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V.—*On Hebræo-Celtic Affinities.* By the Rev. FRANCIS CRAWFORD, A. B.,  
Original Member of the London Philological Society.

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Read February 23, 1852.

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PART I.

THE object of the present Paper is to endeavour to exhibit some of the numerous affinities that exist between Hebrew and the great Indo-European family of languages, and more especially the Celtic branches of that family,—affinities extending to their formative elements as well as their radical words. I shall commence by adducing several instances of analogy in the modes of formation, and afterwards subjoin an extensive list of words which appear to be radically related.

The first class of words which I shall notice are not numerous in Hebrew, but are valuable on this account, that the analogy which they bear—in their mode of formation—to some members of the Indo-European family has been already remarked by Gesenius ; they are formed by adding בר to the root or some other stem, as :

נזִי־בֵר, a treasurer, from נָזַל, treasure.  
דֹּת־בֵּר, a lawyer, „ דֹּת, law.

This mode of formation is of frequent occurrence in German words, as :

acht-bar, from acht.  
ehr-bar, „ ehre.  
furcht-bar, „ furcht.  
gang-bar, „ gang.

In the Irish language it is still more common, although this may not be apparent at first, as the formative is more frequently written map, *mhar*, than

ḅap, *bhar*. Both forms, however, are found, and are pronounced indifferently either *var* or *war*, and so correspond with the Persian *war*, to which Gesenius compares the Hebrew formative.\* Accordingly we find, e. g. :

peól-ḅap, fleshy,	from	peól, flesh.
neapṭ-ḅap, strong,	„	neapṭ, strength.
ṛiol-ḅap, bearing seed,	„	ṛiol, seed.

And with map :

αḡ-map, fortunate,	from	αḡ, fortune.
ciall-map, sensible,	„	ciall, sense, &c.

The first letter of the formative ḅap or map is sometimes omitted in writing, so that it becomes simply ap, as :

αon-ap, alone,	from	αon, one.
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And this circumstance connects it with the classical languages, in which *ar* is a formative of frequent occurrence ; as, for example, in Latin :

aqu- <i>ar</i> -ius,	from	aqua.
cib- <i>ar</i> -ius,	„	cib-us.
epul- <i>ar</i> -is,	„	epul-æ.

Perhaps, too, in the names of some of the months the fuller formation is still visible, as :

Septem-ber,	from	Septem.
Octo-ber,	„	Octo.
Novem-ber,	„	Novem.

As also in such forms as,—

saluber,	from	salus.
funebriſ,	„	funus.
lugubriſ,	„	lugeo.

The next class of Hebrew words to be noticed are those formed by the addition of ך to the root, as :

\* In the Welsh language the analogous formative is *gar*, the labial being replaced by a palatal.

דמ-יון, likeness,	from	דמה, to be like.
חב-יון, a covering,	„	חבה, to cover.
חז-יון, a vision,	„	חזה, to see.
נק-יון, purity,	„	נקה, to be pure.

To this corresponds, in Latin, a mode of formation found in certain words of the third declension, such as *legio, regio, natio*, &c., which in their inflection make—

leg- <i>ion</i> -is,	from	lego.
reg- <i>ion</i> -is,	„	rego.
nat- <i>ion</i> -is.		&c.

The analogous formation in Greek is represented by—

δαιμον-ιον,	from	δαίμων.
ιστ-ιον,	„	ιστος.

Whilst in Irish we have—

leig- <i>ion</i> ,	from	leig- <i>im</i> .
reig- <i>ion</i> ,	„	reig- <i>im</i> .
teig- <i>ion</i> ,	„	teig- <i>im</i> .

Another Hebrew formative is יות, found in such words as—

בר-יות, food,	from	ברה.
גל-יות, exile,	„	גלה.
מלכ-יות, a kingdom,	„	מלך.

This mode of formation is best represented in the Indo-European languages by certain words, of the third declension in Latin, which exhibit *ut* in their inflections, as—

juvent- <i>ut</i> -is,	from	juventus.
sal- <i>ut</i> -is,	„	salus.
virt- <i>ut</i> -is,	„	virtus, &c.

A fourth affinity is presented by a formation of rare occurrence in Hebrew, and instanced in the word ארנמן, *purple* or *crimson*, in which the element מן is confessedly not radical. This formation in *man*, or *aman*, is of common occurrence in Latin, as—

cert-amen,	from	certo.
con-amen,	„	conor.
tut-amen,	„	tutor.

And with a change of vowel, as—

mun-imen,	from	mun-io.
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In Greek the formative becomes *omen*, and is chiefly found in participles, as—

λεγ-ομεν-ος,	from	λεγω.
τυπτ-ομεν-ος,	„	τυπτω, &c.

In Irish a similar formation abounds in the shape of *aṁam* or *eaṁam*, according as the preceding vowel is broad or slender, as—

caill-eaṁam, loss,	from	caill-im, to lose.
lean-aṁam, following,	„	leanam, to follow.
oil-eaṁam, nurture,	„	oil-im, to nourish.

The next analogy of formation to which I would invite attention is one of considerable interest, involving, as it does, the meaning of very many proper names in Holy Scripture.

The mode of formation in question is common in the Indo-European dialects, and gives rise to a numerous class of stem-words, by adding to the original root or stem the liquid *l*, preceded by a vowel, which vowel varies in different languages, and sometimes in the same language. Thus, in Latin, for example, we find :

ag-il-is,	from	ago.
fid-el-is,	„	fides.
ann-al-is,	„	annus.
brum-al-is,	„	bruma.
fat-al-is,	„	fatum.

And in Greek :

αζ-αλ-εος,	from	αζω.
δειμ-αλ-εος,	„	δειμα.
ενν-αλ-ιος,	„	εννω.
θαρσ-αλ-εος,	„	θαρσος.

In Welsh we find an analogous mode of formation, though with a variation of vowel preceding the liquid, as :

gwr-ol, manly,	from	gwr, a man.
oes-ol, aged,	„	oes, age.
tad-ol, fatherly,	„	tad, a father.
mab-awl, filial,	„	mab, a son.

And, again, in Anglo-Saxon, we have, in like manner :

deag-el, coloured,	from	deag, colour.
fret-ol, greedy,	„	fret-an, to devour.
gif-ol, liberal,	„	gif-an, to give.

This mode of formation, so extensively prevailing amongst the Indo-European dialects, seems to have existed in ancient Hebrew also : we may trace it in such words as—

גבע-ל ( <i>gib-ol</i> ), bolled,	from	גבע;
חרג-ל ( <i>charg-ol</i> ), a locust,	„	חרג;

and in a numerous array of proper names ending in אל, as חננאל, אריאל. The terminal אל in such words has hitherto been generally supposed to denote the name of the Supreme Being; but I think an attentive examination will lead to the conclusion that, in most cases, it is merely a formative suffix, analogous to that which obtains in so many other languages. Admitting it to be so would afford an easy explanation of many names of persons and places, without the too frequent introduction of the sacred name, which the Jews regarded with so much reverence. On this principle, accordingly, we would have, for example :

ארי-אל, lion-like,	from	ארי, a lion.
חננ-אל, compassionate,	„	חנן, to pity.
נחל-אל, abounding in streams,	„	נחל, a stream.
נתנ-אל, liberal,	„	נתן, to give.
פתי-אל, silly,	„	פתה, to be silly.

The true explanation of this formative, found in so many different languages, is furnished by Irish, in which language there exists a formative, which, though

written *amail* or *amail*, is usually, in pronunciation, shortened into a monosyllable, and expressed according to dialectic varieties of utterance, as *ail*, *eil*, or *uil*; in which last form it occasionally is met with in Irish dictionaries, so that we find the same words written indifferently—

*uirgiul* or *uirgeamul*, from *uirg*.  
*maigiul* or *maigeamul*, „ *maig*.

