; viz.

1. From the dative singular, by taking σ before *ι*, if it ends in *ι*, pure or *ει*, and rejecting τ , δ , θ and ν ; as, *βοτρυι*, *βοτρυσι*; *συματι*, *συμασι*; *λαμπαδι*, *λαμπασι*; *οριθι*, *ορισι*; *διλφινι*, *διλφισι*.

2. By changing *οντι* into *ουσι*, when the penultima of the dative is long by position, and *ντι* into *υσι*; as, *τιθεντι*, *τιθεισι*.

3. From the nominative singular, by adding *ι* to nouns ending in ξ , ψ or σ after a diphthong; as, *κοραξ*, *κοραξι*; *αραψ*, *αραψι*; *βασιλις*, *βασιλιυσι*; but *κλεις*, genitive *κτινος*, makes *κτισι*; *πυς*, genitive *ποδος*, makes *ποσι*; *ους*, genitive *ωτος*, makes *ωσι*; *βυς*, *βοος*, makes *βοσι*, with the poets. The compounds of *υς*, as *μυδεις*, make *μυδισι*.

4. Nouns in *ηρ*, genitive *ερος*, and by syncope *ρος*, make the dative plural in *ωσι*; as, *πατηρ*, *πατρασι*; *ατηρ* not syncopated makes *ατρασι*; *αρις*, *αριωσι*; *υιος*, *υιασι*; but *γαστηρ* makes *γαστηρσι*; and *σωτηρ*, *σωτηρσι*.

Datives plural and verbs ending in *ι* and *ε*, and sometimes *η*, add *ι* when the next word begins with a vowel.

II. OF THE LATIN.

FIRST DECLENSION.

Of the Genitive Singular.

The ancient genitive was often in *ai*, and is thus used by Lucretius. It is also thus used by Virgil in his *Aeneid*, *aulai in medio*.

Greek derivatives in *as* and *es*, retain their Greek characteristics.

Of the Dative and Ablative Plural.

These are made in *abus* in the following words: *anima*, *dca*, *equa*, *famula*, *filia*, *liberta*, *mula*, *nata*.

SECOND DECLENSION.

Of the Vocative Singular.

Filius, *genius*, and proper names in *ius*, make the vocative singular in *i*; as *filius*, *fili*; *genius*, *geni*; *Virgilius*, *Virgili*. *Deus* is the same in the vocative, for the reason stated in this note in regard to the Greek *Θεος*.

THIRD DECLENSION.

Of the Dative and Accusative Singular.

Some nouns make the dative singular in *i*, and the accusative in *im*, following the Greek form.

FOURTH DECLENSION.

Of the Dative Plural.

A few nouns make the dative and ablative plural in *ibus*. Of the Latin declensions, it may be observed that they bear evident marks of close affinity to the Greek. The two first declensions have their terminations as much alike as the genius of the two languages will admit; for *as*, *es*, *a* and *e* are clearly the same in Latin as *ας*, *ης*, *α* and *η* in the Greek, and this coincidence of termination determined me on adopting the division of Greek nouns by Parkhurst into three declensions, as adapted to show the similarity of the two languages. Also it does in both of them throw the imparisyllabic, which comprise such a vast variety of endings, into the third declension. In regard to the formation of genitives singular, nominatives plural, and indeed all oblique cases, I must beg again to notice what I observed of the original terminations of Greek imparisyllabics; viz. that there was originally only one termination, i. e. *σ*, after almost all consonants and most of the vowels, and that the insertion of *ο* before the final *σ*, formed the genitive: and as the *i* of the Latins is the representative of the *ο* of the Greek before *σ* in the third declension, let us take the finals of Latin nouns, and try them on the principle laid down in the Greek; thus, *agger*, suppose it originally written *aggers*, the genitive by the insertion of *i* before *s*, is *aggeris*; *veritas*, *veritats*, genitive *veritatis*; *gens*, *gente*, genitive *gentis*; *juventus*, *juventuts*, *juventutis*. This will obtain further illustration, first, by noticing the formation of Greek words adopted by the Latin; as, *τριπυς*, *τριποδς*, genitive *τριποδς*: Latin, *tripus*, *tripoda*, genitive *tripodis*: *χλαμυς*, *χλαμυδς*, genitive *χλαμυδς*; Latin, *chlamys*, *chlamyds*, genitive *chlamydis*. Second, by noticing Latin words having two terminations in the nominative, and only one in the genitive; as, *arbor* or *arbos*, *honor* or *honos*, *labor* or *labos*; suppose them originally having the two letters *rs*, as *arbors*, *honors*, *labors*: and on the analogical principle laid down, they make in the genitives *arboris*, *honoris*, *laboris*. Take upon the same principle nouns ending in a vowel, as *sermo*, *margo*, *tendo*, *dogma*, *moly*, and suppose their ending to have been, *sermons*, *margins*, *tendins*, *dogmats*, *molyς*; and we have *sermonis*, *marginis*, *tendinis*, *dogmatis* and *molyς*, (the latter remaining with the Greek *ο*.) in the genitive. This view of the subject is not taken by me with any desire of altering the orthography, or of turning back to a mode of spelling which is older than most of the oldest specimens of the Greek and Latin; but with a view of showing that the nearer we approach to a state of nature, in the use of a spoken language, the greater we find to be the simplicity and uniformity prevalent in it; the simpler the arrangement of cases, declensions, conjugations, modes, tenses, &c. and where the most simplicity reigns, there exists the least variety.

III. OF THE GERMAN.

There is but one declension in the German language.

General Rules.

1. Substantives of the feminine gender admit no variation in case in the singular number.

2. The vocative in both numbers is always the same as the corresponding nominative.

3. There is no ablative in the German language; what is called an ablative in other languages can only be expressed in German by prefixing a preposition governing a dative case; and the German ablative is nothing else but the dative, with any preposition that governs that case; which rule holds good in both numbers.

4. The nominative, genitive and accusative of the plural are always the same.

5. The dative case plural always ends in *n*.

The genitive case in the singular of the masculine and neuter is made as in English by the addition of an *s*, and sometimes *es*, as, *des vatters haus*, the father's house: except in nouns masculine following the second specimen, in sect. 49. p. 75.

The plural is made by adding to the nominative singular,

In the masculine gender, *e*, *en* or *er*.

In the feminine gender, *e*, *er* or *en*.

In the neuter gender, *e* or *er*.

Concerning Plurals.

Substantives of the masculine gender, terminating in *el*, *en*, *er*, those of the neuter gender in *e*, *al*, *en*, *er*, and all diminutives, are the same in the plural as in the nominative singular.

The vowels *a*, *o*, *u*, in the singular are changed into the diphthongs *ä*, *ö*, *ü*, in the plural.

Of the Genitive Singular.

1. Substantives of the masculine gender ending in *el*, *en*, *er*, and neuters in *e*, *el*, *en*, *er*, and all diminutives, take *s* only in the genitive.

2. Substantives ending in *s*, *ß*, *ts*, *x*, have their genitives ending in *es*, invariably.

3. Substantives of the masculine gender, ending in *e*, terminate their genitive in *ns*, and the *n* remains in all the succeeding cases, singular and plural; as, *herz*, or *herze*, the heart, makes *herzens* in the genitive.

Of Plurals ending in is.

Nouns ending in *is* form their plurals in *e*; as, *das zeugniss*, the testimony; plural, *die zeugnisse*.

Of Plurals in en.

1. *Das auge*, the eye; plural, *die augen*.

2. Nouns whose singular ends in *e*, form their plural by the addition of *n*; as, *die gabe*, the gift; plural, *die gaben*.

The same rule may be applied to the feminine nouns ending in *el* or *er*; for, between *ln* and *rn*, the *e* is dropped; as, *die regel*, the rule, plural, *die regeln*; *die feder*, the pen, plural, *die federn*.

Except the termination *ur*; as, *caricatur*, caricature, pl. *die caricaturen*.

These three vowels, *a*, *o*, *u*, are frequently, and more particularly in monosyllables, changed into *ä*, *ö*, *ü*, in the plural number; as, *das buch*, the book, plural, *die bücher*.

Exceptions.

Neuter nouns which form their plural in *c*, and those of all genders whose plurals end in *n*, do not alter their vowels, as, *das Jahr*, the year, plural, *die Jahre*.

Observations.

1. Compound words terminating in *mann*, form their plural by changing it into *leute*; as, *der Hauptmann*, the captain, plural, *Hauptleute*; *Kaufmann*, merchant, *Kaufleute*.

2. *Mann*, with a single *n*, signifies *one* or *they*; as, *man sagt*, one says, or they say.

Declension of Proper Nouns.

Nom. *Rom*, Rome.

Gen. *Roms*, of Rome.

Dat. *zu*, *in*, or *nach Rom*, to Rome.

Acc. *Rom*, Rome.

All other names of towns are declined according to the above examples; and those of men and Heathen deities according to the following.

Masculine.

N. *Jupiter*.

G. *Jupiters*.

D. *Jupitern*.

A. *Jupitern*.

Feminine.

N. *Minerva*.

G. *Minervens*.

D. *Minervn*.

A. *Minervn*.

Scriptural proper names are declined like the Latin.

NOTE 18. § 66. By the foregoing specimen of the mode of forming comparisons, it will be seen that the Hebrew and its dialects have really no way of expressing what we mean by degrees of comparison; at least, they have no declensions in the adjective for the purpose. In what way, did they, therefore, compare one noun, expressing person or thing, with another, so as to judge of their relative value? I answer, by other methods than those adopted by us. If we look into a Concordance of the Bible in English, we shall find that the comparatives *more* and *most* are very little used; and in fact, in the Pentateuch, *more* is very seldom used as a comparative affix to an adjective, and *most* not often. One passage where *more* is used in the Pentateuch is in Numbers, chap. xxii. ver. 15. "Sent again princes more honourable than they." This is in the Hebrew constructed thus; viz. *שלה שרים רבים ונכבדים מאלה*; and may be rendered literally *he sent princes many and honoured from these*. The Chaldee has it *למשלה רבין כנאין וקדין מאלין*, or to *send princes many and honourable from these*. Again, in Genesis, chap. xxxviii. ver. 26. *צדקה מכני*: this, in the Chaldee, is *רצאה מני*, *she is righteous from me*. Of those expressions, therefore, which convey the idea of comparison, it may be said that the Hebrew and its dialects express them in the following way; viz.

I. In Comparatives.

By prefixing the preposition *כ* to the noun or pronoun which, in the comparison, falls short in the quality predicated of both. I know that this is against the expressed statement of Mr. Frey, in his Hebrew Grammar,

who says that the comparative is formed by prefixing to the substantive, to which the preference is given, or the adjective "belonging to that noun, a כ:" but out of four instances adduced by him, not one proves his point, but the reverse. To instance one: חיה ערום מכל חיה (הנחש), *the serpent was more subtile*: but the כ is prefixed to the noun חיה, which suffers in the comparison, and is proved to possess the least of the quality spoken of.

II. In Superlatives.

1. By putting the word מאד after the adjective; as, טוב מאד, very good.
2. By prefixing to the succeeding noun; as, הטוב בנשים, the best among women.
3. By repeating the adjectives; as, טוב טוב, exceeding good.
4. By using two words nearly synonymous; as, עני ואכיל, poor and needy.
5. By doubling nouns; as, שמי השמים, the heaven of heavens, or the highest heaven.

Nor are these modes of forming comparisons peculiar to the Hebrew and its dialects; for, it is laid down by Veneroni in his Italian Grammar, "that the positive is sometimes used, in the Italian language, instead of the superlative; as, *è la bella delle belle*; as if one were to say, she is the fairest of the fair."

"There is also another species of the superlative; for we say, *un uomo dōto dōto*, to signify a very learned man."

In the formation of the comparisons of adjectives, there is one feature of resemblance on which I subjoin a few words, and that is, that they are all followed by some particle. I have noticed the use of the כ in the Hebrew and its dialects, as affixed to the noun that loses in the comparison, and will take notice of the different words in each of the languages, in Genesis, chap. xxxviii. ver. 26.

1. Hebrew, צדקה ממני.
2. Chaldee, זכאה מני.
3. Syriac, *ܕܟܝܠܐ ܡܢܝ*.
4. Greek, *Διδοικασταί δαμαγ η γαια*.
5. Latin, Justior me est.
6. English, She hath been more righteous than I.
7. French, Elle est plus juste que moi.
8. Italian, Ella è piu giusta di me.
9. Spanish, Mas justa es que yo.
10. German, Sie ist gerechter denn ich.

By which it appears that the כ of the Hebrew and its dialects; the η of the Greeks; the *quam* of the Latins, (which is used elsewhere, though not in this passage;) the *than* of the English; the *que* of the French; the *che* and *di* of the Italian; the *que* of the Spanish; and the *denn* of the Germans; all perform the same offices in their respective languages.

But, as in some of the languages, more than one particle is used to express what is meant by the English *than*, we must take some notice of them; and,

1. Of the French.

In which the following rules relate to the present case.

F f

1. The particle *than*, which follows the comparative in English, is rendered in French by *que* before the next noun or pronoun ; as,

“ Il est plus habile que son frère ;
He is more ingenious than his brother.”

2. The simple comparatives *plus* and *moins*, meeting with a number, are attended by the preposition *de* ; as,

“ Il a plus de vingt ans, and never *plus que*,
He is above twenty.”

Therefore the preposition *above*, before a noun of number, must always be rendered into French by *plus de*.”

2. In Italian.

The word *than*, is not expressed by *che*, but by the articles of the genitive *di*, *del*, *dello*, *della*, *dei*, *degli*, *delle*. When the word *than* is followed by an article or a pronoun possessive ; as, *than the*, *than my*, &c. the word *than* is expressed by the definite articles *del*, *dello*, &c. ; as,

“ Clearer than the sun ; più chiaro del sole.

But, if the word *than* is not followed by an article or a pronoun possessive, *than* is expressed by the article *di* ; as,

“ More learned than Cicero ; più dotto di Cicerone.”

If after *than*, there happens to be a pronoun possessive, followed by a noun of quality or kindred in the singular, *than* is expressed by the article *di* ; as,

“ More handsome than my brother ; più bello di mio fratello.”

We may likewise make use of the definite article ; but, in that case, we must place the pronoun after the noun substantive, and we must say,

“ Più bello del fratello mio.”

If the pronoun possessive is in the plural number ; as, *my brothers*, we must use the definite articles *dé* and *delle* ; as,

“ More powerful than my brothers ; più potente de' miei fratelli.”

If the word *than* is followed by an adjective, or by a verb or adverb, it is rendered by *che* ; example,

“ More white than yellow ; più bianco che giallo.”

If the comparison is made between two substances, *than* must also be rendered by *che* ; example,

“ Virgil pleases me more than Ovid ; Virgilio mi piace più che Ovidio.”

3. In German.

The word *than* is expressed in German by *als* or *denn* always following the comparative ; as, *er ist reicher als* (or *denn*) *Krösus*, he is richer than *Cræsus*.

The superlative in German is always followed by *von*, or *unter*, or by the genitive case alone ; as, *er ist der beste von seinen Brüdern*, or *er ist der beste unter seinen Brüdern*, or, *er ist der beste seiner Brüder*, he is the best of his brothers.

NOTE 19. § 67. The irregularity of adjectives has arisen, not from any radical inability in any class of words, to admit of the same deflexions as others, but from the gradual disuse, or obsolescence of certain words in their positives, comparatives or superlatives ; and from grammarians, in completing their forms, filling up the apparent deficiencies from other words. Of the languages under discussion, the Greek seems to have as many apparent irregularities as any ; apparent I say, for the irregularities are the work of grammarians, who, instead of simplifying by grammatical

analysis, have perplexed by theoretical invention. And the department of lexicography, has been rendered abstruse, by condensing the matter, and by throwing parts of several forms to make up one.

Further; the Greeks, in the formation of comparisons, do not seem to have confined themselves to *adjectives*, but to have compared *nouns, pronouns, verbs, participles, adverbs and prepositions*.

1. Nouns. *Αρης*, Comp. *αριων*. Superl. *αριστος*. In the sense of military excellence, *αριων* and *αριστος* are repeatedly used by Homer.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
Βίλος	βελτιρος, ΟΓ βελτιων	βελτατος, ΟΓ βελτιστος
Κρατος		κρατιστος
Κρειων	κρεισσων, ΟΓ κρειττων	
Χειρ	χειρων	χειριστος
Εχθος	εχθιων	εχθιστος
Αισχος	αισχιν	αισχιστος
Κυδος	κυδιων	κυδιστος
Καλλος	καλλιν	καλλιστος
Κερδος	κερδιων	κερδιστος
Βασιλειυς	βασιλευτερος	βασιλειυτατος
Θιος	θιωτερος	θιωτατος
Φωρ	φωροτερος	φωροτατος
Κλεπτης	κλεπιτερος	κλεπιτατος
Κραμβη	κραμβοτερος	κραμβοτατος
Πληκλης	πληκλιτερος	πληκλιτατος
Ποτης	ποτιστερος	ποτισατος
Ριγος	ριγιων	ριγιστος
2. Pronouns.		
Αυτοι, ipse, he		αυτοτατος, ipsissimus Vossius, &c. Plautus.
3. Verbs.		
Διωω, to leave	διυτερος	διυτατος
Φερω, to bear.	φερερος	φερτατος, Φεριστος, Φερτιστος
Λω, to be willing	λωιων, λωων	λωστος
4. Participles.		
ερρωμενος, strengthened	ερρωμενερος	ερρωμενισατος
5. Adverbs.		
ανω	ανωτερον	ανωτατος
μαλα	μαλλον	μαλισα
κατω	κατωτερω	κατωτατω
πορρω	πορρωτερω	πορρωτατω
περων	περαιτερος	περαιτατος
εξω	εξωτερος	εξωτατος
εκα	εκαν	εκαςτος
ισω	ισωτερος	ισωτατος
αφαρ	αφαρτερος	αφαρτατος
6. Prepositions.		
υπερ	υπερερος	υπερτατος, by syncope υπατος
προ	προτερος	προτατος, by syncope
προατος, by crasis, πρωτος, and doubling the superlative πρωτιστος		
εγγυς	εγγυτερος, εγγιων	εγγυτατος, εγγυιστος

Nor is the English without some approach to similarity in these matters in adverbs; as, *up, upper, utmost*: and in prepositions; as *near, nearer, nearest*.

Our English adverb *afar*, seems also to be immediately from the Greek *αφαρ* and has comp. *farther* or *further*, sup. *furthest* or *farthest*, and even has a double comp. as, *furthermore*, and superl. *furthermost*; of the Italian *buono* it may be observed, that it also has the comp. *piu buono*, and its sup. *buonissimo*.

NOTE 20. §. 68. Besides the form of the German adjectives, given in the tables in the 68th section, there is a second form given, as follows;

	Singular.			Plural.
	M.	F.	N.	Common to all genders and cases.
Nom.	<i>gute,</i>	<i>gute,</i>	<i>gute</i>	<i>guten</i>
Gen.	<i>guten,</i>	<i>guten,</i>	<i>guten</i>	
Dat.	<i>guten,</i>	<i>guten,</i>	<i>guten</i>	
Acc.	<i>guten,</i>	<i>gute,</i>	<i>gute</i>	

which is used in the following manner, viz.

1. An adjective, if it be preceded by the article *der*, by a numeral, or any pronoun, whose nominatives singular have the terminations *r, e, s*, is declined according to the second form: of this description are, *der, alter, mancher, jeder, dieser, jener, derselbe, derjenige, solcher, welcher, beide, as, der gute mann; the good man, dieser fromme vater; the pious father, manchem bösen menschen; to many a wicked man.*

unser, euer, and ihr, are to be excepted, for the *er* and *r*, are not, properly speaking, the inflection of the nominative; the same rule must be observed, if more than one adjective follow the article, as, *deiser alte brave mann, this old brave man.*

2. An adjective, if it be preceded by the article *ein*, or by a pronoun whose nominative and accusative sing. have not the terminations, *er, e, es*, and *en, t, es*, assume these terminations in the nominative and accusative sing. but in all other cases, and in the genders of both numbers, terminate in *in*.

Of this description are, *ein, fein, viel*; the possessives, *mein, dein, sein, unser, euer, ihr, dero*, and the personals, *ich, du, er, &c.* as, *ich armer mann, I poor man.*

The same rule must be observed, if more than one adjective follow the article or pronoun, as, *dein guter alter ehrlicher vater, thy good old honest father*: as an exception to the preceding rules, it may be observed, that the nominative, the vocative, (which is like the nom.) and accusative plurals, sometimes terminate in *t*, as, *meine arme lippen, my poor lips.*

If an adjective unpreceded by any other word, goes before a substantive, the first is declined according to the first form, as, *rother wein, red wine.* If two or more adjectives, unpreceded by any other word, go before a substantive, the first is declined, according to the first form, and the others adopt the second, that is, the nominative and accusative cases singular, terminate in *er, t, es*, and *en, t, es*, respectively, and in all other cases and genders, of both numbers, terminate in *en*; as,

guter weiser vater, good wise father.

gutem weisen vater, to a good wise father.

reife süße frucht, ripe sweet fruit.

reifer süßer frucht, of ripe sweet fruit.

If a numeral precedes an adjective, in those cases where the numeral has not the termination of the first form, the adjective assumes them; in all other cases the adjective follows the second form; as,

zwei lange tage, two long days.

zwey langen tage, of two long days.

drey baare thaler, three dollars ready money.

dreyer baaren thaler, of three dollars ready money.

The masculine and neuter gender of the genitive sing. to avoid the repetition of the letter *s*, are sometimes made to terminate in *en*; as; *gerades weges*, strait course; it is better expressed by *geraden weges*; the termination of the substantive preventing any doubts respecting case.

For a similar reason the dative case of adjectives ending in *m*, as *arm*, &c. is sometimes terminated in *en* rather than *em*.

Participles, as far as relates to their declensions, do not differ from adjectives.

Of the declensions of adjectives it may be observed generally, that in each of the languages in which they are declinable, they follow the declensions of nouns of the same gender and termination. The feminines of adjectives in the Hebrew and its dialects, are declined in both sing. and plur. like nouns, and are subject to the same rules as to regimen, when placed in similar circumstances.

NOTE 21. § 69. I have here put *αμεινον* as the assumed comparative of *αγαθος*, not because it really is so, but merely to preserve uniformity in my tables, in which I have considered, that many adjectives have their degrees of comparison filled up from obsolete words. If we take notice that the Latins have an adjective *amatus*, denoting *pleasant*, &c. we may reasonably conclude, that they derived it from the obsolete positive of the Greek *αμεινον*, which may be naturally supposed to have been *αμεινος*; of this adjective it may be noted, that in common with all others in like circumstances it is capable of all contractions existing in nouns; thus

in the Accus. singular, it will have *αμεινονα*, *αμεινονα*, *αμεινον*

in the Nom. & Voc. plur. *αμεινονες*, *αμεινονες*, *αμεινονες*

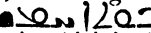


in the Accus. plural, *αμεινονας*, *αμεινονας*, *αμεινονας*

and in the Nom. Acc. & Voc. plur. neut. *αμεινονα*, *αμεινονα*, *αμεινονα*.

NOTE 22. § 71. The numeral *one* has in most of the languages not only a variation of termination as to gender, but also as to number. This having been noticed in the preface needs not now be repeated. The Latin, German and Greek having considerable uniformity in this numeral, I here decline them.

GREEK.				LATIN.			GERMAN.		
<i>Singular.</i>									
	M.	F.	N.	M.	F.	N.	M.	F.	N.
N.	εις	μια	ον	unus,	una,	unum	ein,	eine,	ein
G.	εως	μιας	ωνος	unius,	unius,	unius	eines,	einer,	eines
D.	εις	μιας	οις	uni,	uni,	uni	einem,	einer,	einem
A.	ενα	μιαν	εν	unum,	unam,	unum	einen,	eine,	ein

αδελος and *μηδεις*, as the compounds of *εις*, are declined in the same way, viz.

Observe that in the instance of the largest cardinal number except one, occurring in the New Testament, the Syriac renders fifty thousand by  and not  but here it follows the Greek, which in Acts, chap. xiv. ver. 19, has *μυριάς πέντε*, the Latin *quinque myriades*, and the French *cinquante mille pieces d'argent*, and the Italian *cinquante mila denari d'argento*, and the Spanish, *cincuenta mil dineros*, and the German, *fünffzig tausend groschen*, and the English, *fifty thousand pieces of silver*, which proves that the sum was indefinite; I have therefore in the Syriac followed analogy in putting  for 50,000.

NOTE 27. § 72. In the Hebrew and its dialects, the Cardinal Numbers above twelve are used for the Ordinals. This may also be observed in French, in the following circumstances, viz.

1st. In dating and speaking of years; as *l'an, mil sept cent quatre-vingt neuf de l'ere chretienne*.

2d. In naming days of the month, as, *le deux*, the second, *le trois*, the third, &c. but when *du* is put before *mois*, they do not say, *l'un du mois*, but *le premier du mois*.

3d. When two ordinal numbers come together, the first is rendered in French by a cardinal; as *le dix ou douzieme*, the tenth or twelfth.

4th. Speaking of Kings, &c. the French use the cardinal number without the article, instead of the ordinal with the article, as in English; as *Henri trois*, *Henri quatre*, Henry the third, Henry the fourth: but they say also *Henri premier*, but not *le premier*.

NOTE 28. § 73. "Every object, (says Harris,) which presents itself to the sense of the intellect, is either then perceived for the *first time*, or else is recognised, as having been perceived *before*; in the former case, it is called an object of the *first knowledge or acquaintance*. Now as all conversation passes between *particulars or individuals*, these will often happen to be reciprocally objects, *της πρώτης γνώσεως*, that is to say, *till that instant*, unacquainted *with each other*: what then is to be done? How shall the speaker address the other, when he knows not his name? Or how explain himself by his own name, of which the other is wholly ignorant? Nouns, as they have been described, cannot answer the purpose. The first expedient upon this occasion seems to have been *Δείξις*, that is *pointing*, or *indication by the finger or hand*, some traces of which are still to be observed, as a part of that action which naturally attends our speaking. But the authors of language were not content with this: they invented a race of words to supply this pointing; which words, as they always stood for substantives or nouns, were characterized by the name of *Αντωνυμια*, or pronouns. These also they distinguished into several sorts, calling them of the *first*, the *second*, and the *third person*, with a view to certain distinctions;" *Hermes*, p. 63, 4, 5, and in note he says, "the description of the different persons as taken from Priscian, who took it from Apollonius, *Personæ pronominum, sunt, tres, prima, secunda, tertia. Prima est, cum ipsa quæ loquitur de se pronunciat; secunda, cum, de ea pronunciat, ad quam directo sermone loquitur; tertia, cum de ea, quæ nec loquitur, nec ad se directum accipit sermonem.*" xii. p. 940. Theodore Gaza gives the same distinctions, *τατοι (προσωπων sc.) η περι αυτη φραζει ο λεγων; διωτεροι, η περι τε, προς ον ο λογος; τριτοι, η περι τε ετερον.* Gaza gram. 54. p. 152." *Hermes*, p. 69.

But although pronouns are thus used, generally to supply the pointing or indication of the noun, they are also used with it, as in apposition, without

standing in the place of the noun ; and that, in all three persons ; as, in the first, אֲנִי חֹתֵן יֶתְרוֹ, *I thy father-in-law Jethro*. Exodus, chap. xviii. ver. 6. In the second, וְאַתָּה אָנוּס כְּעָרִי, *and thou a man, mine equal*. Psalm, lv. ver. 13. In the third, ὅταν δὲ ἐλθῇ ἡ πνεῦμα, *when he the spirit is come*. John, chap. xvi. ver. 13 ; and these represent the δι᾽ οὗ in the strongest point of view ; but seem more particularly to have reference to objects τῶν δι᾽ οὗτος γνωστών of the second acquaintance ; for they all refer to characters previously mentioned.

But when we say "*he is a good man ;*" *he* stands in the place of a noun before used, and can hardly be employed without such consideration.

Pronouns in Hebrew have their origin from verbs, of which they are a part, the radical meaning of which, they retain ; and this will be noticed before I conclude this work. This is not the case with other languages ; they follow one another nearly in sound, but do not derive their vowels from verbs of their own. Being affixed, or suffixed to Hebrew verbs, they distinguish the tenses, numbers and persons, the verb itself remaining unchangeable. Prefixed to verbs in English and French, they are greatly useful in marking the numbers and persons. The Greek and Latin conjugate their verbs, so as to make them express the modes, tenses, numbers and persons without the use of pronouns, which they generally affix to the verbs when they intend to speak emphatically. This is also the case in Italian and Spanish, but not admissible in English, French or German.

Appollonius, (quoted by Harris,) makes it a part of the definition of the pronouns, to refuse coalescence with the article, "*that* therefore is a pronoun, which with indication or reference is put for a noun, and with which the article doth not associate." p. 225. Allowing the general justice of this remark, I may still notice that the coalition of the pronoun with the article may take place in circumstances, in which peculiar definitiveness, or δι᾽ οὗ of a person spoken of is required ; as for instance, suppose I say "*he is a very wise person,*" and, I am asked by a by-stander "*to whom does your language refer ?*" I may say, the *he* has reference to such or such a person. Here, it is evident, is the strongest instance of δι᾽ οὗ or definitiveness ; an instance too strong for purposes of general conversation, and only needed in cases of most particular explanation ; and in this way, it may coalesce with pronouns of each person, number, and so forth.

To pursue this a little further in the language in which Appollonius made his remark, let us notice the pronoun αὐτός.

