6H

H. Gurney
Keswick

Wm Herbert's copy

Sir Tweed

Wm Herbert

NB. This copy is compleat, and it is very rare to be met with s

Mr. Braithwaite says that
John Stubbs & Benjamin Lurley
were Persons of very considerable
Learning — & must have furnished
most of the Materiae —

But this Book, printed in 1660,
seems a sort of Sequence to
George Fox's Primer — printed
in 1559 — which is a very
Extraordinary Collection of
the Technicae Phrases of
all Sciences — Which George
Fox Intimates must also
be Learnt by Immediate
Inspiration — & not by the

A Battle-Door

FOR

TEACHERS & PROFESSORS

TO LEARN

Singular & Plural;

You to *Many*, and *Thou* to *One*: Singular *One*, *Thou*; Plural *Many*, *You*.

Wherein is shewed forth by Grammar, or Scripture Examples, how several Nations and People have made a distinction between *Singular* and *Plural*. And first, In the former part of this Book, Called *The English Battle-Door*, may be seen how several People have spoken *Singular* and *Plural*; As the *Apharsathkites*, the *Tarpelites*, the *Apharsites*, the *Archevites*, the *Babylonians*, the *Susanchites*, the *Dehavites*, the *Elamites*, the *Temanites*, the *Naomites*, the *Shuites*, the *Buzites*, the *Moabites*, the *Hivites* the *Edomites*, the *Philistines*, the *Amalekites*, the *Sodomites*, the *Hittites*, the *Midianites*, *&c.*

Also, In this Book is set forth Examples of the *Singular* and *Plural*, about *Thou*, and *You*, in several Languages, divided into distinct *Battle-Doors*, or Formes, or Examples; *English*, *Latine*, *Italian*, *Greek*, *Hebrew*, *Caldee*, *Syriack*, *Arabick*, *Persiack*, *Ethiopick*, *Samaritan*, *Coptick*, or *Egyptick*, *Armenian*, *Saxon*, *Welch*, *Mence*, *Cornish*, *French*, *Spanish*, *Portugal*, *High-Dutch*, *Low-Dutch*, *Danish*, *Bohemian*, *Slavonian*: And how Emperors and others have used the Singular word to *One*; and how the word *You* came first from the Pope.

Likewise some Examples, in the *Polonian*, *Lithvanian*, *Irish* and *East-Indian*, together with the Singular and Plural words, *thou* and *you*, in *Sweedish*, *Turkish*, *Muscovian*, and *Curlandian*, tongues.

In the latter part of this Book are contained several bad unsavoury Words gathered forth of certain School-Books, which have been taught Boyes in *England*, which is a Rod and a Whip to the School-Masters in *England* and elsewhere who teach such Books

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George. Fox. John Stubs. Benjamin Furley.

LONDON, Printed for *Robert Wilson*, and are to be sold at his Shop at the Signe of the *Black-Spread-Eagle* and *Wind-mil* in *Martins le Grand*, 1660.

AN INTRODUCTION:

Which is, *a leading into the* BATTLE-DOOR which is, *The Entrance into* Learning.

FOr all you Doctors, Teachers, Schollars, and School-masters, that teach people in your *Hebrew*, *Greek*, *Latine*, and *Englisſh* Grammars, Plural and Singular; that is, *Thou* to one, and *You* to many, and when they learn it, they muſt not practice it: what good doth your teaching do them? for he is a Novice, and an Ideot, and a fool called by *You*, that practiſes it; Plural, *You* to many; and Singular, *Thou* to one.

NOw *People, What good doth all your giving money to theſe School-maſters, Teachers, and Doctors, to teach your children Singular and Plural, in their Accidence, and Grammars? what good doth your learning do them, when you do not intend, that they ſhould practice it, when they have learned it; that is,* Thou *to one, and* You *to many, he is called clowniſh, and unmannerly, if your childe practice that which he hath learned at School, which you have paid for, he is called a Clown, and unmannerly, and ill bred. (Mark) Then I ſay, All the Schollars, all the Doctors, and Teachers, and School-maſters then are them that teach people ill-breeding, and unmannerlineſs; which teaches Singular to one, and Plural to many; For that is it they teach them, as you may read in the Accidence, and Grammar; as*, amas, *thou* loveſt; amatis *ye* or *you* love: *and ſo all your Learning is come'd to nought, and all your money is ſpent in vain, and all the Doctors, Teachers, and Schollars profits them not; for they come to be unmannerly, and called ill-bred, and Clownes, when they ſpeak the Language* Singular *and* plural, thou *to one, and* you *to many: And ſo, if people muſt not practice that which they learned of them, this will make people believe, its a work of darkneſs; But come people, do as they ſay, though they ſay, and do not. Though they do not ſpeak Singular to every one, but plural to one, though they teach it, but* thou *to one, and* you *to many.*

But, why do the Tranſlators tranſlate the Bible, Thou *to one, and* You *to many,* Italian, Greek, Hebrew, *and* Latine; (Dutch *Bibles,* high *and* lowe) French *Bibles, and* Welch *and* Engliſh *Bibles, and others, Plural and Singular,* thou *to one, and* you *to many, if the people ſhould not practice it,* thou *to one, and* you *to many? Why do the Tranſlators tranſlate it ſo?* thou *to one, and* you *to many, if the people ſhould not practice it, and ſay* thou *to one, and* you *to many, ſeing he is an Ideot, and a Novice, and a fool, and an ill-bred Clown, and nnlearned, and unmannerly, by all the* Doctors, School-maſters, Teachers, Lawyers, Magiſtrates, *and* Schollars, *that ſay* thou *to one, and* you *to many: Why did all the Tranſlators tranſlate the Accidence and Grammar* ſingular *and* plural, thou *to one, and*

you *to many, which is to make Clowns of them, and Ideots, and Fools and Novices? and why could you not have let* you *have ſtood in all the Bibles, and Accidences, and Grammars, and never have tranſlated the word* thou *to one, if they be Ideots and Fools, that ſayes* thou *to one, and* you *to many? Do you not in this ſay that the Prophets, Apoſtles, and Saints were Ideots and Fools, for ſaying* thou *to one, and* you *to many*; *and ſay,* you *are wiſer than them all*; *and* you *may ſay,* you *to all, though we have ſet it otherwiſe in our Accidence, and Grammers, and Bibles, and teach ſo, and whip all that do not learn ſo: May not the Nations queſtion, and all People, the Teachers, that they are not as ignorant in other things, in other Doctrines, Principles, & points, as they have been, and are of the plural & ſingular Language, in their tongues, that is* you *to many, &* thou *to one? who ſaid, it hath been in other Languages,* you *to one, have not they deceived the Nations, think you, in other things as well as this, as you may read in this* Battle-door.

The Teachers of the world, and Schollars have been either very Ignorant of Tongues, or elſe wilfull, that they would have you *ſpoken to one, which is* thou; *and this may give all people to ſee, in ſaying that it was* you *in other Tongues to* one, *that they are them which corrupts the Languges, and are exalted, taking glory to themſelves, and have the Plural put upon them, for the ſingular, which is vulgar.*

All Languages are to me no more than duſt, who was before Languages were, and am come'd before Languages were, and am redeemed out of Languages into the power where men ſhall agree: but this is a whip, and a rod to all ſuch who have degenerated through the pride, and ambition, from their natural tongue, and Languages, and all Languages upon the earth is but Naturall, and makes none divine, but that which makes divine is the Word, which was before Languages, and Tongues were.

Men, crying up Tongues to be the Original, and they have degenerated from the Tongues which they call the Originall, which is not the Originall, which be the Naturals, I look upon the natural Languages no more than men to learn to dreſs a horſe, or women to ſweep a houſe, as to divine things; For in the beginning was the word, which was before Natural Languages were.

For ſpeaking the word Singular and Plural we have been ſtoned, and perſecuted by the Prieſts, and Profeſſors Generation, and our lives in jeopardy dayly; What ſayes Thou? Thou *to me.*

Here is a touch of your Pricks, aud your ſtuff of your one way, but not that it is ours, for all theſe are in the confuſed State; for we could do it without pricks, but onely there is a great Company in the blindeneſs and ignorance, which cannot read without them, nor cannot tell what to make of our words without them, therefore we come to let you ſee your own way, and your own teaching, that you may read your own, and how contrary you have been in your own way, in your teaching, as in Accidence, and Grammar, and Bible.

A BATTLE-DOOR FOR TEACHERS and PROFESSORS TO LEARN Plural & Singular:

You to *Many*, and *THOU* to *One*; Singular *one*, *Thou*; Plural *many*, *You*.

THat now why the Teachers of the World, Schollars and School-masters, teach People and Children which will not have People, nor Children, speak *Thou* to *one*, and *You* to *many*, is not sense, nor good Latine, nor good English, nor good Greek, nor Hebrew: Therefore, to you that stumble at the word *Thou* to a particular, because we do not say *You* to a particular, is this

The Light which Christ hath enlightned you withall, believe in that, the anoynting within you, you may know to teach you.

Geo. Fox.

BATTLE-DOOR is for you to learn, that you may ſpeak *Thou* to *one*, *S*ingular, *You* to *many*, Plurall.

Singular is to *one*, } *Thou*, is to a ſingle man or woman, or to God, or Chriſt.

Plural is to *many*, or more than *one*, } *You*, is to *many*, men or women.

In Latine, *Tu* is *thou* ſingular, and *Vos* is *you* plural.

In Hebrew } אַתָּה attah, *Thou man* ſingular, אַתֶּם attem, *Ye*, or *You men* plural. אַת at, or אַתִּי or atti, *thou woman* ſingular, אַתֶּן atten, *ye*, or *you women* plural.

In Greek, συ, *Su* is *thou* ſingular: and ὑμεῖς, *humeis* is *you*, or *ye* plural.

The Arabick is the ſame, *Thou* to *one*, *You* to *many*. The Syriack, Æthopick, Caldee, the Egyptian, the Samaritan, &c.

God ſpoke ſingular to *one*, God ſpoke plural to *many*.

Chriſt ſpoke ſingular to *one*, He ſpoke plural to *many*.

The Saints ſpoke ſingular to *one*, The Saints ſpoke plural to *many*.

Come Prieſts and Profeſſors, Schollars and School-maſters, you have the *original*, as you call it; to you is this BATTLE-DOOR.

Is not your own *Original*, *Thou* to *one* ſingular, and *You* to *many* plural; and proper ſpeech, not non-ſence? Do not they ſpeak falſe Engliſh, falſe Latine, falſe Greek, falſe Hebrew, falſe Caldee, falſe Syriack, and Arabick, falſe Dutch, falſe French; and falſe to the other *Tongues*, that followes here in this Book, that doth not ſpeak *thou* to *one*, what ever he be, Father, Mother, King, or Judge, is he not a Novice, and Unmannerly, and an Ideot, and a Fool, that ſpeaks *You* to *one*, which is not to be ſpoken to a *ſingular*, but to *many* ?

O Vulgar Profeſſors, and Teachers, that ſpeaks Plural when they ſhould Singular, *lapis* a ſtone, *lapides* ſtones, that is, more than one.

Come you Prieſts and Profeſſors, have you not learnt your Accidence.

Singulariter, { *Ama amato*, love thou / *Amet amato*, love he, or let him love } Say on,

{ *Amemus*, love we, or let us love. / *Amate amatote*, love ye / *Ament Amanto*, love they, or let them love.

And { *Amo*, I love / *Amas*, thou loveſt / *Amat*, he loveth } Singular. { *Amamus*, we love / *Amatis*, ye love / *Amant*, they love } Plural.

Will not Boyes, and Children, ſhame Profeſſors and Teachers, through Pride and Ambition, to be degenerated from their own Mother Tongue; to be Fools, and Novices, and Ideots, from that which they learned when they were Children.

But you Teachers, Profeſſors, Schollars and Magiſtrates, who rages at them that ſpeaks *Singular* to *Sing.* and *Plural* to *Plural*, who pre-end that you know Accidence and Grammar, Logick, Rhetorick, nd Divinity; yet in practice you muſt have your BATTLE-DOOR again, but is this Schollar-ſhip true Engliſh, Latine, or ence to ſay *of us*, inſtead of, *of me*, *to us* for *to me*; *towards us* for *towards me*, and to put *off you*, for *off thee?* and is not this non-ſence, and falſe Engliſh, and falſe Latine, to put *Nos*, *vos*, *illi*; we, ye, you, and they inſtead of *Ego*, *tu ille*, I, thou, and he. Read on:

Singular { I / of me / to me / towards me / from me } *Plural* { we / of us / to us / towards us / from us }

Singular { Thou / of thee / to thee / towards thee / O thou / from thee } *Plural* { Ye / of you / to you / towards you / O you / from you }

Singular { He / she / it } { of him / of her / of it } { to him / to her / to it } { by him / by her / by it } { with him / with her / with it }

Plural { They / of them / to them / by them / with them } *Singular* { My / thy } *Plural* { our / your }

Singular { his, her } *Plurall* { their, theirs } *Singular* { My ſelfe / I my ſelfe / my own ſelfe }

Plural { Our ſelves / we our ſelves / our own ſelves } *Singular* { Thy ſelfe / thou thy ſelfe / thine one ſelfe }

Plural { Your ſelves / you your ſelves / your own ſelves } *Singular* { him ſelfe / her ſelfe / it ſelfe }

Plural { themſelves } *Singular* { he himſelfe / ſhe her ſelfe }

Plural { they / themſelves } *Singular* { his own ſelfe / her own ſelfe / its own ſelfe }

Plural { their own ſelves }

To put *us* for *me*, and *they* for *he*, and *you* for *thou*, and *we* for *I*; and to put every one of theſe words aforeſaid out of its proper place, would it not be confuſion, and like unto the confuſed Prieſts and Teachers ſpeech in the world?

Come Profeſſors, Teachers and Magiſtrates, would you not be offended to ſay *Author* for *Authors*, and to ſay *in Authors* for *in an Author*; or to the *Authors*, for *to the Author*? is not this non-ſence, and ſuch as knows not *Singular* and *Plural?* or at leaſt doth not practice it: and to ſay *learned Authors*, for a *learned Author*, will this pleaſe you? *Plural* for *Singular*? or to ſay *Books* for *a Book*, or the *Books* for *a Booke*, or *in Books* for in *a Book*, is it not contrary to *Plural*, and *Singular*, and ſence, and your own Schoole-directions, and contrary to Engliſh and Latine?

Is not *Singular*, a Book, an Author, and old Author; and is not *Plural*, Books, Authors, and old Authors? do not rage at them that do not ſpeak *Plural* to *Singular*.

But read the BATTLE-DOOR, that you may come to the Accidence, Grammer, and Bible; you who pretend you have the Hiſtories.

Who was the firſt that brought up this evill cuſtome, to put you for thou, or to ſay we when you ſhould ſay I; and they, when you ſhould ſay *he*; *our*, when you ſhould ſay *mine*; *us*, when you ſhould ſay *me*; *your*, when you ſhould ſay *thy*?

Anſwer ye learned men; who hath brought this evill cuſtome to put *Plural* for *Singular*? Come ye Doctors and School-maſters, and Teachers, and Profeſſors, and Magiſtrates: Come ye peeviſh Profeſſors, and Teachers, anſwer me, and ſo read again your three Perſons (ſo called) *Singular*, and *Plural*, in this BATTLE-DOOR.

Singular { I, thou, he } *Plural* { We, ye or you, they } { Ego, tu, ille } that is { I, thou, he }

Singular { nos, vos, illi } that is { We, ye or you, they } *Plural*

Now it is not *nos* I, nor *ego* wee, but *ego* I, and *nos* wee; it is not *tu* you, nor *vos* thou, but *tu* thou, and *vos* ye or you; it is not *ille* they, and *illi* he, but *ille* he, and *illi* they.

Some Examples in Engliſh *alone, about the three Perſons in both Numbers, (ſo called)* Singular *and* Plural.

Singular { I have been, thou haſt been, he hath been } *Plural* { We have been, ye, or you have been, they have been }

Now to ſay, *you haſt been, they hath been, thou have been, he have been*, is not this non-ſence, ye Teachers and Profeſſors? is not this to put the *Plural* for the *Singular*, and not to put the *Singular* in his place? and is not that the non-ſence to one, and

falſe Engliſh, and falſe Latine, and ragg'd when the *Plural* is put to the *Singular*.

If you be not like a company of mad men, School-maſters, Profeſſors, Teachers, Magiſtrates, Miniſters, ſurely you will ſee and own, and come to read,

Singular { I am / thou art / he is } *Plural* { We are / ye are / they are }

Singular { I ſhall, or will be / thou ſhalt, or wilt be / he ſhall, or will be } *Plural* { we ſhall, or will be / ye ſhall, or will be / they ſhall, or will be }

Cannot you underſtand this *we*, *ye*, *they*, from *I*, *thou*, *he*? ſurely you ſhould not be ſo Mad and Crabbed, and Peeviſh, and Snuffe at the Innocent, proper and Singular Language, and not ſay *thou's*, *thou me*; I will be *you'd*, I will have *Plural*, I love *non-ſence*, I love falſe *Engliſh*, I love falſe *Latine*, I will be as a *Beaſt*, I will have neither *Manners*, nor *Learning*, yet I will be eſteemed of, as though I had *all*; I will have *you*, inſtead of *thou*; but is it manners or learning, to ſpeake *we*, when they ſhould ſpeake *I*, or to ſpeake *you*, when they ſhould *thou*, and to ſpeake *they*, when they ſhould *he*?

Anſwer me you School-maſters, Schoolars, Profeſſors, and Teachers, and Magiſtrates, who cannot abide the Innocent.

Whether it be proper to ſpeak *Plural*, when we ſhould *Singular*? whether or no ſuch are not to be accounted to be without Learning, and Ill-bred, and Savages, and the Barbarous people?

Several Inſtances, to ſhew, how ſeveral Nations uſed the *Singular* and *Plural* Language.

Perſian Language.

THe Langua ge in *Perſia* was *Plural* and *Singular*, As King *Artexerxes*; the King ſpoke *you* to *many*, in the ſeventh of *Ezra*, and *thee* to *one*.

Hebrew Language.

AND the *Jewes* Language was *Plural* and *Singular* to the King, as *Neh.* 2. *they*, and *thou*.

Syriack

Syriack Language, and others.

AND the Language of *Rheum*, the Chancellor, and *Shimshai* the Scribe, and the reſt of their companions; the *Dinaites*, the *Apharſathihites*, the *Tarpelites*, the *Apharſites*, the *Archevites*, the *Babylonians*, the *Suſanchites*, the *Dehavites*, and the *Elamites*, &c.

And this Letter was *Plural* and *Singular*, as you may ſee in the fourth chapter of *Ezra*, 11, 13, 15, 16, *verſes*, and the Kings Anſwer was *Singular* and *Plural* to them; *thou* to one, and *you* to many.

And *Haman* ſpoke *Plural* and *Singular*, *thy*, and *their*, to King *Ahaſuerus*, who reigned from *Judia*, even unto *Ethyopia*, over an hundred and twenty ſeven Provinces; ſee *Eſter* the 1 *chap.* 1, 3, and 8, *verſes*, &c. And the Language of *Hamans* wife was *Plural* and *Singular*, *chap.* 5. And the King *thou'd Haman*, *Eſter* the 8. and the 2, 3. *verſes*, and *Eſter thou'd* the King, and the King *thou'd her*, whoſe Language was *Plural* and *Singular*; *thou* to *one*, and *you* to *many*.

Job.

JOb, the greateſt man in all the Eaſt, in the land of *Uz*, (a Judge) *Job* 2. he *thou'd* his wife, and his wife *thou'd* him.

Temanits Language, Job 1.

AND *Eliphaz* the *Temanite*, *thou'd Job*, and told him he had taught many, and ſpoke *Plural* and *Singular*.

Naomitich Language, Job 11.

ZOphar the *Naomite*, his Language, was *Plural* and *Singular*; he *thou'd Job*, and *ye'd* many in the 19. *verſe*.

Shuits Language, Job 18.

BIldad the *Shuite*, he *thee'd Job*, and theſe their Language, was *Plural* and *Singular*.

Greeke

THe *Gentiles* ſpeech was *Plural* and *Singular*, *Cornelius* was *thee'd* and *thou'd* by *Peter*, and we are all here: So the *Gentiles* ſpeech was *Singular* and *Plural*, *Acts* the 10.

The *Athenians*, learned wiſe Phyloſophers, *Epicureans*, and *Stoicks*, they ſpoke the Language, *Plural* and *Singular* to the Apoſtles, and ſaid thou brings ſtrange things to our ears, that we may know what theſe things means: And they all ſpoke *Plural* and *Singular*, and we never read that any was offended

at *Plural* and *Singular*, (but the Christians) and the Bible justifies the same; and such as worshipped stocks and stones, had *Plural* and *Singular* Language amongst them, *Acts* 17. 25, 26, *ver.*

Festus thou'd Agrippa, and said he should hear *Paul*; and he spoke *Plural*, and said I have brought before *you*, and especially before *thee Agrippa*; this was their Language, *Plural* and *Singular*.

Greek Language,

Agrippa thou'd Paul, and said, *thou* art permitted to speak for thy self; and *Paul thou'd* him again, and it was not offensive; and he spoke *Singular* and *Plural* to them, *Acts* 26. Here you may see the Heathens may judge the Christians.

Ethiopick Language,

The *Black-moores* Language, was *Plural* and *Singular*, to King *Zedechia*, King of *Judah*, *Jer.* 38. The *Black-moore*, spoke *Plural* and *Singular*, and the King *thou'd* the *Black-moore* again, and there was no Jangling about the word; and *Jeremiah thou'd* and *thee'd* the King, and the King *thee'd* him again, and spoke *Singular* and *Plural*.

The Stumblers objection is, *Job* 18. *Bildad* the *Shuite*, When will you make an end of your words? *Eliphaz* the *Temanite* had been speaking, and *Job*, therefore he said, When will *you* make an end of your words? now sayes the stumblers, he *you'd* and *ye'd Job*; but when he speaks to *Job*, he *thou'd* him, and said, *thou* art he that teers the Soul.

Elihu, the Son of *Barachel* the *Buzite*, spoke the Language *Plural* and *Singular*, to *Job*, *Job* 32, 33. *chap. Elihu* waited, and saw there was no answer in the mouths of the three men; but when he speaks to *Job*, he speaks *Singularly*.

Egyptian Language,

And *Pharaoh*, King of *Egypt*, was *thee'd* and *thou'd*, and *you* was used; so *Plural* and *Singular*, the *Egyptians* Language, which the Spiritual *Egyptians*, which is grown into a Monster, cannot a bide it; *Pharaoh thou'd Jacob*, and said how old art *thou*? *Pharaoh*, *the'd Joseph*, Gen 48. and *Pharaoh thou'd* and *thee'd Joseph*, and *you'd* the people; go to *Joseph*, and he will shew *you*, what he says to *you*, *Gen.* 42.

Hebrew Language,

Joseph spoke *Plural* and *Singular*, *you* to his Brethren, and *thee* to his Father, *Gen.* 42.

Balak

Moabitiſh Language.

Balack, the Son of *Siphro*, King of *Moab*, ſpoke *Singular* and *Plural*; he *thou'd* and *thee'd Balaam*, and *Balaam*, *thou'd* and *thee'd* him, *Num.* 23. and 24. *chap.*

Hivites Language.

AND the *Hivites* ſaid *thee* to *Joſhua*, *Joſhua* 9. 8.

Edomites Language.

AND the Language of *Edom* was *Singular* and *Plural*, the *Jewes* to him was *we*; for *Edom thou'd Moſes* Meſſenger, *Numbers* 20. 18.

Philiſtins Language.

THE *Philiſtins* Language was *Plural* and *Singular*, they *thou'd Sampſon*, and *thee'd* his wife, *Judg.* 15. 16. and ſaid *we.*

Ehimelekites, and Moabites Language.

BOOZ, of the family of the *Ehimelekites*, and *Ruth a Moabite*, their Language was *Singular* and *Plural*, as you may read in *Ruth.* And *Joſeph thou'd* and *thee'd* his miſtris, and ſhee was not offended, *Gen.* 39.

Sodoms Language.

THE Language of *Sodom* was *Plural* and *Singular*, as they ſpoke to *Lott*, *Gen.* 19. 5.

Gen. 20. *Abimeleck* the King *thou'd Abraham*, and his Language was *Plural* and *Singular.*

Hittites Language.

THE Language of *Heth*, and *Ephron* the *Hittite*, was to *Abraham Singular* and *Plural*, *Gen.* 23.

Egyptians Language.

AND *pharoahs* Language to *Abraham* was *thou*, *Gen.* 12.
And *Melchiſedecks* Language was *Singular* to *Abraham*, *Gen.* 14.

Midian Language.

Jethro the prieſt of *Midian*, *Moſes* Father-in-law, his Language was *plural* and *ſingular*; and he *thee'd* and *thou'd Moſes*, and ſaid *you* when he ſpoke of more than one, *Exodus* 17.

Philiſtins Language.

AND *Goliah* the *philiſtin*, ſpoke *plural* and *ſingular*; that was their ſpeech, and *thee'd* and *thou'd David*, and *David thee'd* and *thou'd* the *philiſtin*, 1 *Sam.* 17.

Hebrew Language.

AND *Jonathan thee'd Saul* his Father the King, 1 *Sam.* 19.
Abigail thee'd David the King, and *Abigails* ſervant *thee'd* her, 1 *Sam.* 25.

And the man of God, that came out of *Judah*, *thou'd* and *thee'd* *Jeroboam* the King, and *Jeroboam thou'd* and *thee'd* him, 1 *Kings* 13.
Nathan thou'd David, 1 *Kings* 1.

Egyptian Language.

AND *Pharoah thou'd Haddad*, 1 *Kings* 11.

Hebrew Language.

JEhu thou'd Baaſh, 1 *Kings* 16.
The woman that *Eliſha* healed her childe, ſaid *thee* and *thou* to him, 1 *Kings* 17. which the worlds Miniſters ſtumbles at now; and *Eliſha thou'd Ahab*, 1 *Kings* 18.

John, who was to prophecy to Nations, wee do not read, but he ſpoke *you* to many, and *thou* to one.

Jeſabel could ſpeak the Language *plural* and *ſingular*, 1 *Kings* 21.

And *Ahaziah*, his captaines over fifty men, *thou'd Elijah* the Prophet, 2 *Kings* 1.

Sirian Language.

AND *Eliſha thou'd* the King of *Iſrael*, and he *thou'd Naaman*, 2 *Kings* 5. when he bid him go waſh in *Jordan*: ſo here you may ſee the *Sirian* Tongue was *thee* and *thou ſingular* and *plural*, 2 *Kings* 5.

And the *Aſſirian* King *thee'd* and *thou'd* the King of *Iſrael* in his letter, 2 *Kings* 5.

Sirian Language.

AND the King of *Aſſiria*, his meſſengers ſpoke the Language *Singular* and *plural*, to the King of *Iſraels* Meſſengers, 2 *K.* 5.

Syriack Language.