The more lengthened form, however, is much more usual, and is, indeed, extremely common, as—

*buil-eamul*, mad, from *buile*, madness.  
*caile-eamul*, chalkey, „ *caile*, chalk.  
*uaē-amail*, coloured, „ *uaē*, colour.  
*geag-eamul*, branching, „ *geag*, a branch.  
*rean-amul*, happy, „ *rean*, happiness.

Whilst in Irish the full form *amail*, or *amul*, is usually written, though not pronounced, the other languages exhibit the abbreviated form in their *orthography* also under the various forms, *ol*, *il*, *el*, *al*, &c., as we have seen; yet sometimes even in them the longer form makes its appearance, as in Latin; for example, in—

*am-abil-is*, from *amo*.  
*cant-abil-is*, „ *canto*.

And in Hebrew, perhaps, in such words as

כֶּרֶם-מַל and חֶשֶׁם-מַל.

Another frequent termination of Hebrew proper names seems to admit of a similar explanation, though I propose it with more hesitation. I refer to the common termination in *ח*, *ah*, and which appears to be but a softer form of the formative *ac*, so often met with in the Indo-European family. For example, in Greek we have:

*δαιμονι-ακ-ος*, from *δαιμων*.  
*δανει-ακ-ος*, „ *δανος*.  
*πλουσι-ακ-ος*, „ *πλουσιος*.

In Latin :

cori-ac-eus,	from	corium.
farri-ac-eus,	„	far.
aud-ac-is (audax),	„	audeo.
cap-ac-is (capax),	„	capio.

And in Irish :

peap̃-ac̃, angry,	from	peap̃, anger.
b̃on-ac̃, sorrowful,	„	b̃on, sorrow.
b̃ũe-ac̃, thankful,	„	b̃ũe, thanks.
peac̃-ac̃, figured,	„	peac̃, a figure.

And in like manner may Hebrew names in יָה־ final be formed, as :

בִּלְהָה, Bilhah,	from	בִּלְהָ.
זִלְפָּה, Zilpah,	„	זִלְפָּה.
אֲחִסָּה, Achsah,	„	עֲבָס.
רַעמָה, Raamah,	„	רַעַמָּה.

To the same mode of formation, too, we may possibly refer many Hebrew names ending in יָה־, *iah*, or *yah*, as :

אֲוִרְיָה, Uriah,	from	אֲוִר.
חִזְקִיָּה, Hezekiah,	„	חִזֵּק.
נְהִמְיָה, Nehemiah,	„	נְהִם.
צִדְקִיָּה, Zedekiah,	„	צִדֵּק.

The letter יָ preceding the final יָה־ appears to present some difficulty, but it may be merely epenthetic, like the *i* in *farriaceus*, from *far* ; and if the foregoing explanation be admitted, we obviate the objection so commonly made of the name of the Divinity being introduced so frequently into the names of heathen and ungodly persons.

A seventh instance of affinity with the Indo-European dialects may be traced in the Hebrew termination in יָאב, found in such words as :

אֲחִיָּאב, Ahab.
אֵלִיָּאב, Eliab.
יֹשֶׁב־אֲב, Joshebeab.
כִּלְיָאב, Chileab.



The final syllable in all these words has been usually supposed to signify *father*, but it seems rather to be a mere formative, similar to the Irish terminations in *aoḃ* or *ib* ; as, e. g. :

פּיוֹן-אֹב, neat, clean, pure, from פּיוֹן.  
 מְנַחֵם-יֵב, lively, „ מְנַחֵם.

In consequence of the frequent interchange of *b* aspirated for *m* aspirated,\* in Irish, these terminations are sometimes varied in appearance, so that instead of *aoḃ* and *ib*, we find *aoḃm* or *eam* ; and this leads at once to an analogy in Latin, where we have such formations as :

extr-*em*-us, from extra.  
 postr-*em*-us, - „ post.  
 supr-*em*-us, „ supra†

And, indeed, the termination *ib* finds an analogy in the formative *iv* of—

grad-*iv*-us.  
 nat-*iv*-us.  
 sat-*iv*-us ;

whilst, perhaps, the Hebraic אֵבֶל is closely imitated in the instance of—

cæl-*eb*-is, from cœlebs.

Again, the Hebrew termination in אַז, *az*, instanced in—

אֲשֶׁכְנִיז, Askenaz.  
 אֲשֶׁפְנִיז, Ashpenaz.  
 אֲחֶזֶק, Ahaz.

may be compared with the Irish formation of abstract nouns in *as*, e. g. :

caḃ-ac, friendship, from caḃ, a friend.  
 maoḃ-ac, valour, „ maḃ, a valiant man.  
 ruḃac-ac, mirth, „ ruḃac, merry.

\* Gesenius remarks, that in an eastern mouth the letters *b* and *m* can scarcely be distinguished.

† Corresponding to the form *em*, we find in Hebrew בִּלְעָם, Bileam ; יִרְבֵּעָם, Jarobeam, &c. ; in which the element עַם is generally supposed to mean *people*,—but, I think, erroneously.

In like manner the termination דב, *dab* or *deb*, found in some Hebrew proper names, as—

יהונדב, Jehonadab,  
עמינדב, Aminadab,

may be well compared with the Welsh formation of abstract nouns in *deb*, as—

Duwiol-deb, godliness,	from	Duwiol, godly.
gerwin-deb, roughness,	„	gerwin, rough.
prudd-deb, prudence,	„	prudd, prudent.
pur-deb, purity,	„	pur, pure.

We now come to another instance in which analogy would lead us to reject the usual explanation of a Hebrew termination of proper names, viz., those which end in מלך, as :

אבי-מלך, Abimelek.  
אדר-מלך, Adramelek.  
אחי-מלך, Ahimelek.  
נתני-מלך, Nathanmelek.  
רגמ-מלך, Regemmelek.

In all the foregoing names the termination מלך has generally been thought to signify *king*, but a more simple explanation is afforded by supposing it to be a formative analogous to the very common mode of formation of abstract Irish words in amlac̃ or amlac̃t, as :

peap-amlac̃, manliness,	from	peap, a man.
plac̃t-eamlac̃t, princeliness,	„	plac̃t, a prince.
gean-amlac̃, loveliness,	„	gean, love.
geam-eamlac̃, ugliness,	„	geam, ugly.

Again, we find many Hebrew words terminate in a formative י Yod, particularly proper names, gentiles, and patronymics, as :

אמי, Ami.  
זמרי, Zimri.  
קובי, Cosbi.  
כוש, an Ethiopian.  
פרסי, a Persian.

And in Irish, likewise, we find many words terminating similarly, as :

αἰτῖ, moist, wet.  
 cairḡ, mild, gentle.  
 φοῖρτci, black, swarthy.  
 meῖrῖ, strait, narrow.

The classical languages, at first view, appear to offer no parallel ; a little attention, however, will convince us of the contrary, for in Irish many words terminate in a silent ò, preceded by the vowel ι, as :

αἰbῖò, ripe.  
 coῖrḡlῖò, diligent.  
 oeῖrῖò, last.

All these words are pronounced as if the last letter were wanting, and as if they were written αἰbῖ, coῖrḡlῖ, oeῖrῖ, &c. This affords a clue to the affinity between the classical languages and Irish and Hebrew ; for it is probable that in all those languages the original formative element was *id*, though the final letter became silent, or was dropt, in some of them. It is, at least, sufficiently remarkable that many patronymics in Greek and Latin have such a formative as *id*, whilst in Hebrew such words terminate in י־ Yod.\*

In Greek, for instance, we have

δαρδαν-ιδ-αι,      from    δαρδαν-ος.  
 πριαμ-ιδ-αι,      „      πριαμ-ος, &c.