Of this word, Edward Leigh says, "αὐτός, *ipse*, very often. *Pronomen est relativum*. Xenoph. *Interdum Demonstrativum*. Lucian." See Leigh's *Critica Sacra* : of this word, Parkhurst says, "αὐτός, αὐτή, αὐτό plainly from the Hebrew אָנוּ *him*, אָתָּה *her*, אָנֹכִי *it*, with the prepositive article אֶ, אֶ, *to, the same*. Matthew, chap. v. ver. 46, &c." Parkhurst's Greek Lexicon in word αὐτός. As a pronoun, it bears the mark of immediate derivation from אָתָּה *to come* ; being αὐ or αὐτός *he come*, the present person spoken of, the *he*, with or near the person speaking of him ; and contradistinguished from ἐκεῖνος the *he* there or at a distance. Of αὐτός then we may observe that it is often used with the article, and without any substantive connected, as in Matth. chap. v. ver. 46. chap. xxii. ver. 34 ; chap. xxvii. ver. 44 ; Luke, chap. vi. ver. 33 ; chap. xvii. ver. 35 ; Acts, chap. xiv. ver. 1 ; chap. xv. ver. 27 ; Romans, chap. ii. ver. 1 ; chap. xii. ver. 16 ; chap. xv. ver. 5 ;

I. Corinthians, chap. vi. ver. 10; chap. vii. ver. 5; chap. xi. ver. 5. 20. chap. xii. ver. 25; Ephesians, chap. vi. ver. 9; Phil. chap. ii. ver. 2. 18. chap. iii. ver. 1. 16; chap. iv. ver. 2; as also, Acts, chap. i. ver. 15; chap. ii. ver. 1. 44; chap. iii. ver. 1; chap. iv. ver. 26; I. Corin. chap. xiv. ver. 23. It will perhaps be objected that all these instances are in the neuter gender, and as such must be considered as agreeing with neuter nouns understood, this however cannot be pleaded in the following instances; viz.

1 Cor. chap. xii. ver. 5. ο δὲ αὐτός ἐστι θεός, but the *he* is God.

Heb. chap. i. ver. 12. σὺ δὲ ο αὐτός εἰ, but thou, the *he* art.

— chap. xiii. ver. 8. ο αὐτός, the *he*.

where δὲ ἐκείν, of the strongest kind is intended, and for this purpose the article coalesces with the pronoun.

NOTE 29. § 74. "But though (says Harris,) all these pronouns have number, it does not appear either in *Greek* or *Latin*, or any modern language, that those of the first and second person carry the distinction of *sex*. The reason seems to be, that the speaker and hearer, being generally present to each other, it would be superfluous to have marked a distinction by art, which from nature, and even dress, was commonly apparent on both sides. But this does not hold with respect to the third person of whose character and distinctions (including sex among the rest) we often know no more than what we learn from the discourse. And hence it is that in most languages, the *third person* has its genders, and that even the English (which allows its adjectives no gender at all,) has in the pronoun the triple distinction of *he, she, it*." *Hermes*, p. 69, 70.

But notwithstanding these remarks, it must be observed, that though no distinction seems necessary to be made in the first person in regard to sex, yet the Hebrew has in the second person carried the distinction of *sex*, making אַתָּה in the masc. and אַתְּ and אַתְּ in the feminine; the latter form is found in I. Kings, chap. xiv. ver. 2. II. Kings, chap. iv. ver. 16, 23; chap. viii. v. 1. Ezekiel, chap. xxxvi. ver. 13. and though this is the rendering of the בָּתָּךְ whilst the כָּךְ has it אַתְּ, yet still the context shows that the feminine is used. In the plural also we have the masc. and fem. forms. The same circumstances are observable in the Chaldee and Syriac, and in the Arabic also.

NOTE 30. § 77. In the Hebrew, *ו* used for *וְ*, in the Greek, *ος*, in the Latin, *qui*, and in English, *who* and *which*, &c. are used for both relative and antecedent; as *I love whom you love*; but there is one peculiarity in the Greek, which I have not yet observed in the other languages, viz. that the relative so used, is the accusative governed by one of the verbs, whilst it does not stand in any apparent relation as to government to the other; as, John, chap. xi. ver. 3. The following specimen will show it.

Syr. ܐܝܢܐ ܕܝܠܝܩܐ ܕܝܠܝܩܐ ܕܝܠܝܩܐ ܕܝܠܝܩܐ

Gr. οὐ φιλεῖς ἀσθενεῖ.

Lat. ille, quem diligis ægrotat.

Fr. celui que tu aimes est malade.

It. colui che tu ami, è infermo.

Sp. il que amas, está enfermo.

Ger. den du lieb hast, der liegt krank.

Eng. he whom thou lovest, is sick.

By this it will be observed, that the cases in the Greek and in the translations are not parallel; because the compound relative *ος*, being only in

the accusative, is expressed in the other languages, partly by the personal pronouns in the nominative, and partly by the relative ones in the accusative.

That, as a compound partaking of the nature of the antecedent and the relative, should be sparingly used; its use for *whom*, is not justifiable.

NOTE 30. § 82. By some grammarians, the personal pronouns in Hebrew, and nearly the same may be observed of the Chaldee and Syriac, are declined as follows :

Singular.						
1st Per. Com.	2d Pers. Masc.	2d Pers. Fem.	3d Pers. Masc.	3d Pers. Fem.		
N. I	אני thou	אתה thou	ואת & את he	היא she	היא	
G. of me	שלי of thee	שלך of thee	שלך of him	שלה of her	שלה	
D. to me	לי to thee	לך to thee	לך to him	לה to her	לה	
A. me	אותי thee	אותך thee	אותך him	אותה her	אותה	
A. from me	ממני from thee	ממך from thee	ממך from him	ממנה from her	ממנה	

Plural.						
N. We	נחנו ye	אתם ye	אתם they	הם they	הן	
G. of us	שלנו of you	שלכם of you	שלכם of them	שלכם of them	שלן	
D. to us	לנו to you	לכם to you	לכם to them	להם to them	להן	
A. us	אותנו you	אתכם you	אתכם them	אותם them	אותן	
A. from us	ממנו from you	ממכם from you	ממכם from them	מהם from them	מהן	

But this arrangement bears no mark of antiquity, but of an attempt to Latinize a language, singular for its simplicity; and the oblique cases of the second person masc. and fem. are only distinguished in it by the points, which I have not added.

NOTE 31. § 82. I have inserted *me, us; thee, you; him, her; them; as* nominatives, for three reasons; first, from analogy: second, from the remains of them still existing in our language: third, from the use formerly made of them in it. First, from analogy; irregularity does not exist in the primitive simplicity of language, but in the artificial perplexity of after ages. In a language so indeclinable as ours is, with respect to its pronouns, we naturally expect the deflexions to be very few. The objectives are but nominatives, standing as the object of action from verbs or prepositions; and with us their use is not determined by difference of termination, but by rules of concord or government resulting from observation on their relative application; in the sentence *man loves God*, and *God loves man*, the subjects and objects are only determined by position: if we use a pronoun and say, *me loves God*, and, *God loves me*, the subject and object are only known on the same principle; and the English objective is not a form different from the nominative, but the same form differently arranged in connexion with other words. The French retains *moi, toi, lui, eux*, in the same manner as nominatives: and there are instances of the Italian using *lui, lei*, and *loro* as nominatives, although it is reckoned better to say *egli, ella, egliino and elleno*, yet the use of the former as objectives with prepositions, as *per lui, per lei, per loro*, proves by analogy that they are nominatives, and of their uses as nominatives still, I will take notice before I finally leave the personal pronouns. Second, from the remains of them still existing in the English language, the expression *methinks* is to the point, for *me* is there the nominative to the verb; and in many parts

of England, particularly in the west of it, *him*, *her*, and *them* are commonly used among the speakers of language, as distinguished from the speculators upon it, as nominatives, and may be considered as the last remains of adherence to the indeclinable form of the old pronouns; it is common also in Wales. Observe on this subject, the language of little children; If a father says, "*I love Charles*," the boy will answer *me loves father*; for children act and speak by analogy, before they learn the artificial variations in language: and thus a child in comparing things with things will say, *this is gooder* than that; because it has affixed an idea to good: habit and further observation teach it to say *better*. Third, from the use formerly made of them in it. If we go back to the days of Chaucer, we shall see his language often formed on this principle; thus,

"But *me* was told, not longe time a gon is"—Wife of Baths Prologue. He has also in one line used the Saxon pronouns, *Ik*, (*I*) and *me* as nominative cases, as,

"But *ik* am olde; *me* lest not play for age."—Reves' Prologue.

Ye is often used by Chaucer as a singular pronoun, as,

"*Ye* sire clerk,"—Prologue to Canterbury Tales.

Him is used as a nominative, thus,

"*Him* thoughte that his herte would all to-breke."

Him, is also used both as a nom. and accu. in the same line, as

"*Him* behoves serve *himself*, that has no swain."—Reves' Tales.

Hire for *her* is used in the same way;

"*Hire* thought that a ladie should *hire* spare."—Reves' Tales.

Us is used as nominative plural, as

"*Us* thought it was not worth to make it wise."—Prol. to Canterb. Tales.

Hem, is also used as a nominative, as

— "for as by conjecture,

Hem thought she was another creature."

Having spoken of comparatives above, I will just drop a remark, in regard to our present comparative, *better*.

It is a comparative, to which, in our modern language, we have no positive to affix; but its positive is repeatedly used by Chaucer, as a comparative, followed by *than*; as,

"He loved *bet* the taverne than the shoppe."—Coke's Tale.

The similarity of this to the Hebrew mode of comparison, by affixing כ to the latter noun, is too apparent to escape observation; for the Hebrew כ is exactly similar to Chaucer's *bet than*; and of this positive *bet* our *better* is the regular comparative, and *bestest*, by contraction *best*, is the regular superlative.

NOTE 32. § 83. The Hebrew and its dialects having arranged their pronouns with so much simplicity, it is not to be wondered at, they have not compounded them, as the Greek, and other languages have done. Yet still they have adopted a mode of conveying the same idea by the use of the noun נפש, a *breather*, an *individual*, with the pronouns suffixed; thus, נפשי is *myself*, נפשיך *thyself*, נפשו *himself*, נפשה *herself*, נפשנו *ourselves*, נפשכם *yourselves*, נפשם *themselves*; and the same may be observed in a great number of instances in the Syriac New Testament. And this is also applied to inanimate things, as in Luke, chap. xi. ver. 17:—

כא סלכא כל נפשא נגד נפשו every kingdom divided against itself.

NOTE 33. § 83. Of *μαυτος* it may be observed, that in the Greek it is found in the plural form of *ηυς αυτοι* for *μαυτος* in Rom. chap. viii. ver. 23. and in this very verse also, that *ει αυτοις* is rendered in the Syriac The Latins often insert the syllable *met* between *ego* and *ipse*, as *ego met ipse*, and this through all cases and numbers.

NOTE 34. § 85. Of *αυτους* the plural form appears in the words *ηυς αυτοις* in Mark, chap. ix. ver. 9. The dual of the first and second persons of the pronouns, is found in the Anglo-Saxon and Mæso-Gothic languages.

NOTE 35. § 86. *Seh* signifies in German, *himself, herself, itself*, and is used after reciprocal verbs.

NOTE 36. § 88. The personal pronouns in the Hebrew and its dialects not being declinable, by any change of termination; but being used for forming various parts of the conjugations of verbs; and also being subject to the actions of verbs and prepositions, as their subjects, without undergoing a change, are now presented to view; it being first premised, that the first part of the pronouns is used as the prefix and the latter part as the suffix to the verb, or to a preposition.

1. Pronominal prefixes and suffixes to verbs, as used to form tenses, and persons of tenses; a dash being used for the letters that may be inserted to express the unchangeable radix of the verb.

	HEBREW.	CHALDEE.	SYRIAC.	HEBREW.	CHALDEE.	SYRIAC.
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INDICATIVE MODE.

PRESENT.

	Singular.			Plural.		
1 Com.	אני	אני	אני	אנחנו	אנחנו	אנחנו
2 Masc.	אתה	אתה	אתה	אתם	אתם	אתם
2 Fem.	את	את	את	אתן	אתן	אתן
3 Masc.	הוא	הוא	הוא	הוא	הוא	הוא
3 Fem.	היא	היא	היא	היא	היא	היא

FUTURE.

1 Com.	אני	אני	אני	אנחנו	אנחנו	אנחנו
2 Masc.	אתה	אתה	אתה	אתם	אתם	אתם
2 Fem.	את	את	את	אתן	אתן	אתן
3 Masc.	הוא	הוא	הוא	הוא	הוא	הוא
3 Fem.	היא	היא	היא	היא	היא	היא

IMPERATIVE MODE.

2 Masc.	אתה	אתה	אתה	אתם	אתם	אתם
2 Fem.	את	את	את	אתן	אתן	אתן

2. Pronominal suffixes after verbs and prepositions.

1 Com.	אני	אני	אני	אני	אני	אני
2 Masc.	אתה	אתה	אתה	אתם	אתם	אתם
2 Fem.	את	את	את	אתן	אתן	אתן
3 Masc.	הוא	הוא	הוא	הוא	הוא	הוא
3 Fem.	היא	היא	היא	היא	היא	היא

NOTE 37. § 88. Of the use and construction of the Pronouns *le, en, y*, in the French language.

" *Le, en, y*, are chiefly used instead of the pronouns, *lui, elle, eux*. *Le* is rendered into English by *it* or *so*; or a whole sentence expressed or understood; *en*, by *some, any, of him, of her, of it, of them; for him, for her, for it, for them; with him, with her, with it, with them; about him, about, her, it, them, thence*; or a whole sentence; and *y* by the same pronouns personal with other prepositions.

1. "*Le* is the first state or nominative, and is used instead of repeating the noun, and is the same in all genders and numbers; as,

Vous êtes le maître, et moi je ne le suis pas.

You are the master, and I am not *so*.

Ils sont heureux, et nous ne le sommes pas.

They are happy, and we are not *so*.

2. "*En* is usually the second state of the pronoun relative *le*, that is to say, it implies the preposition *de*; and whenever something is spoken of that has been named in the first part of the sentence, or in the question which is answered to, instead of repeating the name of that thing, the particle *en* is used, if that name has been already construed with *de*; as,

Si vous voulez voir de beaux tableaux il en a.

If you wish to see fine pictures, he has some.

en stands for *de beaux tableaux*.

"It is the same, if the words of the second phrase require *de*, or imply it as,

J'ai été voir le Panorama; nous en parlions dans le moment.

I went to see the Panorama; we were just speaking of it.

En refers also to place; as,

En venez vous? Oui, j'en viens.

Do you come from thence? Yes I come from that place.

(a place mentioned before.)

3. "*Y* relates to places, persons, and things, considered as a condition, state, disposition, obligation or necessity, under which one is; to the subject or matter to which one applies one's self, and to an end at which we aim; in all of which acceptations it is rendered into English, by *there, thither, or within*, (when it has a reference to place,) or by the pronouns *it* or *they*, with one of these prepositions, *at, by, for, in, of, to, with*; as,

C'est une belle change, il y aspirait depuis long temps.

It is a fine place, he aimed at it a great while ago.

"When *y* and *en* meet together, if *en* is used as a pronoun *y* comes first; as,

En y allant. In going thither.

"*En* may refer to persons, but *y* very seldom does; and never, except in giving an answer; for instance, having spoken of a man, we may say very properly, *Je n'en fais point le cas, I have no esteem for him*: but in this phrase, *he is an honest man, court him*, we should say, *c'est un honnête homme, attachez vous à lui*; and by no means, *attachez vous y*: (which phrase would be very proper in speaking of any thing as a science, an art, &c.) In this likewise; *I know that man, I will not trust him*; *je connois cet homme là, je ne veux point me fier à lui*. (je ne m'y fie pas, savours too much of a proverb.) Whereas to this phrase, *M. A. is your friend, you should think of him*. *M. A. est votre ami, vous devriez penser à lui*; the answer may be given thus; *oui, j'y penserai, yes I will, or to this, pensez vous à votre ami? are you thinking of your friend? oui j'y pense, yes, I am*. However in this phrase, *when a man is dead, he is no longer thought of*; *quand un homme est mort, on n'y pense plus*; *y* is used, because the

phrase presents an indefinite sense ; but it would be improper, if the sense were determinate, and you should say in this phrase, *Mrs. B. is dead*, *Madame B. est morte* ; *you no longer think of her*, *vous ne pensez plus à elle* ; or in this, *my friend is dead*, *I think of him every day*, *mon ami est mort*, *je pense à lui tous les jours* ; the expression *j'y pense* would imply another meaning, viz. his or her death." *Chambaud*.

NOTE 38. § 88. Personal pronouns in the modern languages, particularly the English, French, Italian and Spanish are nearly indeclinable, and except by the adoption of prepositions, have not more than a nominative and an objective case ; and if we take the nominative as having an objective form, (the meaning which I affix to this I will explain,) they have no change at all. When I say the objective form of the nominative, I mean that form which it assumes when it is the predicate of a substantive verb, and the subjective form will then be that which it takes when it is the subject of the verb. The French is the most clear and perspicuous of any modern language on this point ; for, when they use the pronouns, as subjects or nominatives to the verb, they say *je suis ici*, *I am here* ; but when they use the pronouns, either as the object as a transitive, or the predicate of a substantive verb, they use *me* and *moi* : and thus, to confine myself to the objective form of the nominative, they say *c'est moi*, which our grammars say should be *it is I*, but which daily conversation, with more propriety, renders *it is me*. Analogy proves the truth of this, particularly in the English, French, Italian and Spanish languages, which, when they use the pronoun with a preposition, say to me, *à moi*, *a me*, *à mi* ; and what is the objective case in languages, that are indeclinable, but the nominative standing as the object of the preposition's action ? To prove this further, I notice the way in which the English have formed their compound personal pronouns ; we do not say *I self*, *thou self*, *he self*, *she self*, *we selves*, *ye selves*, *they selves*, but *myself*, *thyself*, *himself*, *herself*, *ourselves*, *yourselves*, *themselves* ; so the French do not say, *je meme*, *tu meme*, *il meme*, *ils memes* ; but, *moi meme*, *toi meme*, *lui meme*, *eux memes* ; retaining *elle meme*, *nous memes*, *vous memes*, *elles memes*, because in them they had only one form for the nom. and acc. cases. *Itself*, has in our language escaped the general confusion, by being more indeclinable. Let us consult Chaucer on this subject, and when we find him so often using *me*, *him*, *her*, *us*, and *hem* or *them* for nominatives, we shall see how trifling a change was originally made in compounding the pronoun with *self*, or as it was indifferently used by him in both numbers, *selven*.

It remains now in the conclusion of this note, briefly to treat of what the Italians call conjunctive pronouns, which are only parts of personal pronouns used in connexion with verbs, and assuming a different form according as they are used before and after ; and these conjunctions which in English are expressed by *me* or *to me*, *thee* or *to thee*, *himself* or *to himself*, *herself* or *to herself*, *him* or *to him*, *us* or *to us*, *you* or *to you*, *them* or *to them*, are in Italian expressed by *mi*, *ti*, *si*, *gli* or *le*, *ci*, *vi*, *loro* ; as, *Dio te vede*, God sees thee. The conjunctive *loro*, is always put after the verb in Italian, as *direte loro*, you will tell them.

The pronoun conjunctive *to him*, is expressed in Italian by *gli*, and *to her*, by *le* ; as *Io gli parlo*, I speak to him ; *Io le parlo*, I speak to her. The pronouns *we* and *ye*, are expressed in Italian by *noi* and *voi* when they precede the verbs to which they are nominatives, as *noi fireghiamo*, we pray ; *voi cantate*, ye sing ; but when *we* and *ye* precede verbs to which

they are not the nominative, and the nominative goes before, they must be expressed by the conjunctive pronouns *ci* and *vi*; as *il maestro ci parla*, the master speaks to us; and not *noi parla*; *noi vi parliamo*, we speak to you, and not *noi voi parliamo*.

If the verbs are in the infinitive or participle, the pronouns conjunctive are put after them, as *per dirmi*, to tell me: after imperatives, infinitives, and participles, the personal pronouns are not used, but the conjunctive, as *dateci*, give us; *per veder vi*, to see you; *parlandovi*, in speaking to you. After verbs, when a question is asked, the pronouns are personal, and not conjunctive; as *avete voi?* have you? *canteremo noi?* shall we sing? The poets always use *ne* instead of *ci* to express the pronoun conjunctive *us*.

NOTE 39. § 91. The distinction of demonstratives into those referring to things *near*, like the English *this*, and things *afar off*, like the English *that*, seems to have been unknown to the Hebrew and its dialects, as they have only one pronoun for both purposes; this may be observed in Exodus, chap. xiv. ver. 20. I. Kings, chap. xxii. ver. 20. and Isaiah, chap. vi. ver. 8. and even the pronoun *εστος* the same was expressed by the personal pronoun *הוא* and *היא*.

NOTE 40. § 93. Demonstrative pronouns partake at once of the nature of definitiveness, and *δειξίς* or demonstration; and principally relate to objects *της δευτερας γνωριμης*, or to those with which we have a pre-established acquaintance. They therefore are capable of coalescing with the article. But this may be said to be more as they partake of the nature of adjectives, than as they are viewed, simply as pronouns. Nor are they adjectives, under the idea of qualifying a noun, for they express nothing concerning it, and do not (like possessive pronouns,) express or imply the circumstance of possession or interest in it, but only express demonstration and point out 1st, *place*, as *αυτος*, *this*; *εκενος* *that*: or 2d, its identity, as *αυτος*, *the same*. They are therefore only adjectives in those languages in which they are declinable, and can take the article. Of *αυτος* the following things may be observed:

1st. It often follows nouns having no article itself, and the noun also having none; as, II. Cor. chap. xi. ver. 10. *καυχουσις αυτη*, this boasting.

2d. It precedes nouns, having no article itself, but the noun having the article, as *αυτος ο ιωαννης*. Luke, chap. xxiv. ver. 15. *αυτος ο πατηρ*. John, chap. xvi. ver. 27.

3d. It follows nouns with an article, having no article itself; as, John, chap. xiv. ver. 10. *ο πατηρ αυτος*.

4th. It sometimes takes the article, when it stands before a noun which is the subject of a substantive verb, whether expressed or understood; as *ο γαρ αυτος κυριος*, the same Lord. Rom. chap. x. ver. 12.

5th. It stands in connexion with personal pronouns expressed or understood, but taking itself no article; as *αρα ου αυτος εγω*. Rom. chap. vii. ver. 25.

6th. It follows adjectives with an article, that follow nouns with an article; itself having no article; as Mark, chap. i. ver. 27. *τις η διδαχη η καινη αυτη*, what is this new doctrine.

7th. It follows nouns having an article, and being followed by adjectives having an article, itself still having none; as Mark, chap. xii. ver.

43. *η χηρα αυτη η πτωχη*, this poor widow.

8th. It stands as the predicate either with or without the substantive verb, and taking the article; as *συ δε ο αυτος ει*. Heb. chap. i. ver. 12. thou art the same.

Ἰησοῦ χριστοῦ χθες καὶ σήμερον ὁ αὐτός. Heb. chap. xiii. ver. 1.

Nearly all the above circumstances happen also to *οὗτος* and *αὐτός*, and when among historians and poets, these demonstratives have the article, it is for the purpose of peculiar *δι᾽ οὗ* or demonstration; or, it exhibits them, as having the signification as well as the construction of adjectives, and so, being capable of having before themselves, the article which is also prefixed to their substantives.

NOTE 41. § 96. The possessives *ἑμός*, *οὗτός*, *σός*, *σφωϊτός*, *οὐμός*, *ός* and *οφείτός*, are all declined alike; when they precede their substantives, the article precedes *them*, as Mark, chap. viii. ver. 38. *τὸς ἑμὸς λόγους*, *my words*; when they follow their substantives, the article which precedes the substantive also precedes them, as John, chap. v. ver. 30. *τὸ θέλημα τὸ ἑμὸν*, *my will*. When the substantive, as being a predicate has no article, the possessive preceding it, takes none, as John, chap. xv. ver. 8. *ἡνιθεῖσθε μοι μαθηταί*, *ye shall be my disciples*; when also, a possessive taking this article is the subject, and another possessive is the predicate of a verb, the latter possessive as being the predicate takes no article; as John, chap. xvii. ver. 10. *τὰ ἑμὰ πάντα σὰ ἐσὶ*, *all mine are thine*; and *τὰ σὰ ἐμὰ*, *thine are mine*, and whenever a possessive is the predicate, and a part of a sentence is the nominative to the verb, the possessive does not take the article; as *τὸ δε καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐναντιοῦ μου*, *ye sit on my right hand and on my left, is not mine to give*. Mark, chap. x. ver. 40. When a substantive without an article is followed by its possessive, the latter also takes no article; as II. Cor. chap. viii. 23. *κοινωνὸς ἑμός*, the same particularity may be observed of all the other possessives, as well as of *ἑμός*. As the Latin has no article, the above peculiarity does not relate to it.

Of the possessives in the English, French, Italian, Spanish and German, it may be observed, that they are used in two forms, for two different uses, in which they are classed by French grammarians, under the character of *pronominal adnouns absolute*, and *pronominal adnouns relative*; the former always come before the nouns which they qualify, doing the office of the article. The latter are called so, because they, not being joined to their noun, suppose it either expressed before, or understood, and are related to it. They are the same in number as, and answer to each of, the pronominal adnouns absolute, and take the article. They are used as follows:

1st. When the noun to which they stand related is expressed, they precede it without the article; as,

English, my father,

French, mon père.

Spanish, mi padre, or padre mio, with a vocative.

German, mein vater.

But the Italians use the article before the possessive, as *il mio padre*, *my father*; *la mia madre*, *my mother*: except,

1st. With nouns of kindred in the singular; thus it is now reckoned more proper to say *mio padre*, *mia madre*; but nouns of kindred in the plural take the article, as *i vostri fratelli*, or *i fratelli vostri*, *your brothers*, *le vostre sorelle*, or *le sorelle vostre*, *your sisters*.

2d. When the pronoun possessive is accompanied by a pronoun demonstrative; in which case, they do not put the article in the nominative; as, *questo mio libro*, *this my book*; and not *il questo mio libro*; but in all the other cases it is used; as, *di questo vostro libro*, of this your book.

3d. When nouns to which they stand related are the subjects of a question with an interrogative possessive pronoun, the pronominal adnouns relative are used ; as, whose books are these ? Answer,

English, they are mine.

French, ce sont les miens.

Italian, sono miei.

Spanish, mios son, and son mios.

German, sie sind mein.

We may see this exemplified in the passage quoted before, in John, chap xvii. ver. 10. where *all mine*, being expressed in French by *toutes mes choses*, the adnoun absolute *mes* is used ; but, when the noun is not used, the possessive is expressed by *thine*, *tiennes*, as the predicate, and *thine*, *les tiennes* as the subject, and by *mine*, *miennes* as the predicate ; for in these respects the French follows the Greek in using the article with the subject, and rejecting it with the predicate.

The adnouns absolute and relative, will stand thus :

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
A. my	mon	the same	mi	mein
R. mine	le mien	throughout.	mio	meiner
A. thy	ton		tu	dein
R. thine	le tien		tuyo	deiner
A. his	son		su	sein
R. his	le sien		suyo	seiner
A. her	son		su	ihr
R. hers	le sien		suyo	ihrer
A. its	son		su	sein
R. its	le sien		suyo	seiner
A. our	notre			unser
R. ours	le notre			unserer
A. your	votre			euer
R. yours	le votre			eurer
A. their	leur			ihr
R. theirs	le leur			ihrer

By these specimens it will be seen, that the English alone, has a separate form for the possessive of masc. fem. and neut. of the third sing. and that the German has only two forms, viz. one for the masc. and neut. and one for the fem. ; the Greek and Latin are deficient in this respect, for they have made their possessives to agree with the noun in gender, &c. without making it also to express the gender of the person whose property it is : thus, *τοῦ τίλος* (though *τοῦ* is neuter joined with the neuter *τίλος*,) expresses, *his*, *her* or *its* end, leaving the gender of the subject of which it is expressed to be determined only by the connexion ; the Latins also in saying *sua mors*, (*sua* being the feminine agreeing with *mors*,) express *his*, *her* or *its* death, leaving the connexion to determine the matter, and the expressions in each language may mean *their* end, or *their* death ; to remedy this they have only one way ; viz. by changing the possessive into a personal pronoun of the possessive case ; thus *τοῦ τίλος αὐτοῦ* will be *his* death, *τοῦ τίλος αὐτῆς*, *her* death, *τοῦ τίλος αὐτῆς*, *its* death, *τοῦ τίλος αὐτῶν*, *their* death ; and the Latins can say *mors ejus* ; but as *ejus* is of all genders,

H h

the matter is still undetermined ; in the plural however they can say *mors eorum*, as referring to the death of males, and *mors earum* as referring to the death of females ; but there the Greeks are at a loss, having only one genitive plural form for all genders. The German approaches the nearest to the precision of the English on the point, but the English still wants the same distinction of gender in the possessive, (as referring to the subject having possession) in the plural which it has in the singular.

Before closing this note, the possessives of the Hebrew and its dialects require consideration. They are not, strictly speaking, a distinct class of pronouns ; but are the personal pronouns, or rather the finals of them, used as suffixes, to follow those parts of speech with which (as well as with nouns,) pronouns can coalesce, as expressing the quality of property or possession. With this idea impressed upon my mind ; I notice them in the following manner ; viz.

Personal pronouns used possessively in the Hebrew and its dialects, as suffixes to nouns, &c.

	HEBREW.	CHALDEZ.	SYRIAC.		HEBREW.	CHALDEZ.	SYRIAC.
My	אני	אני	אני	our	אנחנו	אנחנו	אנחנו
thy M.	אך	אך	אך	your	אנחנו	אנחנו	אנחנו
F.	כי	כי	כי		אנחנו	אנחנו	אנחנו
his M.	הוא	הוא	הוא	their	הם	הם	הם
her F.	היא	היא	היא		הן	הן	הן

When a nominative plural is used, the possessives are the same ; and the nouns are the subject of regimen in the usual way ; but in the nom. plur. which casts away *ם* as, רבנים, in regimen רבני the ' of the possessive is not added, in order to prevent the concurrence of two jods ; and thus the plural with the possessive is written, רבני and not רבני.

By these specimens we see how true is the Hebrew, and also its dialects, to the distinctions of nature. Gender is used with the pronominal suffixes in the second and third person.

NOTE 42. § 98. The possessive pronouns absolute having been declined in the body of the grammar, the relative ones are now noticed thus ;

ENGLISH.	FRENCH.	ITALIAN.	SPANISH.	GERMAN.
N.M. mine	le mien	noticed in the	noticed in the	meiner
F.	la mienne	body of the	body of the	meine
N.		grammar.	grammar.	meines
G.				mein -es -er -es
D.				— -em -er -em
A.				— -en -e -es

And after this form are declined *tien* and *sien* in the French, forming their plurals *les miens* and *les miennes*, &c. and *deiner*, *seiner*, *ihrer* in the German, following the form of the adjective gutter.