AND the *Caldeeans* ſpoke to the King in the *Syrian* tongue, and *thee'd* him; and he *you'd* them, *Daniel* 2. *chap.* wee will bring the

the Sun upon the Beasts of the field, that the heate shall make them to gad, the first-born of death hath long spoken, that Condemnes about the *plural* and *singular*, Language.

Syriack Language.

LAban and *Bethuel*, and *Rebeccah*, and her mother, their Language was *singular* and *plural* in the *Syrian* Tongue unto *Abrahams* servant, and his was the same to them, *Gen.*24.25.

Hebrew Language.

AND *Jacob thou'd Laban* his Father in-law, and his Language was *Plural* and *Singular* to *Jocob*, whom *Rachael* stole his Gods from, *Gen.* 31.

Sodoms Language.

AND the King of *Sodom thee'd Abraham*, and *Abraham theed* and *thou'd* him again, *Gen.* 24.

Ethiopian Language.

AND the Queen of the South which came from the uttermost parts of the earth, to *Solomon*, her language was *thee* to him, and was *Plural* and *Singular* to him, 1 *Kings* 10.

Syriack Language.

THe King of *Assyriahs* servant *thou'd* him, the King; and his servant spoke *Singular* and *Plural*, 2 *Kings* 6.

Caldee Language.

THe *Caldeeans* Language was *Plural* and *Singular* to *Nebuccadnezzar* the King, and *thee'd* and *thou'd him*; and the fourth of *Daniel*, *Nebuccadnezzar*, King unto all people, Nations and Languages that dwelt in all the earth. And the *Jewes* Language to him was *Singular* and *Plural*, *thee* and *thou*, and *wee*, and *us*, and was not offended at it, and did not persecute about it, as Christians do now.

Babylonian Language.

THe Kings of *Babylon*, *Nebuccadnezzar* and *Beltashazzers* Language was *Plural* and *Singular*, *Gen.* 4. 5, *chapters*, and *Beltashazzar thee'd* and *thou'd Daniel.*

Medians Language.

THe Language of the Princes of *Babylon* to *Darius* the *Median*, was *Plural* and *Singular*, for they *thee'd* and *thou'd* the King; and King *Darius* the Son of *Ahaſuerus* of the ſeed of the *Meeds*, *Daniel* 9. his Language was *thee* and *thou* to *Daniel*; and *Plural* and *Singular*, *Daniel* 6. 5.

Such as was in the ſhip with *Jonah*, they *thou'd* *Jonah*, and ſpoke the *Plural* language, and the *Singular:* the Heathen, *Jonah* 1.

Edomitiſh and Iſraels Language.

Eſau, his Language was *thou* to his Father *Iſaack*, *Gen.*27. and *Eſau thou'd Jacob*, and *Jacob thou'd* him again, *Gen.* 33. and their language was *Singular* and *Plural.*

The Samaritan Language.

THe woman of *Samaria*, her Language was plural and ſingular to Chriſt, and ſhe *thou'd* and *thee'd* him, and Jeſus *thee'd* her again, and ſpoke ſingular and plural; and he was not offended at the womans language, *John* 4.

Roman Language.

AND *Paul* ſaid he was a *Roman*, in his Examination, and ſpoke *ſingular* and *plural*, *thee* and *thou* to *one*, and *you* to *many*, whoſe language doth continue *plural* and *ſingular*, *Acts* 22.

Gentiles Language.

AND *Pilate* the Gentile, the Heathen, he ſpoke the language *plural* and *ſingular* to the *Jewes*, and to Chriſt, and Chriſt ſpoke *plural* and *ſingular* to him, *Luke* 23.

The Profeſſors and Teachers Objection, is, That Chriſt ſpoke *plural* to *Peter*: which if they read that chapter throughout, they may ſee how that when he ſpoke *you*, he ſpoke to his diſciples, and ſays, I have appoynted *you* a kingdom, that *you* may drink at my Table: he ſays unto *Simon*, Satan hath deſired to have *you*, and ſift *you*, but I have prayed for *thee*; and when *thou* art converted ſtrengthen *thy* Brethren: ſo here is *ſingular*, and here is *plural* ſpoken of by Chriſt: and mark what Trials *Peter* had afterwards, (that Chriſt ſaid he prayed for) at the ſufferings of Chriſt, who did the like as *Peter* did: and after, when Chriſt had ſpoken *ſingular* to *Peter*, he ſpoke *plural* again to the diſciples, ſaying, I ſent *you* without a purſe, and *you* wanted nothing. So if Profeſſors and Teachers be not wilfully blind, and make

others

others as blind as themſelves, by reading over this chapter, they may ſee Chriſt ſpeaks *ſingular* to *one*, and *plural* to *many*, and not *plural* to *Peter*, *Luke* 22. 32, 33.

God ſpoke *ſingular*; he *thou'd Adam*, and *Adam thou'd* God, and God ſpake *plural*, and God ſaid, I have given to *you* every herbe, *Gen.* 1. and 2. chapter.

And God *thou'd Moſes*, but when he ſpoke to *Moſes* and the Congregation, he ſaid *you*, *Leviticus* 1. and in the 18. of *Leviticus*, and the Lord ſpake unto *Moſes*, Speak unto the children of *Iſrael*, and ſay unto them, I am the Lord *your* God, *Lev.* 18. Mark, *your* God, and *thou Moſes*: and *Exod.* 24. and he ſaid unto *Moſes thou*: ſo here was the Lords ſpeech, *thou* to one, and *you* to many.

Chriſts ſpeech, the Son of God, was *plural* and *ſingular*, he *thou'd* Pilate, *Luke* 23. and he *thee'd* Peter, *Matth.* 16. 23. and he ſaid *you* to the Phariſees, *Matth.* 23. and he ſaid *you* to the diſciples, *John* 15. 16. I have choſen *you:* here was Chriſts ſpeech *plural* and *ſingular.*

And the Prophets, the Apoſtles, and Saints, was *thou* to one, and *you* to many, *plural* and *ſingular*; For *Jacob thou'd Eſau*, *Gen.* 33. 10. and *thou'd* God. And *Jacob you'd* his Sons, *Gen.* 42. and *Joſeph you'd* his Brethren, and they *thou'd* him, as you may ſee in that chapter.

Abrahams and Iſaacks Language.

AND this was the Language of *Abraham* and *Iſaack*; *you* to more than one, and *thou* to one, *Gen.* 22.

Iſaack thou'd Jacob; and *you'd Jacob*, and *Eſau*, *Gen.* 28.

Moſes thou'd God in the 32. of *Exodus*, and ſpoke *plural* to him, and bid him remember how he ſaid he would multiply *your* ſeed; ſpeaking of *Abraham* and *Iſaack.*

Jeremy thou'd Zedechia, *Jeremiah* 39. and *you'd* the children of *Iſrael*, in the 40. chap. and 3. *verſe.*

And *Iſaiah* ſpoke *ſingular* and *plural*; *ſingular*, where he ſeveral times in the 25. of *Iſaiah* ſays *thee* and *thou* to the Lord; ſaying, **O Lord thou art my God, I will exalt *thee*, &c. and he ſpeaks *plural* in the 9. *verſe*, whom *they* have waited upon, who will ſave *us.***

The Prophet *Ezekiel* ſpeech was *plural* and *ſingular*, *You* ſhepherds, *You* eate the fatt, and cloth with the wooll, *Ezek.* 33, 36. *chapters*, *Thou Devoureſt up men.* And the reſt of the Prophets you may look throughout, and ſee the Language *plural* and *ſingular.*

The Apoſtles *they* ſpoke *ſingular* and *plural*, *they thee'd* Chriſt, and *thou'd* God, as Peter in the 16. of *Matth.* ſaid *thee* to Chriſt,

when he told him he was to ſuffer, and ſaid, *Thou* art the Son of God, *Matth.* 16.

And *Paul* ſaid, Who art *thou* Lord, when he was ſtruck down? *Acts* the 9.

And *Peter* he *you'd* the Children of *Iſrael*, as in *Acts* the 3.

And the Apoſtle *Paul* *you'd* the Saints, *Eph.* 1. and *you'd* the Gentiles, *Eph.* 3. and *thou'd* God, and ſo uſed the Language *ſingular* and *plural*.

And the Apoſtles, and the Brethren *thou'd* *Peter*, *Acts* 11.

Iſaacks ſervant *thou'd* his Maſter, *Jacobs* Sons *thou'd* their Father, and *Jephtha's* Daughter *thou'd* her Father.

Ruth *thou'd* her Mother-in-law; and you may ſee Subjects, and Kings above mentioned, how they ſpoke the word *plural* and *ſingular*, *thou* and *you*, and was not offended.

The end of the

ENGLISH BATTLE-DOOR.

THE

THE LATINE Battle-Door.

PRofeſſors, Teachers, and Magiſtrates, would it not be non-ſence, and not right Engliſh, to ſay *doces* you teacheſt; *legis* you readeſt? And would it not be falſe Engliſh, and falſe Latine, and non-ſence, to ſay, *audis* you heareſt? yet *you* Profeſſors and Teachers, and Magiſtrates, are in ſuch a rage againſt a ſimple and Innocent People, for ſpeaking the word *thou* to *one*, and *you* to more than *one*; and call them Fools, and ſay they cannot ſpeak true Engliſh.

But come ye before Mentioned, and read; is it not *docetis* ye teach, *legitis* ye read, *auditis* ye heare? and is it not *doces* thou teacheſt, *legis* thou readeſt, and *audis* thou heareſt? have you forgott *Amo, amas, amat, amamus, amatis, amant?* In Engliſh, I love, thou loveſt, he loveth, we love, ye love, they love.

And when one of your Prieſts goes to a Towne to Teach, for him to ſay *docemus* we teach; were this truer Engliſh, or truer Latine, than to ſay *doceo* I teach? is it proper *Engliſh* and *Latine* for our Profeſſors, and Teachers, and Magiſtrates, for them to

In lucem qua chriſtus vos illuminavit in eam credite, ut unctionem intra vos, ad vos docendum cognoſcatis.

Geo. Fox.

ſay *Amo* we love, *amas* you love, *amat* they love? is this good Latine, or good Engliſh, you Schollars and Old Profeſſors, and Magiſtrates, which rage ſo at ſuch as ſpeak not *Plural*, but *Singular* to one?

Come to the BATTLE-DOOR again; but is not this the proper Engliſh, and proper ſpeech, you Profeſſors, Teachers, and Magiſtrates for to ſay, *Amo*, I love, *amas*, thou loveſt, *amat*, he loveth, *ſingluar? Amamus*, we love, *amatis*, ye love, *amant*, they love; *plural?*

But this is that which pleaſes the Teachers, Magiſtrates, and Profeſſors of Chriſts words out of the life, (to whom this BATTLE-DOOR is ſent to read) for to ſay *Amamus*, I love, *amatis*, thou loveſt, *amant*, he loveth; is this good Latine, and good Engliſh, and good ſence, you that cannot beare the *Singular* Language to a ſingle perſon your ſelves. *Pluraliter*, *docetis*, thou teach; *docent*, he teach? and is it good Latine, and good Engliſh, and good ſence, to ſay *Legitis*, thou readeſt, *legunt*, he readeth, *Audimus*, I hear, *audio*, we hear?

Now if you teach that which you call the *Singular* Number, inſtead of the *Plural*, and the *Plural*, inſtead of the *Singular*; and will not have them to practice it, nor ſpeak it, but are angry with them becauſe they do ſpeak *Plural* and *Singular*; and yet you teach them in your *Accidence*, the *Plural* and the *Singular*, are not you the Novices, Fools, and Ideots, and keep People and Children in Ignorance, that they ſhall neither ſpeak true ſence, nor true Engliſh, nor true Latine, but ſpeak falſe?

Doce, *doceto*, teach ye; *lege*, *legito*, read ye; *audi*, *audito*, hear ye; you School-maſters, you Miniſters, and Doctors, and Magiſtrates, is this good Engliſh? is this good Latine? is this good ſence? who rages at the people of God called *Quakers*, becauſe they ſpeak the word *thou* to *one*? would not your School-maſters

have whipped you, if you had read ſo? and will you perſecute others becauſe they ſay, *doce, doceto,* teach thou; *lege, legito,* read thou? will you perſecute us becauſe this wee practice, and ſay *thou* to a particular: But to ſay the *Plural* in the *Singulars* place, *you,* for *thou,* this pleaſes our Prieſts, and School-maſters, and Peeviſh Magiſtrates: *Thou's thou me,* Cry they: and thus they have forgotten their *Accidence.*

The proper Speech, true Latine, true Sence, true underſtanding, true Engliſh, which Teaches *Plural* and *Singular,* it hath not been the booke that taught friends *Spiritual* underſtanding, but the Lord.

Come Profeſſors, Teachers, and School-maſters, and Schollars, and Magiſtrates, learn the pure Language, learn Friends Language; learn *Plural* and *Singular*; To ſay *hi lapides,* a ſtone; is not this non-ſence? or is it good Engliſh or Latine, you that love *Plural* to the *Singular,* and cannot endure the *Singular* to the *Singular,* but the *Plural* to the *Singular?* Therefore we gave you here the *Plural* to the *Singular*; See if this would not be non-ſence to you, falſe Engliſh, and falſe Latine, and ſtink in your own Noſtrills; but this is the true Engliſh, and true Latine, we muſt tell you all School-maſters, and Profeſſors, and Magiſtrates, that rages ſo againſt us that *Lapides,* is ſtones *Plural,* that is many ſtones, or more than one; and *lapis,* is a ſtone *Singular.*

Come Teachers, Schollars, Profeſſors, and Magiſtrates, is this true Engliſh, good Latine, proper ſence for to ſay, *hi Magiſtri,* a Maſter; and *hic Magiſter,* Maſters? ſo when he calls maſter, he calls maſters; is this ſence you that cannot endure thou to a *Singular,* but would have *Plural* to him? is not *hic Magiſter,* a Maſter; and *hi Magiſtri,* Maſters? is not a maſter *Singular,* and maſters, *Plural?* is not this proper ſence, proper Engliſh, and proper Latine. Who are the Ideots, Novices and Fools, but ſuch as have learned moſt of their life time, and cannot bear ſingular to *one,* as the word *thou*; but he rages, and frets, and knaws himſelf?

Come Prieſts, and Schollars, and Magiſtrates, *hoc Regnum,* Kingdoms: is this ſence? and *hæc Regna,* a Kingdom; is this good Latine? is not this like unto the Engliſh ſence, and their Teachers, Schollars, Magiſtrates and Profeſſors Language, who will take *plural* to the *ſingular,* and offended, if the *plural* be not ſpoken to the *ſingular.* Are not theſe the men that have abuſed the Engliſh Tongue, and darkned the people from good ſence? but the *plural* and *ſingular* is this, in your Accidence; *Hoc Regnum,* a Kingdome, *ſingular:* and the *plural* is *Hæc Regna,* Kingdomes; not *Hæc Regna,* Kingdome, nor *Hoc Regnum,* Kingdomes.

You Schollars, and Teachers, and Magiſtrates; is not *Muſa*, a Song; and *Muſæ*, Songs? Now, to put *Muſæ*, for *Muſa*, Songs, for Song, would be Improper, and very Boyes would laugh at the Teachers, Profeſſors, and Magiſtrates faces, becauſe they do ſpeak *plural*, when they are to ſpeak *ſingular*; *Muſæ*, Songs, inſtead of *Muſa*, a Song.

And *Filia*, a Daughter, and *Filiæ*, Daughters; not *Filiæ*, for *Filia*; not Daughters; for Daughter.

And *Menſa*, a Board, or a Table in the *ſingular*, and *Menſæ*, Tables, or Boards in the *plural number*: not *Menſæ*, for a Table, but *Menſa*.

And *Dominus*, Lord, and *Domini*, Lords; now, to ſay *Dominus*, Lords; is this ſence?

And *Deus*, God, and *Dii*, Gods; and to ſay *Dii*, for *Deus*, Gods, for God; would not this be non-ſence? and is not *Deus*, *ſingular*; and *Dii*, *plural?*

And Is't *Pater*, a Father, in the *ſingular*; and *Patres*, Fathers, in the *plural*: now to put *Patres*, for *Pater*, this were to put Fathers, for Father; *plural* for *ſingular*; for *Pater*, a Father, is *ſingular*; and *Patres* Fathers, is *Plural*.

Caput, a Head, *ſingular*; and *Capita*, Heads, *plural*; but to put *Capita*, for *Caput*, is to put *plural*, for *ſingular*; many Heads, for one Head: and is not this the doings of the Profeſſors, Teachers, and Magiſtrates?

Animal, a living Creature; *Animalia*, living Creatures; to put *Animalia*, for *Animal*; is to put the *plural*, for the *ſingular*; and to ſay many Creatures are one, and one is many.

Mater, a Mother; and *Matres*, Mothers: Now, to ſay *Matres*, for *Mater*; is to put *plural* for *ſingular* again.

Homo, a man; *Homines*, men; and to ſay *Homines*, to a man, inſtead of *Homo*, a man; and that is the Language, that muſt pleaſe our Teachers, Profeſſors, and Magiſtrates, to put the *plural* to the *ſingular*: But *Homo*, is a man; and *Homines*, is men.

And in the fourth Declention, ſo called, it's read *Hæc Manus*, a hand, and *Hæ Manus*, hands; not *Hæ Manus*, a hand, nor *Hæc Manus*, hands; and to ſay many hands, where there is but one hand, is that ſence?

And it's *Hæc Facies*, a Face, in the *ſingular*; and *Hæ Facies*, Faces, in the *plural*.

And is not *Bonum*, a good thing; and *Bona*, good things: but to put *Bona*, for *Bonum*; things, for thing; a *plural* for a *ſingular*; This is the Profeſſors, and Teachers, and Lawyers Road; it will not pleaſe them, unleſs the *plural* be put for the *ſingular*: and all are Novices, and Fools, and Ideots, and unmannerly, and ill-breed, and wants learning, and do not ſpeak

plural

plural to them when he ſhould ſpeak *ſingular*; when *plural* is *many* or more than *one*; and *ſingular* is *one*; as *Bonum*, a good thing, and *Bona*, good things; and *Homo*, a man; and *Homines*, men; and to put *Homo*, men, and *Homines*, a man; is not this it that pleaſes you, is not this non-ſcence? and is not this it that pleaſes the Ideots, and the Fooles, and the Novices, and ill-breed; when a man or a woman will grin like doggs, if they have *thou* ſpoken to one, and not *you*.

Read over ſome Scripture Examples, taken forth of the *Latine Bible* about *thee*, and *thou*, and *you*, and *ye*; Singular and Plural.

ADam *thou'd* God, *Gen.*3. 12. The woman that *thou* gaveſt me; in *Latine* by *Tremelius*, it's *Mulier iſta quam poſuiſti mecum*; and in the *Vulgar Tranſlation*, it's *Mulier quam dediſti mihi Sociam*: mark, it's *dediſti*, *thou* haſt given, not *dediſtis*, *you* have given, nor *poſuiſtis*, *you* have placed, put, or ſet; but *poſuiſti*, *thou* haſt put, placed or ſet.

God *thou'd Adam*, *Gen.* 2. 16. Of every Tree of the Garden *thou* maiſt freely eat; in Latine, by *Junius* and *Tremelius*, it's *de fructu quidem omnis arboris hujus horti liberè comedes*; here it's *comedes*, *thou* ſhalt eat, not *comedetis*, *you* or *ye* ſhall eat; in the vulgar, ſo called, *ex omni ligno paradiſi comede*: mark, it's *comede*, eat *thou*, not *comedite*, eat *you* or *ye*.

But when God ſpoke of Man and Woman both, he ſpoke *Plurally*, as in *Gen.*1.29. Behold, I have given *you* every herb, *&c.* in the Latine, it's *ecce dedi vobis omnes herbas*, *&c.* mark again, it's *vobis*, to *you*, not *tibi*, to *thee*; Here when he ſpeaks to more than *one*, he ſayes *vobis*, to *you*, but when he ſpeaks to *one*, he ſayes, *tibi*, not *vobis*, as in the 3. chapter of *Gen.* and 11. *ver.* who told *thee* that *thou* waſt naked? *Quis indicavit tibi nudum eſſe te?* See Prieſts and Profeſſors, here is neither *vos*, nor *vobis*, *you*, nor to *you*, when *Adam* alone is intended, but *te*, and *tibi*; *thee*, and to *thee*.

And when God ſpoke to the woman, and ſaid, what is this *thou* haſt done? I will greatly multiply thy Sorrow, and thy Conception; in Sorrow *thou* ſhalt bring forth Children, and thy deſire (ſhall be) to thy huſband, and he ſhall rule over *thee*: *Junius* gives it in Latine thus, *Gen.*3.13. and 16. *ver. quid hoc* (*eſt quod*) *feciſti? admodum multiplico dolorem tuum, etiam conceptus tui; in dolore paries liberos: quin erga virum tuum appetitus tuus eſto, et ipſe præeſto tibi*; take notice again, it's *quid hoc feciſti?* what

haſt *thou* done? not *feciſtis*, what have you done? and it's *dolorem tuum, et conceptus tui*, *thy* Sorrow and *thy* Conception; not *Dolorem veſtrum*, nor *conceptus veſtri*, *your* ſorrow, nor *your* conception; again it is not *parietis*, *you* ſhall bring forth; but *paries*, *thou* ſhalt bring forth; neither is it *virum veſtrum*, nor *appetitus veſter*, nor *præeſto vobis*; *your* huſband; *your* deſire; rule over *you*; but it's *virum tuum*, *thy* huſband; *appetitus tuus*, *thy* deſire; *præeſto tibi*, rule over *thee*.

And when *Sauls* ſervants ſpoke to him, their maſter, 1 *Sam.* 16. 16. Behold, now an evill ſpirit from God troubleth *thee*; in the Latine by *Tremelius*, and *Junius*, it's in the 16. *ver. Ecce jam Spiritus Dei malus perturbat te*; here it's not *perturbat vos*, troubleth *you*; but *perturbat te*, troubleth *thee*; here *Saul*, though a King, was not offended at his ſervants, for ſaying, *perturbat te*, troubleth *thee*.

Neither was *Jephtha* angry with his Daughter, for uſing the words *thou*, *thee*, *thy*, and *thine* to him, *Judg.* 11. 36. and ſhe ſaid unto him, my Father, if *thou* haſt opened thy mouth, &c. taking vengeance for *thee* of *thine* Enemies, and ſo fourth. In the Latine, by *Tremelius*, and *Junius*, 38. *verſe*. *Quæ dixit ei; pater mi, pandiſti os tuum Jehovæ? poſtquam præſtitit tibi, &c. de hoſtibus tuis*, &c. and again, it's not *hoſtibus veſtris*, your Enemies, but *hoſtibus tuis*, thine Enemies; neither is it *os veſtrum*, *your* mouth, but *os tuum*, *thy* mouth; nor is it *præſtitit vobis*, but *tibi*; not taken vengeance for *you*, but for *thee*; again, it's not *pandiſtis*, *you* have opened, but *pandiſti*, *thou* haſt opened.

Nor do we read that ever any King, with his Subjects; Parents, with their children; Maſters with their ſervants; or any relation whatſoever, have been offended for ſpeaking the Singular Language to a ſingle perſon, though never ſo great or ſmall, throughout the whole Scriptures of Truth; and ſo you that have ſtumbled, and do ſtumble, at the Elect People of God ſcornfully called Quakers, read all the Engliſh, Latine, Greek, Hebrew; or Tranſlations into any other Language which the Bible is in, and you may find all along, that the propriety of every Language is kept in the Bible, Singular and Plural, though you have loſt it, and the life both that gave it forth, which the Quakers Witneſſe, therefore you are angry at them.

The end of the

LATINE BATTLE-DOOR.

THE ITALIAN Battle-Door.

CALLED BY THEM La Santa Croce.

PEr insegnarli di parlare secondo le lor direttioni Grammaticali, nelle quali, come anco nella lor traduttione de la bibbia, si servono del plurale e singolare, [tù] ad uno, e [voi] a molti, ancor che nella prattica lor si son degenerati, così ben che l' inghilterra, la francia e gli altri dominii del Papa, perche, come ho dimostrato, che nel latino Ego *è per Io,* tu *per tù,* ille *per colui,* nos *per noi,* vos *per voi, &* illi *per coloro, così osserva qui, quali paroli che hanno posto ne i libri loro, come direttioni, per li fanciulli e genti, per imparare la lingua lor.*

That is:

TO teach them to speak according to their Grammatical directions, in which, as also in their Translation of the Bible,

Nella luce con laquale Christo v'ha illuminati in essa credete, acciochè l' unttione in voi conosciate per insegnarvi.

Geo. Fox.

they uſe the *plural* and *ſingular*, [*tù*] *thou* to *one*, & [*voi*] *ye* or *you* to many; although in their practiſe they are degenerated, as well as England, France, and the reſt of the Popes Dominions; for, as I have ſhewed, that in the Latine *Ego* is for I, *tu* for *thou*, *Ille* for *he*; *nos* for *we*, *vos* for *ye* or *you*, and *illi* for *they*, ſo mind here, what words they have put in their Books; as Directions for Children and People to learn their Language by.

Il Singolare is the *Singular.*			*Il Plurale* is the *Plural*		
l' huomo	is	the man	*gli*, or *li huomini*	is	the men
dell' huomo		of the man	*de gli*, or *delli huomini*		of the men
all' huomo		to the man	*a gli*, or *alli huomini*		to the men
O huomo		O man	*O huomini*		O men
dall' huomo		from the man	*dagli O dalli huomini*		from the men

Singolare	*è*	Singular	*Plurale*		Plural
il padre	*è*	the father	*i padri*	is	the fathers
del padre		of the father	*de'*, or *de i padri*		of the fathers
al padre		to the father	*a' o a i padri*		to the fathers
O padre		O father	*O padri*		O father
dal padre		from the father	*da' o da i padri*		from the fathers

Singolare	Singular	*Plurale*	Plural
la donna	the woman	*le donne*	the women
de la, or *della donna*	of the woman	*de le o delle donne*	of the women
a la o alla donna	to the woman	*a le*, or *alle donne*	to the women
O donna	O woman	*O donne*	O women
da la, or *dalla donna*	from the woman	*da le o dalle donne*	from the women

Hor per dire gli huomini, i padri, le donne, *quando ſi debba dire* l' huomo, il padre, la donna; *è queſto buon Italiano, O buon ſenſo O proprieta di parlare? e non è queſto di dire che ſono* molti huomini molti padri, O molte donne, *quando non è piu* d'un huomo, d'un padre, O d'una donna.

That is:

Now to ſay the men, the fathers, the women; when you ſhould ſay the man, the father, the woman; is this good *Italian*, good ſence or proper ſpeech? and is not this to ſay that there are many men, many fathers, or many women; when there is but one man, but one father, or but one woman?

Singolare	*Io*	is	I
	Tu		thou
Singular	*colui, egli, ei, e', & quello*		he

Plurale	*noi*	is	we
	voi		ye, or you
Plural	*Coloro, loro, Eglini, & quelli*		they

Hor per dire [noi] *in luoco di* [Io] *o* [Coloro] *in vece di* [Colui]; *saria questo buon senso, o a proposito? & ancora non è tanto a proposito quanto di dire* [voi] *in luoco di* [tù?]