And in Latin, besides gentiles and patronymics, we have many adjectives illustrating this mode of formation, as :

cand-*id*-us,      from    candeo.  
 nit-*id*-us,      „      niteo.  
 rap-*id*-us,      „      rapio.  
 splend-*id*-us,      „      splendeo.

\* A redundant *d* was of frequent occurrence in ancient Latin.—See the sentence quoted by O'Brien ("Remarks on this letter") : "Neve in publicod, neve in privatod, nevextrad urbem."

Another letter is omitted frequently in Hebrew.—See Gesenius' Grammar, remarks on nouns ending in י־ (p. 121).

The next mode of formation to be considered is more properly Chaldaic than Hebrew, as it is only or chiefly found in Chaldaic proper names. I mean the formation in אָדָן, *adan*, as—

בַּלְאֲדָן, Baladan.\*

נְבוּזַרְאֲדָן, Nebuzaradan.

This mode of formation, however, is frequently to be found in Irish words, as—

bepp-an, snuffers, from bepp-að, to cut.

eón-an, a bird-cage, „ eón, a bird.

ḡlaç-an, a repository, „ ḡlaç-að, to receive.

The last analogy of formation, strictly speaking, which I shall mention at present, is one of considerable interest, as it likewise involves the meaning of several proper names of Scripture. It refers to a mode of formation common to many dialects of the Indo-European family, and which can be traced also in Hebrew and Chaldee.

In Latin, for example, we find as a formative *ster* or *str*, preceded by a union vowel, as *fenestra*, *magister*, *minister*, *capistrum*, and more plainly in—

Sylv-estr-is, from *sylva*.

Terr-estr-is, „ *terra*.

Ped-estr-is, „ *ped-is* (*pes*).

In Greek we have in like manner—

Ορχηστρα, from *ορχεομαι*.

Παλαιοστρα, „ *παλη*.

In Welsh—

Arw-estr, a band or string.

Edd-estr, a war-horse.

Llan-astr, wasting, destroying.

Men-estr, a wine-taster.

\* Note that the name *Baladan* is generally conjoined with *Merodach* in Scripture; and in Irish we find a very close resemblance to the latter in the word Μυριεσθαδ, the proper name of a man.

In Anglo-Saxon—

Cæb-ester, a halter.

Cenn-estre, a mother.

Hulf-estr, rainy.

And with this mode of formation I consider the Chaldaic formation in אֲצַר to correspond, as—

בֶּל־שֶׁ־אֲצַר, Belshastr or Belshazzar.

בֶּלְטֶשֶׁ־אֲצַר, Belteshastr or Belteshazzar.

נְבוּכַדְנֶ־אֲצַר, Nebuchadnestr or Nebuchadnezzar.

In Hebrew we find a somewhat different form, צ and א being exchanged for their commutable letters ז and ע, so that instead of אֲצַר we find עֶזֶר as the ordinary formation, as—

אֲבִי־עֶזֶר, Abiezer.

אֲחִי־עֶזֶר, Achiezer.

אֵלִי־עֶזֶר, Eliezer.

הַדָּד־עֶזֶר, Hadadezer.

A still softer form is found in some words in which ס or ש assume the place of צ or ז, as—

שַׁלְמַנְאֶ־סַר, Shalmanezer.

תֶּל־אֶ־שַׁר, Telassar.

In this last word the element תֶּל signifies *a hill*, and the whole name *Telassar* might denote *hilly*, or abounding in hills; the formative אֶ־שַׁר = אֲצַר being most probably cognate with the Hebrew word אֲצַר, a store, treasure, abundance.

To the foregoing analogies of formation I shall subjoin a few others which may be regarded rather as analogies of composition or combination; and first I would refer to certain proper names of places mentioned in Scripture, and which terminate in *eth* or ת, as for example—

חִנְנֶ־רֶת, Chinnereth or Κεννερ-εθ. (LXX.)

גִּנְנֶזֶר־רֶת, Gennezareth „ Γεννησαρ-εθ.

נֶזְרֶת, Nazareth „ Ναζαρεθ.

In all which words it seems probable that the syllable *eth* or *et* is significant, and corresponds with the Celtic ετ, *a place*, which is frequently found in composition of words, as—

Ἐρεαν-αιτ, a market-place.

Θυρ-αιτ, a place of refuge.

Ῥαυβ-αιτ, a rough place.

We find traces of the same mode of composition in some classical names of places, as—

Cal-*et*-um (Calais).

Mil-*et*-us.

Phan-*et*-a.

And still more certainly in such Latin words, as—

Dum-*et*-um, a place of bushes.

Querc-*et*-um, a place of oaks.

Rub-*et*-um, a place of brambles.

In which the part of the compound in italics is plainly significant of the notion of place.

Another Irish word signifying *place* is αιημ, which also is much used in composition, as—

Ceal-αιημ, a hiding-place.

Οιαν-αιημ, a place of defence.

Run-αιημ, a council-chamber.

Ῥαυβ-αιημ, a market-place.

This Celtic component is represented in Hebrew by the softer form *aim*, which is generally taken for a dual-formation, but, I am inclined to think, without sufficient reason. Accordingly we have—

מַהְנַיִם, Mahanaim for Mahan-airm.

קִרְיַתַּיִם, Kiriathaim „ Kiriath-airm.

טֵלַיִם, Telaim „ Telairm.

If this view be correct, and if it be permitted to indulge in an etymological conjecture, we may find in the name *Telaim* an example of a twofold affinity between Hebrew and the Indo-European dialects; for, in many\* of the latter, the first syllable *Tel* is expressive of *numbering*, and the whole word *Tel-airm* or

\* In Greek, Irish, Anglo-Saxon, &c.

*Tel-airm* would signify "*Place of numbering*," which name might have been imposed on account of a circumstance recorded in 1 Sam. xv. 4: "And Saul gathered the people together, and *numbered* them in *Telaim*, two hundred thousand footmen, and ten thousand men of Judah."

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## PART II.

IN the preceding Part I have endeavoured to show the close affinity existing betwixt Hebrew and the Indo-European family of languages, by pointing out numerous instances of modes of stem-formation common to both. I now proceed to give additional proofs of this affinity, and particularly as regards the Celtic dialects. As my former proofs were taken from analogies between the *formative* elements, so I shall now confine myself to the *radical* parts of the words. Of the large number of words (nearly five hundred) here compared (which are, however, only a selection from a much greater number that might be adduced), a great proportion exhibit their relationship so plainly that it is visible at once: whilst to trace the affinity of the remainder it will be necessary to take into account certain euphonic or dialectic changes which some initial letters have undergone in the transition of the original words from one language to another. When these changes are rightly understood, I hope the identity of the latter words of the following list will appear not less striking than the former. Of the Celtic dialects, I have chiefly made use of the Hiberno-Celtic as the purest and best preserved of that family of languages. Many words, however, are adduced from Welsh. The Anglo-Saxon also has furnished several instances.\* And it appears to me a strong argument for the great antiquity of the basis of the Hebrew tongue that languages so differing from each other as the Irish, Welsh, and Anglo-Saxon can yet trace up so many of their roots to Hebrew as a common source.

In the following List the cognate words, where not otherwise expressly mentioned, are all taken from Irish or the Hiberno-Celtic.

\* Although not a Celtic dialect, the analogies adduced from it and its kindred dialects illustrate the affinity existing between Hebrew and the *Indo-European* family in general.