N.M. ours	le notre		unferer
F.	la notre		unsere
N.			unseres

In the same way is declined *le votre* in the French, and *euter* and *ihtet* in the German, like *guter*.

NOTE 43. § 98. The pronouns *ἡμεῖς*, expressing *one of our country*, *ὑμεῖς*, *one of your country*, and *οὗτος*, *one of whose country?* have nothing similar to them in any of the languages under consideration except the Latin, which has *nostras*, *vestras*, and *cujas* answering to them; they are words necessarily of very little use. The three Greek words are declined like *αὐτός* and all the possessive pronouns.

Nostras, *vestras* and *cujas*, are declined as follows; viz.

Singular.

<i>Nominative.</i>	<i>Genitive.</i>	<i>Dative.</i>	<i>Accusative.</i>	<i>Ablative.</i>
<i>nostras</i>	<i>nostratis</i>	<i>nostrati</i>	<i>nostra-tem, -s</i>	<i>nostrate</i>
<i>vestras</i>	<i>vestratis</i>	<i>vestrati</i>	<i>vestra-tem -s</i>	<i>vestrate</i>
<i>cujas</i>	<i>cujatis</i>	<i>cujati</i>	<i>cuja-tem, -s</i>	<i>cujate</i>

Plural.

<i>nostra-tes, -tia</i>	<i>nostratium</i>	<i>nostratibus</i>	<i>nostra-tes, -tia</i>	<i>nostratibus</i>
<i>vestra-tes, -tia</i>	<i>vestratium</i>	<i>vestratibus</i>	<i>vestra-tes, -tia</i>	<i>vestratibus</i>
<i>cuja-tes, -tia</i>	<i>cujatium</i>	<i>cujatibus</i>	<i>cuja-tes, -tia</i>	<i>cujatibus</i>

NOTE 44. § 99. The Hebrew and its dialects seem to have no pronoun specifically to express the *οὗτος* of the Greeks: the Hebrew uses *כֹּל אִשֶּׁר*, the Chaldee *כִּלְרִי*, and the Syriac *ܟܠܐܝܬܐ* to express the same, and between these words they often suffer a member of a sentence to intervene. *Quisquis* and *quicunque* are used by Terence, and *quivis* by Cicero, to express *whosoever*, and their neuters to express *whatsoever*; *quisquis* is not often used except in its nom. and obj. cases singular.

NOTE 45. § 100. *Tis*, having been declined in the interrogatives is now referred to them. The Hebrew and its dialects have hardly any pronouns to express the indefinite *τις*, but the Hebrew and Syriac use, the former *אֵי* and the latter *ܐܝܝܬܐ* as it is equivalent, and their plurals are used for *τινες*.

The Syriac also uses *ܐܝܝܬܐ* for the neuter *τι*. The Latins use *aliquis*, *quispiam*, *quidam*, and *quisquam* for the purpose of expressing *τις*. The English have no indefinite to express it; but, use *some one*, a *certain one* for the purpose. The French use *quelqu'un*, *aucun* and *personne*, for the same end. I am aware that the French both in their dictionaries and grammars give *nobody*, as being the meaning of both *aucun* and *personne*. I will state the remarks of Chambaud on the subject, and give my reasons against his opinion. He observes "*Personne* (nobody) is directly opposite to *quiconque*, and is never used but with verbs attended by a negative, or in exclusive prepositions; as *ne faire tort à personne*, to wrong nobody. *Personne* is used without a negative in sentences of interrogation, or rather of admiration, wonder and doubt; and when the adverb *trop* is used; wherein it does not signify *nobody*, but *any body*; as,

Ya-t-il personne au monde qui vous estime plus que moi?

Is there any body in the world that esteems you more than I do?

Il est trop hardi pour craindre personne?

He is too bold to fear any body."

In reply; in the first place the primary meaning of *personne* is *person*, as the French dictionaries render it, and as the Latin and all its cognate

dialects consider it ; referring to individuation, shape, and even life, but never implying by it a negation. In the next place it is **not** directly opposite to *quiconque*, for every indefinite pronoun may be used with it ; as we say in English, *each person, every person, &c.* The negation is not in the word *personne*, but in the accompanying negative, for in the instance quoted by himself *ne faire tort a personne*, the negation lays in the particle *ne* ; and the translation to *wrong nobody*, is but another rendering of a phrase which literally is *not to do wrong to any body* ; this word is used in Spanish in the same way, as with the succeeding negative *no*, as *que persona que tales habitos traya, no devia de ser de infima calidad. Don Quixote*.—See this quoted again in Note 56. Chambaud further observes that *nul, pas un, aucun*, are also “ pronouns negative requiring another negative before the verb, except in sentences of interrogation or doubt ; as,

Nul n’ose en approcher ; no one dares come near him ;
aucun is hardly used but in sentences of interrogation, and is followed by the second state.”

In reply ; 1st. *aucun* is not a pronoun negative, but like *personne*, a pronoun indefinite. It does not exist now in English, nor in Latin ; but in Italian is found in the word *alcuno*, in Spanish in *alguno*.

2d. Pronouns have in themselves nothing of the idea of negation—they express only personality, and that only two ways, viz. either definitely, including the *personal, relative, demonstrative* and *possessive* pronouns ; or indefinitely, including the *interrogative* pronouns and those called *indefinite*.

3d. *Aucun* is not, as Chambaud says, hardly used but in sentences of interrogation ; for in the French Testament, the Greek $\tau\iota\varsigma$ used indefinitely is rendered by *aucun* in the following passages ; viz.

Matthew, chap. ix. verse 3, *aucuns* des Scribes disoient en eux mêmes.

Chap. xii. verse 29, comment peut *aucun* entrer en la maison d’un fort.

—————verse 28. a donc lui repondirent *aucuns* des Scribes.

Chap. xvi. verse 28. il en y a *aucuns* de ceux.

Chap. xxi. verse 3. que si *aucun* vous dit.

Chap. xxiv. verse 4. regardez qu’*aucun* ne vous seduisec.

—————verse 17. pour prendre *aucune* chose.

Chap. xxvii. verse 47. et *aucuns* de ceux——disoient.

Chap. xxviii. verse 11. *aucuns* des gardes vinrent en la ville.

In none of those instances save in chap xxiv. verse 4. is any negative used at all, and in none of them, any interrogation.

4th. The negation lays (as in *personne*), not in the pronoun, but in the accompanying negative ; *aucun* is *any body*, *pas aucun*, is *not any body*, that is, *nobody*.

Lastly $\tau\iota$ of the neuter gender is rendered in French indifferently by *quelque chose*, and *aucune chose* ; as,

Mark, chap. xvi. verse 18. et s’ils boivent *quelque chose mortelle*.

Luke, chap. xi. verse 54. *en l’espiaut et tachant prendre aucune chose* ; and that without any negative, and in a manner proving that *quelque* and *aucun* are correlates. Leaving these remarks to the judgment of my readers, I leave pronouns and pass on.

NOTE 46. § 107. Most sentences expressing the action and suffering of the different parties, are capable of being rendered in either an active or passive form ; thus *I love Robert*, may be rendered in the passive form, *Robert is loved by me*. The form being changed, the subject of the verb is changed also.

No languages have formed their middle voice with greater simplicity than the Hebrew and its dialects ; for, its conjugation is formed independently of its characteristic prefix *ה* and belongs to it in common with the others : and if its middle be considered distinctly from its Hithpael form, it is then formed in the same way as in English, viz. by adding the participle *benoni* to the deflexions of the substantive verb, and this is a way in which the French, Italian, &c. do not follow it ; yet all these languages have their reciprocal form conjugated with a double pronoun, the personal one being the noun to the verb, and its conjunctive being the objective ; as, French, *je m'aime*, Italian, *io mi' amo*, Spanish, *yo me amo*, *I love myself*. But these are more properly reflective verbs, than verbs partaking of that middle acceptation which is part of the meaning of the Hithpael ; for *התהלכתי* in the Hebrew and its dialects, *πορεύομαι* in the Greek, and *I am going* in English, can only be expressed in French by (what is called a verb neuter) a verb active ; as, *je m'en vais*, *I go*.

NOTE 47. § 108. A verb substantive differs from a verb transitive, in not having any thing of that transitive nature which requires the noun succeeding to be in the objective case ; and from a verb intransitive, as it does not stand independently of a substantive succeeding as well as preceding it. It may be called the verb of apposition ; for it stands as the copula between nouns in the same case, and meaning the same thing. Thus, *I am a man*, *I* is the pronoun of the first person, nominative case to *am* ; *am*, is the substantive verb, first person, agreeing with *I* ; *man* is a noun in the nominative case after the verb *am*. This mode of construction is called a proposition, or statement of one idea explained by another ; and both referring to the same thing.

In regard to substantive verbs, Harris says, " the verbs, *is*, *groweth*, *becometh* ; *est*, *fit* ; *υπαρχει*, *εισι*, *πλεει*, *γινεται*, are all of them used to express general genus. The Latins have called them *verba substantiva*, *verbs substantive*, but the Greeks *σηματα υπαρκτικα*, *verbs of existence*, a name more apt, as being of greater latitude, and comprehending equally as well attributes as substance." *Hermes*, page 89.

It will be observed that I have taken no notice of a class called neuter verbs. Where are such ? was it necessary because nouns have a neuter gender most unnaturally fixed upon them, that therefore verbs must have a neuter ? It is not in verbs a distinction of gender ; for those languages which admit of neuters, as the Latin and Greek, admit of no neuter verbs, as to distinct form, any more than the rest. Murray says that " a verb neuter expresses neither action nor passion ; but being, or a state of being ; as *I am*, *I sleep*, *I sit*." With this definition let us go to Johnson : " *Talk*, v. n. to speak, prattle, reason, confer ;" " *walk*, v. n. to go on foot, to pass, to travel." From these decisive examples turn we to " *reason*, v. to argue or examine rationally," " *think*, v. to have ideas, to fancy, to muse." Now, as he has given us a distinct mark v. n. for verb neuter ; and another v. a. for verb active ; and another v. for verb ; what follows ? to *walk*, and to *talk*, express neither action nor passion ; they are neuters ; to *think* and to *reason* express neither neuters nor actives ; the thinking mind is not in a state of action, nor of passion, nor of *neither*. What is it to *think* and *reason* ? It is to *act* as a rational being alone can act. It is to *suffer* such pain as those only know, who are racking their brains to find out the best way of promoting a goal delivery from the confusion and jargon of the schools. One word more with the Doctor and I have done : He says,

Thieve, v. n. to steal, to practice theft.

Steal, v. to take by theft, to pass silently.

In England, thieves get hanged now and then; are they hanged for that which is neither action nor passion? But says the Doctor they practise theft. Does practising theft express neither action nor passion; and is to steal, to take by theft, no action?

Verbs passive are often used like substantive verbs; as, *he is called a philosopher*.

NOTE 48. § 109. This will lead us further to see the futility of what are called *neuter* verbs: for whilst they are not a class which has nothing to do with *action* or *passion*; so neither have they nothing to do with *transitive* or *intransitive*; for 1st. they are strictly speaking verbs active; 2d. they are verbs intransitive. Who does not see that the verbs *to walk*, *to talk*, *to reason*, *to think*, *to reflect*, are verbs, expressing activity either of body or of mind? But their activity centres on the verb, in which they inhere: it passes on to no other subject. Can then verbs intransitive never be used in a transitive sense? Answer, they can; for their intransitiveness is not a part of their nature; but is only a concomitant circumstance arising from the absence of an object on whom to employ their energy. We shall see this exemplified in the Hebrew ויחלם יוסף חלום Genesis, chap. xxxvii. verse 5, and Joseph dreamed a dream. The Chaldee has the same form.

Can then any other than a verb active have a transitive quality? I answer, yes. 1st. All the languages which admit of verbs middle, allow them a transitive quality; we say, "*I am going a long journey*." *Am going*, is here the middle verb governing *journey*. The Latins, *sequor veritatem*, here *sequor* is their verb deponent (their only middle verb) and is used transitively. The Greeks also use their middle transitively; as Acts, chap. xiii. verse 21. *ᾠτήσαντο βασιλεία*, *they asked a king*.

2. Passives admit of being used as transitives. To do this, they must at once express energy of body, and pain, loss, deprivation, or something affecting the mind with suffering. This is almost peculiar to the Greeks, who were as much adepts in expressing the philosophy of actions and affections, as any people under the sun; thus, II. Timothy, chap. iv. verse 7, *τοὶ ἀγῶνα τοὶ καλοὶ ἡγωνίσamai*, perfect passive, *I have fought a good fight*. Again, Phil. chap. iii. verse 8. *τὰ πάντα ἐζημιώθην*, 1st. aorist passive, *I have suffered the loss of all things*: for these are the best renderings we can give the passages. In the former passage out of Timothy, the Syriac follows the Greek, and puts its passive verbs used transitively; as,

ܐܡܠܝܬܝܢ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ ܕܝܫܘܥ

3. As a part of the nature of verbs transitive, it is the property of verbs middle and passive to govern other verbs in the infinitive mode; as, Luke, chap. xvi. verse 3, *ἐπαίτειν αἰσχυνομαι*, *I am ashamed to beg*.

Can substantive verbs then partake of the nature of transitives? I answer no, and they are the only class which are exclusively intransitive. They are verbs of existence; and act as the copula or connecting medium between two nouns, which, without them, would form two independent and incomplete propositions. *John—the good boy* are independent and incomplete, and lay down no certain principle or proposition; but say *John is the good boy*, and the proposition is complete, and the parts have the requisite connexion and dependance upon one another. And as I said

before, they may be called the verbs of apposition, as connecting two nouns together in the same case.

NOTE 49. § 111. Of the languages under consideration, the Greek alone, as to any deflection, has a dual number.

Since the greatest part of my work was sketched out, I have had cursory reference to a work entitled *Travels* through part of the United States and Canada in 1818 and 1819. By John Duncan, A.B. 2 vols. in which he says that the Lenapé tongue "was spoken by the Delawares and others once occupying the greater part of the United States. The Lenapé tongue, appears to have prevailed much more extensively than either of the others, (referring to the Iroquois and the Floridians) and was, so far as we yet know, much more copious and systematic. Its grammatical system is highly artificial, and disappoints completely every *a priori* idea, which we can have of an unwritten language, spoken by roving hunters. In place of the division of nouns into the genders, it recognises only the distinction of animate and inanimate, and this classification passes also into verbs. It possesses a singular, dual and two plurals, a particular and general. In the verb, the variety of moods and tenses appears to have exceeded that of the Greek; and its flexion is modified not only by pronominal prefixes and affixes, as in the Hebrew, but also by others having an adverbial and conjunctive power. The verb enters besides into combinations with nouns, adjectives and prepositions with a facility unknown in European languages; so that a very complicated idea which in modern languages, would require a circumlocution, is intelligibly condensed in the Lenapé into a single word, expressive of person, action, time, place and circumstance. From this characteristic of the Indian languages, for it extends throughout them all, an American writer has given them the very appropriate epithet of Polysynthetic." Pages 94, 95.

"The language of the Iroquois is thought to exist in its present state in the Mohawk dialect. The other five nations readily understand what is written in the Mohawk, although each individually has a different tongue. The Iroquois seems not to have been so critically analysed as the Lenapé; but so far as has been yet ascertained, it corresponds in most of its peculiarities, particularly that of being polysynthetic. It recognises however the distinction of masculine and feminine nouns." Ibid.

NOTE 50. § 112. "Hebrew verbs (says Parkhurst) are varied by *two* numbers, singular and plural, *three persons*, and *two genders*, masculine and feminine." The Greek and Latin have certainly three genders belonging to verbs, though they only use the neuter in the perfect and pluperfect tenses of the indicative, optative and subjunctive modes of the Greek; and, in the perfect and pluperfect of the indicative; and perfect, pluperfect and future of the subjunctive in the Latin: and these are formed in both languages by adding the substantive verb in its correspondent modes and tenses to the passive participle: and if Aristotle's definition of a verb be true, that it is a *word admitting of diverse inflexions, in respect of time and place*, as I have noticed in § 103, it is then but just to allow verbs every thing belonging to *significancy*; whilst they possess exclusively their modes, tenses and participles, as their own proper means of expressing the time and mode of their own action.

One class of verbs called in English, *verbs substantive*, in Latin, *verba substantiva*, and in Greek, *εγκυρια κτηνικα*, proves that a substantive idea

can be attached to verbs. The verb *ו* in Hebrew, and the verb *ܐܝܬ* in Syriac, are without any inflexions; the former partakes of the quality of nouns in taking pronominal suffixes to it; as *וְהוּא* *he is*, *וְאַתָּה* *thou art*; *וְהֵם* *ye are*; the latter partakes of the same quality: as *אֲנִי* *I am*, *אַתָּה* *thou art*, *הוּא* *he is*; and also it forms its tenses by taking after its own indeclinable form, that of the verb *יָצַח* *fuist*: as *יָצַח* *he was*, *יָצָחוּ* *they were*, the indeclinable *יָצַח* is also used as a plural without any suffix, as *יָצָחוּ*, *אֵלֶּם* *that are men standing here*. Matthew chap. xviii. verse 28. This proves how ancient such verbs must be, denoting the very essence and existence of a thing. The third person singular of our substantive verb, being *is*, is immediately derived from the Hebrew; and how nearly the other languages in my synopsis approach it, will be seen at once by reference to the tables.

Nor is our verb devoid of the same peculiarity. It was used by Chaucer thus; 1st person singular, *therefore is I come*; 2d person singular *ay, is thou merry*; 3d singular, *he is a fool*; 2d plural, *I is as ill a miller, as is ye*.

NOTE 51. § 113. It will be seen that in the arrangement of my persons in the Hebrew and its dialects, I have departed from the general custom of putting the third person at the head of the paradigm. This I have done for several reasons; as 1st. because any other way than that which I have adopted would not have suited my tabular arrangement. 2d. because it seems altogether absurd to depart from the *real order* of numbers. 3d. because it does not tend any more to point out that part of the Hebrew word, which is the root, by placing it in an inverted order, than to keep it in its proper numeral place: for the third person can always be considered as the root. 4th. the generally received arrangement is too artificial in itself to carry the mark of antiquity as its recommendation; and lastly it does not bear any stamp of analogy.

NOTE 52. § 114. The modern mode of postponing the pronoun, or placing it between the auxiliary and the verb when a question is asked, is of great use in marking that precision which should accompany languages.

The Hebrew in its interrogatives makes no change in the place of its pronouns: nor can it, consistently with the use for which they are designed, in the stations which they occupy. To notice the interrogative form in Genesis, chap. xxxii. verse 18. *וְאָנָה תֵּלֵךְ* *where goest thou*, or *where wilt thou go*, if the *נ* were placed after the verb, and it were written *וְאָנָה תֵּלַכְהָ* the meaning would be *where hast thou gone*, with an interrogative; Ruth, chap. i. verse 16, *אֲשֶׁר תֵּלַכְנִי אֵל* *where thou goest* (or wilt go) *I will go*, here the pronoun *נ* in *תֵּלַכְנִי* cannot be postponed for the same reason as in Genesis. When an interrogation is intended in the Hebrew, (and the same remark will apply to its dialects) it is generally effected. 1. by the use of such words as carry in them the idea of interrogation; as the interrogatives *who*, *which* and *what*, used as nominative to the verb. 2. by the use of interrogative particles such as *how*, *where*, *when*, *why*, &c. as in II. Samuel, chap. xv. verse 19, *לָמָּה תֵּלֵךְ* *wherefore goest thou* (or wilt thou go) *with us*? This is also generally the case in Greek and Latin. 3. by prefixing a *ה* to the word.

NOTE 53. § 114. The modern languages under consideration have the peculiarity of expressing their command without the accompaniment of a pronoun in the second person singular and plural; in this they imitate the ancient languages; when they use their reflective verbs in the imperative, they use the conjunctive form, as we say, *cleanse yourselves*.

NOTE 54. § 114. Those languages which have no conjugated form for an optative mode, have yet adopted forms of expression adequate to the enunciation of their wishes; thus in the Hebrew *יִתְּנֵה* and *יִלְ* in the Chaldee *יִלְ*, in the Latin *utinam*, in the English *O that*, in the German *Ach daß*, and so on.

NOTE 55. § 114. This mode belongs not to the Hebrew and its dialects, and by one instance out of many which might be produced, we may see that a language can do without it. Leviticus, chap. v. verse 7, *וְלֹא יָדַע* translated *though he wist it not*. I will copy the whole verse as it stands in our translation, with the use of subjunctives; "And if a soul sin, and commit any of those things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity." I will now translate it literally without subjunctives. *And if a soul which shall sin, and shall do one from all the commandments of JEHOVAH which not ye shall do them, and hath not known; and he is guilty, and shall bear his iniquity.*

NOTE 56. § 114. The infinitive is the substantive form of the verb. In this capacity it is often used, 1st. as the nominative case to a verb either expressed or understood; as, I. Samuel, chap. xv. verse 22. "To obey is better than sacrifices and to hearken than the fat of rams." *שָׁמַע מִכֹּחַ טוֹב לְהִשְׁמָע מִחֶלֶב אֵילִים* The French have rendered *שָׁמַע* by the noun *obedience*, and *לְהִשְׁמָע* by *écouter*. Phil. chap. i. ver. 21, *μοι γαρ το ζην κερδος, και το αποθανειν, κερδος*, "to me to live is Christ, and to die is gain."

2d. The infinitive is often used in the oblique cases as under the government of prepositions and preceded by its article; as, in

Gen. sing. *προ τε γυγισαι αυτην*. Acts, chap. xxiii. ver. 15.

Dat. sing. *ει τη ακουει αυτης*. Acts, chap. viii. ver. 6.

Dat. middle. *ει δι τη αρχασθαι*. Acts, chap. xi. ver. 15.

Dat. passive. *ει τη βαπτισθηναι*. Luke, chap. iii. ver. 21.

Acc. sing. *εις το αγαπαι αλληλους*. I. Thess. chap. iv. ver. 9.

Acc. middle. *εις το ακουσαι*. James, chap. i. ver. 19.

By Verbs.

as, *εχαρισατο το βλεπειν*. Luke, chap. vii. ver. 21.

By Nouns.

as, *ο χαιρος τε αρχασθαι*. I. Peter, chap. iv. ver. 17.

Without Prepositions.

as, *οφθαλμος τε μη βλεπειν*. Rom. chap. xi. ver. 8.

τε ατιμαζεσθαι. Rom. chap. i. ver. 24.

The French have repeatedly used the infinitive with prepositions, on which I extract the following remarks from Chambaud's Grammar: "The prepositions *de* and *à*, construed with the infinitive, answer to the English preposition *to*, used also before verbs; and it ought to have been observed, that it is the foregoing verb, or noun, that determines which of the two must be used. But there remains another preposition (*pour*) likewise answering to, and of the same use, before verbs, and which denotes the design or end of, or reason for doing something. Therefore, whenever the particle to coming before an infinitive, can as well be rendered by *for to*, *in order to*, *with a design to*, with the infinitive, or *to the end that*, or only *that* with the indicative or subjunctive, or *for* with the gerund, it must be rendered into French by *pour*: as likewise the French for these expressions, *for to*, *in order to*, *with a design to*, *to the end that*,

and *for* with a gerund, is *pour* or *afin de* with the infinitive, or *afin que* with the subjunctive : as,

Il l'a fait *pour* me faire de la peine ; he did it *to* make me uneasy,

Il a été pendu *pour* avoir volé sur le grand chemin ;

He was hanged *for* robbing upon the highway.

Afin d'obtenir cette grace ; *in order to* obtain that favour.

Afin que je lui reponde ; *that* I may answer him." Page 300.

N.B. By gerund Monsieur Chambaud means what we call the participle.

To show further the similarity of the use of the French and Greek infinitives, I would observe that when *in order to*, *with a design to*, *to the end that*, may be used in English, or when as used to be the case, *for* was used as expressing the end, before the infinitive with its prefix *to*, the Greek uses *εἰς* with the article, and the French *pour* ; as,

Romans, chap. xii. verse 2, *εἰς τὸ δοκιμαθεῖν υμᾶς.*

pour éprouver, *for to try you.*

Prepositions are used in the same way in the Italian ; as *per* answering exactly to the French *pour*, *vengo per sapere comè state. I come to know how you do* : *para* is used in the same way by the Spanish, as, *trabajo para ganar, I work to gain.*

To revert back one moment to the Hebrew ; as *εἰς* in the Greek, is the equivalent of the Hebrew ל, so it is also in the use of the infinitive mode, עֲשֵׂהוּ הָאֱלֹהִים לְנִסּוֹתוֹ לִרְעָה כָּל בְּלִבּוֹ " *God left him to try him that he might know all that was in his heart.*" II. Chronicles, chap. xxii. ver. 31. and lest I should be thought to derive all my quotations on this point from Scripture exclusively, I will quote del ingenioso Cavallero Don Quixote de la Mancha, " *que persona que tales habitos traya no devia de ser de infima calidad,*" *that a person who displayed such qualities ought not to be of the lowest grade.* Parte primera, libro iii. page 225. Amberes, 1697.

NOTE 57. § 115. *Tense* is a term which is not the most proper to express the difference of times marked out by a verb. The Greeks call it χρόνος, and the Latins *tempus* ; both meaning time. It seems, by this, that the term *tense* is no further admissible, than as denoting *extension of time* ; and in this view it can have no reference to any thing but time past and time future : for they alone are capable of extension, time present being but a *punctum*, or *now*, or *moment*, or *moveable index* to show how much of time is past. The Hebrew, true to nature, has attempted no other distinctions than *time past* and *time future* ; and has presented us with a history of events that happened during a period of nearly 4000 years, besides furnishing us with prophecies that are not yet fulfilled, with no other distinctions of time than these two.

NOTE 57. § 116. With reference to this artificial distinction of tenses, Harris further says, "The tenses are used to mark present, past, and future, either *indefinitely*, without reference to any beginning, middle, or end ; or else *definitely* in reference to such definitions.

"If *indefinitely*, then we have *three tenses*, an aorist of the present, an aorist of the past, and an aorist of the future. If *definitely* then we have *three tenses* to mark the *beginnings* of these three times ; three to denote their *middles* ; and three to denote their *ends* : in all nine.

"The three first of these tenses we call the inceptive present, the inceptive past, and the inceptive future. The three next, the middle present, the middle past, and the middle future. And the three last, the completive present, the completive past, and the completive future.

"And thus it is that the *tenses* in their natural numbers appear to be *twelve*; three to denote *time absolute*, and *nine* to denote it *under its respective distinctions*.

Aorist of the Present.

γραφω, scribo, I write

Aorist of the Past.

εγραψα, scripsi, I wrote

Aorist of the Future.

γραφω, scribam, I shall write.

Inceptive Present.

μελλω γραφειν, scripturus sum, I am going to write.

Middle or extended Present.

τυγχανω γραφειν, scribo or scribens sum, I am writing

Completive Present.

γυγραφα, scripsi, I have written

Inceptive Past.

εμειλλοι γραφειν, scripturus eram, I was beginning to write.

Middle or extended Past.

εγραφον, or ετυγχαιον γραφειν, scribebam, I was writing.

Completive Past.

εγυγραφειν, scripseram, I had written.

Inceptive Future.

μελλησω γραφειν, scripturus ero, I shall be beginning to write.

Middle or Extended Future.

ισομαι γραφειν, scribens ero, I shall be writing.

Completive Future.

εσομαι γυγραφους, scripsero, I shall have done writing.

"In the first place as to *Aorists*. Aorists are usually by grammarians referred to the *past*, such as ηλθον *I went*, ειπες *I fell*, &c. we seldom hear of them in the future, and more rarely still in the *present*, yet it seems agreeable to reason, that *whenever time is signified without any further circumscription than that of simple present, past, or future*, the tense is an aorist. Thus Milton;

Millions of spiritual creatures *walk* the earth

Unseen, both when we wake and when we sleep.

Here the verb (*walk*) means not that they were walking at *that instant only when Adam spoke*, but *aoristus*, *indefinitely*, take any instant whatever. So the same author calls hypocrisy

the only evil, that *walks*

Invisible except to God alone.

The verbs (*walks*) hath the like *aoristical* or *indefinite application*, the same may be said in general of all sentences of the gnomologic kind; as,

Ad pœnitendum *prophetet*, cito qui judicat.

Avarus, nisi cum moritur, nil recte *facit*.

All these tenses are so many *aorists* of the *present*.

"Gnomologic sentences, after the same manner make likewise *aorists* of the *future*.

"Tu nihil *admittes* in te formidine pœnæ. Horace. So too, *legislative* sentences, *thou shalt not kill, thou shalt not steal*, &c. for this means no *om*

particular future time, but is a prohibition extended *indefinitely* to every part of time future."

And in note (c), "The Latin tongue appears to be more than ordinarily deficient, as to the article of *aorists*. It has no peculiar form even for an *aorist of the past*, and therefore (as Priscian tells us,) the *præteritum* is forced to do the double duty both of *that aorist*, and of the *perfect present*, its application in particular instances being gathered from the context. Thus it is that *feci* means both *πεποιηκα* and *ποιησα*, *I have done it*, and *I did it*; *vidi*, both *ωρακα* and *ειδον*, *I have just seen it*, and *I saw it once*. *Pris. Gram. lvi. page 814, 838. Edit. putsch.*" *Hermes*, pp. 119. to 126.

NOTE 58. § 117. The present as observed before is only a point without extension between past and future.

NOTE 59. § 118. In the Greek, the imperfect has its other modes than the indicative, in common with the present. The English &c. have a form peculiar to the imperfect subjunctive; and I have assigned to the French an imperfect subjunctive, because like the English and German, its imperfect indicative is capable of being used in a subjunctive sense.

NOTE 60. § 119. This tense is distinguished in Greek by the title of *χρονος παρακειμενος*, as expressing time adjacent, or lying close at hand. It is a present past, called by the Latins *præteritum*, and is used only with reference to events just completed. Its form in all the languages under review, shows its connexion with the present, and more particularly is this manifest in the modern languages: the English prefix the *present* tense of the auxiliary to form it, as *I have visited*; the French postfix the same, as *visit-ai*; the Italian and Spanish keep up but a faint resemblance, but the German prefixes its auxiliary like the English. It is classed by Harris as the *completive present*, as quoted in Note 57.