That is:

Now to say [*we*] instead of [*I*] or [*they*] in lieu of [*he,*] would this be good sense, or proper? and yet would it not be as proper, as to say [*ye* or *you*] in place of [*thou?*]

singolare	*il mio*	*plurale*	*i miei*	*singular & plural*	mine	male
	la mia		*le mie*			female
	il tuo		*i tuoi*		thine	male
	la tua		*le tue*			female
	il suo		*i suoi*		his	male
	la sua		*le sue*			female

singolare	*il nostro*	*plurale*	*i nostri*	*singular & plural* is	our	male
	la nostra		*le nostre*			female
	il vostro		*i vostri*		your	male
	la vostra		*le vostre*			female
	il loro		*i loro* or *lor'*		their	male
	la loro		*le loro* or *lor'*			female

Hor per dire il nostro, il vostro, il loro, *quando se debba dire* il mio, il tuo, il suo, *non è questo di parlare come d'un* pluralita *di persone quando* una sola *persona s'intende? questo non è buon Italiano, ne parlar propriamente, ma falso, e non savio.*

That is:

Now, to say *our, your, their,* when *you* should say *mine, thine, his:* is not this to speak as of a *plurality* of persons, when one single person is intended? this is not good Italian, nor to speak properly; but false, and not wise.

Singolare		Singular	*Plurale*		Plural
Io amo	is	I love	*noi amiamo*	is	we love
tù ami		thou loveſt	*voi amate*		ye, or you love
colui ama		he loveth	*Coloro amano*		they love

Hor per dire noi amiamo, voi amate, Coloro amano *quando ſi debba dire*, Io amo, tù ami, colui ama; *non è queſto di parlare nel plurale pello ſingolare?*

That is:

Now to ſay *we love, ye love, they love*, when you ſhould ſay, *I love, thou loveſt, he loveth:* is not this to ſpeak in the plural for the ſingular?

Singolare		Singular	*Plurale*		Plural
Io ſono *tù ſei* *Colui è*	is	I am thou art he is	*noi ſiamo* *voi ſete* *coloro ſono*	is	we are ye, or you are they are

Hor per dire noi ſiamo, voi ſete, Coloro ſono, *quando ſi debba dire* Io ſono, tù ſei, colui è, *ſaria queſto buon Italiano, e parlar al propoſito, come dotto? O parlare come un ſtolto & un pazzo?*

That is:

Now to ſay, *we are, ye are, they are*, when you ſhould ſay, *I am, thou art he, is*, would this be good *Italian*, and to ſpeak proper as learned? or to ſpeak as a Fool and a Mad-man?

E adeſſo, voi che dite [tù] a i voſtri ſervi di baſſa conditione, e [voi] a i voſtri ſervi da megliore ſtima (come ſi chiama) e [voſignoria] l'un a l'altro; Non ſete voi degenerati dallo voſtro proprio Linguaggio Volgare, e per la voſtra ſuperbia & ambitione, parlate contrario alle voſtre grammatiche proprie e Bibbia? E coſi ſete caſcati nel riſpetto di perſone, dicendo [tù] a i voſtri ſervi di baſſa conditione (come ſi dice) e non [Voi] a quelli, ma [Voi] a i voſtri ſervi da megliore ſtima, & a gli artefici, e [V. S.] l'un a l'altro. Non è queſto quell' antichriſto ch' è inalzato ſopra tutto quello che ſi dice Iddio? Perche, dite voi [voi o V. S.] a Dio, o a Chriſto? & anchora l'arrogate a voi ſteſſi; dite voi a Dio o a Chriſto, Io vi pregho O ſignore? O, Io pregho V S O ſignore? come Voi dite a l'huomo Vano & ambitioſo: Anco non deſtrugge queſto tutta la voſtra inſtruttione nelle voſtre Gramatiche laqual' è [tù] ad uno, e [voi] a molti? e piu, non ſta la voſtra bibbia teſtimonio al' incontro dello voſtro parlare coſi, & a l' incontro della voſtra accettation di perſone?

That is?

And now you that ſay [*tù*] *thou*, to your ſervants of low degree, and [*voi*] *you*, to your ſervants of better account (as *you* call it) and [*vo ſignoria*] that is *your* Lord-ſhip to one another; are not *you* degenerated from your own Mother Tougue, and through

through *your* Pride and Ambition, do ſpeak contrary to your own Grammers, and Bible? And ſo are falne into the reſpect of perſons, ſaying, [*tù*] that is *thou*, to your ſervants of mean account, (as you call it) and not, [*voi*] that is, *you* to them, but [*voi*] *you*, to your ſervants of better eſteem, and to Artificers, and [*V. S.*] *your* Lord-ſhip to one another. Is not this the Anti-chriſt, who is exalted above all that is called God? for, do ye ſay, [*voi*] *you*, or [*V S*] *your* Lord-ſhip to God, or to Chriſt? and yet do take it to your ſelves; do you ſay to God or to Chriſt, I beſeech you O Lord, or I beſeech your Lord-ſhip, O Lord? as ye ſay to Vain and Ambitious Man: and doth not this deſtroy all your Teaching in your Grammers, which is [*tù*] *thou* to *one*, and [*voi*] *ye* to *many*? again, doth not your Bible ſtand a witneſſe againſt your ſo ſpeaking, and againſt your reſpect of perſons?

Qui ſeguitano alcuni eſſempii fuor della ſcrittura, del [*tù*] *e del* [*voi.*] *Il Centurione parlando a Chriſto medeſimo, gli diede del* [*tù*] *Matth.* 8. *dicendo.*

Signore io non ſon degno che [*tù*] *entri ſotto'l mio totto,&c. Nota, qui non ſi dice, ſignore io non ſon degno che* [*V S*] *entre, &c. O, che* [*voi*] *entrate, &c. ma che* [*tù*] *entri, &c. E Gieſu riſpondendo diſſe a lui, nel ver.* 13. *va e ſecondo che* [*tù*] *hai creduto, coſi ti ſia fatto. Anco qui Chriſto diſſe,* [*va*] *nella ſeconda perſona Singolare, e non* [*andate*] *nel plurale, ne* [*vada*] *nella terza perſona ſingolare come voi; E ſecondo che* [*tù*] *hai creduto coſi ti ſia fatto, non ſecondo che voi havete creduto, coſi vi ſia fatto, O ſecondo che V S ha creduto coſi gli ſia fatto.*

That is:

Here follow ſome Scriptures Examples concerning Thou, *and* You.

The Centurion ſpeaking to Chriſt himſelfe, [as the *Italians Phraſe* it] gave him the *thou*, or *thou'd* him, *Matth.* 8. ſaying, Lord I am not worthy that thou ſhouldſt enter under my roof,&c. Note, here it's not ſaid, Lord I am not worthy that *your* Lord-ſhip ſhould enter, &c. or that *you* ſhould enter, &c. but that *thou* ſhould'ſt enter, &c. And Jeſus anſwering, ſaid unto him, in the 13. ver. Go *thou*, and according as *thou* haſt beleeved, ſo be it done unto *thee:* again, here Chriſt ſaid, *Go thou*, in the ſecond perſon Singular, and not *go ye*, in the Plural, nor let him go, in the 3. perſon Singular, as you do: And according as *thou* haſt believed, ſo be it done unto *thee*; not according as *you* have believed, ſo be it done unto *you*; or according as *your* Lord-ſhip hath believed, ſo be it done unto him.

Ma Chriſto parlando a quei che lo ſeguitavano, diſſe Io [*vi*] *dico in Verità. E parlandô a Simone chiamato* Pietro, *& Andreo*

ſuo fratello, 4. Matth. 18. *diſſe loro*, *Venite dietro a me*, *& io vi faro peſcatori d' huomini*, *Qui Chriſto nòn diſſe*, *io ti dico*, *ma io vi dico in verita*, *ne*, *veni dietro a me*, *& io ti faro*, *&c. ma venite dietro a me*, *& io vi faro peſcatori di huomini.*

That is:

But Chriſt ſpeaking to thoſe that followed him, ſaid, Verily I ſay unto [you]. And ſpeaking to *Simon* called *Peter*, and *Andrew* his Brother, *Matth.* 4. 19. ſaid unto them, Come [*ye*] after me, and I will make [*you*] Fiſhers of men. Here Chriſt did not ſay, I ſay unto [*thee*,] but verily I ſay unto [*you*;] nor come [*thou*] after me, and I will make *thee*, *&c.* but come *ye* after me, and I will make you Fiſhers of Men.

Il giouene il cugino di Paolo Parlaſſe nel Singolare al Capitano, gli Fatti di Apoſtoli, 23. *cap.* 20. & *egli diſſe. I Giudei ſi ſon compoſti*, *di pregarti che domani* tù *meni fuor Paolo*, &c. *oſſerva*, *non è di pregar Vi*, *o di pregar V. S. ma di pregarti*, &c. *E che* [*tù*] *meni*, &c. *non che* Voi *menete* &c. *o che* V. S. *mene fuor Paolo*, &c. *Altra Volta*, V. 21. *ma* [tù] *non compiacer loro*, *qui è* [tù] *non voi*, *ne* V. S.

That is:

The young man, *Pauls* kinſ-man, ſpake in the *ſingular* to the Captaine, the *Acts* of the *Apoſtles* the 23. *chapter* and the 20. *verſe*, and he ſaid, The *Jewes* are agreed to deſire *thee*, that *thou* would'ſt bring forth *Paul* to morrow, &c. mark, it is not to deſire *you*, or to deſire *your* Lord-ſhip, but to deſire *thee*, &c. and that *thou* would'ſt bring, &c. not that *you* would bring, &c. or that *your* Lord-ſhip would bring forth *Paul*, &c. again, *ver.* 21. But do not *thou* yield unto them: here it is [*thou*,] not *you*, nor *your* Lord-ſhip.

E Paolo parlando al Re Agrippa, I Fatti di Ap. 26. *cap. v.* 19. *diſſe*, *Io deſiderarei da dio che & in poco & in molto non ſol* [*tù*] *ma ancor tutti*, *&c. oſſerva altra volta*, *è* [*tù*] *non* voi, *ne V. S. e piu*, *ver.* 29. *Credi* [*tù*] *Re Agrippa*, *a i Profeti? Io ſo che* [*tù*] *credi*, *qui è*, *credi tù? & Io ſo che tù credi. Non credete voi? & Io ſo che voi credete. Ne crede V. S.? & io ſo che V. S. crede.*

That is:

And *Paul* ſpeaking to King *Agrippa*, the *Acts* of the *Apoſtles the* 26. *chap. ver.* 29. ſaid, I would to God, that not only [*thou*] but alſo all, &c. obſerve again, it's [*thou*] not *you*, nor *your* Lord-ſhip: and again, *Ver.* 29. King *Agrippa*, Believeſt *thou* the Prophets? I know that *thou* believeſt. Here it is, doſt *thou* believe? and I know that *thou* doſt believe. Not, do *you* believe? and I know that *you* do believe. Nor, doth *your* Lord-ſhip believe? and I know that *your* Lord-ſhip doth believe.

E Agrippa parlando a Paolo disse, in poca cosa, mi persuadi, a far mi christiano. Non è, in poca cosa mi persuadete,&c. Ne V.S. mi persuade, a far mi Christiano.

That is:

And *Agrippa* speaking to *Paul*, said, Almost *thou* perswadest me to be a Christian. It is not, Almost *you* perswade me, &c. Nor *your* Lord-ship perswadeth *me* to be a Christian.

E Paolo diede del tu a Pietro, 2 Gal. 14. *Dissi in presentia di tutti, se tu (non voi, ne V S.) che sei Gindeo, &c.*

That is:

And *Paul thou'd* Peter, 2 *Gal.* 14. I said before them all, if *thou*, (not *you*, nor *your* Lordship) who art a *Jew*, &c.

Ma Paolo scriuendo a i Santi, parlaua in plurale, [*voi*] 1 Gal. 3. *Gratia e Pace a voi, &c. non a te*, &c.

That is:

But *Paul* writing to the Saints, spake plural, *you*, 1 *Gal.* 3. Grace and peace unto *you*; not unto *thee.*

E Christo disse [tù] *a Pietro, quando disse, Ami tu me? non amate voi me? O mi ama V. S? Saria questo buon Italiano voi Giesuiti, e Frati, e Cardinali, e Papa, di porre* [*Voi*] *in luoco di* [tù?] *O per usar la medesima parola* [*Voi*] *quando parlate ad uno, come quando parlate a piu? perche non vi servite del* [tù] *quando parlate a molti, cosi ben che del* [*Voi*] *quando parlate ad uno? perche,* [*voi*] *è la parola ch' è posta nelle vostre grammattiche per molti, cosi ben che* [tù] *per uno; e quello s'intende esser usato sempre, quando si parla ad uno, e* [*voi*] *quando si parla a piu d'uno. E cosi christo disse* [*voi*] *qnando parlasse a gli scribi e Phariséi,* Matth. 23. 16. *Guai a* [*voi*] *guide cieche. non Guai a* [*te*] *guide cieche. Non saria questo cecita, di mettre a te, per a voi, o a voi per a te.*

That is:

And Christ said [*thou*] to *Peter*, when he said, Lovest thou me? not do you love me? or doth *your* Lord-ship love me? would this be good *Italian*, *you* Jesuites, and Fryars, and Cardinalls, and Pope, to put [*you*] instead of [*thou*] or to use the same word [*you*] when *you* speak to *one*, as when *you* speak to more? wherefore, do *you* not use [*tù*] *thou*, when *you* speak to *many*, as well as [*voi*] *ye*, or *you*, when *you* speak to *one*? for [*voi*] *ye* is the word which is put in *your* Grammars for many, as well as [*tù*] *thou*, for *one*; and that is intended to be used alwayes, when one is spoken to, and [*voi*] *you*, when more than one is spoken to: And so Christ said, [*voi*] *you*, when he spake to the Scribes and Pharisees, *Matth.* 23. 16. Woe unto *you* blind guides; not woe unto [*thee*] blind guides: would not this be blindnesse to put unto *thee*, for unto *you*; or unto *you*, for unto *thee.*

Directions to Read Italian.

SOund their *a* very broad, as *a* in the word *all*, or *aul*. *C* before *e* or *i*, as *ch*, in the Engliſh word *child*. *Cc* before *e* or *i* ſound as *tch*, as in the Engliſh word *watch*. *Ch* alwayes as *k*; *cch* as double *k*. *G* before *e* or *i* as *j* conſonant in *Jeſus*; if a vowel go before the *g*, and *e* or *i* follow, ſound the *g* as *dg*; in the Engliſh word *bridge*: example, *Vigilante* ſound *Vidgilante*. *gh* before *e* or *i* ſound as *g*, in the Engliſh word *gueſt*. *gl* ſound *ll*, as in the Engliſh word *collier*: example, *figlio* a ſonne, ſound it *fillio*; except theſe following words, *Ingleſe* an *Engliſh-man*; *Globo* the *Globe*; *negligenza*, negligence; *negletto*, neglect; *conglutinare*, to *faſten together*; ſound all theſe words as in Engliſh. *gn* ſound as *nni*, as *Regno* a Kingdom, ſound *rennio*, or as we do the Engliſh word *Onyon*. *gua* ſound as *gwa*. *i* ſound as *ee* in the word *thee*, or as *i* in the word *King*; not as the Engliſh *i* in the word *life*. *q* ſound alwayes as *k*. *cq* as *ckw*, as *acqua* water, ſound *ackwa*. *ſ* between two vowels ſound as *z*, or as *ſ* in the Engliſh word *Roſe*. *ſce*, *ſci*, ſound as *ſhe*, *ſhi*; as *ſcintilla*, a ſparkle, read *ſhintilla*. *ſ* before *d*, *g*, *l*, *m*, *n*, *r* or *u*, ſound as *z*; as *ſdegno*, diſdain; ſound *zdennio*. *t* as in Engliſh; only before *ia*, *ie*, *ii*, or *io*, in the middle, or end of a word, ſound it *ts*, &c. as *gratia*, *grace*, ſound *gratſia*; except *ambaſtia*, an extaſie; *ſaettia*, a pinnace; *malatia*, a ſickneſſe; *queſtione*, a queſtion; *quiſtione*, a quarrell; and *moleſtia*, trouble. *u* ſound as *oo*, in the Engliſh word *root*, &c. *u* before *o* ſound very ſhort, ſcarce heard, as *buono*, good, ſound *bwono*. *z* ſingle, between two vowels, ſound as *dz*, as *mezo*, an half, ſound *medzo*. *z* double, between two vowels, ſound as *tſ*, as *belleza*, beauty; ſay *belletſa*; alſo before *l*, *n*, *r*, as *tſ*: ſome words beginning with *z*, are ſounded ſome *dz*, others *tſ*, which is gotten by obſervation; as *zero*, the cypher [o] ſay *dſero*; ſo *zio*, an uncle, ſay *tſio*: in all other ſounds they agree with the Engliſh, except in their *o*, which is variouſly ſounded; ſometimes open, ſometimes cloſe, which muſt be gotten by the Ear.

The end of the

ITALIAN

BATTLE-DOOR.

THE

THE GREEK Battle-Door.

THe *GREEK* Language hath it's proper diſtinctions betwixt the *Singular*, *Duall*, and *Plural* numbers, ſo called, and when they ſpeak of (or to) one ſingle perſon, they ſpeak in the *SINGULAR*, when of two in the *DUALL*, and of more than two in the *PLURALL* number; and do not confound the *Duall*, or *Plural* with the *Singular*; or ſpeak *Plural* when they ſhould ſpeak *Singular*; as you do, that ſay *You*, when you ſhould ſay *Thou*; as you may ſee in the *GREEK GRAMMAR*, or in theſe following Examples taken from thence, and out of the Scriptures of Truth:

Εἰς τὸ φῶς ᾧ χειρὸς ὑμᾶς πεφώτικα, εἰς τὸ πιςεύετε, ἵνα τὸ χείρμα ἐν ὑμῖν, τὸ ὑμᾶς διδάσκειν γινώσκητε.

Geo. Fox.

Singular	ὁ λόγος, *ho logos*	is	a, or the word
	τοῦ λόγου, *tou logou*		of the word
	τῷ λόγῳ, *to logo*		to the word
	τὸν λόγον, *ton logon*		the word
	ὦ λόγε, *O loge*		O word

Duall	τὼ λόγω, *to logo*	is	the tvvo words
	τοῖν λόγοιν, *toin logoin*		of the, & two words to the
	ὦ λόγω, *O logo*		O the two words

Plural	οἱ λόγοι, *hoi logoi*	is	words, more than two
	τῶν λόγων, *ton logon*		of the words, more than two
	τοῖς λόγοις, *tois logois*		to the words, more than two
	τοὺς λόγους, *tous logous*		the words, more than two
	ὦ λόγοι, *O logoi*		O words, more than two

Now to ſay *Tô lógô*, or *Hoi lógoi*, when you ſhould ſay *Ho lógos*; this were to ſay *two words*, or *more than two words*, when you ſhould ſay *a*, or *the word:* This is falſe Greek, and falſe Engliſh; for *Ho lógos* is *a word*, or *the word*; and *Tô lógô* is *two words*; and *Hoi logoi* is *words more than two.* So ἡ μοῦσα, *he mouſa* is *a Song*; τὰ μοῦσα, *ta mouſa* is *Songs two*; and αἱ μοῦσαι, *hai mouſai* is *Songs more than two.* Now to ſay *Ta mouſa*, or *Hai Mouſai* for *He mouſa*, that were to put Duall or Plural for Singular: ἡ τιμὴ, *He time* is *Honour*; τὰ τιμὰ, *Ta tima* is *Honours*, Duall; and αἱ τιμαὶ, *Hai timai* is *Honours* Plural. Now is it good Greek, to ſay *Ta tima*, or *Hai timai*, when you ſhould ſay *He time?* to put the Duall, or Plural for the Singular.

τὸ ξύλον, *To Xulon* is *A tree*; τὼ ξύλω, *To Xulo* is *Trees* Duall; τὰ ξύλα, *Ta Xula* is *Trees* Plurall. Now to ſay, *To xulo*, *Two Trees*; or *Ta xula*, *More than two trees*, when you ſhould ſay, *To xulon*, *A tree*, would this be good Greek, or good Engliſh?

So ὁ κριτὴς, *Ho krites* is *a Judge*; and ὁ βασιλεὺς, *Ho baſileus* is *a King*; and τὼ κριτὰ, *to krita* is *two Judges*; and

and τὼ βασιλέε, or βασιλῆ, *To Baſilee*, or *Baſile*, is *Two Kings*; and οἱ κεῖαὶ, *Hoi kritai*, is *Judges more than two*; and οἱ βασιλέες, or βασιλεῖς, *Hoi Baſilees*, or *Baſileis*, is *Kings more than two.*

Now to ſay *Tô Kritá*, or *To Baſilée*, *lê*, when you ſhould ſay *Ho Kritês*, or *Ho Baſileus*; This were to ſay *Two Judges*, or *Kings*, when there is but *One Judge*, or *One King*. And to ſay *Hoi Kritai*, or *Hoi Baſilées*, *leis*, for *Ho Krites*; or *Ho Baſileus*, is to ſay more than two *Judges*, or *Kings*, when there is but *one Judge*, or *one King*. Is this good Greek, or good Engliſh; or proper, or truth? Well, ſay on, and ſee the Pronounes (ſo called.)

Singular { ἐγὼ, *Ego*; σὺ, *Su*; ἐκεῖνος, *Ekeinos* } is { I; thou; he }

Duall { νῶϊ νὼ, *Noi*, *no*; σφῶϊ σφὼ, *Sphoi*, *ſpho*; ἐκείνω, *Ekeino* } is { we two; ye two; they two }

Plural { ἡμεῖς, *Hemeis*; ὑμεῖς, *Humeis*; ἐκεῖνοι, *Ekênoi* } is { we, more than two; ye, more than two; they, more than two }

Now, to ſay *Noï*, or *Hêmeis*, inſtead of *Ego*, were to ſay, *We two*, or *We more than two*, inſtead of *I*: and is this good Greek, or good Engliſh, or proper ſence? Anſwer you that ſay *Tou* for *Thou*.

And to ſay *Sphô*, or *Humeis*, when you ſhould ſay *Su*; this were to put the Duall, or Plurall, with the Singular, and ſo to ſpeak confuſedly, without any diſtinction, as you do, that ſay *You* to *many*, and *You* to *one*.

And to ſay *Ekeino*, or *Ekeinoi*, when you ſhould ſay *Ekeinos*; would this be good Greek, or good Engliſh, to ſay, *They two*, or *They*, *More than two*, when you ſhould ſay *He*?

Singular { ἐμὸς, *Emos* / σὸς, or τὸς, *Sos*, or *Teos*, } is { *mine* / *thine* }

Duall { νωΐτερος, *Noiteros* / σφωΐτερος, *Sphoiteros* } is { *our* / *your* } *of two*

Plural { ἡμέτερος, *Hemeteros* / ὑμέτερος, *Humeteros* } is { *our* / *your* }

Now to ſay *Nοïteros*, *Sphôiteros*, or *Hêmeteros*, or *Humeteros*, when you ſhould ſay *Emos*, or *Sos Teos*; this were to ſay *Our*, or *Tour*, ſpeaking *of two*, or of *more than two*, when you ſhould ſay *mine*, or *thine*, ſpeaking of one: Would this be good Greek, or good Engliſh, to ſay *Nôiteros*, *our*, of two, when you ſhould ſay *mine*, and ſo fourth? Go on, and ſee Examples in the Verbs.

Singular { τύπτω, *Tupto* / τύπτεις, *Tupteis* / τύπτει, *Tuptei* } is { I beat / thou beateſt / he beateth }

Duall { τύπτετον, *Tupteton* / τύπτετον, *Tupteton* } is { ye two do beat / they tvvo do beat }

Plural { τύπτομεν, *Tuptomen* / τύπτετε, *Tuptete* / τύπτουσι, *Tuptouſi* } is { We more than two do beat / ye, more than tvvo do beat / they more than two do beat }

Now to ſay *Túpteton*, or *Túptete*, when you ſhould ſay *Tupteis*; this were to ſay, *Ye, two do beat*, or *Ye, more than two do beat*, when you ſhould ſay, *Thou doſt beat*. Is this good Greek, or good Engliſh, to ſay *Tou* for *Thou*?

Singular { εἰμὶ, *Eimi* / εἶ, εἶς, *Eis*, *ei* / ἐστὶ, *Eſti* } is { I am / thou art / he is }

Duall { ἐστὸν, *Eſton* / ἐστὸν, *Eſton* } is { ye tvvo are / they tvvo are }

Plural { ἐσμὲν, *Eſmen* / ἐστὲ, *Eſte* / εἰσὶ, *Eiſi* } is { We are more than tvvo / ye are more than tvvo / they are more than tvvo }

Now

Now to ſay *Eſton*, or *Eſte*, when you ſhould ſay *Eis*, or *Ei*; this were to ſay, *Ye two are*, or *ye, more than two, are*, when you ſhould ſay *Thou art*; and this is to ſay *You*, when you ſhould ſay *Thou*; would this be proper Greek, to put the Duall, or Plural for the Singular? Anſwer you Doctors, Schollars, Teachers, Prieſts, and Profeſſors? or is it proper Engliſh?

And to ſay *Eſmen*, when you ſhould ſay *Eimi*; is this good Greek? Anſvver you Schollars, &c. that ſay *you* for *thou*: Are not you Novices, that are degenerated from your Original?

And to ſay *Eiſi*, vvhen you ſhould ſay *Eſti*; this is to ſay *they*, vvhen you ſhould ſay *he*: Is this ſence, you that ſay *you* to *one*, vvhen you ſhould ſay *thou*, and ſay its the Cuſtome of the Nation, vvhoſe cuſtome is degenerated from your native Tongue? Come read on, and ſee ſome Examples out of the Scripture, about *thou* and *thee*, and *ye* and *you*.

Jeſus *thee'd* his Mother, and ſaid, *What have I to do with thee?* In Greek its, Τί ἐμοὶ καὶ σοὶ? *Ti emoi kai ſoi?* Mark, it's *Soi*, *Thee*, Singular, not ὑμῖν, *Humin*, *You*, Plural, *John* 2. 4. Jeſus Chriſt *you'd* the *Scribes* and *Phariſees*, and ſaid, Woe to them that profeſſed that which they did not practice, *Matth.* 23. 13, 14, 15. Verſes, he ſaith, *Woe unto you Scribes and Phariſees Hypocrites*; There is three *Woes*, and three *Yous* in theſe three Verſes; in the Greek it is, Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί. *Ovai humin Grammateis kai Phariſaioi hupocrátai.* Here it's *Ovai humin*, *Woe unto you*; this is plural: you may ſee *Humin*, *You*, when he ſpeaks to *many*; but when he ſpoke to *one*, to his Mother, he ſaid *ſoi*, *thee*. So here you Doctors and Teachers, who in your practice deny a diſtinction when *one* is ſpoken to, but will have *you* to *one*, and *you* to *many*; you are contrary to Chriſts practice in ſpeaking here, who ſaid *ſoi*, *thee*, to his Mother; and *humin*, *you*, to the *Scribes*, *Phariſees*, and *Hypocrites*.