אב, a father.	αβ, a father.
אדון, a lord.	adon, a lord. (Welsh.)
אור, a fire.	ur, a fire.
און, substance, wealth.	on, gain, profit.
אזא, (Chald.) to kindle.	αραβ, to kindle.
אילה, a hind.	ειλε, a hind. (Genitive ειλεε.)
איש, a man.	eiγ, a man. (Æsc, a man. Ang-Sax.)
אסף, gathered.	orap, a gathering.
אציל-ים, nobles.	uoraul, noble.
אראל, "valiant" (Isaiah, xxxiii. 7).	arial, valour, courage. (Welsh.)
ארר, to curse.	orior, a curse.
את, a ploughshare.	ειτε, part of a ploughshare.
אתון, a furnace.	ατον, fire.
באר, a well.	biop, a spring, water.
בין, attended to.	bun, minding.
בין, interval, between.	béine, a disjunction, interval.
בין, "a champion" (1 Sam. xvii. 14).	beine, a champion.
בכה, mourned, wept.	beice, weeping.
בן, a son.	bin, a son.
בר, corn.	baγ, corn.
בר, (Chald.) a son.	baγ, a son.
ברית, a covenant.	bpeit, a compact, covenant.
גאל, near of kin.	γαολ, kindred, kinsman.
גבר, a man.	gwr, a man. (Welsh.)
גדר, a fence, a fenced place.	cader, a fenced place, stronghold. (Welsh.)
גול, to rejoice.	gul-ian, to rejoice. (Ang-Sax.)
גלל, cause, reason (as in בלל-גלל).	cioll, cause, reason.
גרב, scurf, scab.	γεαγb, a scab.
גרה, the cud.	ciγe, the cud.
גרה, a gerah, weight.	gēra, a weight. (Russian.)
גרם, strong (Gen. xlix. 14).	grym, strong. (Welsh.)
גשם, a shower.	cauγγauγ, a shower.



דבה, slander, calumny.	σῖβεαδ, a slandering.
דבר, spoke, said.	σὺβαρκσ, said.
דג, a fish.	σασ, a fish.
דד, woman's breast.	σῖס, a woman's breast.
די, a sufficiency.	σῖα, abundance.
דיו, ink.	σῖβε, ink.
דיק, dyke, entrenchment.	σῖסγ, a dyke.
דל, poor.	σealb, poor.
דלך, (Chald.) to burn.	σalc, fire.
דתר, one skilled in law.	σeσῖρκ, legal, pertaining to law.
הואיל, (hiphil of יאל) was willing.	hoil (aspirated form of σοί), will.
הנה, meditated, thought.	hige, thought. (Ang.-Sax.)
הדר, honor.	heder, honor. (Swedish.)
הלא, at a distance.	haell, distance. (Swed.)
הלל, to shine.	heulo, to shine. (Welsh.)
הלל, praised.	aille, praise.
הררי, (2 Sam. xxiii. 33), "The Hararite" ?	herwr, an exile or fugitive. (Welsh.)
התל, deceived, deluded.	hudol, a cheat, deluder, juggler. (Welsh.)
ו, a peg, pin, nail.	eó, a pin, peg, nail.
זוד, boiled, seethed.	sud-on, boiled. (Ang.-Sax.)
זוע, moved, was agitated.	sweng-an, to shake. (Ang.-Sax.)
זכך, was pure, clean.	sychu, to make clean. (Welsh.)
זלל, to defile.	pal-aim, to defile. (French—sâle, dirty.)
זק, "chains" (Psalm cxlix. 8).	syg, a chain. (Welsh.)
זר, strange.	sær, strange. (Danish.) Bi-zarre (Fr.)
חבל, a pledge.	geiβεal, a pledge.
חבל, a rope, line.	cabla, a cable.
חבר, fellowship, union.	caban, union, association.
חבר, enchantment (Isaiah, xlvii. 9); charming.	gabere, an enchanter, charmer. (Ang.-Sax.)

חול, profane.	cwl, wicked, prohibited.
חול, to wait for, wait.	gwylu, to wait, expect. (Welsh.)
חור, white. (Chald.)	hoar, white.
חור, (plur.) nobles.	cup, noble.
חוש, to hasten.	cap, in haste.
חזה, to see, a vision.	ceap, sight, vision.
חטא, to cleanse, purify.	coethi, to purify, make clean. (Welsh.)
חטה, wheat.	hwæte, wheat. (Ang.-Sax.)
חידה, a riddle.	{ gaade, a riddle. (Danish.) chwide, a proverb. (Ang.-Sax.)
חי, living, lively.	chwai, quick, lively. (Welsh.)
חיק, the bosom.	cioç, a breast.
חלא, to be sick.	ceal, sickness.
חלל, to violate or break, (a covenant).	coll-im, to violate, infringe.
חמה, butter.	eim, butter.
חמר, homer, a measure.	omap, a vessel, trough.
חן, favour.	cean, favour.
חסה, to trust, confide in.	אי-מ, to trust, confide in.
חור or חר, a cavern.	coipe, a cavern.
חרף, autumn (harvest?)	geripe, harvest. (Ang.-Sax.)
חרש, was dry.	crasu, was dry. (Welsh.)
חאב, to be glad.	חמ-ל, to laugh,
חבול-ים, turbands, head-dress.	thuælas, head-bands, fillets. (Ang.-Sax.)
טהר, clean, pure.	têr, clean, pure. (Welsh.)
טור, series, range.	tur, a series. (Ang.-Sax.)
טוב, good (i. e. choice, excellent).	τοβα, chosen, select.
טול, to cast forth, cast out.	טול-מ, to cast, throw, eject.
טיט, clay, mire.	טז, earth, clay.
טל, dew.	dealt, dew.
טלה, a lamb ( <i>bidens</i> ?).	deil-αι, a two-year old, a hogget. (Cf. deile τορ, a two-year old pig.)

טן, a basket.	tan, a basket. (Ang.-Sax.)
טה, (collectively) young of a family.	twf., increase.* (Welsh.) Scil. <i>increase</i> of a house.
טרד, successive, one driving out the other.	tarrd, bubbling out, welling forth. (Welsh.)
יאר, a river.	iaer, a river. (Welsh.) Cf. Yarmouth.
יובל, jubilee.	αοιbeal, rejoicing.
יד, a hand (Persian <i>ed</i> ).	עס-ימ, to handle.
יין, wine.	פיון, wine.
ים, the sea.	אם, the sea.
יע, because.	עאן, a cause, reason.
ירא, feared.	עאן-אב, fear.
ירק, greenness.	{ upacò, greenness. ir, green. (Welsh.)
כבל, a fetter.	געבאל, a fetter.
כלוב, a basket.	כליב, a basket.
כלה, a spouse.	עילע, a spouse.
כסיל, Orion.	capail, a storm. Cf. " <i>nimbosus Orion</i> ."
כפל, twofold, double.	couple, a pair.
כף, a hand.	כוב, a hand.
כר, a lamb.	caop, a sheep.
לון, to lodge, remain.	loñ-aim, to dwell, sojourn.
לון, to complain, murmur.	leán-an, to reproach. (Ang.-Sax.)
לש, to knead dough.	לור-אב, a kneading trough.
לשן, a tongue.	ליראן, a tongue.
לתך, a semicore, corn-measure.	לעטעא, a trough.
מגד, excellence, glory.	myged, honour, glory. (Welsh.)
מד, measure, extent.	מעס, bigness, magnitude, quantity.
מונ, dissolve, waste away, be undone.	muig-ym, to fail, decay.
מול, with, along with.	maïlle, with, together with; Latin, <i>si-mul</i> .

\* Compare—cnwd, *increase*; also, *little children*.