NOTE 61. § 120. This tense is distinguished in Greek by the epithet *υπερσυντελικος*, in Latin *plus quam perfectum*. These epithets prove its character; *συντελικος*, and *perfectum*, meaning finished just now, done at present; its epithets *υπερ* and *plus quam* do not refer to the *modus actionis*, for that cannot be more than perfect, but to the *tempus agendi*, which can be more remote than *just now accomplished* implies. Viewing it in connexion with its *præteritum perfectum*, the Greeks assigned to it, in common with its perfect, all the forms of the latter except the indicative; the Latin has, however, given it a form to itself in the subjunctive. I have given it a form in the French by assigning to it, what M. Chambaud and others call the compound of the perfect, *j'eusse visité*.

NOTE 62. § 121. The perfect, inasmuch as it carries the idea of completion, is not capable of an aoristical sense: and it has therefore its aorist in the Greek, which in the indicative mode refers to time past indefinite, as *ποιησα*, *I did it*; but which laying by its characteristic augment in the other modes, assumes the character of future, or rather of compound time, without losing its aoristical sense; as *ποιησω*, *I shall have done it*. But the future is in its very nature aoristical; for whilst of the perfect we can say *πεποιηκα*, *I have done*, (the verb itself expressing present accomplishment, whilst we say aoristically *I did it*, meaning past indefinite accomplishment,) of the future we say *ποιησω*, *I will do it*, meaning aoristically; and this may afford a reason why the Greeks adopted a paulo-post future; for they found that they could not make a future definite without the adjuncts of time definite, as *νυν*, now, &c. To come therefore as near as possible, to definite future, they made their

perfect to coalesce with the first future of their substantive verb; and, as Harris calls the completive future, *ισομαι γεγραφαι*; so, the Greeks putting the principal verb first, wrote *γεγραφ-σομαι* or by the change of the aspirate *φ* into its tenuis *π*, *γεγραφομαι*; and whilst they were about it they might have made a paulo-post future in the active and middle on the same principle.

NOTE 63. § 122. In the indicative mode it principally refers to past time, as also in its infinitive and participle: but in the subjunctive it refers to compound time, such as is produced by the conversive *vau* of the Hebrew. Its imperative refers to future indefinite.

NOTE 64. § 123. As the first future relates to things to come, aoristically; so, the second future relates to events certain of accomplishment, before or after another aoristical event shall have happened. With reference therefore to its certain accomplishment, it takes a compound auxiliary; expressing completion connected with futurity.

NOTE 65. § 124. If we look at the structure of the Greeks in their pure verbs, or verbs with a vowel before omega, as *τιω*, we shall see that they have not a separate form for imperfects and second aorists; and also that verbs having a double characteristic, as *πλ, κλ, μν*, drop the final letters in forming the second aorist; as, *τυπον*, retaining it in the imperfect, as *τυπον*, and thus deriving their second aorist from obsolete themes; as from *τυπω*. Viewing this in connection with the absence of both aorists in the Latin, whilst they have two futures, I am led to hazard the conjecture, that the Pelasgi, from which stock of the Greeks the Latin dialect came, had not aorists. We may observe also, that Homer continually used his second aorists without augments; as,

“*Ἡβη δ' ἀμφι οἰχεσσι θοῶς βάλε καμπυλὰ κυκλά.*” *Iliad. ε. line 722.*

And again, in the second aorist middle; as,

“*ἀμφι δ' ἀρ' ὁμοῖσιν βάλετ', ἀγίδα θυσιαιοῖσσαν.*” *Ibid. line 738.*

It is thus also used by Hesiod;

“*Θηβη ἐν ἐπιπυλῶ δίδυμοις γυναικὸς παῖδε.*” *Λατίς Ἡρακλείδης. line 49.*

Also in Theocritus;

“*καί φασὶ οἱ εἰσφαιεῖσι τὰ δῶματα τῆς πυκασδίν.*” *Φαρμακευτρία. εἰδυλ. 6.*

Also in Moschus;

“*φύην δ' ἔχον οἷα γυναικός.*” *Ibid. line 9.*

Also in Bion;

“*οἱ δ' ὑπομαχοῖ*

χίοντες τοπαροῖσιν Ἀδωνίδι πορφύροντο.” *Ἐπιταφίος Ἀδωνίδος. line 27.*
Also in Musæus;

“*πυργὸν ἀπὸ προγόνῳ παρὰ γυίτονα ναιε θαλάσση.*” *line 32.*

NOTE 66. § 126. In the Hebrew and its dialects, in the Greek, and in the English, the participle is frequently used as a noun without any variation from its participial form, by the prefixing of the article. It qualifies like an adjective without any change at all, as *the loving father*; and in languages declining by different terminations, has all the variations of nouns and adjectives. It admits of degrees of comparison; as,

εὐφραμένος, comp. *εὐφραμνέστερος*, super. *εὐφραμνίστατος*

As partaking of the nature of a verb, it has a transitive quality, and governs the oblique cases which its verb governs.

NOTE 67. § 127. I have hardly noticed a subject much treated of in Greek and Latin grammars, viz. conjunctions, called in Greek, *συνυγμ.*; and in Latin *conjunctions*. With reference to the Hebrew and its dialects.

to the English, and to the German, the term itself is hardly of any use. I fully agree, therefore, with Mr. Frey in his following note in page 45 and 46 of his Grammar.

"The author begs leave to state briefly the reason why he differs from all the eminent grammarians that have gone before him, who enumerate seven distinct conjugations. In the Latin language, all grammarians are agreed that there are *four* conjugations, and that every regular verb is declined or conjugated after the example of one of these conjugations, but in Hebrew all perfect verbs are conjugated after the *one* example of Pa-al. And though the verb varies in its signification sometimes, yet it would be very improper to call these variations distinct conjugations. No one ever supposed that *amo* and *amor* are two different conjugations, why then should the active and the passive in Hebrew be styled so? Is it to be wondered at therefore that many a Hebrew student, has been discouraged by being told he had to learn seven conjugations, especially after he had experienced the great difficulty of making himself master of the four Latin conjugations? Would it not naturally suggest to him the idea, that he has to learn in each conjugation, an active and passive voice, which would make fourteen paradigms, and the indicative and subjunctive of each voice would double the number, and make it twenty-eight, whilst in reality there are but seven simple paradigms, and differing so little from each other, that if the first be once learned, the others will soon be known?"

But (as he observes) as the Latin has four, and as other languages have conjugations also, they must be noticed in my Grammar.

Conjugation, is (I conceive) the yoking or joining together, all the different parts of a verb, in one common bond, not only as to mode, tense, number and person, but as to voices. All therefore that is comprised as belonging to any one verb or to any one class of verbs, belongs to one conjugation. But if any language contains more than one class of verbs, having different characters, whereby it may be known to which class they belong, that language has a number of conjugations.

Parkhurst observes, "that in Hebrew arise the *three* (or as some choose to consider them the *five*) conjugations, so called, a *conjugando*, because all *conjoined* or united in one root." But if any number of parts are joined to make up a whole, they make up but *one* whole, and not as many *wholes* as there are parts. So if a number of parts of one verb, say three or five, are joined together, they make but one conjugation, and not three or five conjugations according to the number of parts. Murray in his English Grammar says that the "conjugation of an active verb is styled the active voice; and that of a passive verb the, passive voice," this is but saying that there as many conjugations as there are parts to conjoin, which is erroneous.

Weighing these remarks made by these different persons, I adhere to Mr. Frey's acceptance of the term; for a *conjugation* is the *joining together of all its various flexions as to voices as well as to tenses, modes, &c. of which one verb is capable*. *Amo* and its passive, *ἠμῶ* and its middle and passive, are respectively one conjugation; so in the Hebrew, &c. The numbers in each language will soon be noticed.

NOTE 68. § 130. Amidst the modes of classifying the various conjugations of the Greek languages, I have adopted that of Parkhurst in his Greek Grammar and Lexicon, being also that of Moore by Ironside in

his fourth American edition, 1820; and I have done it principally for this reason, that it makes the characteristics of the different conjugations follow exactly both the order and arrangement made of the consonants into labials, comprehending $\pi, \beta, \phi, \pi\lambda$; into palatines $\kappa, \gamma, \chi, \chi\lambda$, with τ, δ , with ζ , and ω pure, and I thought of taking sibilants by themselves, but on consideration, I at last finally resolved upon the present division, and in the French I have also followed the division of verbs into four conjugations, as made by Mons. Porney, in preference to that adopted by Mons. Chambaud.

NOTE 69. § 136. By those giving the name of barytones, is understood, the grave tone on the last syllable, which is not put to it but understood. The characteristic letter is that consonant, or in pure verbs, that vowel which precedes ω or $\omega\mu\alpha\iota$. In $\pi\lambda, \chi\lambda, \mu\omega$ the first letter is the characteristic.

NOTE 70. § 132. Besides the first future, the Spanish has three other forms called second, third and fourth futures, which are conjugated by the verb *haber*, and the infinitive of the verb in use, preceded by the preposition *de*; as,

<i>Second Future.</i>			<i>Third Future.</i>			<i>Fourth Future.</i>		
S. 1.	hé	} de visitar. I must visit.	habré	} de visitar, I shall be ob- liged to visit.	había	} de visitar, I was to visit.		
2.	has		habrás		habías			
3.	ha		habrá		había			
P. 1.	habémos	} de visitar. I must visit.	habrémos	} de visitar, I shall be ob- liged to visit.	habíamos	} de visitar, I was to visit.		
2.	habéis		habréis		habíais			
3.	han		habrán		habían			

These futures in the verb *haber* itself are formed by prefixing the above to *haber*.

NOTE 71. § 133. Of the imperatives I have noticed only the second person singular and plural, for they only in the modern languages have forms to themselves. Those languages which use first and third persons borrow them from the subjunctive, as may be seen by the French, Italian, Spanish and German. How the English have used *let* with the pronouns of the first and third persons, and how incongruous it is, has been noticed in the preface, § 111 and 112: and it may here again be noted that the only proper imperative in English is either absolutely without a pronoun, or with the pronoun postponed to the verb as *visit thou, visit ye*. Chaucer has used the first plural in this way with the pronoun postfixed; as *turn we*; and he gives a form ending in *th*, both for singular and plural as *goth*, is used for *go thou*, and for *go ye*, and it would seem by this, as if a part of the pronoun, viz. *th* for the whole *thou*, had been originally postfixed, after the manner of a Hebrew servile, to form the imperatives. *Goth* with Chaucer expresses also *thou goest*, and *ye go*, and is clearly a remnant of the Saxon, as I have noticed in the preface § 83. that *pe lupiað*, *ge lupiað*, and *hi lupiað* were the forms in Saxon for *we love, ye love, and they love*. And how much does this differ from *λυπειν* of the Greeks?

NOTE 72. § 136. Beside the form of the imperfect subjunctive given in my tables, the Spanish use the two following; viz.

	Singular.	Plural.	Singular.	Plural.
1.	amáse	amásemos	amaria	amariamos
2.	amáses	amáseis	amarias	amariais
3.	amáse	amásen	amaria	amarian

I am however inclined myself to think that *umase* is more properly perfect or pluperfect like the Latins, and *amaria* like *amaverim*, and that *haya visitado* is an aorist.

NOTE 73. § 135. This tense has also in Spanish two other forms given; viz.

Singular.		Plural.		Singular.		Plural.	
1. hubiese	} visitado	hubiésemos	} visitado	habría	} visitado	habríamos	} visitado
2. hubiéses		hubiéseis		habrías		habríais	
3. hubiese		hubiesen		habria		habrian	

NOTE 74. § 136. The auxiliaries of the first future will be *may*, *can*, *will* and *shall*, upon the principle, that *may* and *can* convey the idea of futurity.

NOTE 75. § 136. The auxiliaries of the second future will be *might*, *could*, *would* and *should* upon the principles that apply to *may* and *can*.

NOTE 76. § 137. The infinitives in Italian have prepositions before them like infinitives in Greek, as *nell' amare*, *con' amare*, &c.; we English them by the participle; thus we say *in loving*, and not *in to love*.

NOTE 77. § 138. The present participle is called the gerund by the French, Italian and Spanish; and the two former have also called the perfect or aorist participle the compound of the gerund. The gerunds and supines of the Latin will be treated of soon.

NOTE 78. § 138. I have adopted a mode of forming the perfect participles by the addition of the auxiliary, seeing it is decidedly recognized by the English, French and Italian grammarians: and I have referred the simple form *visited* without the auxiliary to the passive voice, seeing it does not express action; but, *having visited*, clearly expresses action; this may receive further light by examples.

Having finished his work, he submitted it;

His work is *finished*;

here *having finished*, is active and transitive, and *finished* is passive and intransitive.

NOTE 79. § 138. Besides these general parts of a verb, the Latin has deflexions for gerunds and supines. The gerund, seems to partake of the nature of the verb as to meaning, and of the adjective as to deflexion, and to have three cases ending in *di*, *do*, *dum*; as, gen. *visitandi*, dat. *visitando*, acc. *visitandum*, and they seem intended to do the office of the Greek infinitive, when used with the article, or of the English participle with a preposition or the infinitive without one; thus, *tempus est ludendi* would be rendered in English by *it is time to play*. The gerund is used in Latin as the nominative to substantive verbs followed by pronouns in the dative; as *ludendum est mihi*, *I must play*, and the Greeks seem to have a kind of verbal adnouns used in the same way, as *ἑλθεῖν*, used in Mark, chap. ii. verse 22, *οἱ τοὶ υἱοὶ οἱς ἀκούεις καὶ τοὺς ἑλθόντας*; and in Luke, chap. v. verse 28, which stood in the accusative case, these places are rendered in Latin *vinum novum*, *in utres recentes injiciendum est*. In both languages the gerund in *dum* seems to have both a passive form and signification. In the Greek it is formed from the third person perfect passive, by rejecting the augment, and changing the termination *ται* into *τον*; as, *ἑλθεται*, *ἑλθτον*; and in the Latin it is merely the neuter of the future participle in *dus*; as, *amandus*, neuter *amandum*. In Greek, these verbal

adnouns govern the cases of the verbs from which they are derived. Thus Demosthenes, *contra Lept.* τοῖς μὴν ὑπαρκεῖσι νόμοις χρηστοί, καὶ οὗτοι δ' εὖ καὶ μὴ θάτιον. The following passage from Prodicus's *Hercules*, page 9, edit. Simpson, as quoted by Parkhurst, in his *Greek Lexicon*, under the word *ἐλεῖν*, will show the frequent use of it; τῶν γὰρ οὕτων ἀγαθὸν καὶ καλὸν εἶναι, οὐκ ἐν τούτῳ καὶ ἐπιμελεῖσθαι. θεοὶ δὲ διδάσκουσιν ἀνθρώποις· ἀλλ' εἴτε τὸς θεὸς ἰδὼς εἴποι σοι βούλει. θεοπρεπύτωρ τὸς θεὸς εἴτε ὑπὸ Φίλων ἐβέλεις ἀγαπᾶσθαι τὸς Φίλους εὐεργετήτων εἴτε ὑπὸ τινος πολλῶς ἐπιθυμῆις τιμᾶσθαι τὴν πόλιν ὠφελήτων, &c.

Nor is this form uncommon in Latin writers. Thus Lucretius:

Æternas—pænas in morte timendum. Lib. 1, line 112.

Multa novis verbis præsertim cum sit agendum. Ibid. line 139.

motu privandum 'st corpora quæque. 382.

aut pacem Trojano ab rege petendum. Virg. *Æn.* 11, line 230.

Iterandum eadem est mihi. Cicero, *Tuscul.* lib. 2, cap. 19

The supines *amatum* and *amatu* are also derived from the past participle, being the objective and ablative cases after the form of the fourth declension: the supine in *um* has generally an active signification, and follows a verb or participle, signifying *motion* to a place; as,

Spectatum veniunt, veniunt spectentur ut ipsæ.

The supine in *u*, has a passive signification, and follows adjectives; as,

Quod factu fædum est, idem est et dictu turpe.

NOTE 80. § 138. Treats 1st. Of the nature and use of augments. 2d. Of the mode of forming tenses, one from another, beginning with the four primaries, viz. present, perfect, first future and second future.

I. OF THE NATURE AND USE OF AUGMENTS.

1st. Of their nature. They are the increase of verbs in the various tenses, either as to number of syllables, or as to the *quantity* of vowels.

They are of two kinds, viz. syllabic and temporal. The syllabic is the *s* prefixed to a tense, when the verb begins with a consonant, in which case it is prefixed to the secondary tenses, viz. the imperfect, the pluperfect, and first and second aorists of the indicative; but is dropped in the other modes.

Observe, 1st. If the verb begins with *ç*, *ç* is doubled after *s*; as, *ççπῖω* *çççπῖον*.

2d. The Attics prefix *s* to verbs beginning with *α*, *η*, *ο*, *ω* and *υ*, and preserve the breathing of the theme; as, *ορᾶσσι*, *ιερᾶσσι*.

3d. They also change the syllabic augment into the temporal; as, from *μᾶλλον* *ἐμᾶλλον*, Attic, *ἡμᾶλλον*.

4th. Poets prefix *s* to indefinites whether beginning with a vowel or consonant; as, *εἰσπα* for *εἴπα*, *dixi*.

5th. In the perfect, paulo-post and pluperfect in its first augment, there is a reduplication, that is, the initial consonant of the verb is repeated before *α*.

1. If the verb begins with a single consonant, except *καθαρίζω* which makes *εκαθαρίζω*, and verbs beginning with *ç*.

2. If the verb begins with a mute and liquid, which do not make the syllable long by position, except *γεννησθαι*, and verbs beginning with *γν*, which omit the reduplication; the following take it or not, viz. *βλάπτω*, *οὐ βλάπτω*, *βλάπτω*, *βλάπτω*, *γλυφω*, *γλυφω*, *κρυπῖω*.

3. If the verb begins with *πῖ*, *çῖ*, *μῖ*; as, *πῖω*, *πῖπῖω*; *κῖω*, *κῖκῖω*;

K k

μιναμαι, μιναμαι; except *πλινω*, *πλινω*, *πλινω*, *πλινω*, *πλινω*, which omit the reduplication; *πλω* also makes both *πλωμαι* and *πλωμαι*.

Verbs beginning with a rough or aspirate mute assume, in the reduplication, the corresponding smooth one, in order to avoid the harshness of two successive syllables, each beginning with an aspirate; as, *θω*, *τιθωμαι*; *χρῶ*, *κίχρωμαι*.

Of the augment of the perfect it may be observed, that it depends upon the augment of the imperfect; for when that is short or doubtful, the perfect not only takes *ε* but repeats the first consonant of the present; as, *τιω*, imperf. *τιω*, perf. *τίτω*; and the pluperf. takes another *ε*; as, *ετίτω*.

But if the augment of the imperfect be long by position, or if the verb begins with *γ* or *γρ*, the augment of the perfect and pluperfect is the same with that of the imperfect; as,

<i>επτω</i>	Imperf. <i>ερεπτο</i>	Perf. <i>ερεψα</i>	Pluperf. <i>ερεψεν</i>
<i>γινωριζω</i>	<i>εγινωριζον</i>	<i>εγινωρικα</i>	<i>εγινωρικεν</i>
<i>γρηνωριζω</i>	<i>εγρηνωριζον</i>	<i>εγρηνωρικα</i>	<i>εγρηνωρικεν</i>

The temporal augment is *η* or *ω* prefixed to a tense instead of a changeable vowel or diphthong.

The changeable vowels are:

α changed into *η*; as, *ακω*, *ηκον*.

ε ——— into *η*; as, *εριδω*, *ηριδον*.

ο ——— into *ω*; as, *ορυσσω*, *ωρυσσεν*.

The changeable diphthongs are:

αυ changed into *ηυ*; as, *αυξανω*, *ηυξανον*.

αι ——— into *η*; as, *αιρω*, *ηρον*.

οι ——— into *η*; as, *οικιζω*, *ηκισον*.

If the verb begins with an unchangeable vowel, that is with *η*, *ι*, *υ* or *ω*, the same vowel will begin all the tenses; as,

ηχω, *ηχον*; *ιθυω*, *ιθυον*; *υβριζω*, *υβριζον*; *ωθω*, *ωθον*.

If with an unchangeable diphthong, that is with *ει*, *ευ* or *υ*, they will begin all the tenses; as, *εικαζω*, *εικαζον*; *ευθυω*, *ευθυον*; *υταζω*, *υταζον*.

The temporal augment is always the same in all the tenses; as, *ακω*, *ηκον*, *ηκω*, *ηκω*, *ηκω*.

Exceptions.

I. Verbs which omit the augment; as,

The compounds of *οινος*, *οινος*, *οινος*; as, *οινιζω*, *οινοποταζω*, *οινω*, *οινοχοω*; *οινοποιζομαι*, *οινοποτασσω*, *οινοποτασω*; *οικιζω*, *οικονομω*, *οικονομω*; two from *οινος*, viz. *οινω*, to change into wine, and *οινοχοω*, to pour wine, sometimes change *οι* into *η*; four beginning with *α*, viz. *αω*, *αω*, *αφισσω*, *αφισσω*; the two last retaining *α* to prevent the coalition of two *ηη*; and the two former to distinguish them from *ηον*, taken from *ω*, to be; and from *ηον*, the imperfect of *ειω* or *ειμι*, to go. Also *οισομαι*, *οικω*, *οικω*, *οικω*, *οικω*, which however sometimes admit the augment.

II. Verbs beginning with *ε* which are augmented by inserting *ε* to form the diphthong *ει*; as,

εω, *εζω*, *εθω*, *ελαζω*, *εργαζομαι*, &c. Of these *εω* makes *ειω* in the preterite middle; *ελθω* makes *ελθιστε* in the imperfect middle; as, see Homer, II. α. line 15. *ετω* retains its augment through all its modes, which proves *ετω* to be the real radix; and *ω*, to go, makes perfect middle *ειω*, pluperf. *ειεν*, Att. *ηεν*, which proves *ειω* to be the real radix.

III. Verbs which begin with *ω*, change the *ο* into *ω*; as, *ωρταζω*, *ωρταζον*; this however is sometimes augmented by inserting *ε*; as, *εωρταζον*. Attic

perfects having *o* after *e*, often change *o* to *ω* in the pluperfect; as, *εολπα*, *εωλπαι*; *εοργα*, *εωργαι*; *εοικα*, *εωκειν*.

IV. Exceptions in the Attic dialect; as,

1. The syllabic *e* is changed into *η*; as, *μιλλω*, *εμελλον*, *ημελλον*.

2. The diphthong *ei* is changed into *η*; as, *εικαζω*, *ηκαζω*; *ειδηκειν*, by syncope *ιδειν*, Att. *ηδειν*.

3. The diphthong *eu* is changed into *ηυ*; as, *ευχομαι*, *ηυχομεν*.

4. The temporal *η* is often resolved into *ω*; as, *αλωω*, *ηλωκα*, Att. *ωλωκα*.

5. To the augmented tenses beginning with *η*, *ο*, *ω*, *ει*, *οι* and *υ*, *e* is prefixed which adopts the breathing of the verb; as,

<i>εω</i>	<i>ηκα</i>	Attic, <i>ηκα</i>	<i>επω</i>	Attic, <i>ειπον</i>	Attic, <i>ειπω</i>
<i>ελπω</i>	<i>ολπα</i>	<i>εολπα</i>	<i>εικω</i>	<i>οικα</i>	<i>εοικα</i>
<i>οργω</i>	<i>οργα</i>	<i>εοργα</i>	<i>ορειω</i>	<i>ορηκα</i>	<i>εορηκα</i>

What a similarity exists in the formation of the preterite *ελπω*, *ολπα*, and the preterite of the English *help*, with the Saxon ending *en*; as, *help*, præ. *holpen*! and if, as is fully proven in "A Dissertation on the Origin and Progress of the Scythians or Goths, by John Pinkerton," our Saxon ancestors had a common Gothic or Scythian origin with the Greeks, it is not to be wondered at, that they have handed down to us, some traces of their great original; for, to be esteemed a Goth in a literary sense, is to be esteemed every thing truly wise.

6. In verbs beginning with a short *e* or *ο*, the two first letters of the present tense are prefixed to the perfect, and if there be more than three syllables, the third is shortened; as,

<i>ακωω</i>	<i>ηκωα</i>	<i>ακηκωα</i>	<i>αλειφω</i>	<i>ηλειφα</i>	<i>αληλιφα</i>
<i>αληθω</i>	<i>ηληκα</i>	<i>αληλικα</i>	<i>ελευθω</i>	<i>ηλευθα</i>	<i>εληλυθα</i>

But *αγειω* makes *αγηγεκα*; *ερωταω*, *ερητηκα*; and *εριδω*, *ερηρικα*, retain the long syllable; the last in contradistinction to *ερηρικα* from *εριζω*. And it may be observed, that the pluperfect of these Attic forms admits also a temporal augment; as, *αληλικα*, *ηληλικειν*. Except *εληλυθειν* from *εληλυθα*.

7. The reduplications of the perfect *λε* and *με* are changed into *ει*; as, *ληβω*, *ειληφα*; *μειρομαι*, *ειμαρμαι*.

V. Exceptions by the Ionic dialect.

1. The second aorist and other tenses have the reduplication of the perfect; as, *καμνω*, second aorist, *εκαμον*, *κεκαμεν*; *κλυμι*, second aorist, *εκλυν*, *κεκλυν*, *κεκλυθι*; but *κλυθι* is used by Homer; as,

κλυθι μιν, Αργυροξ' ος χερσιν αμφιβόηκας. Iliad, α'. line 37.

2. The augment is taken away, and also the reduplication of the perfect; as, first aorist *εκαλησαμην*, *καλησαμην*; pluperf. *ελελυτω*, *λυτο*; perfect, *εδεδεκτο*, *δικτο*; imperf. *τυπτε*, *τυπιε*.

3. After the augment is removed from the aorist, the two first letters of the present are sometimes prefixed, as by the Attic dialect; thus, *αρω*, second aorist, *ηρω*, Attic, *ααρω*.

Of the Augment of Compound Verbs.

These have the augment in the beginning if they are compounded

1st. With a noun; as, *φιλοσοφω*, *εφιλοσοφω*.

2d. With another verb; as, *πειθαρχω*, *επειθαρχω*.

3d. With an adverb followed by a verb beginning with a consonant, or an immutable vowel; as, *δυερχω*, *εδυερχω*.

4th. With a preposition, which does not change the signification of the verb; as, *καθιδω*, *εκαθειδο*; or when the simple verb is not in use; as, *αντιβολω*, *ηντιβολω*; *εμμιλω*, *ημμιλω*.

5th. With the privative particle *α*; as, *αφρονειν, αφροισι*.

6th. With *ομας* or *ομν*; as, *ομολογειν ομολογεσθαι*.

They have the augment in the middle,

1st. Between the preposition and the verb, if the preposition changes the signification of the verb; as, *καταγεινωσκω, καταγεινωσκει*.

2d. Between the adverb and the verb, if the verb is compounded with *δυε* and *ω* followed by a verb beginning with a mutable vowel or diphthong; as, *δυσαρχειν, δυσαρχειται; ευεργετιω, ευεργετιται*.

Prepositions prefixed to a verb beginning with a vowel, lose their own final vowel; as, *παρεκχω, παρεκκειν* (except *περι, προς* and sometimes *αμφι*), and if the verb begins with an aspirate, the prepositions change their own tenues to the corresponding aspirates; as, *αφαιρεω* compounded of *απο* and *αιρειω*; *επιστημι* of *επι* and *στημι*.

Compounds with *εκ* change it into *εξ* before the augment; as, *εκφερω, εξεφερον*.

Compounds with *εν* and *συν* which either change or cast off *ν* in the present, receive the *ν* again before the augment; as, *ελλειπω, ενελιπον*; *αμβλιπω, ενβλιπον*. In these two prepositions the following changes are made, viz. in *εν* and *συν*.

ν before *π, β, φ, ψ* is changed into *μ*.

ν before *κ, γ, χ*, is changed into *γ*.

ν before a liquid is changed into the liquid which it precedes.

In *συν* only, ν before *σ* is changed into *ς*, and sometimes dropped.

ν before *ρ* is changed into *ρ*.

ν before *ζ* is always dropped.

When the preposition ends with a vowel, and the verb begins with *ρ*, *ρ* is doubled; as, *διαρρειν*.

Some have the augment both in the beginning and middle; as, *ενοχλεω, ενοχληται; ανωρθω, ανωρθεν; εκδιαιτω, εκδιαιταται*.

Some in either beginning or middle; as, *απειγων, απηξα* or *ηπειξα, αντιβωλειω, αντιβωσα, εμπωλεω*.

Of the Use of Augments.

The great use of augments is, not merely to increase the number of syllables, nor their quantity, but to increase the specific quality of the time denoted in the verb's action. They are strictly speaking common to all the tenses, as branching out from the present; and *how* the first future and the perfect have augments, and *why* the second future has none, shall be investigated, when I come to speak of the mode of forming tenses. And with this general view of the augments as useful to denote the quality of time in the verb's action, and leaving the consideration of their particular application to the perfect and the two futures, I just hint here at the use made of them in the Greek, to form the secondary from the primary tenses, viz.

From the primaries	Present	} are formed secondaries,	Imperfect.
	Perfect		Pluperfect.
	1st Future		1st Aorist.
	2d Future		2d Aorist.

This shows the absurdity of the general way of deriving the second aorist from the present, and the second future from the second aorist; for, the secondary tenses are derived from the primary ones, not by an adherence

to sound, but to signification. And on this subject, I should start back at the idea of opposing all the host of learned grammarians, but that I feel convinced of the propriety of pursuing truth, and taking all the consequences which may follow from a departure from the generally received systems.

The next principal subject of attention in this note is,

II. THE MODE OF FORMING THE TENSES FROM ONE ANOTHER.

To investigate this with propriety and effect, I notice in the first place the manner of deriving the other primaries, namely, the perfect and the two futures from the present as the theme.

For this purpose, let us take the pure verbs, and we shall then at once see the simplicity of the principle; and,

1st. Of the Formation of the First Future.

