

other perceptible reason than usage. That which is the common gender at one period, has been lost, and another adopted in its stead. How far, it may be presumed, this has been the case with βίβλος, is apparent in various circumstances; amounting to something like circumstantial evidence. That it had been used in the masculine there is every certainty; for we cannot conceive that Donnegan could have gone counter to Schneider and Theophrastus, the authorities to which, by implication, he refers; or, if it be supposed that he mistook the gender, that he could have escaped, in this particular word, the severe criticisms of the *London Quarterly Review*, administered on the appearance, successively, of the first, second, and fourth editions of his Lexicon. It is only by reference to the old editions of Theophrastus and to Schneider's Lexicon that this point can be settled. What, besides, makes the presumption strong that βίβλος may have had its gender changed in Theophrastus, is the tendency, since the generic arrangement of Linnæus, to adopt the classification then laid down. Βίβλος originally signifying a tree, which Linnæus put in the feminine, might have influenced modern editors to change it to that gender, wherever they might have found it to have any other. As to the liberties indulged by editors of Theophrastus, as well as of other ancient authors, the following passage from Claude Lancelot's Latin Grammar will give some idea. The subject is the OLEASTER, or Wild Olive Tree.

"Vossius, indeed, in order to defend Gaza who made it feminine in Theophrastus, avails himself of the following passage of Cicero's 3rd book against Verres, where Mauntius and Robert Stephen read in the feminine, *hominem suspendi jussit in oleastro quadam*, pretending that Lambinus is the only one who reads in *oleastro quodam*, in the masculine, but, he adds, *invitis libris*. And yet he should have taken notice that the excellent edition of Gruterus reads it in the masculine, and assures us that this is the reading of the ancient copies. And we find that in this, as almost in everything else, it has been followed by the Elzevir edition. This seems to be confirmed by reason; because as Priscian observes, all nouns in *er* of the second declension are masculine without exception."

Here, we observe, either liberties have been taken or incapacity has been evinced, with respect to the gender intended for OLEASTER, by Theophrastus. May not one or other have happened with βίβλος as well as with OLEASTER? But Claude Lancelot falls back on the gender, to settle the point. He says, on the authority of Priscian, that the termination ER is masculine, and for this reason the right gender of OLEASTER is the masculine. By the same argument OS being a masculine termination should put βίβλος in the masculine. But we do not consider it necessary to exhibit these analogies any farther. Every circumstance, every way in which βίβλος can be viewed, either in its termination, pedigree or analogies brings us to the same conclusion.

From the foregoing remarks, it will be seen, that *λεπτόρριος, πάυρος, and βίβλος*, have, in the first place, masculine terminations and make their variations in the masculine form. And, in the next, that each has two natures; giving occasion for two genders. One, the feminine, when the thing signified is in a state to receive impressions. The other, masculine, when it has a power to influence other things. And it will also be perceived, that our reason for putting βίβλος on our title page, was because the rule for derivation required that gender, and would not have admitted of any other.

In conclusion, we have only to notice, that *το βίβλιον*, which is common in the Bible, both in the Old and New Testaments, is an exemplification of the rule

of Claude Lancelot, before noticed; wherein a word quits its legitimate gender to assume that of the termination.

Comparative Number of Latin, Anglo-Saxon, and other Words in the English Language.

To what extent the English is indebted to foreign languages, and more particularly to the Latin and Anglo-Saxon, for the words of which it is composed, may be fully tested by the following analysis of the extracts at page 41. The result will show how much weight is to be given to the opinion that the Anglo-Saxon predominates. These extracts were selected for another purpose, but as they are a fair specimen of the English in ordinary use, no objection can be made to their serving the purpose of analysis. Specimens could be got, wherein the writers are known to have studiously excluded words of Latin or Greek origin. And, on the other hand, wherein they have gone to an opposite extreme, and written in what is called the purely Latinized English style. But as either of these would be equally objectionable, we prefer passages that present the English style of speaking and writing, as it is most commonly practised. Such as the following:—

"To examine into the several circumstances by which the language of a country may be altered, would force me to enter into a wide field."—*Dean Swift*.

LATIN.	GERMAN.	DUTCH.	COMMON.	SAXON or ANGLO-SAXON.
amine, (of examine)				to,
several,	would,	by,	in,	a,
circumstances,	force,		me,	the,
language,			field,	of,
altered,			(prefix) en,	he,
			ex,	wide,

We have here 9 simple Latin words, 6 Anglo-Saxon, 2 French, 1 German, 1 Dutch, and 5 which are to be found in more than one language.

"For this reason, we find the poets, who are always addressing themselves to the imagination, borrowing more of their epithets from colours, than from any other topic.

"Thus any continued sound, as the music of birds, or a fall of water, awakens every moment the mind of the beholder, and makes him more attentive to the several beauties of the place which lie before him.

"We are struck, we know not how, with the symmetry of anything we see, and immediately assent to the beauty of an object, without inquiring into the particular causes and occasions of it.

"It gives him, indeed, a kind of property in everything he sees: and makes the most rude uncultivated parts of nature administer to his pleasures."—*Addison*.

LATIN.	GERMAN.	DUTCH.	COMMON.	SAXON or ANGLO-SAXON.	GREEK.
ad (of address)				for, other,	poets,
imagination.				this, thus,	epithets,
colours.				or,	symmetry,
topic.				who, every,	
com;				and,	
music,				more.	
moment.				from, with.	