מול, to blunt.*	{pylu, to blunt. (Welsh.) {μωλ-υω, to blunt. (Greek.)
מע, a cause, reason (as in למע).	mana, cause, reason.
מלל, to speak, announce.	{mal, a speech. (Ang.-Sax.) {mæl-an, to speak.
מלך, Moloch.	molc, fire. (Compare <i>Molciber</i> .)
מסך, mixed.	mearg-αδ, to mix.
מקום, a place.	maigean, a place.
נוה, inhabited.	ναίγει-ιμ, to inhabit (= ναιω, Gr.)
נוח, rested.	nuoi-ιμ, to rest.
נוח, (hiph.) הניח, placed.	nicher, to place. (French.)
נוף, an elevated place.	cnap, a rising ground, hill.
נער, to roar.	nuail, a roaring (l for r).
סאון, greaves.	αρραιον, greaves.
סוד, a couch.	ροαδ, a bed.
סוד, deliberation, counsel.	ρυσαδ, advice, counsel.
סות, urged, incited.	ρατ-αιμ, to thrust, push, impel.
סכל, folly.	ραοβcial, folly, nonsense.
סמל, likeness.	ραμυλ, like.
סער, storm, tempest.	scur, storm, tempest. (Ang.-Sax.)
סף or סף, a stop, limit.	saf. (Welsh), as dad-saf, a limit.
ספה, heaped, accumulated.	syppio, to heap together, pile. (Welsh.)

An initial *ע* is variously represented in the Indo-European dialects, e. g.,  
*ע* as a vowel.

עבר, pride.	uabap, pride.
עבר, a cause, purpose (as בעבר) = because of.	αδβαρ, a cause, motive ; (as αρ αν αδβαρ ιον, therefore).
עין, an eye.	αιον, an eye.
עם, people.	αμ, people.

\* (Ps. lxxviii. 7). "Shall be blunted." Not, "cut in pieces," as in the Authorized Version.

עץ, a tree.	αορ, a tree.
עצם, a number, many.	essaim, a swarm, crowd. (French.)
ערך, a tax.	εαρς, a tax.
עשה, to do, make.	εαρ-αιμ, to do, make.

ע as the Digamma.

מ-עון, habitation, dwelling.	wohn-en, to dwell. (German.)
עיר, a watcher.	φαρη, a watching, watch.
מ-עטה, garment.	ραιτ, raiment.
ענק, Anak (Anakim) or ענקים, "sons of Anak," i. e. giants. }	φανς, a giant.
עצם, strength.	wæstm, strength. (Ang.-Sax.)

ע as c or g : as עזה and עמרה, *Gaza* and *Gomorrhah*.

עוז, strength.	γυρ, strength.
עטה, prudence.	γαοτ, prudent.
עיר, a city.	caer, a city. (Welsh.)
עמל, labour, work.	comal, work, performance.
ערב, to grow dark.	κορκιν-αυ, to grow dark or black.
ערב, a raven.	corvus, a raven. (Lat.)

ע as d.

עול, a suckling.	ουλ-αμ, to suck.
ער, raised.	dwyre, to arise, to raise. (Welsh.)
עין, colour.	cean, colour.
עלל, to glean.	ουol-αμ, to glean.
עלי, as to, in reference.	αα, as to, as for.
עלה, a leaf.	ουille, a leaf. (Dail, a leaf. Welsh).
ערב, became surety.	οεαρβ-αμ, to assure.

ע as n or gn.

עב, a cloud.	nub-es, a cloud. (Lat.)
עש, to collect, gather.	cnuap-αμ, to collect.
עקא, a ring, signet.	ναρς, a ring.

עִפְפָּה, darkness.	nip, darkness. (Ang.-Sax.) <i>κνεφας</i> ,* darkness. (Gr.)
עֵרָם, was cunning, prudent.	{ <i>ḡnar</i> , knowledge. <i>ḡnarus</i> , knowing. (Lat.)
עָשָׂה, to work, make, do.	<i>ḡnōim</i> , to do, make.
עָשָׁן, smoke.	<i>κνισσα</i> , smoke, fume. (Gr.)
עָתִיד, old, enduring.	{ <i>ḡnatat</i> , constant, habitual. <i>so ḡnat</i> , always.
פֹּיךְ, paint, dye, rouge.	<i>boč</i> , a false dye, paint (= <i>fucus</i> ).
פֶּזֶז, refined gold.	<i>forτ</i> , gold.
פֶּלֶא, was strange, prodigious, marvellous.	{ <i>bäl</i> , prodigious. (Swed.) <i>ad-bal</i> , strange, prodigious.
פָּלַל, to judge.	<i>pabl-u</i> , to judge. (Welsh.)
פֶּעַם, a footstep.	<i>piam</i> , a footstep.
פֶּרֶ, a young bull.	<i>fear</i> , a bull. (Ang.-Sax.)
פָּרָה, to bear.	<i>beap-ad</i> , to bear = <i>fero</i> .
פָּרוֹ, a leader.	<i>bpear</i> , a prince.
פָּרַךְ, to break, oppress.	<i>bpeac-aim</i> , to break, oppress.
פֶּסֶם, palm of hand.	<i>baiṛ</i> , palm of hand.
פָּשַׁע, spreading, increasing.	<i>par</i> , increase, growth.
פֶּתָה, was silly, simple.	<i>baot</i> , simple, silly.
פֶּתָאִם, suddenly.	<i>bit</i> , lively, quick = <i>vite</i> , in French, and <i>su-bit-o</i> , in Latin.
צֶדֶד, a side.	side, a side. (Ang.-Sax.)
צוּאֵר, a neck.	<i>sweora</i> , a neck. (Ang.-Sax.)
צוּם, fasted,	<i>jeûne</i> , fasting. (French.) <i>aoine</i> , fasting.
צָחָה, was dry, parched.	<i>sych-u</i> , to grow dry. (Welsh.)

צ for sc or sg.

צֶל, a shadow.	<i>pcail</i> , a shadow.
צִלֵּל, to tingle.	<i>ṛgall-aim</i> , to tingle.

\* Compare also עוֹלָם, *eternity, perpetuity*, with the Greek *νωλεμες*, *continually*.

צלה, roasted.	ץgal, a scorching, roasting.
צלע, limping, halting.	σκαλην-ος, limping, halting. (Gr.)
צפה, to look out, view.	σκεπ (root of σκεππομαι). (Gr.)
צר, an enemy.	εαρεαρ-α, an enemy.

צ for d or t, as צור, Tyre.

צבא, fought.	veabað, to fight.
צור, a rock.	tor, a rock. (Ang.-Sax.)
צולה, the deep.	uile, a deluge, flood.
ציון, Zion, a fortress.	uion, a fortified hill.
צפר, hastened.	veipin, haste.
צרף, tried.	veapb-að, to try, prove.
קב, a cab, measure.	{ cab, a corn measure. (Spanish.)
קום, to arise.	{ hob, a peck. (Welsh.)
קינה, lamentation, wailing.	cwnnu, to arise. (Welsh.)
קל, light.	cine, lamentation.
קלל, was diminished, lessened.	gal, light. (Ang.-Sax.)
קלל, bright, polished, shining.	caol-aim, to lessen.
קנא, to buy, purchase.	geal, bright, shining.
קנה, a reed, cane.	ceanaig-im, to buy.
קרא, called.	gaiñe, a reed, cane.
קרא, a partridge.	gaiin-im, to call.
קרב, the inwards, bowels.	coriar, a partridge. (Welsh.)
קרב, war.	hrif, bowels. (Ang.-Sax.)
קרב, to be near.	garb, warfare.
קרן, a horn.	gar, near.
קרן, to shine, emit rays.	corn, a horn.
קר, (kor) cold.	gion, the sun.
קש, stubble, chaff.	goer, cold. (Welsh.)
ראש, a chief, leader.	gar, stalk, holm.
ריח, odour, smell.	reswa, a chief. (Ang.-Sax.)
רעב, hungry, famishing.	reac, a reek. (Ang.-Sax.)
רעל, to stagger.	rhaib, ravening, greediness. (Welsh.)
	reel. (English.)