The simple mode of its construction, and which may be called the only proper one, is the insertion of σ before the final ω , thus $\tau\iota\omega$ becomes $\tau\iota\sigma\omega$: and it will be observed that the σ is never omitted, excepting where the first future is circumflexed, which shows that it has undergone a contraction from the omission of some of its letters. To apply this to the subdivision of Greek verbs into four conjugations; the first conjugation has π, β, ϕ, π for its characteristics; to form the future, σ is added to the three first without change, and from the latter, γ is removed; as, π is considered the immutable characteristic, we have then futures in $\pi\sigma, \beta\sigma, \phi\sigma$, which are contracted at once by changing the media β and the aspirate ϕ into their tenuis π , under one character. In the second conjugation, the characteristics κ, γ, χ are made to unite with σ , the media γ and the aspirate χ being changed into their tenuis κ , and the $\kappa\sigma$ being reduced to one character ξ , and the other characteristics $\sigma\sigma, \tau\gamma$, being changed into ξ .

In the third conjugation, the pure $\tau\iota\omega$ stands as the prototype, taking σ before the final ω , and the dentals τ, δ, θ with the sibilant ζ , (which would take σ between themselves and the final ω), are rejected euphoniæ gratiâ, and σ put in their place.

In the fourth conjugation, the characteristics of which are $\lambda, \mu, \nu, \rho, \mu\upsilon$, the same process of inserting σ would produce the coalition of $\lambda\sigma, \mu\sigma$, &c. To prevent the unpleasant sound which these combinations would make to a Greek, they rejected the σ , and circumflexed the ω , to show the omission; thus $\eta\mu\omega$, instead of regularly making $\eta\mu\sigma\omega$, makes $\eta\mu\omega\bar{\omega}$, and so of the rest.

2d. Of the Formation of the Second Future.

Of this tense it may be observed that in pure verbs it is not to be distinguished from the present; $\tau\iota\omega$ makes no alteration in its second future but the circumflex, which shows that something is omitted, and what is this, but the formative σ of the first future? for it is circumflexed not to distinguish it from the second aorist, but to show that it has dropped the σ of the first future in its modes and participle. Of the differences between the first and second future in impure verbs, it may be observed that the ψ of the first conjugation and the ξ of the second are resolved back to the simple $\pi\sigma, \phi\sigma, \phi\sigma, \kappa\sigma, \gamma\sigma$ and $\chi\sigma$, and the σ is then omitted; and sometimes also the π is changed into ϕ ; as, $\phi\lambda\alpha\pi\omega$ into $\phi\lambda\alpha\phi\omega$; or into ϕ , as $\phi\alpha\pi\omega$ into $\phi\alpha\phi\omega$; in the third conjugation, where the τ, δ, θ have been rejected in the first future, they are restored to their place in the second future; σ being left out, and the circumflex being used; thus $\alpha\lambda\omega$ making $\alpha\sigma\omega$ in the first future, makes

αδῷ in the second, and verbs having a diphthong in the first syllable, as εἰ, reject the ε in the future; as, πῦθω, second future πῖθῷ, or change it into α, as σπύρω, σπάρῳ. Some in ζ in the present change it into δ in the second future; as, φράζω, second future φράδῳ; some having a diphthong before α change it into a vowel; as, ἀνασσω, second future ἀνασῷ.

3d. Of the Formation of the Preterite.

This seems in the first instance to have been made simply by changing α of the present into α, and reduplicating the first letter of the theme if a single consonant, or a mute before a liquid, (except γηγυρεῖω and γυγυρίζω) with ε; as, τῖω, perfect, τίτιω; but when φ was made the characteristic of the perfect of the first conjugation, χ that of the second, and ψ that of the third and fourth, the old form was appropriated to the middle voice; this is observable, particularly in impure verbs of the first having πτ, and of the second having στ before α, which retaining this characteristic, changed it into the aspirates φ and χ in the perfect active, but changed it back to its π or σ in the perfect middle; as, perfect active τίτυφα, perf. middle τίτυπα.

The perfect retains its augment through all its modes; because the nature of the time which it represents does not change like that of the aorists, which latter express simple time in the indicative, but compound time in the subjunctive.

In the perfect, the following variations are observable in its formation.

1st. In its Reduplication.

1. If the theme begin with an aspirate, its corresponding tenuis is used in the reduplication; as, θύω, τίθυκα, as also in any syllable of the perfect when the next syllable begins with an aspirate; as, θαπῖω, τίταφα.

2. If with a double consonant, as ζ, ξ, ψ, or any other two consonants, except a mute followed by a liquid only, ε is prefixed; as, ψάλλω, εψάλλω; σκαφώ, εσκαφα; σκίπτω, εσκιφα; if ε begins the verb, it is doubled and preceded by ε; as, ερίπω, εερίφα.

In dissyllables of the first and second conjugations, the Attics change ε into ε; as, ερεφω, εερεφα.

Dissyllables of the fourth conjugation, change ε into α; as, τελλω, εεαλα.

Dissyllables in εινω, ινω and υνω, cast off the ν; as, τεινω, τετακα; κρινω, κερικα.

Other verbs in ινω change ν into γ; as, φαινω, πιφαγκα; μολυνω, μεμολυγκα.

Perfects in ηκα cast off the first vowel of the theme; as, κωμνω, κεκμηκα for κικωμηκα.

Some verbs beginning with πλ, κλ, μν, repeat the first letter of the theme; as, πλω, πιπλωκα.

Having thus endeavoured to lay a foundation for the forming of primary tenses from the theme; I come now in the next place to form the secondary tenses from the primary ones; as,

1st. The imperfect is formed from the present, by changing α into ον, and prefixing the syllabic augment; as, τυπτην, ετυπτον.

Verbs beginning with a vowel, or mutable diphthong, take the temporal augment; as, ακυω, ακυον; αυλιζω, αυλιζον.

2d. The pluperfect is formed from the perfect, by changing α into ειρ and prefixing the augment; as, τετικα, ετετικειν. The temporal augment is taken in the same circumstances as in the imperfect; and if the augment be in the perfect, it is not changed in the pluperfect. The Attics change α of the perfect into α; as, ορερυχα, οερερυχειν.

3d. The first aorist is formed from the first future, by changing *α* into *α*, and prefixing the augment; as, *τυψω*, *ετυψα*. As the penultimate of the first aorist is commonly long, verbs having *α* of the first future short, change it into *η*; as, *ψαλω*, *εψηλα*; *ι*, into *υ*; as, *σπιρῶ*, *εσπιριρα*; a doubtful vowel in the future, is long in the first aorist; as, *κρινῶ*, *εκκρινα*. Verbs having *ι* in the present which was lost in the future, change the preceding *α* into *η* in the first aorist, and subscribe the *ι*; as, *φαινω*, *φαιῶ*, *εφαινα*; some preserve the *α* long; as, *κιδαινω*, *κιδαιῶ*, *εκιδαινα*.

The *σ* is excluded from some first aorists; as, *χλω*, *χλωσθω*, first aorist, *εχλωσ*; *κωω*, *κωισθω*, or *κωυσθω*; first aorist *εκωσ*.

Some few are considered as being first aorists, which do not preserve the characteristics of the future; as, *εθηκα*, *εδουκα*, *επα*, *επακα*, *ηγωνα*; but they are more properly perfects without the reduplication of the first consonant or vowel of the theme.

4th. The second aorist is formed from the second future, by changing *α* into *ο*, and prefixing the augment. Here I differ from grammarians at large, who derive the second future from the second aorist. With the remarks I have already made in my preface, as well as in this note, I leave the matter to the decision of those who will give the subject that investigation which it deserves.

The tenses of the other modes are formed from the corresponding one in the indicative; only the endings after the dash, being given.

PARADIGM OF THE COGNATE TENSES IN THE ACTIVE VOICE.

	Indicative.	Imperat.	Optative.	Subjunct.	Infinit.	Particip.
Present.	τυψῶ-ω	—	—οιμῑ	—ω	—ειν	—ων
Imperfect.	ε-τυπῶ-ῖον	—	—οιμῑ	—ω	—ειν	—ων
Perfect.	τίτυφ-α	—	—οιμῑ	—ω	—ειν	—ων
Pluperfect.	ε-τίτυφ-ειν	—	—οιμῑ	—ω	—ειν	—ων
1st Future.	τυψῶ-ω	—	—οιμῑ	—ω	—ειν	—ων
1st Aorist.	ε-τυψῶ-α	τυψῶ-ο	—οιμῑ	—ω	—ειν	—ων
2d Future.	τυπῶ-ῶ	—	—οιμῑ	—ω	—ειν	—ων
2d Aorist.	ε-τυπῶ-ο	τυπῶ-ο	—οιμῑ	—ω	—ειν	—ων

In the fourth conjugation the circumflex of the first future is continued through all its modes; as,

1st Future. | σπιρῶ-ῶ | | —οιμῑ | | —ειν | | —ων

NOTE 81. § 139. I am aware that I may now be censured as taking a step that may lead me off from classic ground. I must entreat all the patience and forbearance of my learned readers, whilst I handle this subject in a novel but not uninteresting way. As far as regards myself, I can have no interested views in swelling my book with such remarks, for it will increase its expense to myself without any remuneration.

NOTE 82. § 147. Having taken notice of the use of a middle voice in the Hebrew and its dialects, in the Greek and English, it now remains to notice the Hithpael of the Hebrew, &c. the Deponent of the Latin, and the Reflective of the modern languages.

1. Of the Hithpael of the Hebrew, &c.

This has two significations, viz. a reflective and a passive one; and a reference to the Chaldee and Syriac clearly evinces it, in which dialects

the characteristic *nun* prefixed, give a passive signification. Nor is there much difference; for whether a person is said to *love himself* or to *be loved*, conveys no difference of ideas, as he is the patient; but only expresses whether he is or is not the agent also. The *reflective* sense of the Hithpael conveys the idea of the same person being both *agent* and *patient*; its passive sense that of being the patient from the agency of another. Thus the Greeks viewed it; for some of the tenses in the middle voice, are conjugated like actives, and some like passives, and some in a form peculiar to themselves; all of which was not done, without some reference to the distinction between agency and suffering, whether viewed separately or as being combined.

2. Of the Deponent of the Latin.

These have not like the Greek middle, a deflexion partly active and partly peculiar to themselves; for they are conjugated passively altogether, except that they incorporate the gerunds and supines, future in *rus*, &c. of the active verbs. Yet they have still an Hithpael signification, as may be seen by comparing the Syriac and Chaldee ܠܝܫܬܝܢܐ to wonder, with the Greek *θαυμάζομαι*, and the Latin *miror*, in Revelations, chap. xvii. verse 8.

3. Of the Reflective of the Modern Languages.

These are conjugated actively, with a repetition of the pronoun in the objective case, and are called reciprocal, as well as reflective, and in German have sometimes the second pronoun in the dative.

NOTE 82. § 151. Of the formation of tenses in the middle voice. These are not formed like the primary tenses of the active from the theme; but from the corresponding tenses of the active voice; as, *τυπῶ, τυπώμαι*.

2. From imperfect active is formed imperfect middle, by changing *οι* into *οιην*, and prefixing the augment; as, *ετυπῶν, ετυπώμεν*.

3. From perfect active *τίτυθα* is formed the perfect middle. 1st. In pure verbs by rejecting the consonant preceding the final *α*; as, *τίτικα, τίτικα*. 2d. In impure verbs by rejecting the *τ* from *πῆ*, and the *μ* from *μν*, the aspirate *φ* of the perfect active being changed into *π*; as, *τίτυθα, τίτυπα*; but those in *πῆ* reject the *κ* of the perfect active; as, *τίτικα, τίτικα*.

4. In the first future, by changing *α* of the active into *ομαι*; as, *τυψῶ, τυψομαι*.

5. In the first aorist, by adding *μην* to the first aorist active; as, *ετυψα, ετυψαμην*.

6. In the second future, by changing *ο* into *ομαι*; as, *σκεπῶ, σκεπώμαι*.

7. In the second aorist, by changing *οι* into *οιην*, and prefixing the augment; as, *εσκεπον, εσκεπομεν*.

NOTE 83. § 155. Beside the form of the imperfect subjunctive in Spanish, there are two others, conjugated thus; viz.

Singular.			Plural.		
fuése	fuéses	fuése	fuésemos	fuéseis	fuésen
sería	serías	sería	seríamos	seríais	serían

NOTE 84. § 155. Beside the form of the pluperfect subjunctive in Spanish, there are two others, conjugated thus; viz.

estuviése	estuviéses	estuviése	estuviésemos	estuviéseis	estuviésen
estaría	estaría	estaría	estaríamos	estaría	estarían

NOTE 85. § 157. Beside the verbs *ser* to be in Spanish, *seyn* in German, there are two other verbs, viz. *estar* in the former, and *werden* in the latter.

"Concerning the former of these, the grammarians observe, that there is a considerable difference between the verb *ser* and *estar*, although they are rendered into English by *to be*. When the speech is about the essence, standing or universal morality, natural quantity, or quality of a subject, the verb *ser* is to be used; as, *soy hombre, soy bueno, soy alto, chico, blanco*; I am a man, a good man, a tall, a little, a white man. But, when the speech is about the health, the location, or altered passion or quality, the verb *estar* ought to be applied; as, *estoy bueno, en Londres, en sudado*, &c. I am in good health, in London, angry, &c. *estaba palido de miedo*, he was pale for fear. There are, notwithstanding, some ideas that may be indifferently expressed by the one, or the other." *Fernandez grammar*. To the same purpose speaks Baretti, in his Spanish Dictionary, saying that *estoy bueno* declares the accidental or additional good; but *es bueno* implies the essential good of the thing.

Of *seyn* and *werden* the German grammars observe that *seyn* assists to form the defective tenses of many intransitives; it likewise forms partly its own defective tenses, and is partly conjugated by *werden*. *Werden* is used to form the passive verbs, and supplies its defective tenses by *seyn* and partly by itself. Judging that *estar* in Spanish, and *werden* in German are not exactly correlates, but still considering that they ought to be exhibited to my readers, I present them with a view of both in the same page, to save room as much as possible.

SPANISH.		GERMAN.	
SPANISH.		GERMAN.	

INDICATIVE MODE.			
PRESENT.		IMPERFECT.	
S. 1. <i>estóy</i>	<i>ich werde</i>	<i>estaba</i>	<i>ich ward, or wurde</i>
2. <i>estás</i>	<i>du wirst</i>	<i>estabas</i>	<i>du wurdest</i>
3. <i>está</i>	<i>er wird</i>	<i>estaba</i>	<i>er ward</i>
P. 1. <i>estámos</i>	<i>wir werden</i>	<i>estábamos</i>	<i>wir wurden</i>
2. <i>estáis</i>	<i>ihr werdet</i>	<i>estábais</i>	<i>ihr wurdet</i>
3. <i>están</i>	<i>sie werden</i>	<i>estaban</i>	<i>sie wurden</i>
PERFECT.		PLUPERFECT.	
S. 1. <i>estúve</i>	<i>ich bin geworden</i>	<i>había estado</i>	<i>ich war geworden</i>
2. <i>estuviste</i>	<i>du bist geworden</i>	<i>habías estado</i>	<i>du warst geworden</i>
3. <i>estúve</i>	<i>er ist geworden</i>	<i>había estado</i>	<i>er war geworden</i>
P. 1. <i>estuvimos</i>	<i>wir sind geworden</i>	<i>habíamos estado</i>	<i>w. waren geworden</i>
2. <i>estuvisteis</i>	<i>ihr seyd geworden</i>	<i>habíais estado</i>	<i>ihr waret geworden</i>
3. <i>estuvieron</i>	<i>sie sind geworden</i>	<i>habían estado</i>	<i>sie waren geworden</i>
FIRST FUTURE.		FIRST AORIST.	
S. 1. <i>estaré</i>	<i>ich werde werden</i>	<i>hé estado</i>	<i>ich werde</i>
2. <i>estarás</i>	<i>du wirst werden</i>	<i>has estado</i>	<i>du wirst</i>
3. <i>estará</i>	<i>er wird werden</i>	<i>ha estado</i>	<i>er wird</i>
P. 1. <i>estaremos</i>	<i>w. werden werden</i>	<i>hemos estado</i>	<i>wir werden</i>
2. <i>estaréis</i>	<i>ihr werdet werden</i>	<i>habéis estado</i>	<i>ihr werdet</i>
3. <i>estarán</i>	<i>sie werden werden</i>	<i>han estado</i>	<i>sie werden</i>

werden seyn
geworden seyn

SPANISH.		GERMAN.	
SPANISH.		GERMAN.	
SECOND FUTURE.		SECOND AORIST.	
S. 1.	ich würde werden	ich würde	} seyn
2.	du würdest werden	du würdest	
3.	er würde werden	er würde	
P. 1.	wir würden werden	wir würden	} geworden
2.	ihr würdet werden	ihr würdet	
3.	sie würden werden	sie würden	

IMPERATIVE MODE.

S. 2.	está tu	werde du	
P. 2.	estád vosotros	werdet ihr	

SUBJUNCTIVE MODE.

PRESENT.		IMPERFECT.	
S. 1.	esté	estuviéra	ich würde
2.	estés	estuvieras	du würdest
3.	esté	estuviéra	er würde
P. 1.	estémos	estuviéramos	wir würden
1.	estéis	estuvierais	ihr würdet
3.	estén	estuvieran	sie würden

PERFECT.		PLUPERFECT.	
S. 1.	haya estado	hubiéra estado	ich wäre geworden
2.	hayas estado	hubieras estado	du wärst geworden
3.	haya estado	hubiéra estado	er wäre geworden
P. 1.	hayamos estado	hubiéramos est.	wir wären geworden
2.	hayais estado	hubierais estado	ihr wäret geworden
3.	hayan estado	hubieran estado	sie wären geworden

FIRST FUTURE.		FIRST AORIST.	
S. 1.	estuviere	hubiere estado	ich werde
2.	estuvieres	hubieres estado	du werdest
3.	estuviere	hubiere estado	er werde
P. 1.	estuviéremos	hubiéremos est.	wir werden
2.	estuviéreis	hubiereis estado	ihr werdet
3.	estuvieren	hubieren estado	sie werden

The Second Aorist and Second Future are the same as in the Indicative.

INFINITIVE MODE.

PRESENT.		PERFECT.	
estar	werden	habes estado	geworden or wor- [den seyn.]
FIRST FUTURE.			
haber de estar	werden werden		

PARTICIPLES.

PRESENT.		PERFECT.	
estando	werdend	habiendo estado	geworden, or wor- den

NOTE 86. § 164. When I say that the first aorist passive, and second aorist are peculiar to the Greeks, I mean so with reference to the Hebrew and its dialects ; for, the modern languages have those tenses, as will be seen by reference to the conjugation of their substantive verbs in § 152, page 188.

NOTE 87. § 164. As, amid the complexity of the Greeks, there is no language which has so much attended to the philosophy of time ; it is necessary to make some remarks upon it in the imperative, optative, and subjunctive modes, and in the participles.

1. In the Imperative.

The Greeks have appropriated to this mode, the present, perfect, and first and second aorists : and as the perfect indicative conveys the idea of *present past*, or something *past just now* ; so its imperative conveys the idea of *perfect future*, or of a future to be done immediately. I argue this, because all command implies *futurity*. The perfect expresses it, as to be done at once ; the aorists at a time, not specifying (within the compass of the verb's action) the exact period *when*. Perfect imperatives are for this reason rare. But it is worth a moment's consideration, whether the imperative of the Hebrew and its dialects is not properly an imperative *perfect*, seeing that they postfix the pronouns like the perfect tense ; that they have no present, and that the future with a *vau* conversive after an imperative, is often used to convey a command to do something after the accomplishment of another action ; thus *וְאָמַרְתָּ לֵן* might be rendered *go immediately*, and *thou shalt say*. Future imperatives are, I think, allowable, in the Greek.

2. In the Optative.

This mode in its very nature can refer to time past and future, to time definite and indefinite ; to time future in all its qualities and properties, and so allows an inflexion to all its tenses.

3. In the Subjunctive.

This has present, perfect, and two aorists ; for, *present future* conditional or future immediately performed may be noted ; as aoristical future, or future contingent without defining the time, may be also.

4. In the Infinitive.

This expressing the *το ἔργον*, the thing, the very substance, has appropriated to it all the peculiarities of time's action.

5. Participle.

This has the same tenses as the infinitive, for the same reason ; and in English we often use it for the infinitive ; as we say, *I intend to employ him*, or, *I intend employing him*.

I proceed now to notice, the manner of forming the tenses of the passive voice ; viz. first primaries from primaries ; as,

The present passive is formed from the present active, by changing *ω* into *ομαι* ; as, *τυπῶ, τυπῶμαι*.

The perfect from the perfect active as follows, viz. in the first conjugation, having the characteristics *π, ζ, φ* and *πῆ*, by changing

φα pure which is preceded by a vowel into *μμαι* ; as, *τετυφα, ἡμμαι*.

—impure into *μαι* ; as, *τετερεφα, τετερεμαι*

Dissyllables of the first conjugation, which, in the penultima have *τε* change *ε* into *α* in the penult of the perfect passive; as, *τετριφα*, *τιτραμμαι*; *τ* being turned into *θ* to distinguish it from the perfect passive of *τριπν*; thus also *τριψω*, *τριβομαι*, *ιτραμμαι*.

In the second conjugation having the characteristics *κ*, *γ*, *χ*, *κλ*, *σσ*, *τλ*, *χκ* is changed into *γμαι*; as, *λειλα*, *λελογμαι*; after *γ* into *μαι*; as, *ηλογα*, *ηλογμαι*. Some verbs of the second conjugation, reject *ε* from the syllable *ου*; as, *πιφουα*, *πιφουμαι*, from *φινω*; so *τιτιυα*, *τιτυγμαι*, from *τιυχω*.

In the first and second conjugations, dissyllables, which in the perfect active change *ε* into *α*, resume *ε* in the perfect passive; as, *κλωπω*, *κικλοφα*, *κικλεμμαι*; those with *σσ* and *τλ*, having their futures in *σω* and perfects in *κα* follow the third conjugation; as, *πλασσω*, *πεπλασμαι*.

In the third conjugation having the characteristics *τ*, *δ*, *θ*, *ζ* and *ω* pure, *κα* is changed into *μαι*, when the penultima of the perfect active is long, and the characteristic of the present is *ω* pure; as, *πεισικα*, *πιπτοιημαι*. Some in this conjugation, like verbs in the first and second, drop *ε* in the syllable in *ιν*; as, *πιυθομαι*, *πιπυσμαι*. Some of this conjugation, having *ω* pure, make the perfect in *σμαι*, although the penultima is long; as, *πηστμαι* from *πησω*.

Some either reject or admit the *σ*; as, *κλειω*, *κεκλιτμαι* and *κεκλειμαι*, &c. Those in *ζω*, having the future in *ξω*, and perfect in *χα*, follow the analogy of the second conjugation; as, *τειαζω*, *ειναγμαι*. In the fourth conjugation, having the characteristics *λ*, *μ*, *ν*, *ξ*, *μν* and *ω* circumflexed, *κα* is changed into *μαι*; as, *εψαλκα*, *εψαλμαι*; but, *πιφαγα* makes *πιφαμμαι*. From some verbs in *αινω* and *υνω*, the Attics form the preterite passive in *σμαι*; *μικαινω*, *μικιστμαι*.

The first future is formed from the future active by changing the characteristic letter or letters before *ω* into its aspirate, and adding *ησμαι* or *θησμαι*; as, 1. conjugation, *τερψω*, *τερψθησμαι*.

2.	do.	<i>λεξω</i> , <i>λεχθησμαι</i> .
3.	do.	<i>πεισω</i> , <i>πεισθησμαι</i> .
4.	do.	<i>σπειρω</i> , <i>σπαρθησμαι</i> .

In which, the *ψ* and *ξ* are first resolved into *πσ* and *γσ*, and then the characteristics into *φ* and *χ*. Verbs of the fourth conjugation in *λ*, *μ*, *ν* or *ξ*, either change *ε* into *α*, as *εαλω*, *εαλθησμαι*; or take *υ*; as, *νιμα*, *νιμθησμαι* or reject *ν*; as, *τινω*, *ταθησμαι*. The following drop *ε* from the future active; viz. *χιυνω*; *χυθησμαι* *σεινω*, *συθησμαι*; and, these change *η* into *α*, *αιρησω*, *αιρεθησμαι*; *ενησω*, *ενεθησμαι*; but, perhaps *αιρινω* and *ενεινω*, are the proper futures active.

The second future is formed from the second future active, by changing *ω* into *ησμαι*; as, *τυπω*, *τυπησμαι*.

The paulo post future is formed from the first future active, by changing *ω* into *ομαι* and prefixing the reduplicate augment; as *τυψω*, *τιτυφομαι*.

Differing as I do from grammarians in general, in the mode of deriving tenses from one another, and particularly in the paulopost future, I must give my reasons for it. In the first place, it is most consistent to derive tenses from other tenses, implying the same time. This simple arrangement is admirably preserved in the Hebrew, where the suffixes of the perfect, the affixes of the future, &c. are the same in Kal, Niphal, Hiphil, Hophal, and Hithpael; and, as to the paulopost of the Greek, it is absolutely necessary that its characteristic future should be retained; and so that it may be derived from a future. Why then does it take the reduplication of a perfect? because it is, as I hinted before, a *perfect future*, or a future to be accomplished presently, just now ready to be

completed ; we express the species of its action, by adding *by and by*, and the Latins, by prefixing *mox* to the verb.

Second, secondaries are derived from secondaries. This takes place in each voice separately, and in the passive, the imperfect is formed from its present, by changing *μαι* into *μην*, and prefixing the augment ; as, *τυπτομαι. τυπτομην* ; and the pluperfect from the perfect in the same way ; as *τυτυμμαι, ετυτυμμην*.

But the aorists as having a relation to their respective futures, and as connecting time past conditionally, in connexion with aoristic futurity, shorten the characteristic ending of their futures, but prefix the augments ; thus, in the first future, *τυφθησμαι* instead of making *ετυφθησμαι*, makes *ετυφθη* ; and in the second future, *τυψησμαι* instead of making *ετυψησμαι* makes *ετυψη*.

Of the Formation of the Dual Number.

1. As to its having or not having a first person.

This is determined in the following simple manner ; when the termination of the first person plural is in *μιν*, there is no first person dual.

2. As to the dual having a separate form in the second and third persons.

This is also determined in the same simple way ; for when the third person plural ends in *σι* or in *αι*, as in the passive and middle voices, the third person dual is the same as the second.

In regard to the future, Parkhurst observes, that a first future subjunctive is sometimes used ; but out of the instances adduced by him, there are only two, viz. I. Cor. chap. xiii. in word *καυθησμαι*, and I Peter chap. iii. verse 1, in word *καδραθησονται*. It was my intention to have noticed the mode of deriving the various persons of the tenses, from their common origins. But on this subject, I find I should differ very widely from grammarians ; and the necessary arguments in support of them, and examples to prove them would be so numerous, that I abstain.

NOTE 88. § 203. We now come to the solution of a very difficult point, viz. the original construction of a Greek verb.

I have hinted in the preface, § 52, that the verbs in *μι*, were old verbs, which I had argued from the paucity of tenses possessed by them ; also in preface § 36, page 13, that the vowel verbs, or such as *αω, εω, ιω, οω, υω*, were of the simplest construction : and these also considered as contracted verbs, have only the same few tenses as those verbs in *μι*, which are generally supposed to be formed from them. In pursuing the subject, I shall maintain it, that the verbs in *μι*, are the original verbs of the Greek ; 2d. that the vowel verbs admitting of contraction, and having the same tenses as the verbs in *μι*, are their natural descendants, in a line of improvement ; and 3. that the Attic dialect in which we now look for the purest Greek, is the furthest remove from a state of simple construction, and the last effort of a nation towards a systematical arrangement of a most noble language.

I therefore now proceed to argue, 1st. that the verbs in *μι* are the original verbs of the Greek language ; this I endeavour to prove,

1st. From the paucity of their tenses. This being a grammatical fact, or an historical fact, founded upon principles of grammar, stands like an axiom, above the powers of demonstration.

2d. From their being derived, when divested of their ending in *μι*

immediately from Hebrew verbs: to notice them in their order; as, 1st, *ἵστημι*, of this, Parkhurst observes that it is "from the obsolete verb *ἵστω*, which from the Hebrew *נָשָׂא*, to *place, appoint, set*." 2d. *τίθημι*, this he says, is "either from the obsolete *θεῖω*, or immediately from Hebrew, *נָתַן* the infinitive of the verb *נָתַן*." 3d. *δίδωμι*, "formed by reduplication, from the obsolete *δοω*, which is perhaps a derivative from the Hebrew verb *דָּן* *sufficiency, enough*." 4th. *ζεύγνυμι*, "obsolete *ζεύγω*, to *join*, which from the Chaldee, Syriac and Arabic *גָּלַל* or *גָּלַל* to *join, conjoin, connect*." This being the case, it may be asked whence is derived the ending in *μι*? I answer it is itself the final syllable of *ἵστω*, derived also immediately from the *וָה* to be, as the *εἶναι* *υπαρχεῖν*, or verb expressive of essence or substance, and as such suffixed to all verbs. And this verb thus expressing essence, had originally no more tenses than belonged to its form as a verb in *μι*. Like the Hebrew verb *וָה*, it had little variation in the passive voice. Now, whenever we see a part of speech (which is now made of such complicated parts as a verb is) in a very simple uncompounded state, we may be sure we have got to its primitive state; for, both a paucity of words, and a paucity of flexions are the characteristics of a primitive language. I proceed therefore to argue:

2d. That the vowel verbs admitting of contraction, and having the same tenses as the verb in *μι*, are their natural descendants in a line of improvement; for, they follow them in the paucity of tenses as they are contracted verbs, in which capacity they retain the same tenses as the verbs in *μι*. Let us take them in this view to our own Anglo-Saxon language, as a language of Scythic or Gothic origin, and we shall see, as I have noticed elsewhere, that a present and past tense, are its whole stock of tenses, and that the present comprises the idea of futurity. On the score of improvement, therefore, the first step was not diversifying the manner of time's action, by an increase of its tenses, but distinguishing it by its endings, as to active, passive or middle signification; for taking the verbs in *μι* in their present mode of conjugation (and perhaps they may have undergone some change by the natural power of attraction, from other parts of speech, progressing towards improvement) their passives are only distinguished from their actives, by ending in *μαι* instead of *μι*; and whilst their imperfects have an active ending, the second aorists have that which now belongs to passives. In this progress of improvement, the actives were made to end in *ω* or *υ*, and the passives in *ομαι* or *υμαι*: still containing only those tenses which were subjects of contraction; and making their themes to consist of those short or doubtful vowels, whose long ones were contained in the verbs in *μι*. This leads me to observe:

3d. That the Attic dialect, in which we now look for the purest Greek, is the furthest remove from a state of simple construction, and the last effort of a nation towards a systematical arrangement of a most noble language.