The Apoſtle *thou'd Philemon*, a particular, ſaying to the *Church in thy houſe*, κατ' οἶκον σοῦ ἐκκλησία. *Kat' oikon ſou Eccleſia.* Here it is *thy houſe*, *oikon ſou*; not *your houſe*, *oikon humoon.* And ſo *Verſe* the 18. *If he hath wronged* thee, *or oweth* thee *ought.* In the Greek it is, Εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει. *Ei de ti edikeſe ſe e opheilei.* 'Tis *ſe*, *thee*, not *humas*, *you.* And in the ſame Epiſtle, *ver.* 3. when he writes to many, he ſaith, χάρις ὑμῖν, *charis humin*; that is, *Grace unto you*, not *ſoi*, unto *thee.*

And *Paul* you'd the Saints again, when he wrote to the *Epheſians*, 2. chap. *And you who were dead:* In the Greek it is, καὶ ὑμᾶς ὄντας νεκρούς: *Kai humas ontas nekrous.* And here ſee its *humas*, that is, *you*, not *thou*, plural, not ſingular, when he ſpeaks to more than two. Jeſus *thee'd Pilate*, *John* 19. 11. Ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοὶ δεδομένον, ἄνωθεν, διὰ τοῦτο ὁ παραδιδούς με σοὶ μείζονα ἁμαρτίαν ἔχει. *Apekrithe ho Jeſous, ouk eiches exouſian oudemian kat' emou, ei me en* [ſoi] *dedomenon anoothen, dia touta ho paradidous me* [ſoi] *meidzona hamartian echei.* That is in *Engliſh*, Jeſus anſwered, *thou* couldſt have no power at all againſt me, if it were not given *thee* from above: therefore, he that hath delivered me to *thee* hath the greater ſinne.

The end of the

GREEK

BATTLE-DOOR.

THE HEBREW Battle-Door.

THE *HEBREW TONGUE* (which the *Jewes* call the HOLY LANGUAGE) hath as full, and plain distinctions, when one is spoken to, and more than one are spoken to, as any Language that is, which may confound the Doctors, Schollars, Priests, Teachers, and Professors of *England*, and elsewhere, who have forgotten what they have learned at School, or at least, do not practice what they learned: Therefore this BATTLE-DOOR is sent to such, who do not practice what they have learned at School, but are degenerated from Grammar-Directions, and Scripture-Examples, who in every Language, in which there are Grammars, and Bible, hath a perfect distinction for *Singular* and *Plurall*; contray to the practice of the Teachers, Priests, and Professors, who will say *you*, or *ye*, to one; and *you*, or *ye*, to more than *one*; and so have forgotten to practice what they have learned in Grammars, and read in the Bible, who in every Language,

בְּאוֹר אֲשֶׁר מַשִּׁיחַ
הָאִיר אֶתְכֶם הַאֲמִינוּ
בּוֹ לְרֵעַת מְשִׁחַת
בָּנֶם לְלַמֵּד אֶתְכֶם:

Geo. Fox.

in which they are written, hath its proper terme, when more than *one* are ſpoken to, diſtinct from, when *one* is ſpoken to, as the *Battle-door* following plainly ſhewes.

Singular { אֲנִי *ani* / or / אָנוֹכִי *anochi* } is { I (man) / or / (woman) }

Plurall { אֲנַחְנוּ *anahhnu* / or / נַחְנוּ *nahhnu* } is { we (men) / or / (women) }

Now to put *Anahhnu*, or *Nahhnu* for *Ani*, or *Anochi*, were to put *We* for *I*; and this would be falſe *Hebrew*, and *Engliſh* both: for *Ani*, or *Anochi* is *I* (man) or (woman;) and *Nahhnu*, or *Anahhnu*, is *We* (men,) or (women.)

Singular { אַתָּה *atta* / is / *thou* (man) } Plurall { אַתֶּם attem / is / you, or ye men }

Now to ſay *Attem*, when you ſhould ſay *Atta*, were to ſay *you*, *ye* men, when you ſhould ſay *thou* man; and this were falſe: for *Atta* is *Thou* (man;) and *Attem* is *You*, or *Ye men*.

Singular { הוּא *hu* / or / הַהוּא *hahu* } is { *he*, *this*, / or / that (man) }

Plurall { הֵם *hem* / or / הָהֵמָּה *hemma* } is { *they*, or *thoſe men*, or *theſe things* }

Now to ſay *Hem*, or *Hemma*, when you ſhould ſay *Hu*, or *Hahu*, this were to ſay, *they*, or *thoſe men*, or *theſe things*, when you ſhould ſay *He*, *this*, or *that man*; and this would be falſe *Hebrew*: for *Hu*, or *hahu*, is *this*, or *that* (*man*;) and *Hem*, or *hemma*, is *they*, or *thoſe men*, or *theſe things*.

Would this afore-mentioned manner of ſpeaking be good Hebrew ye *Prieſts* and *Schollars*, who rages at the *Singular* language? would not the *Jewes* laugh at you here in their native Tongue to hear you ſpeak it in ſuch a Non-ſenſicall way? Come Schollars, is not this to ſpeak Plurall, when you ſhould ſpeak Singular? this is for a man to ſay he is ſpeaking to many men, when he is ſpeaking but to one man; where is the Giddy-heads

now?

now ? you uſe to call *Friends* Giddy-heads, the Elect people of God, which you in Scorn call *Quakers.*

Come now to the *Feminine* Gender, (ſo called,)

Singular — Plural

אַתְּ *at* or אַתִּי *atti* } is { *thou* (woman) } { אַתֶּן *atten* } is { *you*, or *ye* (women)

Now to ſay *Atten*, when you ſhould ſay *At*, or *Atti*, is nonſence, to ſpeak *Plurall* for *Singular*, and make people believe you are ſpeaking to *many women*, when you are ſpeaking but to *one woman*; Is this good *Hebrew ?* And have you not made people believe you have been the wiſeſt upon the Earth ? and now muſt you come to be whipped, and taught the BATTLE-DOOR. Read one:

Singular { הִיא *hi* or הָהִוא *hahi* } is { *ſhe*, *this*, or *that* (*woman*) or female

Plurall { הֵן *hen* or הֵנָּה *henna* } is { *they*, or *thoſe* (women) or *theſe things* (female)

Now to ſay *Hen*, or *henna*, when you ſhould ſay *hi*, or *hahi*; this were to ſay *they*, or thoſe women, or theſe things female, when you ſhould ſay *ſhe*, this, or that *woman*, or *female*; and this would be falſe Hebrew and Engliſh both: for *hi*, or *hahi*, is *ſhe*, this, or that (woman) or female; and *hen*, or *henna*, is *they*, or thoſe women, or theſe things female, or feminine, (ſo called.)

Come now, and read thoſe that are called the Affixes, which are placed at the end of words, and ſignifies as followeth:

Singular { י *i*, ני *ani*, ני *eni*, ני *enni*, י *ai*, תי *ti* } is { *I*, *Me*, *My*, *Mine*

Plural { נו *enu*, נו *anu*, נו *ennu*, נו *enu* or נו *enu* } is { *Us*, *Our*, *Ours*, at the end of words

Now to put *Enu*, *anu*, *ennu*, or *enu*, inſtead of *i*, *ani*, *eni*, *enni*, *ai*, *ti*; this were to put *us*, *our*, *ours*, in place of *I*, *me*, *my*, *mine*; and this is falſe Engliſh, and falſe Hebrew; and they that ſpeak thus, are more like mad-men, than men in their wits.

Singular { ך *cha* / or / ךָה *cha* / & / ֶיך *echa* } is { *Thee*, *Thy*, *Thine*, at the end of words

Plural { ֶם *chem* / ֶיכֶם *echem* } is { *You*, *Your*, or *Yours*, at the end of words

Now to ſay *Chem*, *Echem*, when you ſhould ſay ך *Cha*, ךָה and *Echa*; this is to ſay, *You*, *Your*, *Yours*, when you ſhould ſay, *Thee*, *Thy*, *Thine*; and this is falſe Hebrew, and deſerves the Rod. Read again:

Singular { ו *v* / ו *u* / ֹ *O* / הוּ *hu* / נּוּ *ennu* } is { *him*, *his*, at the end of words

Plurall { ם *m* / מו *mo* / ֶהם *hem* / ֶם *em* / ָם *am* / ֶיהֶם *ehem* / & / ֶימו *emo* } is { *them*, *their*, or *theirs*, at the end of words

Now to put *m*, *mo*, *hem*, *em*, *am*, *ehem*, and *emo*, in place of *v*, *u*, *o*, *hu*, and *ennu*, were to put, and ſay, *them*, *their*, or *theirs* in place of *him*, and *his*: Thoſe that followes are uſed at the end of words, when you ſpeak to, or of a *woman*, or *women*; or to or of that which is called the *Fœminine* gender.

Singular { ֶך *ech* / or / ִי *chi* / & / ִיך *ajich* } is { *thee*, *thy*, *thine*, female

Plural { ֶכֶן *chen* / ֶיכֶן *echen* } is { *you*, *your*, or *yours*

Now

Now to ſay *chen*, *echen*, when *you* ſhould ſay *ech*, *chi*, *ajich*, is to ſay, *you*, *your*, and *yours*, when you ſhould ſay *thee*, *thy*, and *thine*: and they that ſay ſo, are ill-bred, unlearned, and unmannerly. But ſay on:

Singular { הָ *ha*, הָ *ah*, נָה *enna* } is { *her*, *hers*

Plurall { הֵן *hen*, יהֵן *ehen*, ן *an* } is { *them*, *their*, or *theirs*, female

Now to ſay *an*, *hen*, *chen*, when you ſhould ſay *ha*, *ah*, and *enna*, this is to ſay *them*, *their*, *theirs*, when you ſhould ſay *her*, and *hers*; and this is now the practice of moſt in Chriſtendome, to ſay *them*, when they ſhould ſay *her*; and *their*, or *theirs*, when they ſhould ſay *hers*; and to ſtand in the Babyloniſh Confuſion, crying up Tongues, and yet practiceing nothing of them, out of the Obedience. Read on:

Singular { אֲנִי *ani* or אָנוֹכִי *anochi*; שֶׁלִּי *ſhelli*; לִי *li*; אוֹתִי *othi*; מֶנִּי *menni* or מִמֶּנִּי *mimmenni* } is { *I* (man) or *women*; *of me*; *to me*; *me*; *from me* }

Plurall { נַחְנוּ *nahhnn*, or אֲנַחְנוּ *anahhnu*; שֶׁלָּנוּ *ſhellanu*; לָנוּ *lanu*; אוֹתָנוּ *othanu*; מֶנּוּ *mennu* or מִמֶּנּוּ *mimmenu* } is { *we* (*wo.*); *of us*; *to us*; *us*; *from us* }

Now to ſay *nahhnu*, or *anahhnu*, *ſhallanu*, *lanu*, *othanu*, and *mennu*, or *mimmennu*, when you ſhould ſay *ani*, or *anochi*, *ſhelli*, *li*, *othi*, and *menni*, or *mimenni*; this were to ſay, *we*, *of us*, *to us*, *us*, and *from us*, when you ſhould ſay, *I*, *of me*, *to me*, and *from me*: and this manner of writing, and ſpeaking, would be a groſſe perverting of every word above-mentioned, from its own proper ſignification.

Singular	אַתָּה *atta*	is	*thou* (man)
	שֶׁלְּךָ *ſhellecha*		*of thee*
	לְךָ *lecha*		*to thee*
	אוֹתְךָ *othecha*		*thee*
	מִמְּךָ *mimmecha*		*from thee*

Plurall	אַתֶּם *attem*	is	*you*, or *ye men*
	שֶׁלָּכֶם *ſhellachem*		*of you*
	לָכֶם *lachem*		*to you*
	אֶתְכֶם *ethchem*		*you*, or *ye*
	מִמָּכֶם *mimmechem*		*from you*

Now to ſay *attem*, *ſhellachem*, *lachem*, *ethchem*, and *mimmechem*, when you ſhould ſay *atta*, *ſhellecha*, *lecha*, *othecha*, and *mimmecha*: This were to ſay, *you*, or *ye*, *of you*, *to you*, *you*, *from you*, when you ſhould ſay, *thou*, *of thee*, *to thee*, *thee*, and *from thee*: and this would be falſe Hebrew, and Engliſh both; and like unto their manner of ſpeaking, that ſayes *you*, *of you*, &c. when they ſhould ſay *thou*, *of thee*, &c. But read on.

Singular	הוּא *hu*	is	*he*
	שֶׁלּוֹ *ſhello*		*of him*
	לוֹ *lo*		*to him*
	אוֹתוֹ *otho*		*him*
	מִמֶּנּוּ *mimmennu*		*from him*

Plurall	הֵם *hem* or הֵמָּה *hemma*	is	*they* (men)
	שֶׁלָּהֶם *ſhellahem*		*of them*
	לָמוֹ *lamo* or לָהֶם *lahem*		*to them*
	אֹתָם *ethem* or אוֹתָם *otham*		*them* (men)
	מֵהֶם *mehem*		*from them*

Now to wreſt all theſe words aboveſaid out of their proper place, and ſpeak the *Plural* when you ſhould ſpeak *Singular*, would not this be the ſame in Nature, with ſpeaking *you* to *one* man, which is to be uſed when more than one is ſpoken too.

Thoſe that followes, are when a *woman*, or *women*, are ſpoken to, and of:

Singular

Singular	אַתְּ *at*	is	*thou* (woman)
	שֶׁלָּךְ *ſhellach*		*of thee*
	לָךְ *lach*		*to thee*
	אוֹתָךְ *othach*		*thee*
	מִמָּךְ *mimmach*		*from thee*

Plural	אַתֶּן *atten* or אַתֶּנָה *attena*	is	*you*, or *ye* (women)
	שֶׁלָּכֶן *ſhellachen*		*of you* (women)
	לָכֶן *lachen*		*to you*
	אֶתְכֶן *æthchen*		*you*, or *ye*
	מִמָּכֶן *mimmechen*		*from you*

Singular	הִיא *hi*	is	*ſhe*
	שֶׁלָּהּ *ſhellah*		*of her*
	לָהּ *lah*		*to her*
	אוֹתָהּ *othah*		*her*
	מִמֶּנָּהּ *mimmennah*		*from her*

Plurall	הֵן *hen* or חֵנָּה *henna*	is	*they* (women)
	שֶׁלָּהֶן *ſhellahen*		*of them*
	לָהֶן *lahen*		*to them*
	אוֹתָן *othan* or אֶתְהֶן *eth-hen*		*them*
	מֵהֶן *mehen*		*from them* (women)

Now to write, or ſpeak all theſe words contrary to their own place, and to put the *Plurall* in the *Singulars* place, Would it not be like their ſayings, that ſayes *you woman, of you woman, &c.*) when they ſhould ſay *thou woman, of thee (women, &c?*) What ſay you Schollars? will you ſnuff hereafter, if one ſay *thou* to a particular? you will not, will you?

Come Prieſts, read ſome of your *Hebrew Nounes*, (ſo called) which you have in your common Grammars.

Singular	יָד *jad* is *a hand*	Dual	יָדַיִם *jadajim* is *both the hands*

This the Grammarians calls the *Duall Number*, which ſhews forth onely two by Nature.

Now to put *jadajim* for *jad*, were to put *both the hands* for *one hand*; Is this good *Hebrew?* you will come to the *Singular* language by the Rod, who would have the Plural for the Singular.

Singular { רֶגֶל *reghel* is *a foot* } Dual { רַגְלַיִם *raglajim* is *both the feet*

Now to put *raghlajim* for *reghel*, is to put *feet*, for *a foot*.

Singular { דָּבָר *dabhar* is *a word* } Plural { דְּבָרִים *debharim* is *words*

Now to say *debharim* for *dabhar*, is to put *words* for *a word*; and this is like unto the Priests Doctrine, that puts the Scriptures, which is the Words, for the WORD. Professors, and Scholars, and Teachers, read on:

Singular { שֹׁפֵט *shophet* is *a judge* } Plural { שֹׁפְטִים *shophtim* is *judges*

Now to say *Shophtim*, *Judges*, when you should say *Shophet*, *a Judge*, Is this good *Hebrew?* is not this false? and to speak *Plural*, when you should speak *Singular?*

Therefore thou must read *Shophtim*, *Judges*, and *Shophet*, *a Judge:* But to say there are many Judges, when there is but one Judge, Would not these be looked upon as mad men? they could not perswade them, but they were *many men*, when there is but *one*, *Thou*, and is not *You*; and they cannot distinguish betwixt *Judges*, and *a Judge:* So not betwixt *You*, and *Thou*; *Shophtim*, and *Shophet*. Say on:

Singular שְׁפוֹט *shephot* is *a judgement*, or *a plague* } Plural { שְׁפָטִים *shephatim*, or שְׁפוּטִים *shephutim* is *judgements*, or *plagues*

And to put *Shephutim Shephatim*, in place of *Shephot*, is to put *Judgemens*, and *Plagues*, for *a Judgement*, and *a Plague*; Is this good *Hebrew?* Is this good sence? Are not these Sot-Heads, and Giddy-Heads, that speaks thus, to put the *Plural* for the *Singular*. But read on.

Singular

Singular		Plurall
שֶׁקֶץ *ſhekketz*, or שִׁקּוּץ *ſhikkutz* is *Abomination*		שִׁקּוּצִים *ſhikkutzim* is *Abominations*

Now to put *ſhikkutzim* for *ſhekketz*, or *ſhikkutz*, were to put *abominations* for *abomination*, were this good *Hebrew*? like as you Prieſts have put *many men* for *one man*: *Plural* for *Singular*.

Singular		Plural
שָׂרָף *Saraph* is *a burning*, or *a fiery Serpent*		שְׂרָפִים *Seraphim* is *fiery Serpents*

Now to ſay *Seraphim*, when you ſhould ſay *Saraph*, this is to ſay, here are *many Serpents*, when there is but *one Serpent*; Is this good *Hebrew*, you that put *Plural* for *Singular*? Is not this like unto you, that have corrupted your own Mother Tongue? and the Corruption in you is offended, if it be not given. Read on:

Singular		Plural
בֵּן *ben* is *a Son*		בָּנִים *banim* is *Sons*

Now to ſay *Banim*, when they ſhould ſay *Ben*, is not this to ſay *You*, when they ſhould ſay *Thou*? and to ſay *Sons*, when its but a *Son*.

Singular		Plural
רֹאשׁ *roſh* is *a head*		רָאשִׁים *raſhim* is *heads*

Now to ſay *Raſhim*, when you ſhould ſay *Roſh*; this is to ſay *Heads*, when you ſhould ſay *a Head*.

Singular		Plural
עִיר *ir* is *a City*.		עָרִים *arim*, or עֲיָרִים *ajarim* is *Cities*

Now to ſay *Arim*, or *Ajarim*, when you ſhould ſay *Ir*, here the man ſpeaks non-ſence, when he ſayes *Cities*, when there is but one *City*; as they that ſay *You*, when they ſhould ſay *Thou*; and ſpeaks of *many* where there is but *one*; and ſo the world is *bred*, and *trained* np in Non-ſence, which ſpeaks *Plurall*, when they ſhould *Singular*.

Come *Doctors*, *Lawyers*, *Schollars*, *Scool-maſters*, come to that which is called the *Verb*.

Singular { פָּקַד *pakad* is *he viſited* } Plural { פָּקְדוּ *pakedu* is *they have viſited* }

Now to ſay *pakedu*, when you ſhould ſay *pakad*, were to put *plural* for *ſingular*, and were not true *Hebrew*; and none ſayes ſo but the Novices, and Ignorant and Vulgar, though they tell the people they are Schollars. Say on:

Singular	Plural
פָּקַדְתָּ *pakadta* is *thou* (man) *haſt viſited*	פְּקַדְתֶּם *pèkadtem* is *ye*, or *you* (men) *have viſited*

And to ſay *pèkadtem*, when you ſhould ſay *pakadta*, that when you are ſpeaking to *one man*, you are ſpeaking to *many*; would this be good ſenſe, or true Hebrew? and is not this non-ſenſe in the eyes of people, and like mad-men? But read on:

Singular	Plural
פָּקַדְתִּי *pakadti* is *I have viſited*; that is, *one*	פָּקַדְנוּ *pakadnu* is *we have viſited*; that is, more than *one*

Now to ſay *pakadnu*, when you ſhould ſay *pakadti*, Is not this fooliſhneſſe? Is not this to ſpeak *we*, when you ſhould ſpeak *I*? and is not this falſe *Hebrew*? and to ſay *we have viſited*, when you ſhould ſay *I have viſited*, Is this to ſpeak like men in their ſences? is not this non-ſence?

Now read the *Feminine*, (ſo called) that is, when a *woman*, or *women* are ſpoken to, or of.

Singular { פָּקְדָה *pakeda* is *ſhe viſited* } Plural { פָּקְדוּ *pakedu* is *they have viſited* }

Now to ſay *pakedu*, when you ſhould ſay *pakeda*; this were to put *many women* for *one woman*: and to ſay *you*, or *ye women have viſited*, for *thou woman haſt viſited*, Who would ſpeak in this language that were in their wits, or ſences either?

Come Prieſts and Schollars, who cries up your Learning ſo much; Is it not falſe *Hebrew*, to ſpeak *pakedu*, when you ſhould ſpeak *pakeda*? were not this to ſpeak *you*, when you ſhould ſpeak *thou*? and *you women*, when you ſhould ſpeak *thou woman*?

Singular

Singular		Plural
פָּקַדְתְּ *pakadt*		פְּקַדְתֶּן *pèkadten*
is		is
thou (woman) *haſt viſited*	}	*you*, or *ye* (women) *have viſited*

Now to ſay *pekadten*, when you ſhould ſay *pakadt*, is to ſay *you*, or *ye women have viſited*, when you ſhould ſay, *thou woman haſt viſited*; and this is non-ſence, and falſe Hebrew; and they that teach this, *you*, for *thou*, and cannot bear it, but they muſt have *you* for *thou*, Are theſe men of undeaſtanding? or the Vulgar, and Ignorant, Barbarous, and Brutiſh? Yes, they be ſo.

Read on, and ſee ſome more Examples about that you call your perfect *Verb*.

Singular		Plural
נִפְקַדְתָּ *niphkadta*		נִפְקַדְתֶּם *niphkadtem*
is		is
thou (man) *waſt viſited*	}	*you*, or *ye* (men) *were viſited*

Now to ſay *Niphkadtem*, when you ſhould ſay *Niphkadta*, this were to put *Plural* for *Singular*. Read again:

Singular		Plural
פִּקַּדְתָּ *pikkadta*		פִּקַּדְתֶּם *pikkadtem*
is		is
thou haſt viſited diligently	}	*you*, or *ye have viſited diligently*

This is not true Hebrew, to ſay, *You have viſited diligently*, when you ſhould ſay, *Thou haſt viſited diligently*

Singular		Plural
הִפְקַדְתָּ *hiphkadta*		הִפְקַדְתֶּם *kiphkadtem*
is		is
thou (man) *haſt cauſed to viſit*	}	*you*, or *ye have cauſed to viſit*

Now to ſay *hiphkadtem* for *hiphkadta*, were to put *you* for *thou*.

Singular	הָפְקַדְתָּ *hophkadta*	is	*thou* (man) *waſt made to viſit*, or *thou waſt viſited by another*
Plural	הָפְקַדְתֶּם *hophkadtem*	is	*you*, or *ye men were made to viſit*, or *you*, or *ye were viſited by another*

Now to ſay *hophkadtem*, when you ſhould ſay *hophkadta*,

were to ſay, *you*, or *ye*, *were made to viſit*, or *were viſited by another*, when you ſhould ſay, *thou waſt made to viſit*, or *waſt viſited by another*. *Read on again*,

Singular		Plural
הִתְפַּקַּדְתָּ *hithpakkadta*		הִתְפַּקַּדְתֶּם *hithpakkadtem*
is		is
thou man haſt viſited thy ſelf		*you* (men) *have viſited your ſelves*

Now for to ſay *Hithpakkadtem*, when you ſhould ſay *Hithpakkadta*, were to ſay, *you have viſited your ſelves*, when you ſhould ſay, *thou* (man) *haſt viſited thy ſelf*; and this were falſe, for *Hithpakkadta*, is *thou* (man) *haſt viſited thy ſelf*, and *Hithpakkadtem*, is *you*, or *ye* (men) *have viſited your ſelves*. Say on:

Singular		Plural
לָמַד *lamad*		לָמְדוּ *lamedu*
is		is
he hath learned		*they* (men) *have learned*

Now to ſay *Lamedu*, when they ſhould ſay *Lamad*; is not this to ſay *many learned*, when but one *learned*, and to put *plural* for *Singular*.

Singular		Plural
לָמַדְתָּ *lamadta*		לְמַדְתֶּם *lemadtem*
is		is
thou (man) *haſt learned*		*you*, or *ye* (men) *have learned*

Now to ſay *Lemadtem*, when you ſhould ſay *Lamadta*, is to ſay *you have learned*, when you ſhould ſay *thou haſt learned*, and to put *plural* for *ſingular*. Say on again:

Singular		Plural
לָמַדְתִּי *lamadti*		לָמַדְנוּ *lamadnu*
is		is
I (man) or (woman) *have learned*		*we* (men) or *we* (wo.) *have learn'd*

Now to ſay *Lamadnu*, when you ſhould ſay *Lamadti*, this were ſay *we* (*men*) or *we* (*women*) *have learned*, when you ſhould ſay, *I man*, or *I woman have learned*; for *lamadti* is *I man* or *woman have learned*, and *Lamadnu*, is *we men*, or *women have learned*.