שאון, a sound.	ṣian, a sound.
שאל, to ask.	holi, to ask. (Welsh.) (Aspirate for sibilant.)
שאול, the grave.	ceall, the grave. (c for sh.)
שאר, leaven.	reapb, sour.
שארית, a remainder, remnant.	sarritt, a remainder. (Welsh.)
שד, a demon.	ṣiðe, a sprite, hobgoblin.
שדי, almighty.	{ reatb = strong, able.
	{ Swið, great, powerful. (Ang.-Sax.)
	{ swydd, a lord. (Welsh.)
שוא, a falsehood.	raob, false, erroneous.
שור, to search, look about.	rup-am, to search, inquire into.
שום, to place.	sem-ian, to place. (Ang.-Sax.)
שכין, a knife.	ṣian, a knife.
שמח, joyful, cheerful.	ramac, happy, pleasant.
שנה, to change, vary.	raime, variety.
שן, a tooth.	zahn, a tooth. (German.) Zauna, a tooth. (Ital.)
שעה, to have respect to.	reag, respect, esteem.
שרה, to loose, let go.	rap-að, to free, liberate.
שרך, a shoot, tendril.	rrac-að, a shoot, sucker.
שרע, to stretch the limbs.	rearr-am, to stretch the limbs.
שרק, to hiss, whistle for.	ṣreac-am, to whoop, screech.
שת, a prince.	raot, a prince.
שתל, planted.	stæl-an, to set, place, put. (Ang.-Sax.)
תור, a border.	teopa, a border.
תור, to explore, search out.	tois, a diligent search.
תולע or תלע, scarlet or purple dye,	{ tælg, purple dye. (Ang.-Sax.)
the worm whence it comes.	{ Also, the fish whence taken.
	{ tolg, colour.

The foregoing List, which might easily be extended considerably, will be sufficient, I hope, to furnish *primâ facie* evidence of the close affinity existing



betwixt Hebrew and Celtic roots, and will prepare us for considering those other words whose relationship is not so apparent at first sight, but which can, however, be proved no less certainly.

In considering the following List it will be observed that the general character of Hebrew words, as compared with their European analogies, is an excess of *initial* letters (if I may be allowed to use the expression), and these redundant or prosthetic letters, whether vowel, labial, dental, or sibilant, must be omitted or detached before we can perceive the affinity. We can *imagine* how this may have taken place, in many instances, by supposing the initial Hebrew letter to have been uttered with *sheva*, and then by rapid pronunciation ceasing to be sounded at all. Thus we have, e. g.—

א-בוֹם, a crib, stall.	{ bos, a crib, stall. (Ang.-Sax.) baas, a crib, stall. (Danish.)
א-גֶּרֶף, the fist.	сгѣб, the hand, fist ( <i>grobe</i> .)
א-דֹּר, large, very great.	δεαρ, great, large, prodigious.
א-נֹד, (Chald.), to unite, tie.	cyd-io, to join, unite. (Welsh.)
א-כֹּל, to eat.	ceal-aim, to eat.
א-מִיר, the head, top.	מוֹר, the top, summit.
א-יֵנִי, a ship.	ναοι, a ship.
א-פֹד, an image.	פואט, an image. (Muath, an image.)
א-רַח, to go.	פאס-אֹב, to go.
א-רַח, to decree, appoint.	פעאס, ordinance, statute.
ב-דֵּל, division.	סאל, a division.
ב-חֹר, a youth.	κουργ-ος, a youth. (Gr.) Gwyr = fresh* (young?) (Welsh.)
ב-טַח, confidence, security.	τασα, a surety.
ב-קֶר, inquired after, sought.	quær-o, to seek. (Lat.)
ב-קֶשׁ, sought out.	ceis-io, to seek, ask, inquire. (Welsh.)
ב-רֹח, flying, fleeing.	פואיג, flight.
ב-רִיח, a cross or transverse bar.	פואג, a cross.
ב-רִיח, cursed. (Job, i. 5.)	rhég-u, to curse, imprecate. (Welsh.)

\* In Irish, קט = *fresh*, showing a further abbreviation.

בִּירָר, chose, selected.	αιρεαρ, a choice.
בֶּשֶׁר, flesh.	chaire, flesh. (Fr.) σαρξ. (Gr.)
בִּתּוּלָה, a virgin.	ταλις, virgo nubilis. (Gr.)
גִּבּוֹר, a man.	פעар, a man.
גִּחַל, burning coals.	гуал, a coal.
גִּחּוֹן, belly (of reptiles).	cun, body.
גִּלְשׁ, to feed. (Cantic. iv. 1.)	læs-ian, to graze, pasture, feed. (Ang.-Sax.)
גִּמְד, a staff, rod.	maïve, a staff, stick.
גִּמַּל, a camel.	meal, a hump, knob.
גִּעַשׁ, shook.	{ cwys-an, to shake. (Ang.-Sax.) { quasit. (Lat.)
דָּבָל, a round mass.	ball, a ball.
דִּבֵּר, to speak.	far-i, to speak. (Lat.)
דִּבֵּר, pasture.	féар, grass.
דִּבְשַׁת, hunch of a camel.	bosse, a hump (bossu, hump-backed). (Fr.)
דִּגֵּר, hatched.	гур, hatching (gori, to hatch. W.)
דִּשֵׁן, ashes.	cin-is, ashes. (Lat.)
הִפֵּךְ, to turn.	פעа́-ам, to turn.
הִרֵם, to pull down.	raze. (Eng.)
זִבְל, habitation, place of residence.	бай, place, home.
זִמֵּר, music.	амар, music.
זָרַח, to rise as the sun.	еиrige, sunrise.
חִבַּט, to beat.	beat-an, to beat. (Ang.-Sax.)
חִבֵּר, was variegated.	var-ius. (Lat.)
חִגֵּר, girded.	гир, a girdle. (Gyrus, Lat.)
חִדַּל, ended, terminated.	сиол, an end.
חִדֵּשׁ, fresh, new.	сеар, spruce, neat.
חִטְבוֹת, striped, variegated.	tabby, brindled. (Eng.)
חִלַּב, fat.	λιπ-ος, fat. (Gr.)

ח-מֹד, (in pl.) precious things.	muatb, excellent, good.
ח-מוֹק, knob.	buac, a knob, top, pinnacle.
ח-מֵר, clay, mire.	mire. (Eng.)
ח-סֵם, to bind, tie up.	seom-ian, to bind, restrain. (Ang.-Sax.)
ח-פֹּז, to hasten away.	fys-ian, to hasten. (Ang.-Sax.)
ח-פֵּשׁ, device, counsel.	fuor, knowledge, skill.
ח-פֵּר, to search out.	fuairim, to find, explore, discover.
ח-פֵּר, blushed, <i>erubuit</i> .	rupp-os, <i>rufus</i> . (Gr.)
ח-רֵם, flat-nosed.	romo, flat-nosed. (Span.)
ח-רֵשׁ, a wood, forest.	pur, a wood. (Rosha = <i>a grove</i> , Russ.)
ח-שֶׁף, to draw water.	schöpf-en, to draw water. (Ger.)
ט-נֶף, to soil.	neimim, to spoil, corrupt.
ט-רֵם, before.	neam, before.
ט-רֶף, a prey, spoil.	reaf, a spoil, prey. (Ang.-Sax.)
י-בֹל, produce, fruits.	bul, fruits, effects.
י-קֵר, precious.	car, dear. (W.)
י-שֵׁן, old.	pean, old.
י-תִּיר, excellent.	tyr, excellent. (Ang.-Sax.)
כ-בֵּם, wash.	baip, a wash.
כ-חֵשׁ, subdue.	quash, subdue. (Eng.)
כ-פֶּן, became languid.	paon, weak, feeble ( <i>faineant</i> , Fr.)
כ-פֹּר, cold, frost.	puar, cold.
כ-רֵבֶלֶא, (Ch.) a cloak.	ræfel, garment, clothes. (Ang.-Sax.)
כ-שֶׁף, a sage, enchanter.	sap-io, to be wise. (Lat.)
כ-הֵם, valuables, gold.	tim, value. (τιμη, Gr.)
כ-תֶּף, a side.	taob, a side.
כ-רֵת, to make a covenant.	teite, a covenant.
ל-בֵּן, white.	bán, white.
ל-בֵּשׁ, garment, cloak.	bais (from Pais), a coat, garment. (W.)