To the truth of this, the poems of Hesiod and Homer, and the History of Herodotus are incontrovertible proofs. Aoristical tenses without augments prevail in them. And they have intermixed every dialect, not merely for the sake of poetic variety of inflexion, but because the language was not totally abstracted from its original simple form. To instance this in the present passive, as well as all other tenses ending in *ομαι*. The Attics

make all their endings in the singular to be *ομαι η, ται*. But the passive of the verbs in *μι* are *μαι, σαι, ται*, and thus it was that even in the present arrangement of verbs, the termination of the indicative was *ομαι, σαι, ται*; whence the Ionics in the second person, made a contraction of *σαι*, omitting the *σ*, and the Attics contracted *σαι* into *η*, and subscribed the *ι*. Yet even the ancient method is still retained in many verbs as in *δυναμαι* which makes *δυνασαι* in the second person. Again, the same is observable in the imperfects, which in the verbs have *ιταμην, ιτασο, ιτατο*; but the second person was changed by the Ionics to *αι* and *ει*, and then contracted by the Attics into *ι*; and this is the case in all passive and middle tenses, having their first person singular in *μην*.

NOTE 89. § 231. Defect in a verb is evidently the omission of one or more of its radical letters. This is not the general view which is taken of it. Murray in his English Grammar says, "defective verbs are those which are used only in some of their modes and tenses." To the same purport speak the Latin and Spanish. Parkhurst in his Greek Grammar, (for I have already quoted from his Hebrew one) says that "defective verbs are such as want many of their tenses;" and then he adds, "most defective verbs are not declined beyond their preter imperfect tense;" and soon after "it must be confessed that the former sort of anomalous verbs (referring to the defective) are rather an invention of the grammarians, than founded in the nature of the language; and by deducing the supposed irregular tenses from the obsolete verb, whence they are in truth derived, the factitious irregularity of these verbs vanishes at once; thus *ελευσομαι*, placed as the first future of *ερχομαι*, is regularly the first future middle of obsolete *ελυθω*." This being the case, it follows;

1st. *Negatively*. That a verb is not defective merely because it is not used in all its modes and tenses; for after a laborious analysis of a large portion of the verbs in the Greek in the New Testament, pursued by me for many years, I do not find any one verb that is used in every mode and tense; for the verb *ακω* which is used many hundred times in the New Testament, wants in the indicative present passive, all the persons but third singular; in the imperfect active, it wants all but third singular and plural, and in the passive all the persons, has no perfect active nor passive, and wants second and third singular middle, has only third singular and second and third plural in first future active, and only third singular in first future passive, and wants first and third singular in first future middle; has no first aorist passive but third singular, and no first aorist middle, no pluperfect, second future, second aorist or paulo post, has very few persons in imperative and subjunctive, only three tenses in the infinitive, and many cases wanting in the participles: nor do I find on a comparative view of the verbs in general, all the modes and tenses existing in the New Testament, which are ascribed to verbs. But this does not argue their defect in principle, but only in the use in a particular book.

2d. *Positively*. A verb is only defective which drops one or more of its radical letters. This being the case, the Hebrew and its dialects are the only languages under consideration, that are found to possess irregularity either in defect or reduplication of the letters of their roots: for if we take the Greek pure verbs; as, *τιω*, we find the radix *τι*, passing through every form of the verb; and if we take impure verbs, having *πτ, κτ, μν, χ,* *φ, ψ, θ, ζ, ξ*, we shall find that they retain the first letter only, as the real

characteristic of the verb; and when it is omitted, as is the case in $\pi, \kappa, \tau, \gamma$, &c. it is only to make room in particular tenses, for their aspirates ϕ, χ, θ , &c. which are soon dispensed with again in others, in which the tenues are again taken up. This being the case, *defect* and *reduplication* are noticed in their place in the Grammar.

NOTE 90. § 253. I come now to treat of several parts of speech, viz. adverb, preposition, conjunction and interjection, concerning the designation or arrangement of which, much diversity of opinion has existed among the learned.

The adverb has so much of a qualifying nature in itself, and has so much the ability of expressing that quality by degrees of comparison, that it may be not improperly called the verb's adjective; and as those parts of speech which the adjective qualifies, are mostly declinable, (and so it is declinable for the better coalition with them); so because the verb is indeclinable, its adjective is indeclinable also.

This part of speech, and the three following, are generally considered by grammarians versed in the most ancient languages, not as distinct parts of speech, but as particles. Nor is this term improper; for whatever they signify, they are not (except the adverb) formed in the Hebrew and its dialects of distinct words, but only of parts or particles of words; but as their relations to other parts of speech are so different, and their separate mode of acting upon them so peculiar to each, I discuss them as separate parts of speech. It may be observed here, that most languages give the adverb a distinct ending to itself; and though this is not commonly the case in Hebrew, yet the Chaldee and Syriac have given it thus, from לֵבִיב *true*, the Syriac has formed ܠܒܝܒܐ *truly*, but as the Hebrew and its dialects have not assigned degrees of comparison to their adjectives, so neither have they to their adverbs.

NOTE 91. § 254. Of these specimens the Greek and Latin languages alone have properly a form of comparison for adverbs.

In the Greek, adverbs in ω are derived from the genitive plural, by changing ω into \omicron , as from $\alphaληθ\omega$ comes $\alphaλη\omicron\varsigma$; from $\epsilonξει\omega$, $\epsilonξει\omicron\varsigma$.

Some adverbs form degrees of comparison thus:

1. When the *positive* adverb is formed from the genitive plural in ω , the *comparative* adverb is likewise formed from the genitive of the comparative, and the *superlative* from the genitive of the superlative, by changing ω into \omicron , thus:

From positive $\sigmaοφ\omega$ is formed adverb $\sigmaοφ\omicron\varsigma$,

From comparative $\sigmaοφωτι\epsilon\rho\omega$ is formed adverb $\sigmaοφωτι\epsilon\rho\omicron\varsigma$,

From superlative $\sigmaοφωτατ\omega$ is formed adverb $\sigmaοφωτατ\omicron\varsigma$,

From positive $\tauαχ\omega$ is formed adverb $\tauαχ\omicron\varsigma$.

From comparative $\tauαχυτι\epsilon\rho\omega$ is formed adverb $\tauαχυτι\epsilon\rho\omicron\varsigma$,

From superlative $\tauαχυτατ\omega$ is formed adverb $\tauαχυτατ\omicron\varsigma$.

2. When the positive ends in ω , so does the comparative and superlative; as, $\alpha\omega$, comp. $\alpha\omegaτι\epsilon\rho\omega$, sup. $\alpha\omegaτατ\omega$.

The following parts of speech are sometimes used adverbially, viz.

1. Substantives in the nominative, as $\etaμα\rho$, Hesiod. $\muιγ\mu\omicron\varsigma$, Herodotus.

2. Adjectives in the nominative, as $\epsilonυθ\omicron\varsigma$, $\iotaδ\omicron\varsigma$.

3. Substantives, adjectives and pronouns in the genitive; as, $\sigma\pi\iota\pi\omicron\lambda\omicron\varsigma$, $\omicron\lambda\iota\gamma\tilde{\omega}$, $\alpha\upsilon\tau\tilde{\omega}$.

4. The article, substantives and adjectives in the dative; as, $\tau\eta$, $\delta\etaμ\omicron\sigma\iota\mu$, $\iotaδ\eta$, $\tauα\upsilon\tau\eta$.

5. Substantives and adjectives in the accusative ; as, *δωριαν, ταχυ, δινη*, and often with the article, as *την ταχιτην*. But there is always an ellipsis of some word understood.

6. Imperatives of verbs ; as, *αγι, αγιτε, φειρι, ια, &c.*

Derivative adverbs from all parts of speech are very numerous. Those in *δοι, ως, ισι, εξς, δη, τρις*, are derived as follows ; viz.

δοι, from nouns ; as, from *αγλη, αγληδοι ; κυων, κυηδοι*.

ως, from genitive plurals, as noticed before.

ισι, εξς and *δη*, from verbs ; as, *σκυβιςι* from *σκυβιζω* ; *εξς* from *εχω* ; *αεπαγω* *δη* from *αεπαζω* ; or *ισι* from nouns ; as, *εματαιςι* from *εμα, ελληριςι* from *ελλην*.

ακισ from numerals above *τρις* ; as, *πειτακισ* from *πεντε*.

Adverbs of place answering to the adverbs *where, whence, whither*, are chiefly derived from nouns.

Those expressing *where* end in *θι, οι, σι, χω, χη, αι, ει, υ, ω*.

whence, end in *θεν, θι* ; as, *ανωθεν*, from above.

whither, end in *δε, ζι, σι* ; as, *οικαδε*, home.

Some have such an affinity, that, beginning with a vowel, they are indefinites, with *τι* interrogatives, with *τι* redditives ; as,

Indefinite.	Interrogative.	Redditive.
<i>η, οη</i> , which way, by what means	<i>τη, which way, by what means</i>	<i>τῆςι, this way, by that means</i>
<i>ρ</i> , how far, for which reason	<i>πῶ, how far for what reason</i>	<i>τῷ, for that reason</i>
<i>οτε, οποτε, νικα, when</i>	<i>ποτε, πηνικα, when</i>	<i>τοτε, τηνικα, then</i>
<i>θεν, οποθεν, whence</i>	<i>ποθεν, whence</i>	<i>τοθεν, thence</i>
<i>οθι, where</i>	<i>ποθι, where</i>	<i>τοθι, there</i>
<i>οσον, how much</i>	<i>ποσον, how much</i>	<i>τοσον, so much</i>
<i>οιοι, after what manner</i>	<i>ποιοι, after what manner</i>	<i>τοιοι, after that manner</i>
<i>οσακις, how often</i>	<i>ποσακις, how often</i>	<i>τοσακις, so often</i>

The adverbial particles, *αρι, ερι, δια, ζα, λα, λι*, prefixed to words, *increase* their signification, as *αρι* or *εριδηλος*, very manifest ; *νη* and *νε* *deprive* ; *ευ* signifies *facility*, and *δυσ* its reverse ; *α* is sometimes followed by *ι* in words beginning with a vowel, as *αναξις*. It sometimes *deprives*, as *αχωρις*, *without favour* ; it sometimes *conjoins* ; as, *απαντις*, *all together* ; and sometimes *increases* ; as, *αξυλος*, *full of wood*.

NOTE 92. § 264. Numeral adjectives ordinal, and of course adverbs of order, do not form an extended class in the Hebrew and its dialects, nor in the Greek and Latin : for when they have summed up to twenty, the cardinals are generally used. This is more particularly the case with the Hebrew and its dialects, whose ordinal forms, as being different from the cardinals, do not exceed ten. Even in English and modern languages, where the formal divisions of subjects of discussion are much adopted, adverbs of order are hardly ever used above ten, for though we say in discourse *tenthly*, we hardly ever say *twentiethly*, or even *eleventhly*, but in the *twentieth* or in the *eleventh* place.

NOTE 93. § 266. "A preposition (says Harris) is a part of speech devoid, of itself, of signification, but so formed as to unite two words that are significant, and that refuse to coalesce or unite of themselves," and in note, he says, "the Stoic name for preposition was *προθετικος συνδυσμος*." *Hermes*, p. 261. Again, "Most, if not all the prepositions, seem originally formed to denote the relations of place ; the reason is, this is that grand relation which bodies, or natural substances, maintain at all times, one to

another, whether they are contiguous or remote, whether in motion or at rest." P. 266. Again, "if we say that lamp hangs from the ceiling, the preposition *from* assumes the character of quiescence. But if we say that lamp is falling from the ceiling, the preposition, in such case, assumes a character of motion. So in Milton—

To support uneasy steps
Over the burning marle.

Here *over* denotes motion. Again,

He, with looks of cordial love,
Hung *over* her enamoured.

Here *over* denotes rest." *Hermes*, p. 267, 268.

To the definition of Harris, that a preposition is a part of speech devoid of itself of signification, but so formed as to unite words that are significant, Horne Tooke replies, "If I agree with him that words are sounds significant, how can I agree that there are sorts of words devoid of signification? and if I could suppose that prepositions are devoid of signification, how could I afterwards allow that they transfuse something of their own meaning?" Vol. i. p. 290.

NOTE 94. § 266. The philosophy of prepositions (if I may so speak) was more aimed at, if not better understood, by the Greeks, than most of the surrounding nations. Having made the same preposition govern different cases, they kept in view the origin, progress, and end of the object governed. The origin was denoted by the genitive, the progress by the dative, and the end by the objective case.

Compound prepositions, such as *from with*, *along with*, &c. are not common in English, but they abound in the Hebrew and its dialects. Nor are they, as to signification, wanting in the Greek: witness the use of *παρά*, which, as governing three cases, expresses in each case a different compound idea. Thus,

"*Ἡ οὐρ φασγάνῳ ἐν κονίῳ παρὰ μηρῶν.*" *Iliad*, α. line 190.

The meaning of *παρά* is *with*. As expressive of origination, as to the place of action, the sword is here said to be near the thigh; but in denoting its movement from its place, *παρά* governs the genitive, and *παρὰ μηρῶν* will express *from with* the thigh. Again,

"*Με σὺ, γέρον, κοίλῃσι τῶν παρὰ νηυσὶ κίχτιμ.*" line 26.

Here *παρά* expresses *along with*, still retaining the idea of *presence*. Again,

"*Βῆ δ' αὖτις παρὰ θύκῃ πολυφλοίσβοιο θαλάσσης.*" line 34.

Here *παρά* expresses *near with*. But as I intend to attempt a short analysis of some, at least, of those prepositions which govern two or three cases in the Greek, I waive further remarks at present, just observing, that in writings, in which complicated elegance has been studied in all the varieties of which that copious language is capable, compound prepositions are abundant. Our language will bear them; and the more frequent use of them would add to its beauty and its precision, and would conform it more to the Hebrew and its dialects, in which they are often found.

NOTE 95. § 267. The infinitives of Greek verbs are frequently governed by prepositions in the genitive, dative, and accusative cases, with or without the article; and this shows how much the Greeks considered the infinitive to be the substantive form of the verb.

NOTE 96. § 269. The Greek prepositions exhibited in the synopsis may be classed into three divisions, viz. 1. Those governing one case. 2. Those

governing two cases. 3. Those governing three cases. And under these heads, and with a view to attempt something towards a just understanding of their real meaning, I subjoin the following remarks ; viz.

1. *On those governing one Case.*

These again subdivide themselves according to the cases which they govern. I will therefore first notice those governing only the genitive.

ΑΙΩ. "This (Jamieson, in his *Hermes Scythicus*, says) is not generally reckoned among the regular Greek prepositions. But though often used adverbially, it seems, when governing the genitive, to have an equal claim to this honour with some others : as in the phrases ΑΙΩ ΝΗΣ, sine sono, ΑΙΩ ΠΙΣΤΕΥΩΝ, sine alis, &c. It is expressed in Mæso-Gothic by *inuh* ; as, Matth. chap. x. ver. 29. ΑΙΩ ΤΗ ΠΑΡΕΣ ΨΗΩ in Mæso-Gothic *inuh Attina izwaria twiljan*. In Anglo-Saxon by *butu*. The Islandic *aan* is used in the same sense. Suio-Gothic *an*, as, *an* dual without delay. In Alemannic, *ane*, *aana*, *ana*, *ano* and *an* have the same signification. The term is retained in German *ohn*, *ohne*, without. Kilian renders Teutonic *on*, sine, absque, remarking that it is still used by the higher Germans without composition, but that with the lower, and the inhabitants of England, who have given it the form of *un*, it has merely the place of a privative or negative particle. To this particle, as the root, Ihre traces a number of Islandic and Alemannic words, as Islandic *aan*, and Alemannic *wan*, defectus, and even Latin *inanis*." See *Hermes Scythicus* in ΑΙΩ, pp. 15, 16.

ΑΝΤΙ. "It has been justly observed, primarily signifies *before*, in presence, or in *face of*. It is undoubtedly the same preposition which appears in a variety of forms in the Gothic and German dialects. Mæso-Gothic *anda*, *and*. Anglo-Saxon *and*. Alemannic *ante*, *ant*, *ande*, *ent*. Islandic and Suio-Gothic *and*. Belgic *ont*. It has been observed by the learned Hickes, that both in Mæso-Gothic and in Anglo-Saxon the preposition *and* is prefixed to many nouns and verbs, and that it signifies *in*, *coram*, *contra*, *adversus*. It merits observation, that in the Gothic languages, *and*, *anda*, &c. have not only the primary meaning of the Greek preposition, signifying what is *before* as to *place*, but that of Latin *ante*, as denoting priority with respect to *time*. Mæso-Gothic word *andawaurd*, responsum, although compounded of *anda*, adversum, and *waurd*, verbum, does not necessarily suggest the idea of contradiction, but merely that of uttering a word in return." This idea conveys so much to my mind the real origin of our word *answer*, that I without hesitation affirm my conviction that it is derived from the Greek ΑΝΤΙ, and Mæso-Gothic *and*, and *swear*, or *swaran*, that is, to *swear* or *affirm* in return. "The Belgic *ont* is evidently the same preposition, and in many instances used in the same way, giving a contrary meaning to the word to which it is prefixed. Thus, *aerd-en* is to follow the course of nature, *ont-aerden* to degenerate. ΑΝΤΙ denotes *substitution*. Und seems to be used in this sense by Ulphilas, in Matthew, chap. v. ver. 38. as *augo und augin*, *tunthu und tunthau*, ΟΦΘΑΛΜΟΝ ΑΝΤΙ ΟΦΘΑΛΜΩ, ΟΔΟΝΤΑ ΑΝΤΙ ΟΔΟΝΤΟΣ." Ib. in ΑΝΤΙ. This will explain the meaning of ΑΝΤΙΓΕΝ, ΑΝΤΙΠΙΣΤΕΙ, ΑΝΤΙΠΑΝΤΙ, ΙΑΝΤΙ, and ΚΑΤΙΝΑΝΤΙ—of ΑΝΤΙΓΕΝ it may be said that the Hebrew מִן is the origin of its last syllable, and that its meaning is what the French call *vis-a-vis*.

ΑΠΟ. "Latin *ab*. Mæso-Gothic *af*, *abu*. Anglo-Saxon *af*, *of*. Alemannic *ab*, *abe*, *abo*, *apa*. Islandic, Suio-Gothic, Danish *af*. German *ab*. Old Flandric *ave*. Belgic *af*, *auf*. English *off*. Scotch *af*, *aff*. It has

been generally admitted that the Latin *ab* is to be viewed as a derivation from *apo*. It is even asserted by Priscian, lib i. c. 13. that the ancient Latins used *qf* for *ab*, as in the law of the twelve tables; *sei pater filiom, ter venunduit, qf patre liber estod*." Ib. in *apo*.

Απρ. Totally ignorant myself as to whether any thing like this preposition exists in the Gothic dialects, it seems that this word has its origin from the Hebrew שָׁח to shut, to obstruct, and seems to denote the total distinction or separation of one thing from another. In this view it is a cognate with *απαρ, απρως, &c* in the Greek, and seems to be the foundation of the words *either, other* in English, of *autre, outre* in the French, and of *ultra* in the Latin and its dialects. In regard to *απαρ*, Jamieson observes that "Ihre has remarked the affinity between the Greek conjunction and Swedish *ater*." And the Anglo-Saxon *oththe*, and Mæso-Gothic *aththan*, and the Alemannic *aiththan* and *uththan*, seem to bear affinity to it.

Αχρς and αχρς. Of this preposition standing in its two forms, under the circumstance of its place being before a word beginning with a vowel or with a consonant, Parkhurst remarks that it is derived perhaps from the Hebrew קָרַח to meet.

Εγγυς. From the Hebrew שָׁנַח to approach. Parkhurst.

Ex and εξ. Whether relating to place, person or thing, can only be rendered into English by *of, from* and *out of*. *Us* in the Mæso-Gothic appears as expressing the force of *ex* and *εξ*, and they also used *ut* in the same way: and the Anglo-Saxons seem to have borrowed their *ut* and *utan* from this source. In the form of *uz* instead of *us*, it has passed to the Alemannic, and *us* was used as a suffix by the ancient Latins, in the same sense. For where the Goths said *us himinam*, from heaven, the Latins postponed the preposition, making *celitus*, that is, *ex celo*, &c. And in composition, the Mæso-Gothic *us*, like *ex*, retains its original meaning; thus, *us-gangandans* is *εξιθοντες*. *Uz* in the modern Saxon still corresponds to *ex*.

Εντος is clearly the same as the Latin *intus*, within.

Ενπριον is a compound preposition, denoting *in the sight* or *presence of*, and is so used in most of the languages.

Εξω is both a preposition and an adverb, and has a cognate meaning with *εξ*.

Εξωθεν, επανω, and επκεινω, are all compound prepositions.

Εσω, like *εξω*, is both preposition and adverb, and bears the same affinity to *eis* or *ες* which *εξω* does to *ex* or *εξ*.

Κατινωπιον, κυκλοθεν, μεταξυ, οπισθεν, οπισω, παρυκτος, are compounds.

Μεχρι and μεχρις are closely allied to *αχρι* and *αχρις*.

Περαν. Jamieson remarks that "this preposition has met with less attention from philologists than some others, as occurring less frequently. Did we seek an origin for it in the Greek language, perhaps *περα, transco*, might seem to have a pretty good claim. It is, at any rate, highly probable that this particle has entered into the formation of *περαω, transeo, q. περα -ω, I go beyond*.

"Three prepositions are used in Mæso-Gothic, which apparently claim affinity with *περα* and *περαω*. These are *fra, fram*, and *fairra*, all used in the sense of *a, ab*. The signification of *fra* nearly resembles that of *περα*; and we can easily suppose that what was originally *pera*, equivalent to *περα*, would, *per crasin*, be pronounced as *fra*. In the Mæso-Gothic fragments, *fra* is found only in its compound state. The Anglo-Saxon and

Islandic *fra* signify a, ab, abs, ex, de; *til og fraa*, to and fro, for the old English preposition had precisely the same sense. Thus *fro ye* is used by Chaucer in the sense of *from you*, in old Scot *fra*, in modern *frac*. Suio-Gothic *fra*, *fran*, the same. Mæso-Gothic *fairra* has also great resemblance, both in form and in meaning, to *παρα*."

That Jamieson has formed a right judgment in deriving *παρα* and *παρα* from *παρα* transeo, may be gathered from the use of the Hebrew עבר to pass, and from which the descendants of Noah obtained the name of עבריים Hebrews. from having *passed* Jordan to go from Ur of the Chaldees, to the land which God had shown them. But 'o come more closely to the point, we may notice that all the Hebrew roots having פ, *fr* for their two first letters (from פר to *break*, to פרח to *spread*) convey the idea of separation, disunion of parts, and our *br* in *break*, and its cognates, *fr* in our prepositions, *fr* in *proud* and its cognates, *fr* in the Latin *frango* and its cognates, &c. &c. all carry the same idea; and the very name of Pharaoh, the King of Egypt, פרעה the *fro-man*, the *froward-man*, the *froud-man*, has the same origin and signification.

פלא seems to be a contraction of פלאה, and as words in Hebrew having פל for their two first radicals mean division, &c. as פלג to *divide*, פלה to *separate*, פלה to *cleave*, פלט to *escape*, to פלי, so it seems that פלאה carries the idea of *exception*, *separation*, &c.

Προ. "It is used (says Jamieson) in relation to place as applied to objects *fronting* each other, or to some placed *before* others in the order of succession. It is also used in relation to time:" and it has been remarked that our English preposition, *for*, appears to have a similar origin with the Greek *προς*; and that *for* in English, and *προς* in Greek, and *pro* in Latin, as well as the German *vor* or *für*, means in its radical sense, *position before*." Mæso-Gothic *faur*, *faura*, Anglo-Saxon *for*, *fore*, in composition also *fora*, *pro*, *præ*, *ante*, *coram*. Alem. *fora*, *furi*, Isl. *for*, *firi*, *fyri*, Suio-Goth. *for*, *foer*, Ger. *für*, *vor*, Teut. *veur*, *voor*, Eng. *fore* in composition.

Υπερανω and υποκατω, compounds of *υπερ* and *υπο*.

Χαρις. Derived says Parkhurst from *χωρ* to *cut off* short or rather from *כרה* to *cut off*. This word either with the aspirate, or digamma appears in the Latin *foris*, French *hors*, Italian *fuori*, Spanish *fuera*.

It is by very few, admitted to be a preposition.

Those governing only a dative are,

Αμεν. This and its adverb *αμεν* seem to have their immediate origin from the Heb. Chald. and Syr. *am*, and with little change have passed into the Latin *cum*, or in composition, and Ital. and Span. *con*, and stands in composition in our language, as, *com*, *con*, *col*, and *cor*; as, *compose*, *connect*, *collect*, *correct*. Its radical meaning in Hebrew, though not used there as a verb is "to *collect*, *gather together*, *conspiciate*"; as n. *עמת עמת* denotes *nearness of situation or condition*; *ש כל עמת* like *as*, *just as*." Parkhurst. In conformity with this, we find that "Ihre mentions Anglo-Sax. *emne*, and Alem. *emne* as synonymous, having the same meaning in composition with Lat. *con*; *em* was used in the same way, being like *emne*, equivalent to *esen*, or *efn*, *æqualis*. Suio-Goth. *jaemna*, *æquare*; *jaemka*, *æqualem reddere*; *jaemning* *æqualis*; As. *em*, Suio-Goth. *aem*, particles denoting equality. East Gothland and Scania *aemlik* *æqualis*, *m* is also changed into *b*, or *f*, as in Mæso-Goth. *ibn*, Alem. *eban*, Swed. *efwen*, Dan. *jeffn*, Isl. *jafn*, Belg. *effen*, Eng. *even*.

E, is written in Homer also *ειν* and *ει* : and seems by a slight transition from the idea of *place*, to be secondarily applied to *state* or *condition*. Mæso-Goth. *in* ; Alem. *in* ; Isl. and Suio-Goth. *i* ; the Hebrew and its dialects express the sense of this by *ב*, but they use also *בין* and *אֵלֶּם* to express it as meaning *inter*, *among*. I suggest whether the Greek and all languages using this preposition have not adopted the Hebrew one, after rejecting the initial *ב*. **E**, as relating to place or things, may invariably be rendered *in*, and to persons, whether nouns or pronouns, and in the plural *among*. Nor does there seem to be a shadow of reason for varying from this simple meaning ; except in cases of invocation, or asseveration, such as occur in Matt. chap. v. verse 34, 35, 36, and as they are rendered in the Syriac, by the preposition *ܐܢܝܢ* may they not be rendered *by* ?

Συν, Hebrew *בין*, to *place in order*. May we not reasonably suppose that it has its origin from the Hebrew *בין*, by the addition of the sibilant *σ* ; and that the Latins borrowed it in its two forms of *cum* and *con*, from the Greeks ; in the first, by using the soft *c*, which was their ancient sibilant character for *σ*, and changing the final *u* into *n* ; and in the other case, by the change of the *σ* into *o*, the *c* losing its sibilant quality before *o* as it does in English ? This preposition is only used in composition in our language : nor does it exist uncompounded in the Latin or its dialects. Jamieson says that “ the affinity between this and any Gothic preposition is not so obvious as in some of the examples given above. But by several learned writers, the particle *sam* or *sama*, having the same signification, is viewed as radically one ; Festus informs us that Ennius, the ancient Roman poet, used *sum* for the analagous Latin preposition *cum*, which seems to indicate that it had a common origin with *συν*. Suio-Goth. *samman*, *suman* sometimes occur. Ihre and some other writers, have remarked the striking coincidence in the formation of Greek words with *συν*, and of northern words with *sam* ; as, *συμβολή* concilium. Suio-Goth. *samrad* ; *συνοδός*, conscientia, Suio-Goth. *samwete* ; *συμπόσιον*, compotatio, *samdryckia* ; to these we may had *συνισθίω*, comedo, Isl. *samcyte*, *συνχερσος*, cotaneous Isl. *samtida*.” Hermes Scythicus in *Συν*.

One governing only an accusative, viz.

Εἰς, Parkhurst supposes, that “ as it generally implies motion, so it may probably be derived from *εἰς* or *εἰμι* to go.” This preposition exactly expresses the same as the *lamed* of the Hebrew and its dialects ; and though it is made by Parkhurst to have nearly twenty different meanings, whilst he also assigns above twenty to *lamed*, I shall endeavour to show that it has very few variations of meaning, and those in strict conformity with its radical one. Its way of expressing motion is uniformly as directed to a place of abode or rest : and in doing this, it has three modes only of expression, viz. first, with relation to place, second, persons, third, things. As to place, the proper rendering is always *into*. As to persons and things, *to*, or *for*. It is expressed in the Anglo-Saxon and Gothic, by *in*, in the sense of *into*, as relating to things : it is used by Herodotus thus ; *ακοντια τε και δορυα, και τα τοιαυτα παντα τοις χειρωται ες πολισιν αμφοτεροι* ; where *ες πολισιν* can only be rendered *for war* : and in the next line *ες τας θαλαμους* ; which can only be rendered *into*. B.C. α'. page 15, line 20 and 21.

2. Of Prepositions governing two Cases.

Διὰ. Parkhurst says “ perhaps from the Hebrew *דחף* to drive, *impel*.”