Singular		Plural
לָמַדְתְּ *lamadt*		לְמַדְתֶּן *lemadten*
is		is
thou (woman) *haſt learned*		*ye*, or *you* (women) *have learned*

And

And to ſay *Lemadten*, when you ſhould ſay *Lamadt*, this is to ſay, (*women*) *have learned*, when but *a woman hath learned.*

Singular { לָמְדָה *lameda* is *ſhe hath learned* }
Plural { לָמְדוּ *lamedu* is *they have learned* }

Now to ſay *Lamedu*, when you ſhould ſay *Lameda*, were to ſay, *they women have learned*, when you ſhould ſay, *ſhe woman hath learned*; for *Lameda*, *is ſhe hath learned*, and *Lamedu*, is *they* (*men*) or *they women have learned.*

Read ſome more Examples:

Singular { לְמוֹד *lemôd* is *learn thou* (man) }
Plural { לְמְדוּ *limdu* is *learn you*, or *ye men* }

Now to ſay *Limdu*, *learn thou man*, doth not this deſerve the Rod? which *Limdu*, *is learn you*, or *ye men*, and *Lemôd is learn thou man Singular*, and to ſay *you*, when he ſhould ſay *thou*, is this good *ſence?* is this good *Hebrew?*

Singular { לְמְדִי *limdi* is *learn thou* (woman }
Plural { לְמוֹדְנָה *lemôdena* is *learn you*, or *ye* wo. }

Now to ſay *Lemôdena*, when you ſhould ſay *Limdi*, were to ſay, *let many women learn*, when they ſhould ſay, *let one woman learn.* Read on:

Singular	Plural
תִּשְׁלַח *tiſhlach* is *thou* (man) *ſhalt ſend*	תִּשְׁלְחוּ *tiſhlachu* is *you*, or *ye* (men) *ſhall ſend*

Now to ſay *Tiſhlachu*, when you ſhould ſay *Tiſhlach*, is to ſay *many ſhall ſend*, when you ſhould ſay, *one ſhall ſend.*

Singular	Plural
תִּשְׁלְחִי *tiſhlechi* is *thou* (woman) *ſhall ſend*	תִּשְׁלַחְנָה *tiſhlachna* is *you*, or *ye* (woman) *ſhalt ſend*

Now to ſay *Tiſhlachna*, *many women ſhall ſend*, when they ſhould ſay *Tiſhlechi*, which is, *one woman ſhall ſend*, that is not good Hebrew, for *Tiſhlechi*, *is thou* (*woman*) *ſhall ſend.*

Say on:

Singular { יִפְקֹד *jiphkod* is *he shall visit* } Plural { יִפְקְדוּ *jiphkedu* is *they (men) shall visit* }

Now to say *jiphkedu*, when you should say, *jiphkod*, you put *they*, for *he in so doing*, and this is non-sense, out of sence.

Singular { תִּפְקֹד *tiphkod* is *thou (man) shalt visit* } Plural { תִּפְקְדוּ *tiphkedu* is *you*, or *ye shall visit* }

Now to say *Tiphkedu*, when you should say *Tiphkod*, is to say *you*, or *ye men*, when you should speak *thou*.

Look unto the *English*, and many others who have corrupted their own tongue. Read on:

Singular { אֶפְקֹד *ephkod* } is { *I shall visit, when* a (man) or (woman) *are spoken of*

Plural { נִפְקֹד *niphkod* } is { *we shall visit, when* (men) or (women) *is spoken of*

Now to say *Niphkod*, when you should say *Ephkod*, this is to say *we*, when you should say *I*, and this would be false *Hebrew*; for *Ephkod*, is *I man*, or *I woman shall visit*, and *Niphkod*, is *we men*, or *we women shall visit*.

Singular { תִּפְקֹד *tiphkod* is *she shall visit* } Plural { תִּפְקֹדְנָה *tiphkodena* is *they* (women) *shall visit* }

Now to say *Tiphkodena, they (woman) shall visit*, when you should say *Tiphkod, she (woman) shall visit*, this is to say, *many shall visit, when but one shall visit.*

Singular תִּפְקְדִי *tiphkedi* is *thou* (woman) *shalt visit*

Plural תִּפְקֹדְנָה *tiphkodena* is *you*, or *ye shall visit*

Now to say *Tiphkodena*, when you should say *Tiphkedi*, were to say *you*, or *ye*, *women shall visit*, when you should say, *thou woman shalt visit* and such speaking is false *Hebrew*, and *English* both, for *Tiphkedi, is thou (woman) shalt visit*, and *Tiphkodena, is you*, or *ye*, *(women) shall visit.*

Now

Now ſee ſome Scripture Examples in *Hebrew*, about *Thou*, and *You*.

Ephtha's Daughter, ſaid *thou*, and *thy*, to her *Father*, and did not ſay *you*, *to him*, Judges 11. 36.

וַתֹּאמֶר אֵלָיו אָבִי פָּצִיתָ אֶת־פִּיךָ

Va tomer elaiv abi phatſita et picha:

Mark, its *picha*, not *pichem*; *thy mouth*, not *your mouth*: And its מְאֹיְבֶיךָ *meojebecha*, *thy enemies*. Mark, its *cha*, not *chem*; *thy enemies*, not *your enemies*.

And *Nathan* thou'd *David*, 2 Sam. 1. 27. אַתָּה הָאִישׁ *atta haiſh*, *thou the man*: Here he ſayes, not *you the man*, but *atta haiſh*, *thou the man*.

And *Iſaac*, his ſervant, *thou'd* his Maſter, *Geneſis* 24. ver. 5. אָשִׁיב אֶת־בִּנְךָ *aſhib et bincha*. Mark, its *bincha*, *thy Son*, not *binchem*, *your Son*.

And again, he ſaith, אֲשֶׁר־יָצָאתָ *aſher jatſata*, from which *thou cameſt*: Here its *jatſata*, not *jetſatem*; *thou cameſt from*, not *you came from*.

And *Pharoah* Thou'd *Jacob*, and ſaid, *How old art thou? Gen.* 47. 8. In the *Hebrew*, it's כַּמָּה יְמֵי שְׁנֵי חַיֶּיךָ *Camma jeme ſhene hajiecha*: Mark again, its *hajiecha*, of thy life, not *hajiechem*, your life.

And in the third verſe, *Pharaoh* ſaid unto *Joſephs Brethren*, What is your *Occupation?* Its מַעֲשֵׂכֶם *mayaſhechem*, *your occupation*, not *thy occupation*; its *chem*, not *cha*; *your*, not *thy*, when he ſpeaks to more then one, but when he ſpoke to *Jacob* abovementioned, then he ſays, *cha*, not *chem*; *thou*, not *you*; and here when he ſpeaks to *Jacobs* ſonns, being *more than one*; he ſpeaks *plurally*, and not *ſingularly*, *chem*, and not *cha*, *you*, and not *thou*. So let *Pharaoh*, witneſs againſt *you* Prieſts, and Schollars in *England*, that makes no diſtinction when *you* ſpeak to *one*, and when *you* ſpeak to *many*, as hereafter in this BATTLE-DOOR, may plainly appear.

And *Adam*, *thou'd* God, *Gen.* 3. 9. קֹלְךָ שָׁמַעְתִּי *kolcha ſhamayti*: Here it's *kolcha*, not *kolchem*; *thy voyce*, not *your voyce*.

And God *thee'd*, and *thou'd Adam*, Gen. 3. 11. and ſaid, who told *thee*, that *thou* waſt naked: its *lecha*, to *thee*, not *lachem*, to *you*.

And God when he ſpoke to the Children of *Iſrael*, by the Prophet *Jeremy*, he *you'd* them, ſaying, Hearken not to the word of the Prophets, that Prophecy unto *you*, they make *you vain*, *Jeremy* 23. 16. its אַתֶּם לָכֶם *lachem attechem*: here is not *lecha* mentioned, when more than one is ſpoken to, but *lachem* to *you*, not *lecha*; to *thee*.

And ſo the *Prieſts*, and *Schollars*, and *Doctors* may ſee, that the *Hebrew*, they call the holy tongue, makes as plain a diſtinction when *one* is ſpoken *to*, and when more than *one* are ſpoken *to*, as any language that is.

The end of the

HEBREW BATTLE-DOOR.

THE

THE CALDEE Battle-Door.

THe *CALDEE* Language, which teaches *Thou* and *Thee* to *Singular*, and *You* and *Ye* to *Plural*, though the Nations will hardly own it; either the *French*, *Spaniſh*, *Italians*, *Greeks*, or *Latines*, or *Engliſh*. But ſee ſome few Examples taken out of the Grammars, and Bible, as followeth:

But firſt read the Letters which are the ſame with the Hebrews Letters.

a	b	g	d	h	v u	z	ch or hh	t	j i y
א	ב	ג	ד	ה	ו	ז	ח	ט	י

k or ch	l	m	n	ſ	o o	p ph or f
כ	ל	ם מ	ן נ	ס	ע	פ ף

ts tz or z	q or k	r	ſh	th or t
ץ צ	ק	ר	ש	ת

בְּאוּרְתָא דִי מְשִׁיחָא
אֲנְהַר יַתכוֹן הֵימִינוּ
בֵּהּ בְּרִיל דִתְדְעוּן
וְרְוּוּת בְּכוֹן לְאַלָפָא
יַתכוֹן

Geo. Fox.

Singular { אֲנָא *ànо* or אֲנָה *àno* } is { *I* (man) or (woman)

Plural { אֲנַן *anan* or אֲנַחְנָא *anahhno* or נַחְנָא *nahhno* } is { *we* (men) or (women)

Singular { אַתְּ *at* or אָנְתְּ *ant* } is { *thou* (man) or *maſculine*, ſo called)

Plural { אַנְתוּן *antun* or אַתוּן *atun* } is { *you*, or *ye* (men) or (*males*)

Singular		Plural
הוּא *hu* or הַו *hau* or אִיהוּא *jhu*	is { *he* (male) }	הִמּוֹן *himmon* or הִנּוּן *hinnun* or אִינּוּן *innun*

is { *they* (males)

Now to ſay *himmon*, *hinnun*, *jnnun*; *atun*, *antun*; *anan*, *nahhno*, or *anahhno*; this were to ſay *they*, *you*, or *ye*, and *wee*, when you ſhould ſay *he*, *thou*, and *I*, and this were falſe *Caldee*, and *Engliſh* both. Now read thoſe that are uſed, when a *woman*, or *women*, or *fæminines* ſo called are ſpoken *to* or *of*.

Singular { אַנְתִּי *anti* or אַנְתְּ *ant* or אַתְּ *at* } is { *thou* (female)

Plural { אַנְתִּין *anten* or אַתֵּן *aten* } is { *you*, or *ye* (females)

Singular		Plural
אִיהִי *ihi* or הִיא *hi*	is { *ſhe* }	אִינִּין *innen* or הִנִּין *hinnen*

is { *they* (females)

Now to ſay *jnnen*, *hinnen*, *aten*, *anten*, when you ſhould ſay

at,

at, *ant*, *anti*, and *hi*, *jhi*, this were to ſay, *they* (*women*) or (*females*) and *ye*, or *you*, (*women*) or (*fæmales*) when you ſhould ſay, *thou* (woman) or female, and *ſhe* (woman) or female: and this is to ſpeak to many (*women*) or (*fæmales*) when there is but one to ſpeak to: but now read on to thoſe which are called in the *Caldee* Grammars, the Inſeparable *Pronounes*, and *Affixes*, or *Suffixes*, placed at the ends of words, and ſignifies as followeth.

Singular { ' *i* ' *ai* נִי *ni* / or / נִּי *nnani* / or / נוֹ *ano* } is { *me*, *my*, at the end of words }

Plural { ן *an* ין *ain* / or / נָא *no* / or / נָן *nan* } is { *us*, *our*, at the end of words }

Now to put *an*, *ain*, *no*, *nan*, when you ſhould put *i*, *ai*, *ni*, *nnani*, or *ano*, this were to put *us*, *our*, when you ſhould put *me*, *my*; and this would be falſe, and deſerves the Rod.

Singular { ךָ *och* / or / ךְ *noch* / or / ךָ *aik* } is { *thee*, *thy*, at the end of words, when a *man*, or a *male* is ſpoken to }

Plural { כֹון *chon* / or / כֹום *chom* } is { *you*, *your*, at the end of words, when *men*, or *males* are ſpoken to }

Now to ſay *chom*, *chon*, when you ſhould ſay, *och*, *noch*, *aik*, this were to ſay, *you*, *your*, when you ſhould ſay, *thee*, *thy*; and this were to put many *Men*, or *Males*, for one *Man*, or one *Male*. But Say on:

Singular { וֹהִי *ohi* / ה֫ *eh* / יה֫ *eh* / הִי *hi* / נֶּה *neh* } is { *him*, *his*, at the end of words; or *this*, or that *Male*, or *Maſculine* (ſo called) }

Plural { הֹון *hon* / הֹום *hom* / נוּן *nun* } is { *them*, *their*, or theſe, or thoſe *Males*, or *Maſculines* (ſo called) }

Now to ſay *hon*, *hom*, *nun*, when you ſhould *ohi*, *eh*, *hi*, *neh*, this were to ſay, *them*, *their*; or *theſe*, or *thoſe* (*males*) or (*maſculines*) when you ſhould ſay, *him*, *his*; or *this*, or *that* (*male*) or (*maſculine*;) and this would be falſe again, as all the reſt before mentioned; and a groſſe perverting of every word from its own proper ſignification, and contrary to Grammar directions; and Scripture Examples; Now come to thoſe that are put at the end of words, when a *woman*, or *women*, or *fæmales* are ſpoken of or to.

Singular { ךְ *ek*, כִּ *ki*, יךָ *aik*, נֶךָ *nek* } is { *Thee*, *Thy*, at the end of words

Plural { כֶן *chen* or כֵּן *chen* } is { *You*, *Your*

Now to put *chen*, when you ſhould put *ek*, *ki*, *aik*, *nek*, is to put *you*, *your*; when you ſhould put *thee*, *thy*; and this were falſe again. But Say on.

Singular { הִ *oh*, הָא *ho*, נָא *noh* } is { *her*, at the end of words; or this, or that *Feminine* (ſo called)

Plural { הֵן *hen*, נָן *nan*, נִין *nin*, נֵן *nen* } is { *them*, *their*; or theſe, or thoſe *Females*, or *Feminines* (ſo called)

Now to put, or place *hen*, *nan*, *nin*, *nen*, at the end of words, when you ſhould put, or place; *oh*, *ho*, *noh*, this were to put them, their, or theſe or thoſe *females*, or *fæminines*, in place of *her*, or *this*, or that *female*, or *feminine*; and they that write or ſpeak thus, muſt come and be taught this BATTLE-DOOR.

Read ſome Examples in that which is called the perfect Verb.

Singular { פָּקַד *pkadh* } is { *He hath Commanded*

Plural { פָּקְדוּ *pkadu* } is { *They* (men) *have Commanded*

Singular

Singular { פְּקַדְתְּ *pkadt* } is { *Thou* (man) *haſt Commanded*

Plural { פְּקַדְתּוּן *pkadtun* } is { *You*, or *Ye* (men) *have Commanded*

Now to ſay *pkadu*, and *pkadtun*, when you ſhould ſay *pkadh*, and *pkadt*; this is to ſay, *they*, and *you*, have commanded, when they ſhould ſay, *he*, and *thou*, haſt commanded, and this is like the practiſe of the Nations, whoſe hand writing declares the contrary; So are come under the ſmart Rod.

Feminine, (ſo called) when a *woman*, or *women*, are ſpoken to or of.

Singular { פְּקַדַת *pikdath* / פְּקַדְתְּ *pèkadt* } is { *She* (woman) *hath Commanded* / *Thou* (woman) *haſt Commanded* }

Plural { פְּקַדָא *pèkada* / פְּקַדְתֶּן *pèkadten* } is { *They* (women) *have Commanded* / *You*, or *Ye*, (women) *have Commanded* }

Now to ſay *pèkada*, and *pèkadten*; when you ſhould ſay, *pekadt*, and *pikdath*, this were to ſay, *you*, or *ye women*, and *they* (*women*) have commanded, when you ſhould ſay, *Thou* (woman) *haſt Commanded*, and *She* (woman) *hath Commmanded*: and this hath been the practice of the unlearned, (yet pretended learned) who ſpeaks falſe *Caldee*, and *Engliſh* both, when a *man*, or *woman*, or *men*, or *women* ſpeaketh of themſelves.

Singular { פְּקַדְתְּ *pikdeth* } is { *I* (man) or (woman) *have Commanded*

Plural { פְּקַדְנָא *pekadna* } is { *we* (men) or (women) *have Commanded*

Now to ſay *pekadna*, when you ſhould ſay *pikdeth*, is to ſay *we men*, or *we women* have commanded, when you ſhould ſay, *I* (*man*) or *I* (*woman*) have commanded; is not this falſe *Caldee*, and *Engliſh* both?

Now Read ſome Examples about thoſe that are called the Nounes in the *Caldee* Grammars.

Singular	טוּר *tur* or טוּרָא *turo*	is	*a Mountain*
	דְּטוּר *detur* or דְּטוּרָא *deturo*		*of a Mountain*
	לְטוּר *letur* or לְטוּרָא *leturo*		*to a Mountain*
	יַתטוּר *jattur* or יַתטוּרָא *jatturo*		*the Mountain*
	מִטּוּר *mittur* or מִטּוּרָא *mitturo*		*from a mountain*
Plural	טוּרִין *turin* or טוּרֵי *ture* or טוּרַיָּא *turaijo*	is	*Mountains*
	דְּטוּרִין *deturin* or דְּטוּרַיָּא *deturaijo* or דְּטוּרֵי *deture*		*of Mountains*
	לְטוּרִין *leturin* or לְטוּרֵי *leture* or לְטוּרַיָּא *leturaijo*		*to Mountains*
	יַתטוּרִין *jatturrin* or יַתטוּרֵי *jatture* or יַתטוּרַיָּא *jattuarijo*		*the Mountains*
	מִטּוּרִין *mitturin* or מִטּוּרֵי *mitture* or מִטּוּרַיָּא *mitturaijo*		*from Mountains*

Now

NOw to say *turin*, *ture*, *turaijo*, *&c.* when you should say *tur*, *turo*, &c. as above mentioned, this were to say *mountaines*, when you should say a *mountaine*, and this were false, for *tur*, or *turo*, is a *mountaine*, and *turin*, or *ture*, or *taraijo*, is *mountaines*. But Read on.

Singular { צִדְקָא *tzidqo* or צִדְקָתָא *tzidqetho* } is { *Righteousnesse*

Plural { צִדְקָן *tzidqon* or צִדְקָתָא *tsidqotho* } is { *Righteousnesses*

Now to say *tzidqotho*, or *tzidqon*, when you should say *tzidqo*, or *tzidqetho*, this were to say, *righteousnes*, for *righteousnesses*.

Singular { רַגְלָא *reglo* or רֶגֶר *regel* } is { *a Foot*

Dual, that is, *two* { רַגְלַיִן *raglajin* or רַגְלִין *raglin* } is { *both the Feet*

Now to say *raglin*, or *raglajin*, when you should say *regel*, or *reglo*, this were to say both the feet when there is but one foot.

Singular Plural

יַד *jad* or יְדָא *ido* } is { *a Hand* } { יְדַיִן *idajin* or יְדִין *idin* } is { *two Hands*

Now to say *jdajin*, or *jdin*, when you should say *jdo*, or *jad*, this were to say, there were two hands, when there is but one hand; and this were false *Caldee*, and *English* both, for *jad*, or *jdo*, is one hand, and *jdin*, or *jdajin*, is two hands.

Now Read a few Scripture Examples in *Caldee*, about the *Singular*, and *Plural* Language.

NEbuccadnezar the King, he said *ye*, to *many*, *Daniel* 2. 8. *ye* would gain the time in the *Caldee*, its אִידְנוּ אַנְתוּן צַבְנִין *jddano antun tsabnin*: Mark, its *antun you*, or *ye*, not *ant*, nor *at*, which is *thou*, as is before expressed.

And in the ninth verſe, and *ye* have prepared lying, and corrupt words, it הִשְׁחַתְּנוּן *hiſdamnetun, &c.* Mark, its *hiſdamnetun, ye,* or *you,* have prepared, not *hiſdamnet, thou* haſt prepared; here its *Plural* not *Singular,* when he ſpeaks to the *Caldeans,* being more than one, but when he ſpeaks to a particular, he ſayes, art *thou* able to make known the dream, 26. *verſe,* its הַאִיתָיִךְ כָּהֵל *hajthaik chahel,* here you may ſee again, the ending is with the *Singular,* not with the *Plural, aik,* not *chon, thou,* not *you,* when one is ſpoken to.

And *Daniels* Anſwer, was *thou* to the King again, in the 31. *verſe, thou* ô King ſaweſt, אַנְתְּ מַלְכָּא חֲזֵה הַוַאִיתָא *ant malko, hhaze havaita,* here its *ant,* not *antun,* nor *atun,* which is *you,* or *ye,* as is before expreſſed.

And in the 37. *verſe,* אַנְתְּ מַלְכָּא מֶלֶךְ מַלְכַיָּא *ant malko melek malkaijo,* here you ſee again, its *ant,* not *antun, thou* ô King, not *you,* ô King, and the King was not offended at the word *ant,* which in Engliſh is *thou.* So by theſe few Examples you may plainely ſee a clear diſtinction, made in the *Caldee* Language, when one is ſpoken to, and when more then one is ſpoken to, and ſo throughout that Language, as in all other the Oriental Languages, there is a plain diſtinction, betwixt *Singular* and *Plural,* as in any Languages that are.

And ſo you Schollars, Doctors, that have boaſted of the tongues, you may be a ſhamed for what you have ſpoken, and done this ſeaven years and more, againſt that harmleſs People called Quakers, for ſaying *thou,* to one, and *you,* to many Might not the King have ſaid before mentioned, to them that ſpoke to him in the *Singular* Language, *ant* which is *thou,* what *ant's thou* me, as well as the proud Profeſſors in this age have ſaid, what *thou's thou* me, I will have *atun,* or *antun,* ſaid to me, the King might ſay, which in Engliſh is *you,* or *ye,* as well as an Engliſh man may ſay, I will have *you* ſaid to me, but we do not read that the King was offended, for any uſing the word *at,* or *ant* to him, which in *Engliſh* is *thou.*

Directions for pronouncing Hebrew *and* Caldee.

BEſides the 22 Letters in the BATTLE-DOOR, there are others Marks placed with them to ſound them, which ſerve as Vowels, ſo called; whereof ſome are ſounded long, and ſome ſhort.

The long ֗ *â,* ֑ *ê* as *êa,* ֒ *î* as *îe,* ֓ and ֹ *ô* as *oa,* ֺ û as *ôô* in *Root.* the ſhort are ֗ and ֖ *a,* ֱ ֲ ֳ *e,* ִ *i.* as *i* in His, ֻ *o,* ֽ *u,* as *u* in Truth.

Theſe are ſounded after the Letters, to which they belong.

As

As בָּ *bhâ*, בֵּ *bea*, אִי *îe*, דוֹ *dhô* דֹ *dhô*, אוּ û, as *oo*; so פָּ *pha*, פֵּ *pe*. Except - under חטע which - is read before those letters, as אֱלֹהַּ *Eloah*, *God*, not Eloha, רוּחַ *ruach*, *the ſpirit*, not *roocha* יְשׁוּעַ *Jeſhua*, a *Saviour*, or *Jeſus*; מָשִׁיחַ *Maſhiach*, *anointed*, Meſſiah, or Chriſt, not *Maſhicha*: ע is by ſome ſounded as *g*, by others as *gn* in the beginning and middle of words, and *ng* in the end: but the *Jewes* ſound it not at all, as עִם they read it *im*, *with*, &c. א alſo hath no ſound, as אָב *abh*, *a Father*; אִישׁ *îſh*, *a man*, לֹא *lô*, *not*. ה hath no ſound in the end, but ה as גָּלָה *gâlâ*, *he revealed*, כֹּה *cô*, *as*. ו with ◌ before it makes *av*, as עָנָו *ânâv*, *meek*: or with ו between them, as דְּבָרָיו *debharav*, *his words*, not *debaraiv*; or with - as קַו *kav*, *a meaſuring-line*. ◌ְו *ev*, as שָׁלֵו *ſhâ-lêv*, *peaceable*. ◌ִו *iv*, as פִּיו *piv*, *his mouth*. If ו or י have under them another vowel, ſo called, then the (◌ְ) upon ו is *ô*, and ו is *v*, as הוֹוָה *hô-vâ*, *calamity*; and the (.) in ו maketh double *v*, as קִוָּה *kiv-vâ*, *he waited in hope*.

י is not ſounded without a vowel, as אֵיךְ *ech*, *how*; ◌ְי *âv*, רֵי *re*, Except in the end after ◌ִ or ◌ֵ as אֲדֹנָי *adhô-nâi*, *Lord*; פָּנַי *pâ-nai*, *my face*: גּוֹי *gôi*, *a nation*; גָּלוּי *gâ-lûi*, *revealed*: with a vowel it is ſounded as *y*, as יָד *yadh*, *a hand*.

שׁ marked on the left ſide is *ſ*, and if there be no vowel under it, the (.) is *o*, as שׂוֹנֵא *ſô-nê*, *hating*; שׁ marked on the right ſide is *ſh*; and if the letter before it hath no vowel, then the (.) is *ô*, as מֹשֶׁה *Mô-ſhê*, *Moſes*: ſometimes it hath two (שׁ) as שֹׁחַד *ſhô-chadh*, *a gift*, *reward*, or *bribe*: and נֹשֵׂא *Nô-ſê*, *he who lifteth up*, or *pardoneth*.

◌ָ *o* ſhort, is often writ without (:) and then differs not in form from ◌ָ *â* long, when yet it is ſhort *o*, and is thus known:

1. Before (:) or (.) if no accent come between, as זָכְרָה *zochra*, *ſhe remembred*: רָנּוּ *ron-nû*, *ſing ye*.
2. before a letter having ◌ַ after it, as כָּל *kol*, *all*, except א or ה go before - as לָא *lâ*, *no*; מָה *mâ*, *what*.
3. In the end of a word, beginning with ו *va*, or ו *ve*, *and* - as וַיָּקָם *vai-yakom*, *and he roſe*; וְיָקֹם *veja-kom*; *and he ſhall ariſe*.
4. before ◌ֹ under חה ע or א as אָהֳלוֹ *o-holô*, *his tabernacle*, הָעֳמַד *ho-omâdh*, *he is appointed*, &c.
5. Before ◌ָ if ◌ֹ follow it as, אָהֳלֵךְ *o-hol-chê*, *thy tabernacle*, &c.

(◌ְ) is ſounded very ſhort, oft-times not at all, but is ſilent, *quieſcent*, or mute. Its Read.

1. In the beginning, as בְּיוֹם *be-yôm*, *in the day*.
2. After a long vowel, as פָּקְדוּ pâ-kedhû, *they have viſited*.
3. After another (◌ְ) mute, as יִפְקְדוּ yiph-kedhoû, *they ſhall viſite*.
4. Under ſtrong (◌ַ) as זַמְּרוּ dzammeroû, *ſing ye*; and un-

der a letter immediately doubled, as הַלְלוּ halelû, *praiſe ye.*

Otherwiſe its not read, as 1. in the end, although two come together: 2. after a ſhort vowel: 3. before another (:) 4. after a long vowel, with a tonic accent, (ſo called) as פְּקוֹדְנָה pekôdh-na, *viſit ye women.*

(.) In a letter is ſometimes milde, only takes away the (*h*) or aſpiration from theſe ſix letters, בגדכפת *bh, gh, dh, ch, ph, th:* ſo that with this (.) in them, they are written *b, g, d, c, p, t*; ſometimes (.) is of more force, and doubleth the letter, in which it is to avoid much writing, as פִּנָּה *pinna*, ~~a purpose~~ a tornoy; not *phina:* it is milde (onely in theſe ſix letters, and that) onely in the beginning, as פֶּה *pe, a mouth*; not *phe*, nor *ppe.*

2. After (:) mute, as תִּזְכֶּה *tiz-ke, thou ſhalt be clean*, or *pure*; not *thizk-ke.* It is ſtrong, and doubles the letter after a ſhort vowel in the midſt of a word, and refers to two ſyllables at once; and the letter which lies hid in (.) hath alwayes belonging to it (:) mute, as of לַמָּה *lâm-mâ*, is made, and for ſhortneſſe written לָמָּה *lâm-mâ, why.*

It ſometimes alſo doubles the firſt letter of a word, when the word before ends with ה־ *â*, ה *a*, or ה *e*, as מַה־טּוֹב ma-t tôbh, *how good!* Or if the foregoing word ends with any of theſe terminations ſervile, without ־, as ה *â*, הָ *hâ*, תָ *tâ*, דָ *kâ*, or ו as קוּמוּ צְאוּ kû-mû tz tzeû, *ariſe depart*; אֵין יְשׁוּעָתָה לוֹ ên yeſhû-a-thâ l lô, *there is no ſalvation for him.*

It never is found in theſe 4 letters, אחער.