ל-חנה, a concubine.

ל-חום, eating.

ל-חם, food.

מ-אן, to refuse, be unwilling.

מ-אן, a vessel.

מ-בול, a flood, deluge.

מ-רוץ, chaff.

מ-שכיל, a poem, song.

מ-של, ruled.

מ-תנ, sweet.

מ-ערה, a cave.

נ-אד, a bottle.

נ-בך, mazes (of the sea), Baxter.  
(Job, xxxviii. 16.)

נ-בל, a dead body.

נ-בד, to tell, relate.

נ-בד, the front, against.

נ-נה, the dawn, light.

נ-נן, to play on an instrument.

נ-גש, came near.

נ-דן, a sheath.

נ-דר, a vow.

נ-זל, to drop, drown.

נ-זר, separated.

נ-חלה, a possession.

נ-חל, possessed.

נ-טל, to lift up.

נ-טר, to keep watch.

cwene, a harlot, quean. (Ang.-Sax.)

com-er, to eat. (Span.)

γεμ-ος, a mess, dish, feast. (Gr.)

aiveu, to refuse, be unwilling. (Gr.)

an, a vessel.

bual, water.

us, chaff. (W.)

rceal, a narrative, romance.

reol-aum, to guide, direct.

chweg, sweet. (W.)

ḡarab = a cave.

ab, a bottle.

ebach, a bay, nook. (W.)

abail, dead.

cuab, to tell; ceabul, a narrative.

{ agab, the front, against.

{ gwydd, presence. (W.)

avy, the dawn. (Gr.)

canu, to play, sing. (W.)

{ coir, near.

{ agos, near. (W.) εγγυς, (Gr.)

ebean, a receptacle. (دان, dan, a sheath. Persian.)

oab, a vow.

rion, to drop, distil.

rcan-aum, to separate.

helw, possession. (W.)

realb, possession, inheritance.

tollo, to lift up. (Lat.)

{ tapanab, a watch, guard.

{ tpeu, to watch. (Gr.)

נִחַל, a brook.	{ coul-er, to flow. (Fr.) quell, a fountain. (Ger.)
נִכְשׁ, riches.	cap, money, cash.
נִכְשׁ, divined.	gear-aim, to divine.
נִמַּל, withered.	mall, blasted, withered. (W.)
נִסַּךְ, a drink offering.	ar, drink ; arac, pertaining to drink.
נִעַל, a shoe latchet.	iall, a latchet, thong.
נִיעַר, youth.	ur, new, fresh (young ?)
נִפַּל, fall.	fell-an, to fall. (Ang.-Sax.)
נִצְבָּא, strength. (Chaldee.)	rab, strong.
נִצִּיב, a prefect, chief.	ribe, a chief, leader.
נִקַּב, hollowed out.	cavus, hollow. (Lat.)
נִקְבָּה, female.	weib, woman. (Ger.)
נִקַּד, a shepherd, herdsman.	{ cadw, a flock, herd. cadw, to tend a flock. (W.)
נִקַּד, spotted.	caibe, a spot.
נִקַּשׁ, snared as a fowler.	gairc, a snare.
נִשַּׁב, blew.	riob-aim, to blow.
נִשַּׁךְ, lent.	aur, a loan.
נִתַּךְ, to melt.	τηκω, to melt. (Gr.)
נִתַּן, gave.	dawn, a gift. (W.)
נִתְּנִים, <i>nethinim</i> (servants of temple).	thenian, to minister, serve. (Ang.-Sax.)
נִתַּר, trembled.	τρεω, to tremble. (Gr.)
נִתַּשׁ, to pluck up.	tæs-an, to pluck, pull up. (Ang.-Sax.)
נִסַּךְ, to fall down.	cad-aim, to fall.
נִסַּחַר, a merchant.	cup, selling.
נִסַּחֲרָה, a shield.	γεppov, a shield. (Gr.)
נִסַּמַּךְ, support.	mac-aim, to bear, carry.
מִסַּפּוּא, ( <i>formative</i> ) provender, fodder.	ποη, grass, fodder. (Gr.)
נִסַּפַּד, lamented, bewailed.	bead, mournful news.
עֲנוּר, a crane.	corr, any bird of the crane kind.

ע-פלים, emrods.	puil, blood, (Eng., piles.)
ע-שש, sneezed.	tiss-io, to sneeze. (W.)
ע-קב, heel.	kibe, sore on heel. (Eng.)
ע-קבת, fraud, deceit.	cuiβet, fraud, cheat.
ע-קש, to pervert, twist.	caip-im, to twist.
ע-שק, strife.	peiç, a combat, strife.
פ-לח, a millstone.	leac, a flat stone.
פ-לח, a slice, piece.	lêche, a thin slice. (Fr.)
פ-לש, to roll.	ελισσω, to roll. (Gr.)
פ-סח, to pass over.	peac-am, to pass over.
פ-סל, to hew.	peal-aið, a hewing or cutting.
פ-רעה, Pharaoh.	Rajah,* (Indian, title.)
פ-תן, to be strong.	teañ, strong. (σ-θενος, Gr.)
פ-תר, to interpret dreams.	tuap, conjecture, omen.
צ-דיק, just, righteous.	δικη, justice. (Gr.)
צ-יר, a hinge.	hyr, a hinge. (Ang.-Sax.)
צ-לא, to pray.	alaım, to pray.
צ-לחות, pans, dishes.	λεκος, a dish. (Gr.)
צ-מט, to destroy, extinguish.	meat-aiım, to fail, perish.
ק-בר, to bury.	bur-ian, to bury. (Ang.-Sax.)
ק-טב, plague.	cam (= caβ) plague, ( <i>tabes</i> , do. Lat.)
ק-טורח, incense.	thure (from <i>thus</i> ), incense. (Lat.)
ק-לחת, a caldron.	lucò, a pot or caldron.
ק-מל, withered.	mallu, to be blasted, decayed. (W.)
ק-צר, to reap, cut down.	peapn-aiım, to reap.
ק-רח, cold, frost.	ργ-ος, cold, frost. (Gr.)

\* This word is identical with the Sanscrit *Raja*, a King; and is doubtless cognate with the Latin *Rege* (from *Rex*). The root appears in the Hebrew רָעַד, to feed, tend a flock, agreeably to the Homeric phrase ποιμένες λαων. It is worthy of remark, that in Anglo-Saxon we find the nearest approach to the form פִּרְעָה, inasmuch as we have a labial prefixed to the root, e. g., Brego—a King, Prince, Ruler.