Jamieson says "the resemblance between this and any Goth. particles of similar use, is less obvious than in various other instances. Mæso-Goth. *thairh*, whence Eng. *through*, in signification more strictly corresponds to *ðia* than any other preposition. But there is reason to believe, that there has been a radical affinity between the Gr. particle and Mæso-Goth. *du*, although more generally signifying *ad*, to. It has been observed that *ðia* may in general be translated by *through*, whether applied to *matter*, to *space*, or to *time*; and that in a secondary sense, it denotes *causation* in all its forms. I shall give some examples of the use of *du* or its synonymes; 1. as apparently signifying *through* in respect of *space*; 2. in regard to *time*; 3. as denoting *causation*." See in *ðia*. These three uses of this preposition have however principally to do with it as governing the genitive; and as referring to time and place, the proper rendering is *through*; and as denoting causation, *through*, *by means of*, to which the preposition *per* in Latin well answers. But when *ðia* governs an accusative, it expresses *through*, in the sense of *for*, on account of, and its correspondent Latin preposition is then *propter*. *Du quhe* in Mæso-Goth. answers to *διὰ*, and *duth the* to *διὰ τούτου*. "The Anglo-Saxon have changed *du* into *to*, substituting one dental for another. In Alem. and Franc. it assumes the various forms of *za*, *ze*, *zi*, *zau*, *zuo*, the *d* being softened to *ds* or *z*. Isl. *thui*, ideo, quia is viewed by Ihre as synonymous with Mæso-Goth. *du*, as well as the Sui-Goth. causal adverb *ty*, bearing the same signification." The different signification of *ðia*, when it governs different cases, may be seen by referring to Hebrews, chap. ii. verse 10. in *δι' αὐτοῦ* and *δι' οὗ*.

Κατά. Of this preposition, Jamieson observes that he found none in the Gothic with *k* or *c*, as its initial letter which seemed to admit of any proof of analogy. But he says "there is one word signifying *away*, which has been generally diffused through the northern dialects, that might perhaps admit of such an application. In Mæso-Goth. it is *gatwo*, in As. *gat*, *gate*, in Belg. *gatte*, in Dan. *gade*. But it appears to retain its primitive form in Suio-Goth. and Isl. *gata*; for in these languages it retains its most simple meaning, *via*, *iter*. Perhaps the Goth. term *gata*, in most instances, may be found nearly to express the sense of *κατά*."

In this view, the radical meaning of *κατά* seems to be *away*; and as denoting rest, its most primary case of government is the accusative. Its signification when used adverbially as *κατά*, and when in composition, prove its meaning to have relation to rest. *Away* being its primary meaning; when it governs the genitive it means *away from*, as denoting an aversion, a departure from any position laid down or submitted: and when it governs the accusative, it means *away to*, an agreement and correspondence with the same: hence, in process of time, it came to express (what no one preposition in Greek, and perhaps no word, in any language expresses) ideas directly contrary to one another. It seems to govern nouns of place in the genitive, without any direct reference to the idea of opposition, Luke chap. iv. verse 14—chap. xxiii. verse 5, and some other passages of similar construction, merit serious attention, in a critical point of view, for in Matthew chap. xxiv. verse 7, &c. we find *κατά* governing an accusative of nouns of place, where it means *at*. That *κατά* governs nouns of place in a genitive, without implying opposition, may be seen by consulting Homer, who in Iliad ζ. line 309, has as follows; viz.

"Νυν δὲ σὺν ἱππικᾷ δειρὲ κατ' Ὀλύμπῳ τὰδ' ἵκανα.

And, which the Latin, as also in line 298. renders *ab Olympo*, and of which the proper rendering in English is *away from*; for Juno is represented as descended from Olympus, and as standing on the top of Mount Ida. Again, in Iliad *α.* line 21.

“*ἤλασται δὲ θεοὶ κατὰ μακρὸν Ὀλύμπου.*”

This is the language of Jupiter to Juno, when they were both on Mount Ida, explaining what took place when they were *away at Olympus*; and that *down, under, &c.* does not enter into the primary meaning of *κατὰ*, may be further illustrated from Homer's Iliad *α.* line 79.

“*Βῆ δὲ κατ’ Ἰδαίων ὄρεων εἰς μακρὸν Ὀλύμπου.*”

when she is represented as going *away from*, not surely, *down from* the Ilean mountains to the high Olympus.

“*Βῆ δὲ κατ’ Οὐλύμπου εἰς κρητὸν.*” Iliad *α.* line 44.

If the problems of Archimedes *περὶ σφαιρῆς καὶ κυλινδρου*, be consulted, it will be found that *κατ’ αὐτῆς* means *away from*, and that *κατὰ τῆς ἐν, ἡς, ἑα* at the lines so designated.

Κατὰ is considered as governing a dative in poetical writings only, and the following instances have been given; viz.

“*Τὰ μὲν δαυρομίδα κατὰ σφίσι.*” *Apollonius*, γ. 908.

“*Κατὰ δὲ σφίσι κηλαῖον αἶμα’ ἀπυγίσκει’ ἡρᾶς.*” *Hesiod.*

But it is more just here to consider that they are governed not by the preposition solely, but by it as standing in composition with the verb, from which it was often separated, merely for the sake of metre.

Επι. “Seems undoubtedly (says Jamieson) the same preposition that occurs in most of the Gothic languages, although without the initial vowel, and interchanging *b* and *p* as the consonant. *Mæso-Goth. bi, As. bi, big, be, Alem. bi, pi, Ger. bey, Belg. by.* I here suppose that *Suio-Goth. bi*, at length assumed the form of *wi*, and then of *wid.*”

Parkhurst says, “*επι* a preposition, perhaps from the Hebrew *עפר* to cover, overlay, the aspirate *n* being softened. Agreeably to which derivation, *upon* seems plainly the primary and leading sense of this preposition.” Parkhurst has assigned it twelve meanings, when it governs a genitive; sixteen with a dative; thirteen with an accusative. Grammarians are not less liberal in their bestowment of meanings to this preposition; but I confess myself jealous, lest this liberality should proceed from a great ignorance or inattention to the real meaning of the preposition. A complete analysis of it is greatly needed. But without entering largely into this subject, I would just observe that when *επι* governs a genitive, it seems to have reference to *authority, pre-eminence and rule* over the thing or person governed by it; for this, see Acts, chap. viii. verse 27, *ὡς ἡ ἐπὶ πατρὸς τῆς γλῶσσης αὐτῆς*, Hebrews, chap. x. ver. 16, *ἐπὶ τῶν διακονῶν αὐτῶν ἐπιγραφῶν αὐτῆς*. With a dative it has chiefly relation to affections of mind, standing in connexions with verbs expressing them; and when it relates to place governing a dative, it has reference to the situation; in Acts, chap. v. verse 9, we have *επι τῇ θυρᾷ*, and in Mark, chap. xv. verse 46, *επι τὴν θυρᾶν*, the first has reference to the door placed *perpendiculary*, to which a person proceeds *horizontally*; the other has reference to a stone placed *upon* the door of the sepulchre, laid down flat *upon* it. Some words it governs in the three cases; as, *επι πατρὸς*, Luke, chap. viii. verse 13, *επι πατρὶ*, Matthew, chap. xvi. verse 18, *επι πύργῳ*, Matthew, chap. vii. verse 24, the former has reference to that which lays *upon* the surface; the second to matters relating to things in which the

mind, affections and will, were concerned ; the latter to an abiding fixation on a durable foundation.

And now to notice it in poetical and historical writings. Herodotus uses *ἐπὶ* with a genitive of a noun proper, just as it is used in the New Testament, to denote a circumstance happening in the reign of any one ; thus, “ *τοτε δὲ ἐπὶ Αὐγαγεῶν.*” Page 60. *ῥ.ῥ. α.* Hesiod also says, “ *Οἱ μὲν ἐπὶ Κρόνῳ ἦσαν, οὗ ἔργον ἐμβασίλειον.*” Page 8. line 111. *ἐπὶ* with a dative, is used by Hesiod ; as, *ἡροῖς ἐπὶ βωμοῖς.* page 10, line 135 ; *ἐφ’ ὁπλοπύλῳ Θηέῳ,* line 161 ; in which places, it seems to mean *at* ; and *σμίκερον ἐπὶ σμίκερον,* line 359 ; and, *ἐργον ἐπὶ ἐργον,* line 390 ; where it means *upon* ; so in Homer, “ *ἐπὶ νηυσὶν Ἀχαιοῖν.*” Iliad β. line 4.

Again, with an accusative it is used by Hesiod, as denoting *upon*, *ἐπ’ αἶαν,* line 253 ; and Homer, *θῶας ἐπὶ νηας Ἀχαιοῖν,* Iliad α, line 12. *at.* Now, considering *ἐπὶ* with an accusative to mean *upon*, as to place, we see why Homer used it so in line 12, for they had literally come upon them, as a vehicle of conveyance. But in line 4, Iliad β, the destruction was not to take place on board the ships, but *near to, close to them*, which took place particularly after the death of Patroclus ; when Hector and the Trojans, flushed with success, actually set some of them on fire. Again, *ἐπὶ* with a dative expresses the passions or affections of the mind with Homer ; thus he says, “ *οἱ δὲ καὶ ἀχιυμῖνοι περ, ἐπ’ αὐτῇ ἡδὺ γέλασσαν.*” Iliad β. line 270. Further *ἐπὶ*, with an accusative, denotes duration of time in the New Testament ; as, *ἐπὶ μηνὸς τρεῖς,* *during upon* ; thus it is used also by Herodotus, *καὶ τότε ἱκομίζον μὲν ἐπ’ ἱστία τρεῖς.* βιβ. β. Page 174. line 9.

Of Prepositions governing three Cases.

ΜΕΤΑ. Jamieson says, “ this preposition is commonly used in three different meanings ; with the genitive denoting *with*, with the dative *among*, with the accusative *after*.” I would here repeat the same remark which I made in regard to *κατά*, that no one preposition ever expresses ideas directly contrary one to another. Viewing it as having connexion with the Latin *meta*, a goal, Jamieson says, “ *μετά* with the genitive, denotes a conductor, a guide, hence it is usually translated *with*. With the accusative, it denotes a guide or conductor, who goes before us, or whom we follow ; hence it is usually rendered *after*.” (This is a very plausible theory for *μετά*, having, with an accusative the sense of *after*.) “ With the dative it denotes a plurality of conductors, and that we are between or amidst them ; hence it commonly stands for *among*.” On this preposition I observe :

1st. Its cognates in the Gothic dialects, &c. prove that it has reference to the *meta*, the boundary of any thing, and of course it carries the idea of *inclusion in the limit*. Mæso-Goth. and A. S. *mith, mid*, Alem. *mit*. Isl. Sui-Goth. Dan. *mid*. Belg. *met, med, mede*. And as to nouns and other parts of speech, we have A. S. and old Teutonic *mete*, in A. S. also *maethe*, Mæso-Goth. *mitads, mitaths*, Alem. *mez*, Isl. *maete, met*, Sui-Goth. *maet*, Ger. *mit*, and their verbs formed from them all, meaning to *measure*, so Latin *met-iri*, Gr. *μετ-εἶν*, Eng. to *mete*, Heb. *נָסַח* to *measure* ; and it occurs as late as towards the close of the fourteenth century : as in the following line in Piers Ploughman’s Vision, generally ascribed to Robert de Langland ; viz.

“ And al the might *myd* him is, and makes hem merry *thermyd*.”

2d. This idea of being included within the *μετά*, the boundary, is invariably adhered to in all its uses : and although it is rendered *after*

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when used with an accusative, it will be seen with reference to the Greek of the New Testament, that it always implies immediate connexion with other things. *Μετα ταυτα* and *interca* are equi-pollents; this will be confirmed by reference to the best Greek writers; thus,

“ ἔτι μετ’ ἀθανάτους μακάρων τοι Ὀλύμπῳ ἰχθυοί. *Hæsioid, Ἀσπ.ι.* line 79.

Ἀθανάτων μετὰ φυλ’ ἰθι. *Ibid*, line 197.

Σὺ φασὶ μεθ’ ὁμηλίκων ἔμμεν ἀρίστον. *Odyssey, π.* line 418.

μετὰ δαίμονας ἄλλους. *Iliad α.* line 222.

Οἱοὶ καὶ Ἀσπασίῳ ἀρίστους μετῆσσι, καὶ μετ’ Ἀχιλλέῳ. *Iliad β.* line 227, 8.

Νυκτὸς τε καὶ μεθ’ ἡμέρας. *Herodian.*

Ἀλλ’ ἰθὺν νυν μετὰ λαόν.” *Iliad, ζ.* line 163.

On this view of the subject, I argue that *μετα* with a genitive, means *with*; with a dative applying to persons *among*, and to things *within*; with an accusative of persons *with, among*; and of things and time, *within, during*.

Παρα. Jamieson says, that Mr. Bonar supposes that this preposition has been an old substantive noun, denoting precisely *side* or *flank*; having taken notice of *παρα*, in note 94, page 274, I just observe now, that *παρα* with a genitive exactly answers to the compound Hebrew preposition *מִן* from *with*; that governing a dative, *along with*; and an accusative *near with*; and that these three renderings will for substance, explain all its meaning; *παρα* has been adopted into the French, in three words particularly, where its meaning and use are well defined, viz. *parasol, parachute, parapluie*; the two former may be considered as English words also, and they convey the meaning of something preventing from coming in contact with the sun, the rain, or a fall. All our English words having *para* for the two first syllables, have the same origin and the same meaning; and may not our English verb to *parry* to ward off something from coming in contact with us, have the same root.

Περί. This preposition, Jamieson represents Mr. Bonar as “viewing as an immediate cognate of *περις*, a boundary. The Mæso-Goth. has a substantive corresponding to the sense of both *περι* and *περις*; namely, *fera*, occurring only in the plural, *quam ana fera magdalen*, he came into the confines of Magdala. Isl. *fiara lítus, firi, fyri, περι*. Suio-Goth. *for* the same.” These circumstances will lead us to the real meaning of the Greek *περι*; for, its cognate *περι* means *circum*; but *περι* is rendered *beyond*; must not *περι*, by analogy, represent to us the place *around*? This preposition governs only two cases in the New Testament, viz. the genitive and accusative. In governing the former it has never reference to place but to persons and things, and keeping in view its radical meaning of *around*, or *about*, it signifies with a genitive *concerning*. Thus it is used by Herodotus, βιβ. α., page 13, fifth line from the bottom, ἀνδροπύκῳ περὶ πρυμμάτων περι. It is also often postponed to the noun which it governs, as in Acts, chap. xix. verse 40. τῶν περι; and in Herodotus βιβ. δ. page 255. § 16. τῆς περι. With an accusative, it always means *around* or *about*; and its meaning is well defined in its geometrical use in the words *perimeter, periphery, perigee, perihelium*, &c. in its grammatical use in *period, periphraasis*, &c. in anatomy in *pericranium, peripneumony*, and in botany, in *pericarp, peristyle*, &c. nor have the worshipful company of *barbers* rejected the term, as witness the word *periwig*. In composition with qualifying parts of speech, it denotes intensity of feeling; as, *περιλυπός*; and our English *very*, well expresses it; as, *very sorry*, that is

sorry all round, on all views of the subject. This I remark without deducing *very* etymologically from *πρε*, which from its old spelling *veray*, seems to have relation to the French *vrai*, true. As governing the dative in poetical writings, it seems to be applied much the same as with the accusative.

Προς. This important preposition is not noticed by Jamieson. Of it, Parkhurst says, "a preposition denoting *motion from place to place*, *q.* from *πρην*, to pass, compounded perhaps with *us* or *es to*; or from Hebrew *פרס* to *spread*." This last I am inclined to think, is its real etymon. It seems to have reference to actual *presence*; this may be gathered from its general sense in composition, and particularly in the word *προσσωπον*. As governing a genitive, it expresses procession from, *from with*; as, *προς Διός υἱόν ἀπαντῆς*. *Od. ξ* 57. It has been used as a term of invocation; as, *προς τῷ Διός ἐκείνου ὑμᾶς*. *Xenophon*; and may here denote, *with*, in the *presence of*. It is used by Herodotus as denoting *from with*; as, *Πάλλαχ μιν τι πρώτη προς Σικυωνίας*. *Pellene is the first from with* (that is, when you have gone from) *Sicyon*. Again, *ἴνα — κακόν τι προς θεῶν ἢ προς ἀνθρώπων λαοί*, *that he might receive some evil from with God or from with men*. *Eccl. c.* Page 158, line 11. Again, *ἐπισταμένος ὡς ὡς περιούρισμένος ἢ προς αὐτῶν*; *knowing therefore how he had been wronged from with them*.

As governing a dative, it expresses at, *close with*, intimately connected; as, Luke chap. 19 ver. 37, *προς τῇ καταβασί*. *Προς τῇ τιλῇ τυβί*. *Lucian*.

As governing an accusative, it expresses in presence of, *with*. It is used by Hesiod with a dative and an accusative also, in the same line; as,

"*Αἰδώς τοι προς ἀνελθῆναι, θάρσος δὲ προς ὀλβῆν*". *Εργων καὶ ἡμερῶν*, 317.

Shame indeed with poverty; but boldness, *close with*, intimately connected with riches.

Ποτι has been considered as Doric for *προς*; but whilst we have the adverbs *οτι*, *ποτε*, &c. it seems more consistent with analogy to view *ποτι*, as a distinct preposition: in which view it governs two cases, viz. dative and accusative, as in Theocritus.

"*Α ποτι ταῖς παλαισί*." *Idyll α.* line 2.

"*Ἰνυξ, ἔλκε τυ θνητοί μοι ποτι δῆμα τοι ἀνδρα*." *Idyll β.* line 17.

Υπερ. Of this preposition and *υπο*, Jamieson observes that "they throw an almost insurmountable bar in the way of the philologist, from their being evidently allied in the most intimate manner as to origin, although directly opposed in signification; the very same difficulty retards him in his Gothic investigations." Of *υπερ*, I would observe, that it stands in immediate connexion as to radical letters, and as to meaning, with the Hebrew *עבר* and its cognates, the Chaldee, Syriac, Samaritan and Arabic. Persic has *avar* and *abar* in the same sense. A. S. *ofer*, Mæso-Goth. *ufar*. Scot. *avar*, Isl. *yfer*.

Of this preposition we may notice that it may generally be expressed by *over*; that when used with a genitive, it generally expresses presidency, protection, defence, substitution. So Herodotus *υπερ τῶν κτηνῶν προς κείται*. And when it has reference to place (not expressing rest or fixation) it governs the genitive; as, *υπερ ποταμοῖς φέρονται*. *Quintilian*.

It does not often govern a dative; governing an accusative, it has reference to place, or to persons as to relative position; as, *υπερ μέγα λαίμαξ ἀλασσας*. *Mattieu*, chap. x. verse 24. *ὄλος ὑπερ τοῦ κυρίου*.

Υπο. "Mæso-Goth. *uf*, *ubu*, sub; Isl. *ofau*, deorsum, Sui-Goth. *of wan*,

desuper; Teut. *of*, desuper, sub, *υπο* is explained as signifying. 1. *Rest or situation under*. 2. *Motion tending under*, or coming under. 3. *Subjection, influence, protection*, &c. also, 4. as denoting a portion of *time*." Jamieson. Parkhurst says, "*υπο*, a preposition, whose general signification is *under*; so we may, with Martinus, lexic. philol. in sub, not improperly deduce it from Hebrew *אחַר*, to *hide oneself, be hid*, or to come still nearer to the sound of the Greek word from *אָפּר* to *cover*."

Υπο. Generally, *under*; and with a genitive it denotes *subjection, influence, protection*, &c. as, Matthew, chap. 1. verse 22. *το ερθαι υπο τη χειρι*; that spoken under the influence. &c. of Christ; 80, *υπο ανιμων περιφερομενοι*. Jude, verse 12. *Borne about under the influence of the winds*.

Υπο. With a dative, means also *under*, with reference to dependence and inferiority of local station; as, *πιδυ υπο χειλεσι Hesiod*, line 97. *Λεγω ως υπο θυμ*. Nazianzen.

With an accusative, it signifies *under*, in the proper idea of place; as, Matthew, chap. v. verse 15, *υπο τον μηδιον*.

Thus have I in a brief and imperfect manner, glanced at the theory of Greek prepositions, in which there is a precision not aimed at in other languages. The modern Greek has lost all the precision of the ancient language. This subject is worthy of most serious consideration, that we may rescue the Greek preposition from the degradation of having no definite meaning. If we look attentively at Homer, we shall find that he uses prepositions chiefly with reference to time and place; and that the figurative senses of them are rare. Yet, who is to be compared with Homer in beauty of style and nerve of expression?

In looking into the meaning of a preposition, we must not merely regard it in its relation to nouns as to the case in which they stand, but to the verb of which it is intended to express the action; and an analysis of prepositions (which I would fain attempt if I had not already greatly exceeded my intended length) should take in the twofold plan of showing each noun, which each preposition governs in each case, and whether with or without the article; and also each verb, with which they stand connected; for the *modus actionis* of the verb as much determines the *momen-tum* of the preposition's regimen, as any circumstance whatsoever.

NOTE 97. § 263. A conjunction (says Harris) is a *part of speech void of signification itself*, but so formed as to help signification, by making *two or more significant sentences to be one significant sentence*; or according to Aristotle, "*An articulate sound devoid of signification, which is so formed as to make one significant articulate sound, out of several articulate sounds, which are each of them significant*." Hermes, pages 238 and 239. But with all deference to such great authorities, I must deny that we have any such thing in language as sounds not significant. To take the conjunction *vau* in the Hebrew for an example. ׀ is to *connect, join or link together*; and though not used as a verb in Hebrew, is used as a noun plural, ׀׀׀, hooks, and as an Arabic verb, ׀ signifies to marry a wife. ׀ is therefore, a sound significant of connexion.

NOTE 98. § 266. Their effects on the words or parts of a sentence with which they stand connected, are as follows; viz. when the copulative conjunction joins two nouns of the singular number, or two verbs in the infinitive mode, used as nouns, as nominatives to one or more succeeding verbs, those verbs are put in the plural number; as *John and James are good*. *To write and to talk, are two different things*. But when the dis-

junctive stands between two nouns, or between two verbs in the infinitive mode, used as nouns in the same circumstances, it requires the succeeding verb or verbs, to be in the singular; as, *James or John is good*. Those languages which decline their adjectives and participles by cases with different endings, require them to be in the plural or singular, according to the conjunctive or disjunctive quality of the conjunction.

NOTE 99. § 267. "These (says Harris) the Greeks have ranged among adverbs, improperly, if we consider the adverbial nature, which always coincides with some verb, as its principal, and to which it always serves in the character of an attribute. Now, *interjections coincide with no parts of speech, but are either uttered alone, or else thrown into a sentence, without altering its form, either in syntax or signification*. The *Latins* seem, therefore, to have done better in separating them by themselves, and giving them a name by way of distinction from the rest. Should it be asked, if not adverbs, what then are they? It may be answered, not so properly parts of speech, as adventitious sounds, certain *voices of nature*, rather than voices of *art*, expressing those passions and natural emotions, which spontaneously arise in the human soul, upon the view, or narration of interesting events." Page 289, 290. Again, "the latter grammarians went further, and detached the *interjection* from the adverb, within which by the Greeks it was always included as a species." Page 34.

It will be observed that Harris says, an interjection does not alter the form of a sentence, either in syntax or signification. But in regard to the latter I observe, that an interjection does alter the signification. For, if I say, "*you are too minute in your inquiries*," I merely mean that the inquiries are more minute than needful, but I do it without attaching blame. But if I say, "*Oh fie! you are too minute in your inquiries*." I attach a degree of blame, above the mere consideration of minuteness.

NOTE 100. § 268. In English, the interjection Oh! must be distinguished from O, the sign of the vocative case.

NOTE 101. § 281. There is a singular coincidence in the formation of the objective of the pronoun of the first person, in the prefixing of the letter *m* before it in the Greek, Latin, English, French, Italian, Spanish and German languages, which goes far to prove that they have all one origin, for if to the specimens given we add the accusative, in the following languages, viz. Mæso-Goth. *mik*; Anglo-Sax. *me, mec*; Franc. *mi, me*; Isl. and Swed. *mig*; Belg. *my*; and further consider that the nominatives are in the Mæso-Goth. *ik*; A. S. *ic*; Franc. *ik*; Isl. *eg*; Swed. *jag*; Belg. *ik*, and that the old Eng. and Scotch had *ich*; we see a common origin for them all; nor is it improbable that they are all derived from the Hebrew אֲנִי from which, by dropping the *י* we have without the final *ak*; and if the languages of Europe have all a common Gothic origin, (except the Italian and Spanish, which came off from the Latin, and the Latin which came off from the Greek) the Greek may have that origin also, even whilst the Gothic has itself branched off from the Hebrew.

NOTE 102. § 284. This pronoun of the second persons has a great affinity in all the languages under consideration; and with these we may connect the Mæso-Goth. A. S. Franc. Isl. *thu*, and Swed. *du*. The plurals have not much affinity: but as Jamieson observes, the Mæso-Goth. *jös*, you, indicates some affinity to Lat. *vos*; and that *izwis* with the first *i* postponed, would give a sound very similar to that of the dative *σφισι*.

NOTE 103. § 285. In interjections, we have another proof, that there

is no part of speech, which has no definite signification. Horne Tooke has observed, that our English *ſic* is from the Anglo-Saxon verb *fian*, to hate.

NOTE 104. § 289. "Now a sentence (says Harris) may be sketched in the following description, a compound quantity of sound significant, of which certain parts are themselves also significant.

NOTE 105. § 296. The verb has the nature of the copula chiefly in those of the substantive kind, in which it may be said to couple like cases in nouns and pronouns, as much as a conjunction. It is not necessary, especially in Greek and Latin, that it should hold the middle place by position; nor in those languages, that it should be always expressed.

NOTE 106. § 299. No language has so clearly defined the subjects and predicates of a proposition, whether convertible or not, as the Greek. In English, position determines generally the subject, by placing *it* first. But in the Greek, the subject may stand *last*, and the predicate *first*; the verb may be either in the middle, as in English, or before, or after both subject and predicate; or may not be inserted in the sentence. In case of pronouns standing as the subjects, the noun which is the predicate has the article, more particularly when the pronoun is demonstrative, or when the predicate is followed by a relative, governed by another verb; thus, I. John, chap. v. verse 14, *καὶ αὕτη ἐστὶν ἡ πάρεσσις ἣν ἔχομεν*, here *αὕτη* the *subject*, is a demonstrative pronoun; *ἡ πάρεσσις* the *predicate* has the article; *ἣν* the relative follows *πάρεσσις* for its antecedent, being governed by *ἔχομεν*. Subjects having a distributive or indefinite pronoun before them, have no article; as, *πάντα ἀδικία ἀμαρτία ἐστὶ*.

In convertible propositions on the contrary, either both subject and predicate have the article, or neither. Position, then generally distinguishes subject from predicate; the subject being put first. This leads me to notice that the Greek of that passage in Romans, chap. vi. verse 23. *The wages of sin is death*, has not the form of a convertible proposition; for, *ὁ θάνατος wages* has the article, and is therefore established as the *subject*. *θάνατος*, *death* has no article, and therefore is known to be the predicate. We have a beautiful instance of this in Herodotus βιβ. γ, page 184, where he says, *Περσὶ γὰρ θεῶν νομίζουσιν εἶναι τὸ πνεῦμα*; again, *Αἰγυπτίοισι δὲ νομίζεται τὸ πνεῦμα θεῶν εἶναι ἐμφυχόν*. In both instances, which stand within a few lines of each other, *πνεῦμα* is marked as the subject, by having the article *τὸ*, although in the first instance, it follows the *predicate* and the *copula*; and in the next precedes both, and is separated from the *copula* by the *predicate*: in both cases, the *subject* must in English, be rendered *first*: the *copula*, *next*; and the *predicate*, *last* of all.

NOTE 107. § 305. Of all the languages under review, the Hebrew with its dialects, and the English have alone their articles indeclinable: and without any variation in the plural number: and the English alone knows no difference of gender, and no declension expressed in the adjective and participles themselves. In the Greek, which has a dual number, adjectives plural are sometimes joined to dual nouns; as, *φίλος πρὸς χεῖρας βαλόμενος*, where *φίλος* is the adjective plural, agreeing with *χεῖρας* in the dual; the adjectives *ἀμφω* and *δύο* are often joined to nouns plural; as, *ἐξ ἀμφοῶν ψυδόν*. Adjectives in Latin and Greek, and participles used adjectively, are often put in the neuter without a noun, particularly when they are the predicate of a proposition, (some nouns; as, *τὸ χρέμα* or *negotium* being understood) as, *ὁρδὸν ἢ ἀληθεία ἐστὶ, truth is always a right*

thing; *ἡ πατρίς φιλοτάτη ζῶσις*, *their country is most dear to men*. In Latin and Greek an adjective is often put in concord with the unexpressed nominative of a verb, and after an intransitive verb or participle, where no noun is expressed, when it may be rendered adverbially in English; as, *tacitus discedit*, *he departed quietly*; *dulce loquens*, *sweetly speaking*. But as in English, the verb does not often carry its nominative in its own form of construction, but must have it expressed, so we must never use the adjective for the adverb; thus, to say, *this tastes good*, is improper; it ought to be, *this tastes well*. In Latin and Greek, and in short, in all languages varying their terminations in their adjectives and participles, when two nouns of different genders, relating to animate things, have an adjective qualifying them both, the adjective is generally in the masculine; as, *ἰσὺ ἀδελφὸς ἡ ἀδελφὴ γυμνοὶ ὑπαρχουσιν*. *Si frater aut soror nudi fuerint*, James, chap. ii. verse 15. So in the French, Italian, Spanish and German, in the same passage. But when the nouns signify things without life, the adjective is in the neuter gender; as, *αἱ δυναστεῖαι καὶ ὁ πλοῦτος διὰ τὴν τιμὴν εἰσι αἰρετά*. When an infinitive with an article is the *subject* of a sentence and the adjective is the *predicate*, the adjective is in the neuter gender; as, *τὸ πᾶσιν αἰεὶ δύσχεριστατον εἶναι*. In Greek, a noun of multitude, though singular, and of the feminine or neuter gender, may have an adjective plural masculine; as, *πληθὺς γράμματα βραβύων αἰνυμένων τῷ Θεῷ*, Luke, chap. ii. verse 13. *ἀπαν τὸ πλῆθος χαίροντες*, Luke, chap. xix. verse 37. *τὸ πλῆθος φερόντες*, Acts, chap. v. verse 10. Sometimes also a substantive masculine has an adjective neuter; as, *διδιλοτάτων ἐστὶ ὁ πλοῦτος*. *Aristophanes*. So in Latin.

“*Turpe senex miles, turpe senilis amor.*” *Ovid*.