In ה (.) is found but onely at the end of a word, and notes that ה is to be ſounded, without which it is never ſounded in the end; as רַגְלָה ragh-lâh, *her foot*; תּוֹרָה tô râ, *the law*, not thô-râh: *Nota*, This - doth only joyn two words together, (as in Engliſh) כָּל־אִישׁ kol-iſh, *every man.* The *Caldee* hath the ſame pronunciation, ſave that (:) is not ſounded, though after a long vowel, (ſo called) as שְׁאֵלְתָּא ſhe-eltâ, *a petition*: and that וּ and יִ makes *eu* both in the end, and in the middle of a word: as הֵיוְתָא heu-thâ, *a beaſt*; and ' makes *ai* in the middle, as קַדְמַיְתָא kadh-majthâ, *prima, firſt fem.* and that they obſerve not וי *ui*, as in Hebrew.

Is by ſome rendred *o* in *Caldee*, as אוֹרְחָא urcho, *a way*; הוּכְמְתָא huc-metho, *Wiſedome:* ſo *ſhe-eltho*, and *heu-tho.*

Benjamin Furly.

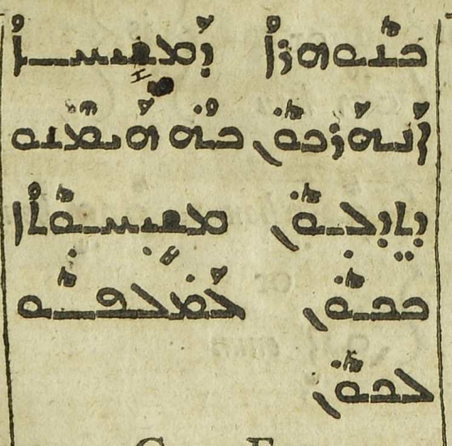
The End of the *Caldee* Battle-door.

THE SYRIACK BATTLE-DOOR.

First see the Letters.

In the end.	In the middle.	In the beginning of a word.	
ܐ	ܐ	ܐ	A
ܒ	ܒ	ܒ	B, *or* Bh, *or* u
ܓ	ܓ	ܓ	G, *or* Gh
ܕ	ܕ	ܕ	D, *or* Dh
ܗ	ܗ	ܗ	H
ܘ	ܘ	ܘ	V, u
ܙ	ܙ	ܙ	Z
ܚ	ܚ	ܚ	Hh, Ch
ܛ	ܛ	ܛ	T, tt
ܝ	ܝ	ܝ	J i y
ܟ	ܟ	ܟ	K, c, *or* Ch
ܠ	ܠ	ܠ	L
ܡ	ܡ	ܡ	M
ܢ	ܢ	ܢ	N
ܣ	ܣ	ܣ	S
ܥ	ܥ	ܥ	Aa, *or* Oo
ܦ	ܦ	ܦ	P, Ph, *or* F
ܨ	ܨ	ܨ	Tſ, tz, z, ſſ
ܩ	ܩ	ܩ	Q, *or* K
ܪ	ܪ	ܪ	R
ܫ	ܫ	ܫ	Sh, Sch
ܬ	ܬ	ܬ	Th, *or* t

This letter ܥ is not expreſſed in ſound in the Battle-Door, becauſe the pronunciation of it is unknown to the Grammarians themſelves,



Geo. Fox.

The *Syrian* Language is *thou* to one, and *you* to many, Singular and Plural, in the *Teſtament* and *Grammar*; as may plainly appear here in this *Battle door*.

Singular { ܐܢܐ *eno* / or / ܐܢܐ *no* } is { I (man) / or / (woman) }

Plurall { ܚܢܢ *hhnan* / or / ܢܚܢܢ *nahhno* } is { we (men) / or / (women) }

Now to ſay *hhnan*, or *nahhno*, when you ſhould ſay *eno*, or *no*, this were to ſay *we*, when you ſhould ſay *I*, and this were to put Plural for Singular, for *eno*, or *no* is *I*; and *hhnan*, or *nahhno* is *we*.

Singular { ܐܬ *at* } is { *thou* (man) }

Plurall { ܐܢܬܘܢ *anthun* / or / ܐܬܘܢ *atun* } is { *you* / or / *ye* (men) }

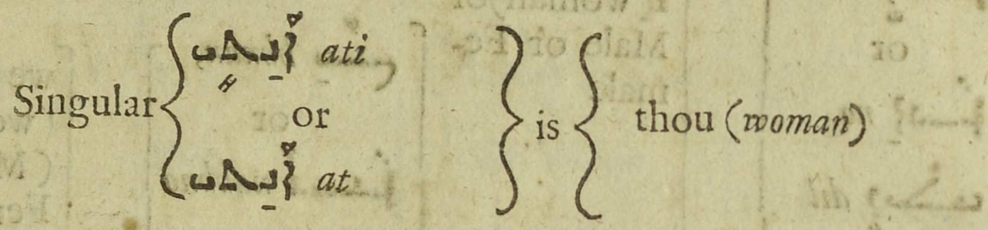
Now to ſay *anthun*, or *atun*, when you ſhould ſay *at*, this were to ſay *you*, or *ye* (men) when you ſhould ſay, *thou* (man) and this were falſe *Syriack*, and *Engliſh* both, for this deſerves the rod; for *at*, is *thou* (man) and *atun*, or *anthun*, is *you*, or *ye* (men.)

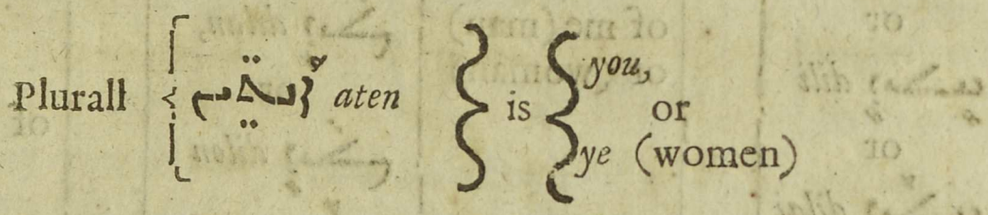
Singular { ܗܘ *hu* / or / ܗܘ *hau* } is { *he* }

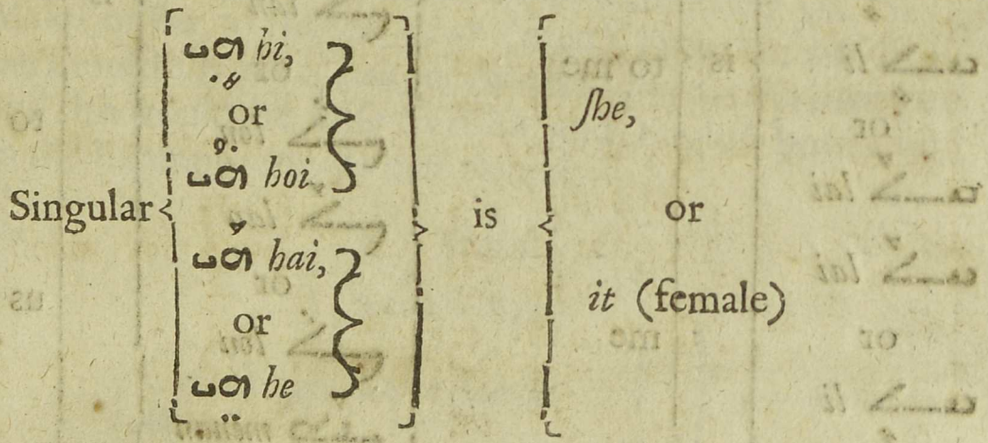
Plurall { ܗܢܘܢ *honun*, ܗܝܢܘܢ *henun* / or / ܐܢܘܢ *enun* } is { *they* (men) }

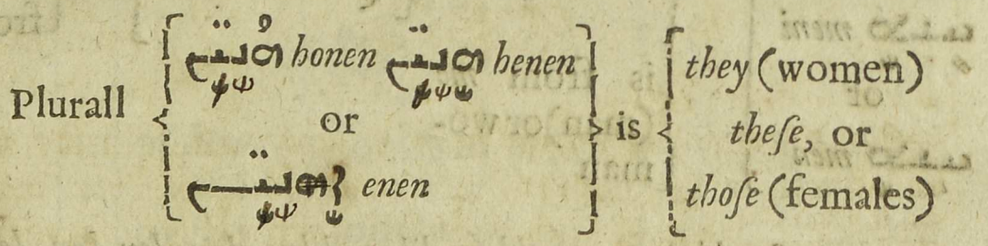
Now

Now to ſay *honun*, or *henun*, or *enun*, when you ſhould ſay, *hu*, or *hau*, this were to put *they* (men) for *he* (man) and this would be falſe *Syriack*, and *Engliſh* both; for *honun*, or *henun*, or *enun*, is *they* (men) and *hau*, or *hu*, is *he* (man;) but read on:





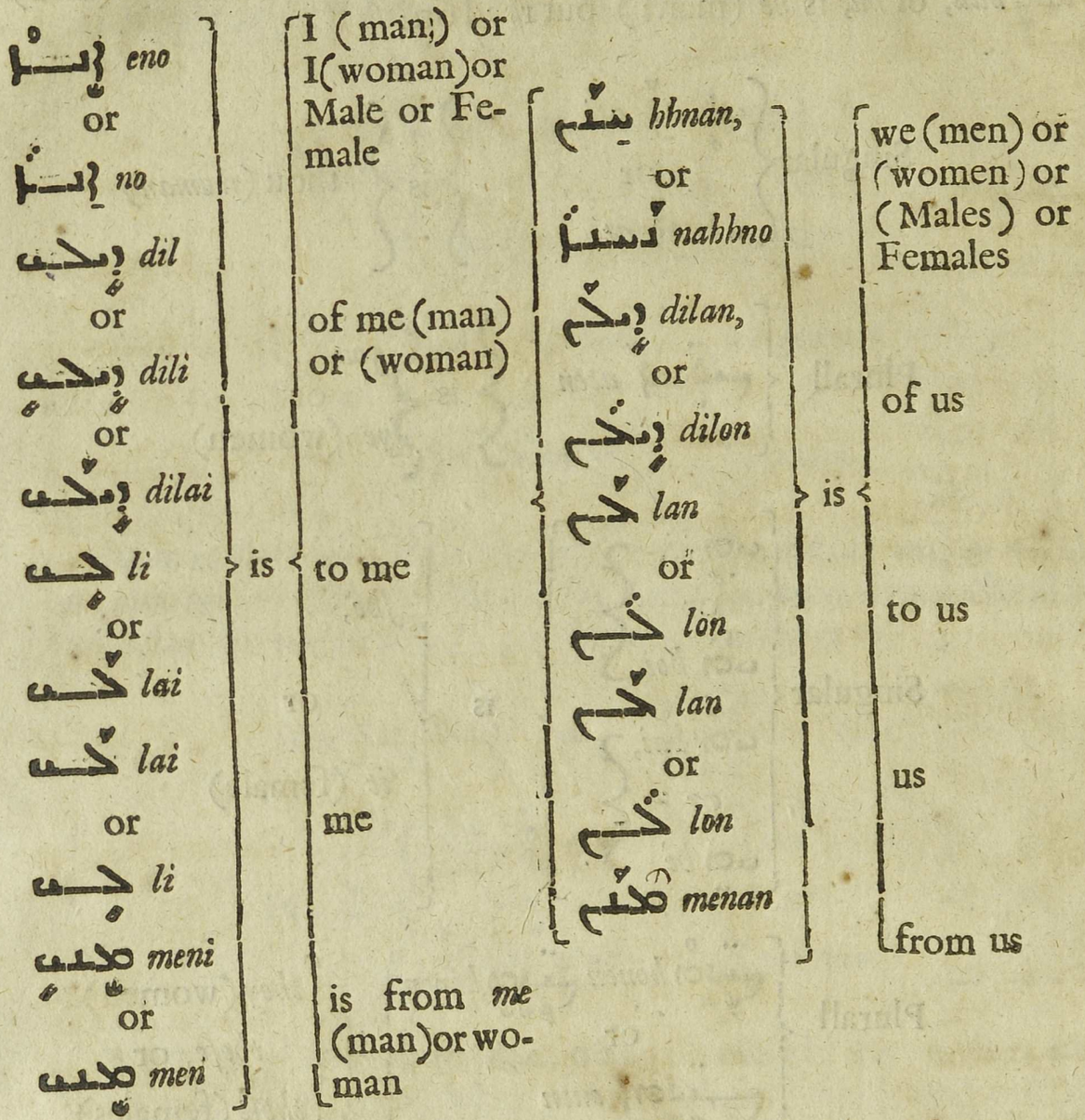




Now to ſay *aten*, *honen*, *henen*, or *enen*, when ye ſhould *ati*, or *at*, &c this were to ſay, *you*, or *ye* (women) and *they* (women) or *theſe*, or *thoſe* (females) when you ſhould ſay *thou* (woman) and *ſhe*, or *it* (female.) And this were to ſay, there were *many* (women) or (females) when there is but *one* (woman) or *one* (female) and this would be falſe *Syriack*, and *Engliſh* both; for *ati*, or *at*, is *thou* (woman) and *hi*, or *hoi*, or *hai*, or *he*, is *ſhe*, or *it* (female) and *aten* is *you*, or *ye* (women,) and *honen*, or *henen*, or *enen*, is *they* (women) or *theſe*, or *thoſe* (females.) But come, read on,

Singular

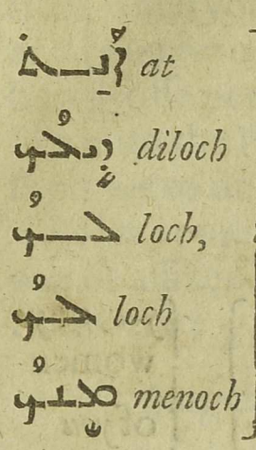
Plural



Now to ſay *hhnan*, or *nahhno dilan*, *dilon*, *lan*, *lon*, *lan*, *lon*, and *menan*, when you ſhould ſay *eno*, or *no*, *dil*, *dili*, *dilai*, *li*, *lai*, *li lai*, and *men*, or *meni*, this were to ſay *we*; of *us*; *to us*; and from us; when you ſhould ſay I; *of me*, *to me*, *me*, and *from me*, and this would be falſe *Syriack*, and Engliſh *both*; for *eno*, or *no*, is I; and *hhnan*, or *nahhno* is *we*, *dil*, or *dilai*; or *dili*, is *of me*, and *dilan*, or *dilon* is *of us*, *li*, or *lai*, is *to me*, and *lan*, or *lon*, is *to us*, *lai*, or *li* is *me*, and *lan* or *lon* is us, *men*, or *meni*, is *from me*, and *menan* is *from us*

Singular

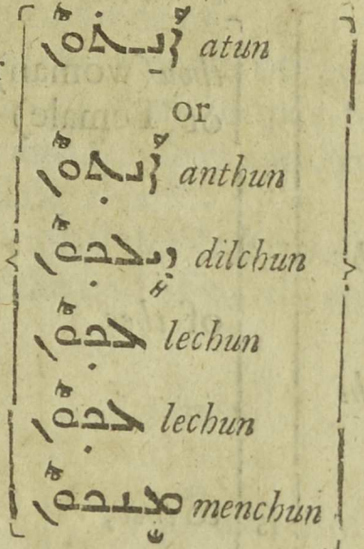
Singular



is

thou (man) or (male)
of *thee*
to *thee*
thee
from *thee*

Plural

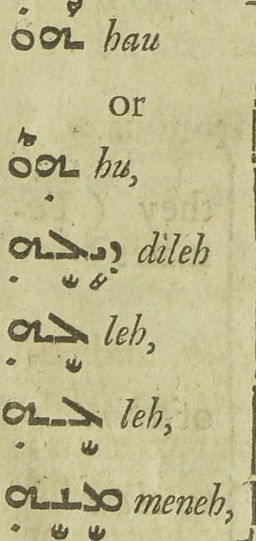


is

you or ye men
of *you*
to *you*
you or ye (men) or males
from *you*

Now to ſay *atun*, or *anthun*, *dilchun*, *lechun*, and *menchun*, when you ſhould ſay *at*, *diloch*, *loch*, *loch*, and *menoch*, this were to ſay *you*, or ye *(Men)* or Males, of *you*, to *you*, *you*, or *ye* (men) or males, and from *you*, when you ſhould ſay *thou (man)* or *(male)* of *thee*, to *thee*, *thee*, and from *thee*, and this would be falſe Syriack and Engliſh both; and Contrary to the Examples above mentioned

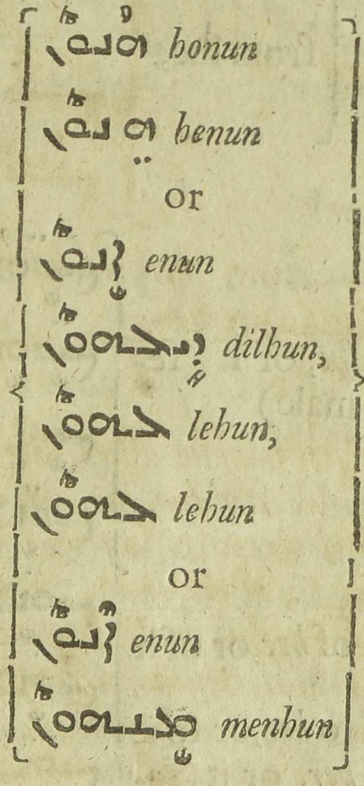
Singular



is

he
of *him*
to *him*
him
from *him*

Plural



is

they *men*
of them
to *them*
them (Men) or (males)
from *them*

Now to write or ſpeak any of theſe words above mentioned out of its proper place were the ſame in Nature and ground, with ſaying *you* when *you* ſhould ſay *thou*. Now read on to thoſe which are called the fæminine, when a *woman*, or (women) are ſpoken to or of,

Singular		Plural	
ati or *at*	*thou* (woman) or (Female)		
dilech or *dilechi*	of *thee*	*aten* *dilchen,*	*you*, or *ye* women of *you*
lech or *lechi,*	is to *thee,*	*lechen,* *lechen*	is to *you* *you*, or *ye*
lech or *lechi*	*thee,*	*menchen*	from *you*
menech or *mennechi*	from *thee,*		

Singular		Plural	
hi, *hoi,* *hai* or *he*	*she*, or it (female)	*honen* *henen* or *enen*	they (Females)
diloh *loh* *loh*	is of *her*, or of it to *her*, or to it *her*, or it (female)	*dilhen* *lehen* *lehen*	is of *them* to *them* them, or thoſe (Females)
menoh	from *her*, or from it	*menhen* or *menhen*	from them,

Now to ſay *honen, henen,* or *enen, dilhen, lehen, lehen,* and *menhen,* when you ſhould ſay *hi, hoi, hai,* or *he, diloh, loh, loh,* and *menoh,*

noh, this were to ſay they (women) of *them*, to *them*, *them*, and from *them*, when you ſhould ſay *ſhe* or *it*, of *her* or of *it*, or to *it*, *her*, or *it*; and from *her* or from *it* female. And this manner of ſpeaking would be a groſſe perverting of words from their proper Signification, like unto the Prieſts and Doctors, and Scholars and Profeſſors that ſayes *you* to one, when they ſhould ſay *thou*.

Now come read thoſe that are called the Inſeparable pronouns ~~ons~~, or affixes, or ſuffixes placed at the end of words, and ſignifies as followeth;

Singular	Plural
ـي *i*, ـاي *ai*, ـني *ni*, ـيني *ini*, being placed at the end of words, when a man or (male) ſpeaketh of himſelf; or a (woman) or female ſpeaketh of her ſelf, is *me*, *my*, *myne*;	ـان *an* ـين *ain*, and ـنان *nan* at the end of words is *us*, *our* *ours* when *men* or *women*, *Males* or *Females* ſpeaketh of themſelves.

Now to put *an*, *ain*, and *nan*, when you ſhould put *i*, *ai*, *ni*, and *ini*, this were to put *us*, *our*, and *ours*; in place of *me*, *my*, *myne*, and this would be falſe Syriack and non-ſence, and the leaſt child that hath but read the firſt Rudiments in Syriack would laugh at you, if you ſhould thus pervert words Contrary to Grammar rules, and Scripture Examples in the Bible;

Singular	Plural
ـك *och* or ـوك *ok*, ـيك *aik*, and ـنوك *nok*, theſe at the end of words is *thee*, *thy*, *thine*, when *a man*, or *a male* is ſpoken to,	ـخون *chun* ـيكون *aikun* is, *you*, *your*, *yours*, when (men) or males are ſpoken to,

Now to ſay *chun*, *aikun*, when you ſhould ſay *och*, *ok*, *aik*, or *nok*, this were to ſay *you*, *your*, and *yours*, when you ſhould ſay, *thee*, *thy*, and *thine*, and this would be falſe again; but read on,

Singular	Plural
ـه *eh* ـاو *au*, ـوي *oi*, ـنه *neh* is *him*, *his*, at the end of words	ـהון *hun*, ـיהון *aihun*, ـהון *nun* is *them*, *their*

Now to put or place *hun*, *aihun*, *nun*, when you ſhould put *eh*, *au*, *oi*, *neh*, this were to put *them*, *their*, in place of *him*, *his*; Now read thoſe that are uſed at the end of words, when a *woman*, or *women*, or the feminine ſo called are ſpoken to, and of

Singular

Singular

ﺞ *ech*
or
ﻚ *ek*
and
ﺐ *aik*

is *thee, thy, &c.*

Plural

ﺟ *chen*
or
ﻛ *ken*
and
ﻜﻦ *aiken*

is *you, your, &c.*

Now to put *chen* or *ken* and *aiken* when you ſhould put *ech*, or *ek*, and *aik*, were to put *you, your*, in place of *thee, thy*, and this were to ſpeak to many *women* or *females* where there is but one woman or female to ſpeak to

Singular

ﻮ *oh*,
ﻪ *eh*
and
ﻪﻮ *noh*

is *her*, or *hers*, or *it*, or *this* or *that female*, or feminine ſo called

Plural

ﻫ *hen*,
ﻫﻦ *enen*
ﻫﻦ *aihen*,

is at the end of words is *them*, *their*, or *theſe* or *thoſe* (females)

Now, to put *hen, enen*, and *aihen* in place of *oh, eh*, and *noh*, this were to put *them, their*, or *theſe* or *thoſe females*, in place of *her, hers*, or *it*, or *this* or *that female*, and ſuch Syriack and Engliſh both deſerves the rod and muſt be brought to read this Battle-Door; Now come and ſee ſome of thoſe words that are called Nouns in the Common Grammars,

Singular

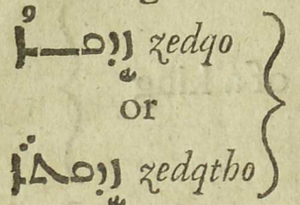
Singular	ܡܠܟ *melek* or ܡܠܟܐ *malko*	is	a king
	ܕܡܠܟ *dmelek*, or ܕܡܠܟܐ *dmalko*,		of a king
	ܠܡܠܟ *lmelek*, or ܠܡܠܟܐ *lmalko*		to a king
	ܠܡܠܟ *lmelek*, or ܠܡܠܟܐ *lmalko*		the king
	ܡܢܡܠܟ *menmelek* or ܡܢܡܠܟܐ *menmalko*		from a king

Plural	ܡܠܟܝܢ *malkin* or ܡܠܟܐ *malke*, or ܡܠܟܐ *malko* or ܡܠܟܝ *malkai*	is	of kings, and ſo adding the letter ܠ *l*, and ܡܢ *men*, as is above mentioned in the Singular, to every word of the Plural, it will be *lmalkin*, *lmalke*, *lmalko*, *lmalkai*, is to *kings*, or the *kings*, and *menmalkin*, *menmalke*, *menmalko*, and *menmalkai* is from *kings*;
	any of theſe words is for kings ܕܡܠܟܝܢ *dmalkin* ܕܡܠܟܐ *dmalke*, &c.		

Now to ſay *malkin*, *malke*, *malko*, *malkai*, *dmalkin*, *dmalke*, *dmalko*, *dmalkai*, *lmalkin*, *lmalke*, *lmalko*, *lmalkai*, and *menmalkin*, *menmalke*, *menmalko* and *menmalkai*, when you ſhould ſay *melek*, *malko*; *dmelek*, *dmalko*;

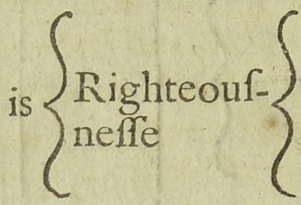
dmalko; *lmelek*, *lmalko*, and *menmelek*, or *menmalko*; this were to ſay *kings*, of *kings*, *to kings*, *the kings*, and from *kings*, when you ſhould ſay a *king*, of a *king*, to a *king*, *the king*, and *from a king*; and this would be falſe and contrary to Grammar directions,

Singular



zedqo or *zedqtho* } is { Righteouſneſſe

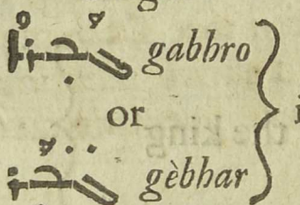
Plural



zedqon, or *zedqotho* } is { Righteouſneſſes;

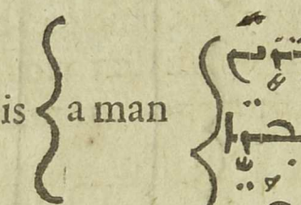
Now to put *zedqon*, or *zedqotho* inſtead of *zedqo*, or *zedqtho* were to put *Righteouſneſſes* for *Righteouſneſs*, and this were to put Plural for Singular like them, that puts *you* for *thou*. But read on,

Singular



gabbro or *gèbbar* } is { a man

Plural



gabbrin or *gabbre* or *gabbrai* } is { men

Now to ſay *gabbrai*, *gabbre*, or *gabbrin*, when you ſhould ſay *gèbbar* or *gabbro*, this were to ſay *men*, when there is but a man; And this were non-ſence, and they that ſpeak thus are more like mad men, than men in their ſences.