ק־שׁוּט, truth.	soth, truth. (Ang.-Sax.)
ק־שִׁיטָה, a kind of uncoined money.	sceat, a piece of uncoined money (Ang.-Sax.)
ק־שֵׁר, to conspire.	syr-an, to conspire. (Ang.-Sax.)
ר־נֹ, anger.	ḡar, anger.
ר־דָּף, pursued, chased.	διψ-αω, to hunt after, pursue. (Gr.)
ר־חֵב, wide, broad, spacious.	geap, wide, spacious. (Ang.-Sax.)
ר־נֶמֶט, (Ps. lxxviii. 28), council.	gemôt, a council. (Ang.-Sax.)
ר־חֵם, to love.	caom, love.
ר־חֵם, the womb.	hame, the womb. (Ang.-Sax.)
ר־חֵשׁ, threw up, bubbled up.	{ caire, a stream. gush, English.
ר־חַת, a winnowing fan.	cait, a winnowing fan.
ר־תָּם, to bind, yoke.	{ tuom-im, to yoke. tem-ian, to bind, yoke. (Ang.-Sax.)
ש־בֵּט, a rod.	bat, a rod, staff.
ש־בַּע, to swear.	bağ-am, to vow, promise.
ש־נֵר, offspring, progeny. (Ex. xiii. 12.)	ceap, offspring, progeny.
ש־דָּף, blighted, blasted.	deif-io, to blight, blast. (W.)
ש־חֹר, was dark.	ciap, dark.
ש־חֹר, the dawn.	gwawr, the dawn. (W.)
ש־חַת, (nihil) was spoilt, corrupted.	gât-er, to spoil. (Fr.)
ש־כֶּם, the shoulder.	ham, the shoulder. (Ang.-Sax.)
ש־לִבִּים, edges, borders.	lab-ium, lip. (Lat.)
ש־לֵג, snow.	laoğ, snow.
ש־מַע, to hear.	ymandaw, to hear. (W.)
ש־לָף, to draw, or handle a sword.	llofi, to handle, take hold of. (W.)
ש־מַט, remitted, forgave.	maiç-im, to forgive, remit.
ש־רֵן, a prince.	rhen, a lord. (W.)
ש־רַת, to minister (= <i>eret</i> , as in)	ὑπ-ηρετ-εω, to minister. (Gr.)
ש־רֵשׁ, a root.	ρίζα, a root. (Gr.)
ש־תָּד, to be silent.	tac-eo, to be silent. (Lat.)

תֶּבֶן, straw.	avena, straw. (Lat.)
תַּחַת, below.	κατω, below.
תֵּנוּךְ, tip (as of ear).	nuc, corner, angle.
תִּפְתִּים, cookings, dressed meat.	puim-im, to cook, dress meat.
תִּקַּן, (Hoph.) established. (Chald.)	cim-im, to establish, appoint.

The foregoing examples will suffice to show that in numerous cases words in Hebrew possess an initial letter, which is wanting in their Indo-European analogues.\* The contrary, however, sometimes occurs; and certain Hebrew words are found destitute of an initial letter which appears in their correlatives in other languages. This takes place chiefly in words commencing in Hebrew with the liquids *l* or *r*, or with a vowel, e. g. :—

לוֹט, a veil.	ḡ-loṭ, a veil.
לב, the heart. (Persian, <i>kleb</i> .)	c-liaḇ, the chest, heart.
לָקַח, to take.	ḡ-lac-aḏ, to take.
לִשָּׁן, the tongue.	γ-λωσσα, the tongue. (Gr.)
רָא, a vision. }	ṡ-ṡrai, a seer.
רָאָה, a seer. }	{ χ-ṡaw, to deliver oracles. (Gr.)
רָבַח, increased.	c-revit, increased. (Lat.)
רַב, many.	r-ṡab, many.
רֹם, elevation, height.	ṡ-ṡom, a hill.
רֶן, a song.	ṡ-ṡan, a song, rhyme.
רָעַם, thunder.	c-ṡuim, thunder. ( <i>grom</i> , thunder, Russian.)
רָק, thin.	g-rac-ilis, thin. (Lat.)
רָפָא, to heal.	ṡ-ṡeap-aḏ, to heal.
רָקַם, to adorn, variegate.	ṡ-ṡeac-aim, to adorn.

In the case of Hebrew words beginning with vowels, we have :—

אָבַד, destroyed.	ṡ-iobaṡ-im, to destroy.
אָוֶה, a stake.	s-ud-es, a stake. (Lat.)

\* For other instances of initial letter changes, see two interesting papers by the late Rev. Richard Garnett, in the second volume of the Proceedings of the Philological Society.



אויב, an enemy.	b-iuðba, an enemy.
אחו, a rush, reed.	weoce, rush, sedge. (Ang.-Sax.)
אט, necromancer.	γογοι-es, jugglers. (Gr.)
	{ ῥαοτ, wise ; hwatu, divination.
	(Ang.-Sax.)
אלה, an oath.	o-ala, an oath.
אמן, truly.	o-eimūn, truly.
אף, a face.	g-wep, a face. (W.)
ארגון, purple or crimson.	o-eapḡan, purple or crimson.
אתה, came.	d-aeth, came. (W.)
יבל, a stream.	p-iubal, a stream.
ידה, praised.	g-wawd-io, to praise. (W.)
ידעני, a wizard, soothsayer.	g-widdon, a wizard. (W.)
יין, clay, mire.	{ c-ænum, mud. (Lat.)
	{ c-ieno, mud. (Span.)
יער, a wood, forest.	o-aipe, a wood.
ירד, descended.	g-ward, a descent. (W.)
ישימון, a desert.	p-apream-aīn, a desert.
יתר, the rest.	c-ætera, the rest. (Lat.)

Sometimes the letter *Beth* ב in Hebrew words is represented by a vowel in its analogues; as—

אבן, a stone.	oñ, a stone.
בד, alone,	uað, alone.
דבר, a word.	ouap, a word.
הבל, vanity.	uaile, vanity.
לבנה, the moon.	luna, the moon. (Lat.)
תבל, the world.	oul, the world.

The Hebrew letter ה, *He*, has the peculiarity of being frequently represented by t, or *th*, in the Indo-European dialects; as—

הבל, darkness.	teibeal (= teimeal), darkness.
הגני, heat, fervour.	teag-aīm, to grow hot.

הוד, majesty, splendour.	טוט, renown, dominion, greatness.
הוך, to go.	טעאָ-אומ, to go.
הרג, killing.	טקג, killing.
היכל and היכלא, a palace.	טעגלאַ, a palace.
הרמן, a fortress.	טאָמן, a sanctuary.

The last peculiarity I shall mention is, that in some cases in Hebrew, the letter ר is wanting after the initial letters, though found in the cognate languages; as—

כסא, a throne.	כרסא, a throne. (Chald.)
כמר, a priest.	קִּוּמְטֵאָ, a priest.
כברה, a sieve.	cribrum, a sieve. (Lat.)
עון, time.	קִּוּ, time.
קבא, to contract.	קִּוּאָ, to contract.

We have now brought our subject to a conclusion, and although the question has been but very briefly entered upon, I hope enough has been done to show the close affinity between Hebrew and the Celtic dialects.\* It is a question of much interest not merely to the philologist, but to the Student of Scripture. For I feel assured that the comparative study of Celtic will be found extremely useful to a right understanding of the original language of the Sacred Oracles. We shall not, I think, find any great diversity of interpretation from that already received on any *important* point resulting from this study. But if additional confirmation be given to what we already possess; if many minor difficulties be cleared up thereby; it will be an abundant cause for thankfulness: and a sufficient motive for applying diligently to the task of comparing together languages hitherto esteemed so unconnected and widely separated.

\* And more generally between Hebrew and the Western dialects.