“*Triste lupus stabulis.*” *Virgil*, *Eclogue* 4, line 80.

A substantive feminine in Greek, has also often an adjective neuter; as, *ὡχι ἡ ψυχὴ πλῆσι ἐστὶ τῆς τροφῆς*. *Matthew*, chap. vi. verse 25.

“*_____varium et mutabile semper,*

Fœmina.” *Virgil*, *Æneid* 3, line 568, 269.

Also a substantive feminine plural, is often joined with an adjective neuter singular; as, *ὡς ὑψηλότερον αἱ μεταφοραί*. *Longinus*, sect. 32, page 174. Compound adjectives and derivatives in *ος*, are generally common, having *ος* in the feminine.

NOTE 108. § 306. This, as to adjectives and participles, as being indeclinable in English, hardly affects that language: but in regard to pronouns it has its full weight; as, the bride and bridegroom put *on their* nuptial robes, where the pronoun *their* evidently refers to the two nouns; and when the Greek and Latin use the personal pronoun in the possessive case, instead of the possessive pronoun, they use it in the plural; as, *ταὺς τοιαύτας αὐτῶν* referring to both persons.

NOTE 109. § 307. When the pronoun is a relative, it agrees with its antecedent in number, gender and person; but, is considered as subject for its regimen to the succeeding verb. But, by the Attics, the relative and antecedent are often put in the same case; as, *πιστεύεται τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς*, *they gave credit to the word which Jesus spake*. *John*, chap. ii. verse 22. This is called by grammarians, *attraction*; and is the proper way of a relative's being affected by its antecedent; for, the relative is absolutely independent of all regimen, of which it can be the subject by its juxta-position to any other word, *till* it has fulfilled its duties to its own antecedent.

In those languages, having varieties of terminations in their declensions, two or more antecedents have generally the relative to agree with the most *worthy* gender. Worthy as applied to gender and person means, that where two or more genders are used, the adjective, pronoun or participle, shall agree with the masculine noun, if one of them is in that gender in preference to the feminine, or with the feminine one, in preference to the neuter: so, in person, that they shall agree with the noun or pronoun in the first person, in preference to that in the second, or with the second in preference to that of the third; as,

αὐτῆς καὶ γυνὴ οἱ ἀγαπᾶσι τὸν Θεόν.

Homo et fœmina qui Deum amant,

L'homme et la femme lesquels aiment le Dieu.

A relative between two antecedents of different genders, may agree with either; as, τῷ σπέρματι σου, ὅς ἐστι χριστός. Gal. chap. iii. verse 16. ταῖς θλιψίμαι μου, ἥτις ἐστὶ δόξα υμῶν. Ephes. chap. iii. verse 13. So in Latin, *Homines tuenter illum globum quæ terra dicitur*. Cicero. Relatives often agree with their antecedents, not as to their gender, but as to their sense; as, τὴν κεφαλὴν ἐξ ὑ. Col. chap. ii. verse 19; so in Latin, *æcllus, qui me perdidit*. Terence. Andreas, 3, 5, 1.

The relative is often put before the antecedent, especially when in the same case; as, μέμινεν ἐν ᾧ ἦν τόπῳ. *He staid in the place in which he was*. John, chap. xi. verse 6. See Daniel, chap. iii. verse 5. in the words *at what time*.

NOTE 110. § 308. In Greek, neuter plurals have often a verb singular; as, τῇ ἀγγυρίῳ ὑποτασσεται πάντα. But this is not always the case; as, see Mark, chap. v. verse 13, ἐξελθόντα τὰ πνεύματα τὰ ἀκαθάρτα ἐισέλθον εἰς τὰς χοίρας. John, chap. x. verse 27. τὰ πρόβατα—ἀκολουθεῖ, in which ἀπὸ αὐτοῦ intervenes in the singular, having πρόβατα for its nominative.

Sometimes, also, this is the case with masculine and feminine plurals; as, ἅς εἰσι οἰτινὲς ἀπερχονται. Plato. The author of the Port Royal grammar accounts for such constructions, by observing that "such expressions are real *syllapses*, and the *syllapsis* is defined to be a figure which marks disproportion and disagreement in the parts of a sentence, for, as when we say *turba ruunt*, (the multitude rush,) the verb is put in the plural, because we apprehend a *multitude*, by the word *turba*; so when we say *animalia currit*, (ζῶα τρεχει,) the verb is put in the singular, by reason we conceive an *universality*, by the word *animalia*, (animals) as if it were *omne animal currit*, every animal runs, or indefinitely *animal currit*, an animal runs." Quoted by Parkhurst, Greek Lexicon, page 61, in note. But however these modes may suit more especially, the genius of the Greek, it seems more consistent with the English, to confine all these apparent anomalies to nouns singular, used as nouns of multitude, and to assign to them plural verbs only, when they convey a plurality of idea. Sometimes neuter plurals have a verb singular and a verb plural; as, τὰ πρόβατα αὐτῇ ἀκολουθεῖ, ὅτι οἶδασιν, τὴν φωνὴν αὐτῇ. John, chap. x. verse 4. Every dual being necessarily a plural, may have a verb plural; as, ἀμφω εἰλεγον. But every plural is not a dual.

In the Greek and Latin, the nominative of the first and second person is seldom expressed, except for the sake of emphasis or distinction; and even the noun of the third person is often omitted, particularly before such verbs as λέγουσι, φασιν, dicunt, ferunt, aiunt, &c. So before verbs of nature; as, ἐβροντησεν, ηστειψεν, and such as are improperly called

impersonal; and to which *it*, is improperly affixed as a nominative in English.

A verb, between two nouns of different numbers, may agree with either; as, *οἱος πολυπληθύνωνται εἰσι, οἱ, υἱοὶ Ἀραβίαι;* *the Arabians are a most populous nation. Dos est decem talanta.* Sometimes Greek verbs, agree with predicates in the plural, when their subjects are in the singular; as, *το μὲν μακρὸς τὸ ἐργασματός, ἐπὶ τὰς δαδίαι εἰσι.* *Her, βιβ. γ. page 204.*

NOTE 111. § 309. In Greek, when two synonymous nouns are used, the verb is frequently in the singular; as, *μαχὴ πόλεμος, τι δὴ,* *the fight and battle raged.* And sometimes the verb agrees with that nominative which is nearest to it; as, *αἶμος, τι καὶ κύμα πέλσσει,* *the wind and wave impelled.* This is often the case also in English poetry.

NOTE 112. § 311. A noun of multitude, though singular in form, may in the Greek, have a verb plural; as, *ἤντησαν αὐτοὶ ἅπαν τὸ πλῆθος.* Luke, chap. viii. verse 37, the same form exists in the same passages, in Syriac and in the Spanish; and sometimes whilst the verb is in the plural, the participle or adjective qualifying the noun, is in the singular; as, *ο ὄχλος υἱος ο μὴ γινώσκων τοὶ νόμοι ἐπικαταράται εἰσι.* John, chap. vii. verse 49.

NOTE 113. § 313. This hardly belongs to the English, or to any other language, not forming its declension by variety of terminations. But in the Greek, it is greatly used. In the new Testament, we have *ο τὸ θεῖον, υἱος* being understood; also *τα τὸ θεῖον*, Matthew, chap. xxii. verse 22. In other writings we may notice the same expression; as, *Νηλεὺς ο τὸ Κόδρου.* Other languages have adopted much the same method of expressing patronymics; which they chiefly used prior to the introduction of surnames, which are the present characteristics of families. Thus *O'* of the Irish, *M'* or *Mac* of the Scotch, *ap* of the Welch, *de'* or *d'* of the French, and *von* of the Dutch and German express what is in English, signified by the postfixing of *son*; as, *O'Brian*, the son of Brian, *Mc Gregor* the son Gregor; and in English Robertson, the son of Robert.

NOTE 114. § 314. The government of nouns in this capacity is clearly recognised in the Greek, Latin and German, which deflect the noun governed, in the possessive case. On this point the English seems to stand as a dividing line between the Gothic dialects, viz. the Greek and German, and the modern languages coming (not so remotely from the Gothic, but) immediately from the Latin: for it retains a proper geutive form in the addition of *is* to the noun; as, *manis*, now written by syncope, *man's*. In a form derived from the Saxon, it also yet exists in England, in those parts whose inhabitants are mostly of Saxon descent; and its progress may be observed westward, even to the United States; as, *his'n* for *his*; and it is thus used still in the German; as, *des herren gut*, *the Lord's manor*. The government of pronouns, in the use of the personals, instead of the possessive is much confined to the Greek and Latin, and more to the former than to the latter. But if *mine*, *thine*, *his*, *her*, *our*, *your*, *their* can be considered as possessive cases of the personal pronouns, they will be subject to the present rule of government; but this remark will only apply to the English and German, and not to the French, Italian and Spanish.

The Greek personals, used as possessives, generally follow the nouns preceded by their articles; as, *τοὺ υἱοῦ μου*; but sometimes they go before; as, *ἐγὼ μὲν ὑπὸ τῇ σκηνῇ.* Matt. chap. 8, ver. 8. which is rendered *ὑπὸ τῇ σκηνῇ μου* in Luke chap. 7, ver. 6. In Latin, when the second noun is intend-

ed to express *fraise*, *blame*, or any quality, it is put in the genitive ; as,

"*Ingenui vultus puer, ingenuique pudoris.*"

Sometimes in the ablative ; as, "*vir nulla fide.*"

NOTE 115. § 315. This rule is recognized in some of the English grammars, as by Caleb Alexander, who in his 15th rule says, "the infinitive mode may be governed by a verb, a noun, or an adjective, as his ambition to excel is very commendable." In this idea of nouns governing verbs must be included the whole government under which participles in Greek and Latin, and gerunds in Latin, are placed. In the expression *tempus est ludendi*, the gerund *ludendi* is governed by the noun *tempus*.

NOTE 116. § 316. This rule principally applies to languages having a variety of terminations in their declensions. These govern the following cases ; viz.

1. The Genitive.

In Greek or Latin, adjectives expressing desire, knowledge, ignorance, plenty, want, dignity, difference, accusation, condemnation and absolution, require the genitive ; as, *απειρος των πραξεων*, imperitus rerum, *unskilful in affairs*. In Latin, verbal adjectives govern the genitive ; as, *audax animi*.

Partitives, indefinites, interrogatives and numerals, require the genitive as, *εκατον των ζων*, unumquodque animalium, *each of the animals*. Comparatives, explained by *than* in English, require the genitive ; as, *της πολυπραγμοσυνης υδιν κεινωτιζον αλλα*. Adjectives, having in their composition the nature of superlatives, and those compounded of the privative *α* ; as, *εξοχος των παντων* ; *δια θιαν* ; *αδιατος της αληθειας* ; so, in Latin, adjectives of the neuter gender without a substantive require the genitive ; as, *paululum pecuniæ*, *a little money*. In Greek, adjectives often change the case of their nouns into the genitive instead of agreeing with them in case ; but they still agree with them in gender ; as *Φαυλοι των ανθρωπων* for *Φαυλοι ανθρωποι*.

Substantives are sometimes used as adjectives, and as such, agree with substantives ; as, *μαγος τεχνη*, *magic art*.

Lastly, adjectives govern pronouns in the genitive ; Matthew chap. 26, ver. 22. Greek, *ηξακοντο λεγειν αυτω εκατος αυτων*. Latin, *ceperunt singuli eorum ipsi dicere*.

2. The Dative.

In Greek and Latin, adjectives expressing advantage, disadvantage, likeness, unlikeness, &c. govern a dative ; as, *φιλος σοι*, *amicus tibi*.

Latin verbals in *bilis* taken passively, govern a dative ; as, *nulli penetrabilis astro*, *lucus iners*.

3. The Ablative.

This is peculiar to the Latin, in which *opus* and *usus*, as also *dignus*, *indignus*, *preditus*, *captus*, *contentus*, *extorris*, *fretus*, *liber*, also *natus*, *prognatus*, *satus*, *ortus*, *editus*, *cretus*, and *creatus* ; and adjectives signifying price, require the ablative ; as, *dignus est odio*.

Adjectives signifying plenty or want, in Latin, govern the genitive or ablative ; as, *inops rationis*, or *ratione*.

NOTE 117. § 357. This is observable in the following languages.

1st. In the active voice, Revelations, chap. v. verse 2.

Greek. *τις εστι αξιος ανοιξει το βιβλιον*.

English. Who is worthy to open the book.

German. wer ist würdig, das buch aufzuthun.

others, they do not ascribe to their article, that complete definitiveness which enables it to stand without an adjunct, and (like a noun) to govern nouns in the genitive case as I have mentioned in § 313, page 183, in the first rule of government. We have an instance of this, among many others, which might be selected, in James, chap. iv. verse 14, *οτις εστις επισημοις το της αυριου*, where *το* is evidently governed by the transitive verb *επισημοις*; and *της αυριου* is in the possessive, by the above cited first rule of government; nor, do any of the languages quoted, follow the Greek in the passage in James, but all render it by a periphrasis.

Of the definitiveness of the article, (and in this use, it is chiefly confined to the neuter gender) we have a further instance, in Ephesians, chap. iv. verse 9, *το δε, αυτη*: where *το* stands as the subject, complete in its use and meaning, without any substantive; and *αυτη* is as its predicate; nor is the construction of these passages, followed by any languages in my synopsis, except the Latin and Italian; the former of which having no article, has used its demonstrative *illud*; as, *ceterum, illud, ascendit*; and the latter, though it has the article, yet not giving it the absolute definitiveness, which the Greek article possesses, uses its demonstrative *quello*.

NOTE 121. § 321. That transitive verbs govern nouns in the objective case, is one of the established principles of grammar, common to all languages; and whether the nouns are declinable or not, the noun which is the object of the verb's action, is in the objective case. The transitive nature of a verb does not depend on its being an *active* verb; but on its action passing on to the object; thus, in the example quoted from James, in the last note, *το* is the objective case, governed by *επισημοις*, a verb middle; further, it may be considered as common to languages, that any verb governs its cognate noun (or noun having the same meaning) in the objective case; as, *χαίρω χαραν*, *I rejoice a joy*; in which cases, most modern languages insert a preposition; as *I rejoice with joy*. The Latins say *vivere vitam, currere cursum*, &c.

Intransitives, and passives used like substantive nouns, have the same case after them, as before them.

The government of nouns, &c. in other cases than the objective, being common to Greek and Latin, I proceed briefly to notice them; and,

1. Of the Government of the Genitive by Verbs.

In Greek, all verbs expressive of loving, desiring, accusing, admiring, abstaining, despising, following, ceasing from, contemning, differing, excelling, buying, wanting, enjoying, beginning, commanding, filling, partaking of, sparing, depriving, recording, venerating, selling, and verbs of sense govern the genitive; except,

Those which belong to sight; as, *ορα τον ιερεα*, *I see the priest*; and sometimes those of hearing; for, *ακουω* governs such words as *φωνη*, both in the genitive and accusative.

In Latin, verbs signifying plenty and want, govern both a genitive and an ablative. *Interest*, and *refert*, require the genitive of a noun, as *interest regis*; but govern the pronouns *meâ*, *tuâ*, *suâ*, *nostrâ*, *vestrâ*, in the ablative feminine; as, *non meâ refert*.

Recorder, memini, reminiscor, obliviscor govern the genitive or accusative.

2. Of the Government of the Dative by Verbs.

In Greek, verbs put acquisitively, also verbs of contending, conferring,

agreeing, giving, rejoicing, helping, praying, blaming, following, and using, govern a dative; as,

ἰπομαι τοῖς παλαιοῖς. I follow the ancients.

Some verbs signifying the cause or instrument, or mode of an action govern the dative; as,

ἀργυρίαις λογχαῖσι μάχῃ, καὶ πάντα κρείττω.

Fight with silver weapons, and thou wilt conquer all.

So, *πεποιήται μοι.* It hath been done by me.

Impersonals require the dative of the person with the genitive of the thing; as,

χρὴ σοι φίλων. You have need of friends.

In *Latin*, *esse* and other verbs, in the sense of bringing, giving, or imputing, govern two datives, one of the person, and one of the thing; as *est mihi voluptati.* It is a delight to me.

Verbs called impersonal, govern the dative; as,

Expedit reipublicæ. It is convenient to the republic.

Verbs, which in the active voice, govern only the dative, may be used impersonally in the passive, and govern the dative; as, *favetur mihi.* I am indulged.

3. Of the Government of the Ablative by Verbs.

In *Latin*, verbs of filling, loading, binding, clothing, depriving, and some others, govern the ablative of the thing, with the accusative of the person; as, *onerat naves auro*, *he loads the ships with gold*; and when the same verbs are rendered passively, the latter noun is retained in the ablative; as, *naves onerantur auro*, *the ships are loaded with gold*.

Utor, *abutor*, *frutor*, *fungor*, *potior*, *vescor*, govern the ablative.

Potior often governs the genitive.

Verbs expressing price, govern the ablative; as,

Constitit talento. It cost a talent.

But *quanti* and *pluris* are governed in the genitive, even when they stand connected with ablative nouns; as, *quanti constitit?* *Asse et pluris.* *How much did it cost? three farthings or more.*

Verbs expressing cause, manner and instrument, govern the ablative; as, *palleo metu.* *I am pale with fear.*

Time *when*, is put in the ablative, as *venit horâ tertiâ.* *He came the third hour.* Time *how long*, is put in the accusative.

Verbs expressing motion *from*, govern an ablative; as, *discessit Corintho*; *he departed from Corinth.*

The name of city or town, *where* the action takes place, is put in the ablative, if in the plural number, or of the third declension; as, *studuit Athenis.* *Mortuus est Carthagine.* But if the first declension, in the genitive; as, *vixit Romæ.*

NOTE 122. § 322. This must be understood with all the limitations contained in Note 21, with reference to the Greek and Latin, so far as they relate to pronouns.

NOTE 123. § 323. One remark made by Murray in his large grammar seems too important to be passed over in silence, viz. "The infinitive mode is often made absolute, or used independently on the rest of the sentence, supplying the place of the conjunction *that*, with the potential mode; as, *To confess the truth I was in fault.* *To begin with the first,* *To proceed.* *To conclude*; that is, *That I may confess, &c.*" Page 179. 25th edition. York.

Nor is this mode of expression unknown to the Greek : for, in Hebrews chap. vii. verse 9. we have as follows, *αἱ ἡμέραι ἡμετέρας*. But that passage is rendered either periphrastically or with a preposition before the verb in all the languages noted by me.

Verbs governing other verbs may be either active, middle, or passive, provided they are transitive ; nor do we forbid our substantive verb to partake of this quality ; for, we say “ *I am to be there to-morrow,*” which gives to a substantive verb a transitive quality.

Verbs in the infinitive mode, used absolutely, may govern a noun or pronoun, in the objective ; as, *to confess the truth*.

NOTE 124. § 324. In the Greek adverb *αἶψα*, this remark applies with great force ; for it is never used in the New Testament, but as governing a noun in the genitive ; and in the places in which it occurs, it is never rendered adverbially in the Syriac, nor in the English ; once only in the Latin, viz. in Romans, chap. xvi. verse 2. *convenienter sanctis*, where the adverb *convenienter* governs *sanctis* in the dative, because its verb *convenio* governs persons in that case. In the French it is rendered adverbially only in Colossians, chap. i. verse 10, *dignement au seigneur* ; and I. Thessalonians, chap. ii. verse 12, *dignement selon Dieu*. In Italian it has a verb between itself and the noun : and the noun is governed by a preposition. In the Spanish it is rendered by the adjective. In the German, it is rendered by the adverb *würdiglich*, in Philippians, chap. i. verse 27, and Colossians, chap. i. verse 10, being in both places followed by a noun with the dative article *denn* before them ; and it is also rendered adverbially in I. Thessalonians, chap. ii. verse 12, and III. John, verse 6, but followed by nouns with *vor* prefixed.

NOTE 125. § 325. The oblique cases are considered as all those branching out from the nominative. The government of articles by prepositions, is peculiar to the Greek language. On the government of adverbs by prepositions, Mr. Murray in his large grammar says, “ We have some examples of adverbs being used for substantives ; in 1687, he erected it into a community of regulars, since *when*, it has began to increase in those countries as a religious order ; i. e. since *which time*.” Rule 15, page 188.

The government of adverbs by prepositions, is more common in Greek, than in other languages ; for in it we see, *αὐτῷ, αὐτοῖς, ἀπ’ αὐτοῦ, ἀπ’ αὐτῶν, κατὰ, κατὰ τὴν, μακροῦς, μεταξὺ, τότε*, &c. both with and without the article. The cases in which the government of prepositions exists, has been so largely treated of, under the head of prepositions, that I refer the reader to them.

NOTE 126. § 326. On this subject, Parkhurst says, in his Greek grammar, “ interjections are joined with different cases, especially the genitive.” Page 70. In Greek, some interjections seem to govern two cases, thus, *Αἰ*, governs the genitive ; as, *αἰ, αἰ, ἀρετῆς*. In Bion’s epitaph of Adonis, it governs the accusative ; as, *αἰ, αἰ, τοῖς Ἀδωνί, line 32.* and *αἰ, αἰ, τῇ Κυβερνί, lines 28, 37, 63.* In Homer, *οἱ* is joined with a dative ; as, *οἱ μοι, Iliad σ. line 18,* and *ο* also has the pronoun in both dative and nominative ; as, *ο μοι ἐγώ.* Some are in the vocative ; as, *ο δειλ’, Iliad ε. line 201,* and the vocative dual ; as, *ο δειλῶ, line 443.* The use of interjections is not very common in the Greek of the New Testament. Of these *οἱ*, used only once, viz. in Mark, chap. xv. ver. 29, seems to stand in connexion with the vocative ; as, *οἱ, ο κατὰλυνε τοὺς ἰσθμῶς,* which is rendered in

Syriac, ܐܠܗܝܢ ܕܒܝܬܐ ܕܥܡܪܐ
 Latin, Vah, tu qui destruis templum.
 English, Ah, thou that destroyest the temple.
 French, Hé, qui destruis le temple.
 Italian, Elà, tu, che disfai il tempio.
 Spanish, Ah, el que derribas el templo.

But in the German this stands in the accusative; as, pfui dich, wie feinst zerbrichst du den tempel.

In regard to interjections in English, Mr. Murray says, in his large grammar, "the interjections O! Oh! and Ah! require the objective case of a pronoun in the first person after them; as, O me! Oh me! Ah me! but the nominative case in the second person; as, O thou persecutor! O ye hypocrites! Oh thou who dwellest! &c." Page 152.

NOTE 127. § 357. Vowels are called prepositive and subjunctive from the place which they occupy in all the diphthongs, except *ui*.

The proper diphthongs are formed of *a*, *i*, *u*, respectively joined with *i*, and again with *u*. From these the improper are derived; as,

Proper.

ai

ei

oi

au

eu

ou

Improper.

æ

η

φ

ηυ

ηυ

ου

υι

"Of the improper diphthongs *æ*, *η*, *φ* were called *αφωναί* by the old grammarians, the *ι* being subscribed to denote its quiescence. The remaining diphthongs of this class were called *κακοφωναί* from the difficulty of their pronunciation. The subscript *ι* in *æ*, *η*, *φ*, was once a constituent part of the syllable, written after the vowel, and expressed in the pronunciation. On the two Farnesian Columns at Rome, are still to be seen the following inscriptions: EN TEI HOΔOI TEI APHIAI EN TOI HEPOΔOI APPOI: which would be written at present: *εν τη οδα τη Απεια εν τη Ηερουα αρχη*. In these inscriptions *ι* is twice used for *η*; *α* four times for *α*, and once for *υ*; the *ι* in every instance placed after the vowel to which it has been since subscribed; and the rough breathing expressed by *Η*, which was once the mark of aspiration among the Greeks, from them adopted by the Romans, and continued in use by the moderns of this day.

The subscript *ι* is found among

Nouns.

1. In the dative singular of the first, second, and third declension of the simples.

2. In the dative singular, and genitive and dative dual of contracted nouns neuter in *α*, pure and *εα*, and in the genitive and dative dual of nouns in *ι*, of the third declension of contracts.

3. In adjectives contracted from *ηις*; as, *τιμης*, *τιμης*.

Verbs.

4. In the second and third singular subjunctive active; as, *τυνη-ης*, *-η*; it is retained after contraction by verbs in *αιω* and *ωω*; as, *τιμ-αης*, *-αί*; *τιμ-αη*,

-ᾱ; φιλ-ῆς, -ῆς; φιλ-ῆς, -ῆς; consequently found in these tenses of the subjunctive active of verbs in *μι*, which have the same formation with that of the contracted form of verbs in *αω*, *ωω* and *οω*.

5. In other contracted terminations of verbs in *αω*, without distinction of voices, where *ι* occurred before contraction; as, βο-αίς, -αίς; βο-αίς, -αίς.

6. In the second singular of tenses of the indicative mode in *ομαι*, and of the subjunctive in *ομαι*, passive and middle voices; as, τυπῖ-ομαι, -ῆς; τυπῖ-ομαι, -ῆς; it is retained after contraction by verbs in *αω* and *ωω*; as, τιμ-αῆς, -αῆς; φιλ-ῆς, -ῆς.

7. In the second singular of tenses in the subjunctive passive and middle of verbs in *μι*; as,

Present.

ἔσῃ-μαι, -ῆς
τίθῃ-μαι, -ῆς
διδῷ-μαι, -ῆς

Second Aorist.

ἔσῃ-μαι, -ῆς
θῷ-μαι, -ῆς
δῷ-μαι, -ῆς

The subjunctive in the three voices corresponding with that of the contracted form of verbs in *αω*, *ωω* and *οω*, under the exceptions already noticed.

NOTE 128. § 395. These three last more particularly belong to the Greek, and are chiefly found in Iambics and Trochaics. Of the first sort we have an example in Pindar; viz.

αὐτὸς δὲ πρὶν περὶ νύ-
κτι —

Olymp. α'. line 4, 3.

Of the second sort in the same author:

ὡς δ' ἀφαιτός ἐπι-
λῆς —

line 72, 73.

Of the third sort in the same author:

ἐν ἀμείβῃ φάσιν αὖ-
ρον —

line 9, 10.

No division of a word, by putting the two parts of it into two lines, is allowable in modern prose; but the insertion of an odd foot is common in English. 1st. In Iambics containing five, seven, nine, eleven, or any odd number of foot: 2d. In Trochaics containing odd feet. 3d. In heroics of ten syllables, by the addition of an eleventh; of which the following lines furnish two examples.

E'en fame, that would be partial to her sons,
Is forc'd to be impartial to her God;
This worthless spy of all we think or do,
This aider and abettor of our treason,
Sounds out her brazen trumpet to the skies,
And asks God's eye to frown on human actions.

NOTE 129. § 399. The Ionic and Attic dialects present us with two different stages of progression in language. This is observable particularly, in the second person singular of verbs passive and middle, whose first person is *ομαι*; for, the Ionics rejected the *ο* from the original second person ending in *ισαι*, and the Attics then contracted the two first vowels, and subscribed the third; thus, τυπῖσμαι, ancient second person τυπῖσμαι, Ionic τυπῖσαι, Attic τυπῖ. In the second person singular, of verbs passive and middle, whose first person is *ομαι*; from the second person of which, the Ionics rejected the *ο*, and the Attics contracted the

two vowels ; thus, *ετυπῆσθαι*, ancient second person *ετυπῆσαι*, Ionic *ετυπῆε*, Attic *ετυπῆν*. The resolution of diphthongs, may be noticed in the genitive singular in *ε* of the article, noun and adjectives ; as, *τυ*, Ionic *τειο* ; *λογε*, Ionic *λογειο*.

NOTE 130. § 399. The insertion of labial consonants, before vowels and other consonants ; and that whether written, or spoken with an aspirate breathing, seems to be the foundation of the digamma, which has obtained the name of the Æolic digamma, concerning which many treatises have been written by the learned. The instances of Latin words having no difference from Greek words, but in the digammatation are very great, one instance shall suffice, viz. *εστια*, Latin *Vesta*. And I have noticed before, in page 50, under *L*, how the Spanish, Welch, Portuguese, &c. have digammated Latin words, by doubling the consonants, or putting an aspirate before or after them.

FINIS.

P p

ERRATA.

- Page 48, line 20, *for h* read ח
54, 13, *for כ* read כ
55, 30, *for expressed by the sound* read expressed the sound.
85, 8, in the Italian column *for buene* read buone.
92, 25, in the German column *for zehnzehnte* read zehnzigste.
94, in the Latin col. Ablative plur. *for nos* read nobis.
102, in Chaldee nom. masc. of demons. pron. *for רין דן* read רין דן
112, in Latin nom. plur. neuter *for quaque* read quæquæ.
114, 6, *for proonuns* read pronouns.
115, 34, *for ote* read Note.
120, in Hebrew col. Imperat. S. 2. F. *for פקרי* read פקרי
128, last line but one, *for the most ancient* read in the most ancient
130, in Chaldee col. perf. plur. 1, *for אפקרין* read פקרין
131, do. first sing. 2. F. *for תהוין* read תהוי
134, in both Heb. and Chal. col. in first fut. *for אתפקר* read תתפקר
146, in Heb. infin. § 168. *for הפקיר* read הפקיד
154, line 13, from bottom, *for לאוכרה* read לאוכרה
6, from bottom, *for te* read the.
155, 18, *for from* read form.
from bottom, *for יח* read יה
187, last line but one, *for consisting* read consisting.
191, line 10, *for ever* read every.
9, from bottom, *for Note* 137 read Note 127.
213, 16, *for יאר* read יאר
233, 31, *for כתב* read כתב
234, 30, *for perplexity* read complexity.
238, 18, *for as a transitive* read of a transitive.
242, 27, *for דברי* read דברי
244, 35, *for seduisec* read seduissè.
251, last line but one, *for pænæ* read pænæ.
257, line 10, *for pænas* read pænas.
258, 10, from bottom, *for מועדום* read מועדום.
264, 1, *for give* read gives.
267, 24, *for thou shall read thou shalt.*
268, 35, *for השמעו ושמעו*, read השמעו, שמעו, שמעו, שמעו.
273, 6, *for τεις* read τεις.

In pages 277, 279, and 280, *for* As. when it occurs, *read* A. S.

A few variations occurring in the numbers of the sections, can easily be noted by the reader, as they occur but seldom.

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