Singular { *abo*, is *a father* }

Plural { *abohe* or *abohotho* } is { *fathers*

Now to ſay *abohe*, or *abohotho*, when you ſhould ſay *abo*, this were to put *fathers* for a *father*, and this would be falſe; for *abo* is a *father*, and *obohe* or *abohotho* is *fathers*. Come you that will not have one ſay *thou* to a particular, but *you*, and will make no diſtinction in your practice, betwixt *you* and *thou*, *Plural* and *Singular*, read on in ſome few Examples, in that which is called the perfect *verb*.

Singular

pkadt, is *thou* (man) haſt Commanded

Plural

pkadtún, is *you* or *ye* have Commanded,

Singular

pkudh is Command thou (man) or (male)

Plural

pkudù or without the laſt letter *ù*, ſounded *pkud* is Command *you* or *ye* (men)

Singular

Singular

ܬܦܩܕ *tephkudh*

is

thou (man) *ſhalt or wilt Command,*

Plural

ܬܦܩܕܘܢ *tephkdun* is

you or *ye* men ſhall or wil Com mand.

Now to ſay *pkadtun, pkudù,* or *pkud,* and *tephkdun,* when you ſhould ſay *pkadt, pkudh,* and *tephkudh,* this is to ſay *you,* and *ye* (men) have *Commanded, Commaund you* or *ye* (men) and *you* or *ye* ſhall or will *Commaund*; when you ſhould ſay *thou* (man) haſt *Commanded,* Commaund *thou* (man) or (male) and *thou* man ſhalt or wilt *Command,* and this manner of writing and ſpeaking both would be hiſt at in every Scool that learns the Syrian Language, and would be Contrary to all Writers of Grammar in that Tongue, and Contrary to Scripture Examples; but before you come to Scripture Examples, read a little more about *thou* and *you,* in that word above mentioned, when a (woman) or female or *women,* or females are ſpoken *to* and *of.*

Singular

ܦܩܕܬ *pkadt*

is

thou (woman) or female haſt Commanded;

Plural

ܦܩܕܬܝ *pkadten*

is

you or *ye women* have Commanded;

Singular

ܬܦܩܕܝܢ *tephkdin*

is

thou (woman) or (female) ſhalt or wilt Command,

Plural

ܬܦܩܕܘܢ *tephkdon*

is

you or *ye women*, or females ſhall or will Commaund:

Now to ſay *pkadten,* and *tephkdon,* when you ſhould ſay *pkadt,* and *tephkdin,* this were to ſay *you* or *ye* (women) or females have *Commanded,* and *you* and *ye* (women) or females ſhall or will *Command,* when you ſhould ſay *thou* (woman) or (female) haſt *Commanded,* and *thou* (woman) or female *ſhalt* or *wilt Commaund*, and this manner of writing or ſpeaking is like them that ſayes *you* to one *woman,* when they ſhould ſay *thou.*

Now ſee a few Scriptures Examples in the *Syrian* Language, about *thou* and *thee,* and *you* or *ye, Plural* and *Singular.*

David Thou'd God, and ſaid *thee* and *thou,* and *thy* to him, as you may read in the Pſalms all along, but ſee an Example or two in the *Syrian* Language,

ܘܡܢ ܕܥܒܕ ܠܗ ܠܐ ܢܬܪܚܒܟ ܡܢ

umen karſo dem alohi at lo tharhhek men.

In

In Latine it is, *& a ventre matris meæ Deus meus tu ne abſis a me:* In Engliſh, and thou my God from my Mothers Belly, be not thou abſent from me, *Pſal.* 22. Mark its ܐܢܬ *at, thou,* not *atun, you;*

And in the ninth Pſalm, ܘܢܫܪܘ ܒܟ ܟܠ ܝܕܥܝ ܫܡܟ

wanſabhrun boch cul jodeai ſhemoch, in the Latine its, *& ſperabunt in te omnes Scientes nomen tuum:* in Engliſh it is, and all that know thy name will hope in thee.

Mind again, *ſhèmoch* thy *name,* not *ſhèmchun* your *name,* and *boch,* not *bèchun* in *thee,* not in *you.*

Chriſt when he ſpoke to the Scribes and Phariſees, being more than one, he ſpeaks Plurally, when he ſaid woe to *you,* in the Syriack it is ܘܝ ܠܟܘܢ *woi lechun,* woe to *you,* not *woi loch,* not woe to *thee,* they being more than one, *Matth.* 23. But when Chriſt ſpoke to the high Prieſt, being but one Prieſt, not many, he thou'd him, *Matth.* 26. in the Syriack, ܐܢܬ ܐܡܪܬ *at emart, thou* haſt ſaid it, here its *at thou,* not *atun you.*

And *John* writing to the Saints you's them, ſaying in Syriack, 1 *Ep. John* 1. *v.* 20.

ܘܐܢܬܘܢ ܡܫܚܬܐ ܐܢܬ ܩܕܝܫܐ ܘܝܕܥܝܢ ܟܠ ܚܕ ܘܚܕ ܐܢܬ

Watun meſhichuto it lechun men kadiſho uforſhin atun u lechul noſh. That is, And ye have an unction from the holy one, and ye diſcern every man. Here its *atun ye,* not *at thou,* when he writes to more than *one.*

Felix theed *Paul, Acts* 24, 25. I will ſend to thee *Mittam ad te,* in the Syriack, ܐܫܕܪ ܠܟ *eſhadar bothroch,* mark its *och,* not *chun, thee,* not *you:* And *Paul* thou'd *Felix* in the ſame Chapter; foraſmuch as I do know that thou haſt been of many years a Judg of this Nation, *&c.* and becauſe thou maiſt underſtand, *&c.* In the Syriack, ܡܢ ܫܢܝܐ ܫܓܝܬ ܐܢܬ ܠܕܝܢܐ ܗܢܐ ܒܝܬ ܕܝܬ ܐܝܟ ܕܐܢܐ

men ſhnaio ſaghiotho joda no dithaik dajono damo hono, mark its *dithaik,* here is *aik* which at the end of a word is *thee,* or *thy,* not *aikun, you* nor *your,* in the Latine verſion as you call it, its, *a multis annis ſcio te eſſe judicem hujus gentis;* in Engliſh its *from* or *of* many years: I know thee to be a judg of this Nation.

And becauſe thou maiſt underſtand, *&c.* ܕܒܕ ܡܫܟܚ ܐܢܬ ܠܡܕܥ

chad meſhbach at lmeda,

mark again, its *at,* not *atun, thou,* not *you:* in the Latine, *Quum tu poſſis noſſe, &c.* that thou maiſt know, *&c.*

And

And in the same 24 Chapter, *Tertullus* a certain Oratour, *thou'd* and *theed* and *thy'd Felix* the Governor, seven or eight times in the beginning of that Chapter, and we do not read that the Governor was offended for using the Singular Language, you will not say that *Tertullus* was ill-bred, he was a Rhetorician, he knew fine speaking; he knew how to affect the Governor with his adorned speech, and yet he uses the Singular Language to him; as you may read in his Speech to him, in the beginning of that Chapter, and any that knowes the Syriack Tongue, may see that there is no mention of *you, ye*, nor *your*, but *thou, thee*, and *thy*, ܡܶܬܬܽܠܬ݂ܘܟ *mettulthoch* for *thy* sake, mark its *och*, not *chun, thy*, not *your*: And so seven or eight times, or more, there is *och, ech*, and *aik*, and *at*, used by the Orator to the Governor, which in English as before mentioned is *thou, thee, thy*, and not *chun, aikun*, nor *chen*, nor *aiken*, which at the end of words is *thee, thy, thine*, nor *atun*, which is *you*, or *ye*, and so all along throughout the Testament in the Syrian Language, the Singular tearms are used to the Singular, and Plural to the Plural, not like the Scholars and Teachers of *England* and elsewhere in most parts in Christendome, who are degenerated from the propriety of their own Language, and will not practice what they teach in their Grammars, nor what is written in the Scriptures of *truth*, and many more places I might instance, that the Syriack Language, which the Scholars sayes was Christs Language, is as punctuall and as clear in making a distinction, in this patticular, betwixt Singular and Plural, as any Language, though the Teachers in *England* makes none in their practice, who will say *you* to one *man*, and *you* to more than one, but sure this that already hath been said about it, may be sufficient to convince them about it, or at least to stop their fretting against any for saying thou to one man, which is the propriety of the English Tongue, and not you to one.

Some Directions for the Reading or Sounding Syriack.

Besides the two and twenty Letters mentioned in the Battle-Door there are other Letters joyned, as ܠ *a l* ܠ *la* ܠ that is ܠ. And *ll* at the end thus ܠ or ܠ; and where *l* ܠ ends a word, and ܐ begins the next, they are oft joyned thus ܠ as ܥܠ ܐܣܛܐ *al-estho, upon the wall.*

These six Letters are written with a point upon them, and are read, ܒ *b*, ܓ *g*, ܕ *d*, ܟ ܟ *k*, ܦ *p*, ܬ *t*, but with the point under them

are read, ܒ *bh* or *v*, ܓ *gh*, ܕ *dh*, ܟ *ch*, ܦ *ph*, or *f*, and ܬ *th*.

Divers Letters are ſounded otherwiſe than they are written, viz.

ܝ after another ܙ is read *j* or *y*, as ܐܝܙ, *ojar the ayre*. Alſo in the participleof the Preſent-tence of Verbs haveing ܘ, *u*, ſilent in the middle as ܟܘܡ *kojem* ſtanding. ܝ ܙ before ܬ *th*, or ܟ *ch* or ܟ *k*, is ſounded as ܦ *f*. *as* ܓܙܬܐ *geſtho*, Wooll, ܦ *f* before ܓ *g* or ܕ *d*, is ſounded as ܝ ܙ, as ܒܙܕܐ *bhezdo*, reproach: ܓ *g* before ܬ *th* is ſounded as ܟ *k*, as ܓܪܟܬܐ *rektho*, deſire.

The Vowels (ſo called) are as followeth ◌ܰ or ◌ܲ is *a*, as ◌ܒ ◌ܰ *ba*, ◌ܶ or ◌ܶܝ or ◌ܶ is *e*, as ◌ܒ ◌ܶ or ◌ܒ *be*, ◌ܺ or ◌ܺ or ◌ܺ is *i*, as ◌ܒ ◌ܒ ◌ܺ *bi*, ◌ܽ or ◌ܘ is *o*, as ◌ܒ or ◌ܒ, *bo*. ◌ܽ or ◌ܽ or ◌ܽ is *u*, as ◌ܒ ◌ܽ, ◌ܒ ◌ܽ ◌ܒ ◌ܽ *bu*. Note the marks are placed above or beneath according to convenience, but the points are alwaies placed as aboveſaid. ◌ܰ ◌ܘ or ◌ܰ ◌ܘ is *au*, ◌ܶ ◌ܘ is *eu*, ◌ܺ ◌ܘ is *iu*, ◌ܽ ◌ܘ is *ou*, ◌ܰ ◌ܝ is *oi*, and ◌ܲ ◌ܝ makes *ai*.

Divers Letters are written and not ſounded, as

1. All Letters having a ſtroak under them, and ſo are oft times left quite out, as ◌ܒ ◌ܰ ◌ܪ ◌ܢ ◌ܐ or ◌ܒ ◌ܰ ◌ܪ ◌ܢ ◌ܐ *barnoſho*, the ſon of man, ◌ܐ ◌ܙ ◌ܬ ◌ܰ *ezath*, he went, &c, *except in the Impèrative Mood paſſive*, where the ◌ܰ onely notes the Letter under which it is to want a Vowel, as ◌ܐ ◌ܬ ◌ܦ ◌ܩ ◌ܰ *ethpaqd*, *be thou commanded*.
2. Neither ◌ܐ nor ◌ܗ have properly any ſound but as they are pointed, or marked, as ◌ܐ ◌ܠ ◌ܗ ◌ܳ *aloho*, *God*, ◌ܐ ◌ܗ ◌ܰ *ehad*, *he remembred*.
3. ◌ܝ *i* having ◌ܺ under it, as ◌ܐ ◌ܠ ◌ܦ ◌ܺ *ileph*, not *jileph*, he hath learned nor 2. before ◌ܶ as ◌ܓ ◌ܠ ◌ܐ ◌ܶ *golen*, not *golein*, *they revealed*. 3. In the affixes as ◌ܐ ◌ܠ ◌ܗ ◌ܳ ◌ܝ *aloh my God*, not *alohi*, and ◌ܡ ◌ܢ not *meni* but *men*, *from me*. 4. nor in the feminine termination of Verbs (ſo called) as ◌ܦ ◌ܩ ◌ܰ ◌ܕ *pkad*, *they women commanded*, 5. nor in theſe words, ◌ܡ ◌ܢ ◌ܬ ◌ܰ ◌ܡ ◌ܠ ◌ܥ *mnothmol*, *the day before yeſterday*, ◌ܐ ◌ܬ ◌ܰ ◌ܡ ◌ܠ ◌ܥ *ethmol*, *yeſterday*, *&c*. in breif ◌ܝ is never ſounded at

the

the end of a word if it hath no Vowel belonging to it.

4. ܐ is not ſounded in ܗܘ joyned after another word, as ܛܒ ܗܘ *tob-u, he is good,* although it hath no ſtroake under it, as it oft hath, as ܗܘ ܗܘ *hu-u he is,* ܘ is not at all ſounded, neither the ܐ nor the ܘ joyned after Nowns or Verbs (ſo called) as ܡܠܟܘ not *malkau-i* nor *malkau-hi, his kings, but malkau* and ܐܢܗܘ *anoi reſpondit ei, he anſwered him,* ܩܪܝܘ *kroi, vocavit eum, he called him.*

5. ܘ *v,* is not ſounded in the middle nor end after ܐ as ܡܠܟܘܬܐ or ܡܠܟܘ *malkutho* or *malku, a kingdome,* nor after ܐ in forrein words, as ܦܘܠܘܣ *paulos, Paul,* nor in the termination of any Verb, as ܐܟܠ *echal, they have eaten,* not *echalu.*

6. ܕ *d* in theſe kind of words is not ſounded, as ܒܝܬܐ *ito, an aſſembly,* ܒܝܬ *bhatho new maſc. Except* ܒܝܬܐ *bhdhato, new fem.*

7. ܢ *n* in theſe kind of words is not ſounded, ܫܢܬܐ *ſhato, a year,* ܡܕܝܢܬܐ *mdhito, a City:* ܣܦܝܢܬܐ *ſphito, an ark* or *ſhip,* and ſome give this rule, *viz.* that ܢ before ܬ *t,* having ܐ or ܐ belonging to the foregoing Letter is not ſounded; but ܢ before ܬ *th* is ſounded as ܟܢܬܐ *kantho, a Companion or Fellow-ſervant:* alſo in theſe words, ܒ is not read, ܓܒܪܐ *gaboro a Giant,* ܓܒ *ghev, the ſide of a thing,* ܥܠ ܓܒ ܛܘܪܐ *alghev tturo, upon the ſide of the Mountain.*

This point (ˑ) is uſed above and beneath Letters, firſt to diſtinguiſh betwixt ambiguous words, and upon a Letter its put for ܐ or ܘ, and beneath a Letter for ܐ and ܐ, as ܐܝܕ *idho, a hand,* from ܐܝܕ *aidho, quæ which* feminine, ſo ܗܘ *hu, himſelfe,* from ܐܢܐ *hau, he,* ܗܝ *hi, her ſelf,* from ܗܝ, *hoi, ſhe,* ܗܢܘܢ *honun, they men,* from ܗܢܘܢ *henun, themſelves men,* ܗܢܝܢ *honen, they women,*

from

from ܗܢܝܢ *henen, themſelves women*: ܓܒܪ *man, who,* from ܓܒ *men, of or from,* and ܒܝܫ *biſho, evill,* from ܒܥܝ *boiſho, wretched,* ܥܒܕ *avdo, a ſervant,* from ܥܒܕ *abodho, a work,* ܝܠܕ *oulo, an infant,* from ܝܠܕ *aulo* (without a point) *iniquity,* and from ܥܘܠ *avolo* (with the point above) *wicked.*

2. *This point ſerves to ſignifie the Moods and Tenſes in Verbs ſo call'd.*

1. Under a Letter it is a note of the Preter tenſe in all the Perſons of it, *except* the firſt and third feminine, ſingular. 2. Its a note of the Imperative and Infinitive Mood. 3. It denotes all the perſons in the future tenſe, *except* the firſt, ſingular and plural: as ܐܶܒܢ *ebne, I ſhall build,* and ܢܶܒܢ *nebne, we ſhall build,* which is ſo diſtinguiſhed from the third Perſon ſingular, ܢܒܶܢ *nebne, he ſhall build.*

This point (̣) ~~under~~ *above* a Letter denotes 1. the firſt Perſon ſingular of the Preter tenſe, 2. the Participle of the Preſent tenſe, and there it ſerves for ̇, or ̤, in the firſt ſecond and fifth conjugations, and in the third, and the *firſt kind* of the fourth conjugation it is ̇ *a.* 3. Its a note of the firſt Perſon in both numbers of the Future tenſe as aboveſaid: And the third Perſon ſingular feminine, hath amongſt ſome, one point at the end behind the ܠ, and one under the word, as ܐܡܪܬ *emrath, ſhe hath ſaid*; among others, it hath two points underneath, thus, ܫܪܝ *ſhroth, ſhe hath looſed.*

Two points upon a Letter is a note of the plural number in Nowns or Verbs (ſo called) as ܡܠܟ̈ܐ *malke, kings,* ܦ̈ܩܕ *pkadh,* or ܦ̈ܩܕܢ *pkaden, they women have Commanded.*

This ſtroak (-) is oft times upon Letters, 1. when the Letters ſerve as numbers, as ܐ̄ 1, ܕ̄ 2, ܓ̄ 3, ܝ̄ 10, ܒ̄ܕ 12, *&c.* 2. To ſhew that the word is writ ſhort, as ܩ̄ for ܩܕܝܫܐ *kadiſho, holy.* 3. Upon the Vocative Participle ܐ̄, *O,* to diſtinguiſh it from ܐ̱ *au, or.*

The pauſes are , (: for ;) (. for :) two points ſo .. for ( ) a parentheſis, three points thus (⁖ for ?) (∴ or ⁘ for .)

B. F.

THE

THE ARABICK BATTLE-DOOR.

The Arabians have in their Language proper distinctions betwixt the Singular, Duall, and Plural Numbers, so called, and when they speak of one, they use the Singular Number, and the Duall speaks of two, and the Plural speaks of more than two; as may be seen by these following Examples taken out of the Arabick Grammars, and Scriptures.

But first see their Letters, which in number are twenty eight, as followeth.

End,	Middle,	Beginning.	
ـا	ـا	ا	ء — as the Hebrew א
ـب	ـبـ	بـ	B.
ـت	ـتـ	تـ	T. ة ه and ت in the (end is *t*.
ـث	ـثـ	ثـ	Th.
ـج	ـجـ	جـ	G or J, for so it is (sounded.

Their Vowels are placed some above, and some beneath the other Letters thus, ـَ above a Letter is *a*, or *e*, as بَ is *ba*, *be*, ـِ under a Letter is *i*, as بِ is *bi*, ـُ upon a Letter is *o*, or *u*, as بُ is *bo*, or *bu*.

بِالنُّورِ الَّذِي أَشْرَقَ
أَنَارَكُمْ فِيهَا عَامِدُوا
لِتَعْلَمُوا مَسْحَهُ بِكُمْ
لِيُعَلِّمَكُمْ *

End,	Middle,	Beginning.	
ح	حـ	ح	Hh.
څ	څ	څ	Ch.
د	د	د	D.
ذ	ذ	ذ	Dh.
ر	ر	ر	R.
ز	ز	ز	Z.
س	سـ	س	S.
ش	شـ	ش	Sh.
ص	صـ	ص	S.
ض	ضـ	ض	D.
ط	طـ	ط	T.
ظ	ظـ	ظ	D.

This ـَ upon a Letter before ا having no Vowel is *â*. بَا *bâ*, This ـِ under, before ـي without a Vowel is *î* long, as فِي is *fî*, This ـُ above, before ـو without a Vowel is *ou*, or *oo*, as لُو too, This ا above a Letter is also *â* long, as بَا *bâ*. These ـً or = above is *an*, as بً or بً is *ban*. These ـٍ or = under is *in*, as بٍ or بٍ is *bin*. These ـٌ above is *on*, as بٌ is *bon*. Note, This ـَ above is *a*, and this ـُو *o*, alwaies upon the last Letters of words, and upon these Letters, ـه *hh*, ـچ *ch*, ـص *s*, ـض *d*, ـط *t*. ظ *d*, ـغ *y*, ـع *g*, and ـق *k*.

But upon the beginning of words, and upon the rest of the Letters, they are *e*, and *u*, for the most part as مَن *men*, and كُم *kum*.

ع	عـ	ع	— as the Hebrew ע. ـد *d* before ـت *tt* is not
غ	غـ	غ	G. sounded. This ـّ upon a Letter doubles it; except the same letter goes before it with this ـُ upon it.
ڤ	ڤـ	ڤ	F.
ق	قـ	ق	K.
ك	كـ	ك	C, also ک and ڪ before *a*, *o*, *u*.
ل	لـ	ل	L. ل before a Letter with ـّ upon it, is not sounded, as اَلرَّبّ *errabbo*, not *elrabbo*, the Lord.
م	مـ	م	M.
ن	نـ	ن	N.
و	وـ	و	W.

ن before ب *b*, is sounded as م *m*, before ل *ll*, و *v*, م *mm*, ي *jj*, ر *rr*, it is not sounded at all. Before ت *t*, ث *th*, چ *ch*, د *d*, ذ *dh*, ز *z*. س *s*, ش *sh*, and ف *f*, &c. as *ng*. Before ق *k*, and ك *c*. as *nc*.

ه	هـ	ه	H, also ۂ ۀ and ۃ in the end.
ي	يـ	ي	J or y. Also ى in the end.

Seve-

Severall Letters are joyned together, as ﻟ ﻣ ﻋ and ﻷ is ل and l, *l* and *a* joyned together, ﺑ is ب *b* and ﺟ *j*, ﻧ is ن *n*, *j*, ﺗ is ت *t* and *j*, ﺛ is ث and ﺟ *th* and *j*. or *b* and *hh*, *n* and *hh*, *t* and *hh*, *th* and *hh*, without a point under the ﺟ as ﺑ is *b* & *hh*, and with a point upon the ﺟ thus ﺟ it is *b* & *ch*, &c. as ﺛ is ث and ﺟ *n* and *ch*, and so there are divers other Letters joyned together which are difficult, and too long to insert here.

Singular.

رَجُلٌ	*Regolon*	is	A man
رَجُلٍ	*Regolin*		Of a man, and to a man.
رَجُلاً	*Regolan*		The man.

* Sound the g, not as in English, but as ʒy, as *Reʒ-yolon*, and *Reʒ-yolin*, as the french g. &c.

Duall. رَجُلَانِ	*Regolâni*	is	Two men.
رَجُلَيْنِ	*Regoleini*		Of the two men. To the two men.

Plurall.

رِجَالٌ	*Rigâlon*	is	Men, more than two.
رِجَالٍ	*Rigâlin*		Of the men? To the men? more than two.
رِجَالاً	*Rigâlan*		The men, more than two.

Now to say *Regolâni*, or *Rigâlon*, when you should say *Regolon*, this were to say *two men*, or *more than two men* when you should say *a man*, for *Regolon* is *a man*, and *Regolâni* is *two men*, and *Rigalon* is *men, mo e than two*. Now is not this to put the Plurall or Duall for the Singular? is this good Arabick?

Singular.

Singular.

أنا *Anâ*	is	I man or woman.
أنت *Angta*		Thou man.
أنتِ *Angti*		Thou woman.
هو *Howa*		He.
هي *Hia*		She.

* ن *n* before ت *t*, &c. is founded as *ng*, so its *angta*, not *anta*, &c.

This ◌ upon a Letter hath no ſound (onely ſhews that that Letter is to be joyned in ſpelling, with the fore-going mark, as *nahh-no*, not *nahhno*, &c.

Duall.

أنتما *Angtumâ*	is	Ye two men or women.
هما *Humâ*		They two men or women.

◌ upon ت *t*, م *m*, &c. is moſt commonly.

Plurall.

نحن *Nahhno*	is	We men or women.
أنتم *Angtum*		Ye men.
أنتن *Angtunna*		Ye women.
هم *Hum*		They men.
هن *Hunna*		They women.

This ◌ upon ا adds nothing to the ſound; and is oft placed for ا in the beginning, end, and middle. And upon و or ي it it notes them to be put inſtead of ا.

* ◌ upon a Letter doubles it.

Now to put *Angtumî*, *Humâ*, *Angtum*, *Angtunna*, *Hum*, or *Hunna*, when you ſhould ſay *Angta*, *Angti*, *Howa* or *Hia*. This were to ſay *ye two*, *they two men or women*, *ye men*, *ye women*, *they men*, or *they women*, when you ſhould ſay *thou man*, *thou woman*, *he* or *ſhe*. Is this good Arabick thus, to confound the Duall and Plurall with the Singular?

Again to put *Nahh-no* for *Anâ*, is not this to ſay *We* for *I*? Is this good Arabick or Engliſh, to put the Plurall for the Singular?

Here

Here followes ſome Examples of the Affixes (ſo called) that is words affixed or joyned at the end of other words, which are and do ſignifie as followeth.

Singular.	* ـِي î ـَي â	is	My, mine.
	ـِني nî, ـِن ni		Me.
	ـَك ka		Thine, or thee man.
	ـِك ki		Thine, or thee woman.
	ـُه ho, ـِه hi		His, or him.
	ـَها hâ		Hers, or her.
Plurall.	ـَنا nâ	is	Ours, or us.
	ـُكم kum		Yours, or you men.
	ـُكن kunna		Your, or you women.
	ـُهم hum		Their, or them men.
	ـُهن hunna		Their, or them women.

Now to ſay *hum*, or *hunna*, when you ſhould ſay *ho* or *hâ*, & *kum* and *kunna* when you ſhould ſay *ka* or *ki*, and *nâ* when you ſhould ſay *î* or *ni*, this were to ſay *theirs*, or *them*, when you ſhould ſay *his*, or *hers*, or *him*, or *her*, and *yours* or *you*; when you ſhould ſay *thine*, or *thee*; and *ours*, or *us*, when you ſhould ſay *mine* or *me*: Is this good Arabick, or good Engliſh, anſwer you *Doctors*, *Scholars*, *Prieſts*, and *Profeſſors*, that ſay *you* to one, when you ſhould ſay *thou*.

* Note theſe Affixes ſignify *mine*, *thine*, *his*, *hers*, *your*, *their*, when they are joyned to Nowns ſo called; as of مَلِكٌ *meliko*, *a king is made* مَلِكِي *melkî*, *my king*, مَلِكُكَ

melkuka,

melkuka, thy King, ſpeaking to a *man*, مَلْكُكِ *melkuki, thy King* ſpeaking to a *woman*. مَلْكُهُ *melkuho, his King*. مَلْكُهَا *melkuhâ, her King*. مَلْكُنَ *melkuna, our King*. مَلْكُكُمْ, *melkukum, your* (of men) *king*. مَلْكُكُنَّ *melkukunna, your* (of women) *King*. مَلْكُهُمْ *melkuhum, their* (of men) *King*. مَلْكُهُنَّ *melkuhunna, their King*, ſpeaking of women, but when they are joyned to Verbs ſo called, they ſignifie *thee, him, her, us, you, they*, as أَنْصُرُكَ *Angſurka, I ſhall help thee*, and أَنْصُرُكُمْ *Anſurkum, I ſhall help you*, &c. Now is this good Arabick or good Engliſh, to ſay *melkukum, your King*, when you ſhould ſay *melkuka, thy King*, or *anſurkum, I will help you*, when you ſhould ſay *anſurka, I will help thee*?

Singular.

نَصَرْتُ	*Naſarto*	is	I man or woman have helped.
نَصَرْتَ	*Naſarta*		Thou man haſt helped.
نَصَرْتِ	*Naſarti*		Thou woman haſt helped.
نَصَرَ	*Naſara.*		He hath helped.
نَصَرَتْ	*Naſarat*		She hath helped.

Duall.

نَصَرْتُمَا	*Naſartumâ*	is	Ye two men or women have helped.
نَصَرَا	*Naſarâ*		They two men have helped.
نَصَرَتَا	*Naſaratâ*		They two men have helped.

Plurall.

Plurall.

نَصَرْنَا *Naſarnâ*	is	We have helped; more than two.
نَصَرْتُم *Naſartum*		Ye men, more than two, have helped.
نَصَرْتُنَّ *Naſartunna*		Ye women, more than two, have helped.
نَصَرُوا *Naſarou*		They men, more than two, have helped.
نَصَرْنَ *Naſarna*		They women, more than two, have helped.

Now to ſay *Naſartumâ*, *Naſarâ*, *Naſaratâ*, inſtead of *Naſarta Naſarti*, *Naſara*, *Naſarat*, this is to ſay *ye two have helped*, *they two men have helped*, *they two women have helped*, when you ſhould ſay, *thou haſt helped*, *he hath helped*, or *ſhe hath helped*, is this good Arabick (anſwer ye *Doctors*, *Schollars*, *Prieſts* and *Profeſſors*) to ſpeak in the Duall number, ſo called, when you ſhould ſpeak in the Singular? And wherefore ſerves the diſtinction of numbers, if they may be thus confounded?

Again to ſay *Naſarnâ*, *Naſartum*, *Naſartunna*, *Naſarou*, *Naſarna*, when you ſhould ſay *Naſarto*, *Naſarta*, *Naſarti*, *Naſara*, *Naſarat*; is this good Arabick? is not this to ſay *we*, *ye*, *they*, *more than two*, *men or women*, *have helped*, when you ſhould ſay *I have*, *Thou haſt*, *He or ſhe hath helped*; is this good Engliſh? anſwer ye that ſay you to one? or is it true to ſay that *divers* have helped? when but *one* hath helped? and do ye not ſpeak thus, when you ſay *you have* to one, inſtead of *thou haſt*? Conſider.

Here

Here follow some Scripture Examples concerning Thee *and* Thou, *shewing that it is the Language which is onely us'd throughout the Scriptures, the Singular to One, and Plurall alwaiès to many.*

Peter Thee'd Jesus, 17 *Matth.* 4. *verse*, and said unto him,
يَا رَبُّ جَيِّدٌ لَنَا اَنْ نَكُونَ هٰهُنَا * اِنْ شِئْتَ اَنْ نَصْنَعَ هٰهُنَا
ثَلٰثَ مَظَالَّ وَاحِدَةً لَكَ وَوَاحِدَةً لِمُوسٰى وَوَاحِدَةً لِاِيلِيَّا *

*Jâ Rábbo geijidon lanâ én nekoúna hâhumâ * eteshâo an néshnahha hâhunâ thélatha medâlin wâhhídatan láka wawâhhídatan limoushei wawâhhídatan liílijâ* That is

Oh Lord it is good for us *to be here*: *Wilt* thou *that we make here three Tabernacles*: *one for* Thee, *and one for* Moses, *and one for* Elias?

Here when *Peter* speaketh of them all, he speaketh in the Plurall number; *Jâ Rábbo geijidon lanâ*, &c. *oh Lord it is good* for us, *&c. lanâ* is *us*, the Plurall Number. But when he speaks to Christ alone, he speaks in the Singular number; *eteshâo an néshnahha hâhunâ thélatha medâlin wâhhídatan* láka, *&c.* That is, *Wilt* thou *that we make here three Tabernacles*, *one for* thee, &c. it is *láka* for *thee*, *not* لَكُمْ (for *you*) in the Plurall number, when he speaketh to one onely, although to Jesus his Lord, and our.

So Jesus when he spak to one woman *thou'd* her 15 *Mat.* 28.
يَا مَرْاَةُ عَظِيمٌ اِيمَانُكِ يَكُونُ لَكِ كَمَا اَرَدْتِ

Jâ merâto adîmon îmânuki jekóuno láki *kâa* áradti.

That is,

Oh woman great is thy *faith*, *be it unto* thee, *as* thou *wilt*, here it is *îmânuki*, thy *faith*, and *jekóuno* láki, *be it unto* thee: with the female affixe Singular, so called, كِ *ki*, *thee* or *thy* for a woman, not اِيمَانُكُنَّ *îmânukunna*, nor لَكُنَّ *lákunna*,

your

your *faith*, nor to you in the feminine affixe Plurall, كُنَّ *kúnna*, *your* or *you* for women, as you may ſee above in the Affixes. Nor is it كَا اَرَدْتُنَّ *kâa aradtunna*, *as you will*, in the ending of the ſecond perſon plurall, but *kâa áradti*, as *thou wilt* in the ſecond perſon Singular feminine.

Paul thou'd King *Agrippa*, 26. *Acts* 27.

اَيُّهَا ٱلْمَلِكُ اَغْرِيبَا اَمَا تُصَدِّقُ ٱلْاَنْبِيَاءَ * اَنَا اَعْلَمُ اَنَّكَ تُصَدِّقُهُمْ

eijuhâ-lmélikо, *agrîbbâ amâ* tuſéddiko-*lenbijâo* * *anâ âalemo enneka* tuſeddíkuhum. That is,

Oh King Agrippa, doſt thou not believe *the Prophets*? *I know that* thou believeſt them.

Here it is *tuſéddiko*, *doſt thou believe*? in the ſecond perſon ſingular, not *tuſeddikoûna*, *do you believe*? in the ſecond perſon plurall.

And Chriſt thou'd *Paul*, 22. *Acts* 7. *verſe*, and ſaid

شَاوُلُ شَاوُلُ لِمَ تَضْطَهِدُنِي *

Shâolo Shâolo líma tedtahíduni. That is, *Saul*, *Saul*, why *perſecuteſt thou* me?

And *Paul* thou'd Chriſt again, *Acts* 22. *v.* 8.

فَاَجَبْتُ اَنَا * يَا رَبِّ مَنْ اَنْتَ *

fâ ájabto, *anâ* * *jâ rábbo men ángta* * That is,

I anſwered, *Lord who art Thou*? Here it is, *men ángta*, *who thou*? not مَنْ اَنْتُمْ *men*, *ángtum who you*?

And Jeſus anſwered him, in the ſame verſe again.

فَقَالَ لِي * اَنَا هُوَ يَسُوعُ ٱلنَّاصِرِيُّ ٱلَّذِي اَنْتَ تَضْطَهِدُهُ *

fakâla lî* Anâ *hówa jeſouhho-lnnâ ſirîjo-lladî* ángta tadtahídoho* That is; *He ſaid unto me*; I am *Jeſus of Nazareth*

whom thou *perſecuteſt*. Here it is all in the Singular number; again, it is *fakâla lî, he ſaid unto me*, not لَنَا *lanâ, unto us*, and *anâ*, &c. *I am* Jeſus, *&c.* not *we are* Jeſus of *Nazareth*, and *lladî angta*, &c. *whom thou*, &c. not *lladî angtum*, &c. whom *you* perſecute. Thus ſpeaking to one they ſpake in the Singular number, but ſpeaking to more than one they alwayes ſpake in the Plurall number.

Thus *Peter*, *Acts* 2, *verſe* 14. ſaid *you* to many.

فنهض بطرس مع الاحد عشر * ورفع صوته وخاطبهم
قائلا * ايها الرجال اليهود والقاطنون اورشليم اجمعون
فليكن هذا عندكم معروفا * واصغوا الى اقوالي *
لان هؤلاء ليسوا سكارى كما تظنون انتم * لانها الساعة
الثالثة من النهار *

*fanâhada bitrufo mâa-lâhhadi âſhera * warâfaa ſâutaho wachâtabahum kâalen * eijuhâ-rrigâlo-ljehoudo wâlkâtiboúna ureſhalîma agjmaoúna fâljecun hâdhâ índekum maroúfân * wâangtitoú ílei ekwâilei * ílenna hâolâo léiſouſekârei kâma dânangtum ângtum * ilánnahâ-ljjâato-lthâltheto mina-lnnehâri * That is,*

But *Peter* ſtood up with the eleven, and lifting up his voice, ſpake unto them, ſaying; O ye men Jewes, and all ye that dwell in *Jeruſalem*, be this known unto you, and hearken unto my words, *Ver.* 15, For theſe are not drunken as ye ſuppoſe, ſeeing it is but the third houre of the day.

Here he ſaith *hâdhâ indekum maroúfân * be this known unto you. índekum*, not in the ſingular number, *índeka, unto thee*, and *kâma dânangtum ângtum, as ye ſuppoſe*, not *kâma dânangta angta*; in the Singular, *as thou ſuppoſeſt, but as ye ſuppoſe*, &c.

So *Stephen* ſpeaking to the Jews you'd them, *Acts* 7. 51.

قاسم تعاندون روح القدس دايما * كما كان اباكم
كذلك انتم

féangtum

*ſéangtum túkâwimoúna roúhha-lkúduſi dââman * ſéangtum nedí-ro abââkum.* That is,

Ye reſiſt the holy Spirit alwayes; for ye are like your Fathers. Here is again *ángtum*, not *ángta*; *ye*, not *thou*; and *abââkum*, *your fathers*; not *abââka*, *thy fathers*. &c.

Thus Chriſt alſo you'd the Scribes and Phariſees.

* اَلْوَيْلُ لَكُمْ اَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ الْمُرَاؤُونَ لِاَنَّكُمْ

éliveilálákum eijuhâ-lketabato walfarrîſíjouna-lmerâouna ilánnakum, &c. That is,

Woe unto ye Scribes and Phariſees Hypocrites. becauſe ye, &c. Here again it is not *láka*, *nor illánnaka*, (in the Singular) *to thee*, *and becauſe thou*.

Chriſt you'd his Diſciples, *Matth.* 23. 8.

فَاَمَّا اَنْتُمْ فَلَا تُدْعَوْا لَكُمْ مُعَلِّمًا عَلَى الْاَرْضِ فَاِنَّ مُعَلِّمَكُمْ

وَاحِدٌ هُوَ الْمَسِيحُ وَاَنْتُمْ جَمِيعًا اِخْوَةٌ *

fâémma ángtum fála tedóu lákum muállimâ álei-lárſi fâinna muallímakum wâhhidon hówa-lméſſhho wâangtum gjamîâ ichwâton * That is,

But be *ye* not called Maſter upon Earth, for one is *your* Maſter even Chriſt, and all ye are Brethren.

And when *Paul* writes to the Saints he you'd them, 1 *Cor.* 1. 3.

* نِعْمَةٌ لَكُمْ وَسَلَامَةٌ مِنَ الْاَبِ اَبِينَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ

néméton lékum waſelâmeton mínaſ lilâhi abínâ wérrabbi jeſſúhha-lmeſſhhi *

Grace be unto *you*, and peace from God our Father and the Lord Jeſus Chriſt. Here again it is all in the Plurall number, and not in the Singular, but when they ſpeak to one alone; ſo are not you Doctors, Schollers, Prieſts, and Profeſſors, degenerated both from your own Mother Tongue, and from all the Learned Tongues ſo called, who ſay *you* to one?

Note

Note the *Arabians* have no Accent, but it is obſerved that the firſt Syllable in words of two Syllables is ſounded moſt, and the laſt Syllable, ſave two in words of many Syllables, unleſs the laſt Syllable ſave one hath one of theſe long marks, ا *â*, ي *î*, و *ou*, and then that is to be ſounded moſt.

Here followeth ſome more of the double or joyned Letters, which are moſt difficult and neceſſary to be known, for the true reading of Arabick:

As ﷺ is double صلى *hh*. ﷻ is *hh* and *gj*. ﷽ is *k*, *l*, and *a*. ﷼ is *ſ m*, or ﷾ *ſh* & *m*. ﷿ is *b m*. ﷸ is *t m*. ﷷ is *l m*. ﷶ is لن *n a*. ﷵ is لب *ba*. ﷴ is j *a*. ﷳ is *m* & ه *gj*. ﷲ *l*, *m* & *gj*. ﷱ or ﷰ is علے & ﷯. ﷮ is علے & ﷭. ﷬ is *l* & j. ﷫ *f* & j. ﷪ is *n* & j. ﷩ is double *l*. ﷨ double *l* & *a*. ﷧ double *l* & *h*. ﷦ is *l* & *k* ﷥ is *r* & *h*. ﷤ is *d* & *h*. ﷣ is *b* & *h*. ﷢ is ح & م. ﷡ is *r* & *t*. ﷠ is ﷲ double *l* & *gj*. ﷟ is ﷺ & *gj*. ﷞ is *ſad* & *gj*. ﷝ is *ſ* & *hh*. ﷜ *ſ* and *ch*. ﷛ is *k* & *l*. ﷚ or ﷙ is *k* & *a*. Many others there are which uſe will teach.

The End of the Arabick Battle-Door.

THE PERSIAN BATTLE-DOOR.

In the Persian Language there is also a distinction betwixt the Singular and the Plurall Number, as may be seen in the Persian Grammar, where تو *Tou* is put for *Thou*, and شما *shuma*, for *ye*.

The Persian Alphabet or Letters are 32 in Number, *viz.*

End,	Middle,	Beginning.	
ا	ا	ا	— as in the Arabick.
ب	بـ	بـ	B.
پ	پـ	پـ	P.
ت	تـ	تـ	T.
ث	ثـ	ثـ	S.
ج	جـ	جـ	G. as the French g.

The Vowels (so called) ـَ This ـ upon a Letter is *a*, or *e*, as بَ *ba*, or *be*. This ـِ under a Letter is *i*, as بِ *bi*, and sometimes short *e*. This upon a Letter is *o* or *u*, as بُ *bo* or *bu*.

بارو شنايي مسيح كه
روشنايي دهد در شما
بدو ايمان بياوريد تا
بدانيد مسيح در شما
بودن معلم شما *

End,	Middle,	Beginning.	
چ	چـ	چـ	Ch. as in Engl.
ح	حـ	حـ	Hh.
خ	خـ	خـ	Ch. as χ or k.
د	ـد	د	D.
ذ	ـذ	ذ	Z.
ر	ـر	ر	R.
ز	ـز	ز	Z.
ژ	ـژ	ژ	Zh.
س	ـسـ	سـ	S.
ش	ـشـ	شـ	Sh.
ص	ـصـ	صـ	SS.
ض	ـضـ	ضـ	Z.
ط	ـطـ	طـ	T.
ظ	ـظـ	ظـ	Z.
ع	ـعـ	عـ	ȳ.
غ	ـغـ	غـ	G as in English.
ف	ـفـ	فـ	F.
ق	ـقـ	قـ	K.
ك	ـكـ	كـ	C or k.
گ	ـگـ	گـ	Kh, or Gh.
ل	ـلـ	لـ	L.
م	ـمـ	مـ	M.
ن	ـنـ	نـ	N.
و	ـو	و	V.
ه	ـهـ	هـ	H.
ی	ـیـ	یـ	Y in English.

this ـ before ا is *â*, as يَارْ *yâr, a companion*, but if م *m*, or ن *n*, followes ا, then this ـ is founded as *o*, as آدَمِيَانْ *adamîon, men*, and sometimes this ~ being placed in stead of ـ upon ا as آسْمَانْ *osmon, heaven*,

This ـ before ي is *î* or *ie*, as تِيز *tîz, sharp*, سُوَارِي *sûârie, a riding*.

This ـ before و is *ou*, or *û* long, founded as *oo*, in English, as گُوش *ghoush* (or *ghoosh*) *an eare*, زُور *zûr, violence*. This ـ upon these three Letters لوي notes that that Letter hath no vowell, but is to be joyned in sound with the foregoing, as دَانِسْتَن *dânis-ten, to know*. see the errata

This ـ upon a Letter doubles it, as in the Arabick.

In speaking, the Persians do oft sound more Letters then they write; as, for مَادَرْمَن *Mader Man, My Mother*, they say, *Madere Man*. And for دَارَم حَالْ خُوب *Hâl chûb darem, I am in health*, they say *Hâli chûbi darem*.

First

First see an Example in their first Declenſion (ſo called) which ends in اَن *on* in the Plurall number.

Singular.

پَدَرْ *Pader.*	is	A, or the Father, and of a Father.
پَدَرْرا *Paderrâ.*		To a Father, and the Father.
اِي پَدَرْ *ie Pader.*		O Father.
اَزْ پَدَرْ *az Pader.*		From a Father.

Plurall.

پَدَرَانْ *Paderon.*	is	The Fathers, and of the Fathers.
پَدَرَانْرا *Paderonrâ.*		To the Fathers, and the Fathers.
اِي پَدَرَانْ *ie Paderon.*		O Fathers.
اَزْ پَدَرَانْ *az Paderon.*		From the Fathers.

Read on an Example in their ſecond Declenſion (ſo called) which ends in هَا *hâ*, in the Plurall number.

Singular	آسْمَانْ *Oſmon.*	is	The Heaven, and of the Heaven.
	آسْمَانْرا *Oſmonra.*		To the Heaven, and the Heaven.
	اِي آسْمَانْ *ie oſmon.*		O Heaven.
	اَزْ آسْمَانْ *az oſmon.*		From Heaven.
Plural	آسْمَانْهَا *oſmonhâ.*	is	The Heavens, of the Heavens.
	آسْمَانْهَارا *oſmonhârâ.*		To the Heavens, the Heavens.
	اِي آسْمَانْهَا *ie oſmonhâ*		O Heavens.
	اَزْ آسْمَانْهَا *az oſmonhâ.*		From the Heavens.

Singular.

Singular	من Man.	is	I, and of me, or my.
	مرا Merâ.		To me, and me.
	ازمن az Man.		From me.

Plural	ما Mâ.	is	We, and of us, or our.
	مارا mârâ.		To us, and us.
	ازما azmâ.		From us.

Singular	تو Tou.	is	Thou, and of thee, and thy.
	تورا Tûrâ.		To thee, and thee.
	اِي تو ie Tû.		ô thou.
	از تو az Tû.		From thee.

Plural	شما ſhumâ.	is	Ye, and of you, or your.
	شمارا ſhumârâ.		To you, and you.
	اِي شما ie ſhumâ		ô ye.
	ازشما azſhumâ.		From you.

Singular	او Ou.	is	He, and of him, or his.
	اورا Ourâ.		To him, and him.
	اِي او ie ou.		O he.
	از او az û.		From him.

Plurall.

Plural	ایشان *îshon.*	is	They, & of them or theirs.
	ایشانرا *ieshonrâ.*		To them, and them.
	ای ایشان *ie ieshon.*		O they.
	از ایشان *azîshon*		From them.

Now to say *shumâ*, or *shumârâ* in Persian, when you should say, *Tou* or *Tourâ* : This is as the Professors and Schollers in *England* who say *you*, and *your*, when they should say *thee* and *thine*, or *thy* ; and this is both false Persick and false English, contrary to the Grammar Rules.

The Persians have no particular words to signifie *my, thy, his, our, your, their* by, and so they put the foregoing words, *I, thou, he, we, ye, they*, after words, as,

پدر من *Pader man*, is *my Father*, پدر تو *Pader-tou*, is *thy Father*, پدر او *Pader-ou*, is *his Father*, and so *Pader-mâ* is our *Father*, *Pader-shumâ* is *your Father*, and *Pader-ishon* is *their Father*, and so *paderâ-merâ*, *paderâ-mârâ*, &c.

See here again an Example of the Verb (so called.)

Singular

من می خورم	*Man mie chûrem.*	is	I eat.
تو می خوری	*Tou mie chûrie.*		Thou eatest.
او می خورد	*Ou mie chûred.*		He eateth.

Plurall.

ما می خوریم	*Mâ mie churîm.*	is	We eat.
شما می خورید	*shumâ mie chûrîd.*		Ye eat.
ایشان می خورند	*Ieshon mie chûrand.*		They eat.

Singular.			Plurall.		
اَم *Am.*	is	I am.	اِيم *îm.*	is	We are.
اِي *Ie*		Thou art.	اِيد *îd.*		Ye are.
اَسْتْ *Eſt.*		He is.	اَنْد *And.*		They are.

Here followes alſo ſome few Scripture-Examples which ſhew that the Singular Language is ſpoken to one, and the Plurall to many, and not confounded by ſpeaking Plurall to one, and Plurall to many.

Peter thou'd Jeſus, *Matth.* 16. 16.

شمعون صفا جواب داد وگفت * توي مسيح فرزند خداي زنده *

That is, *Simon Cephas gave anſwer and ſaid; Thou art Chriſt the Son of the living God.* Here all that underſtand the Perſian Language may ſee that it is *Tou-ie, Thou art,* and not *ſhumâ, ye are,* &c.

And Jeſus Thou'd *Peter* again, *verſe* 17.

عيسي جواب داد وگفت خنك جان تو اي شمعون صفا پسر يونا *

That is, *Jeſus anſwered, and ſaid; Bleſſed art thou, O* Simon Barjona. Here ye may again ſee that its *Tou, Thou,* and not *ſhumâ, ye,* &c.

Chriſt you'd his Apoſtles, *Matth.* 16. 15.

عيسي بديشان گفت اكنون شما چه ميگوييد كه گسستم *

That is, Jeſus ſaid unto them; *Now ye, who ſay ye that I am?*

Again Chriſt you'd the Phariſees, *Luke* 17. 21.

وگويند اينجاست * تا انجاست * اينك ملكوت خدا درشما درست *

Neque dicent, Hic eſt, aut illic eſt. Ecce Regnum Dei in Vobis in eſt.

That is, Neither ſhall they ſay, here it is, or there it is. Behold the Kingdome of God is within in *you.*

Here again ye may ſee its *ſhumâ, ye,* when he ſpeaks to many, and not *Tou, Thou:* And thus it is throughout the four Books of *Matthew, Mark, Luke* and *John,* which are tranſlated into the Perſian Language, as may there be ſeen by thoſe that underſtand it.

The End of the Perſian Battle-Door.

THE ÆTHIOPICK BATTLE-DOOR.

The Æthiopians Language hath alſo clear diſtinctions betwixt the Singular and Plurall, betwixt their ſpeaking to one, and their ſpeaking to many, as may be ſeen in what followeth.

They have twenty ſix Letters, which do admit of 182 *ſounds, and forms, as appears by this following Table of Syllables (ſo called.)*

1	2	3	4	5	6	7	
					ſhort.	*ſhort.*	
ha	he	hi	ho	hu	he	ha	
ሃ	ሄ	ሂ	ሆ	ሁ	ህ	ሀ	H.
la	le	li	lo	lu	le	la	
ለ	ሌ	ሊ	ሎ	ሉ	ል	ለ	L.
ha	he	hi	ho	hu	he	ha	
ሐ	ሔ	ሒ	ሖ	ሑ	ሕ	ሐ	H.
ma	me	mi	mo	mu	me	ma	
መ	ሜ	ሚ	ሞ	ሙ	ም	መ	M.
ſa	ſe	ſi	ſo	ſu	ſe	ſa	
ሠ	ሤ	ሢ	ሦ	ሡ	ሥ	ሠ	S.

Obſerve in reading, that the five firſt orders of Vowels (ſo called) are long, and the ſixth and ſeventh orders are e and a ſhort.

The ſhort e anſwers the : *in the Hebrew, and is oft times not ſounded; as that, whoſe rules are obſerved for the moſt part in reading of it, it is never ſounded* 1. *in the end as* አብ ab, *a* father, *not* abe, *and* አሜን amen, *not* ame-ne, 2. *before a ſhort Syllable of the ſixth or ſeventh orders, as* አሕዛብ ach-zab, Nations; *not* ache-

በብርሃን : ዘያበርህክሙ :

ክርሰቶስ : በኂ : እሙኑ ::

ከመ : ታእመሩ : ቅብእተ :

ሓቤክሙ : ደሙሀሮክሙ : =

1	2	3	4	5	6 brev.	7 brev.	
ra	re	ri	ro	ru	re	ra	
ራ	ሬ	ሪ	ር	ሩ	ር	ረ	R.
sa	se	si	so	su	se	sa	
ሳ	ሴ	ሲ	ስ	ሱ	ስ	ሰ	S.
ka	ke	ki	ko	ku	ke	ka	
ቃ	ቄ	ቂ	ቆ	ቁ	ቅ	ቀ	K.
ba	be	bi	bo	bu	be	ba	
ባ	ቤ	ቢ	ቦ	ቡ	ብ	በ	B.
ta	te	ti	to	tu	te	ta	
ታ	ቴ	ቲ	ቶ	ቱ	ት	ተ	T.
ha	he	hi	ho	hu	he	ha	
ኃ	ኄ	ኂ	ኆ	ኁ	ሕ	ሐ	H.
na	ne	ni	no	nu	ne	na	
ና	ኔ	ኒ	ኖ	ኑ	ን	ነ	N.
a	e	i	o	u	e	a	
ኣ	ኤ	ኢ	ኦ	ኡ	እ	አ	A.
cha	che	chi	cho	chu	che	cha	
ካ	ኬ	ኪ	ኮ	ኩ	ክ	ከ	C or ch.
va	ve	vi	vo	vu	ve	va	
ዋ	ዌ	ዊ	ዎ	ዉ	ው	ወ	V or W.
a	e	i	o	u	e	a	
ዓ	ዔ	ዒ	ዖ	ዑ	ዕ	ዐ	A.
za	ze	zi	zo	zu	ze	za	
ዛ	ዜ	ዚ	ዞ	ዙ	ዝ	ዘ	Z.
ja	je	ji	jo	ju	je	ja	
ጃ	ጄ	ጂ	ጆ	ጁ	ጅ	ጀ	J.
da	de	di	do	du	de	da	
ዳ	ዴ	ዲ	ዶ	ዱ	ድ	ደ	D.
ga	ge	gi	go	gu	ge	ga	
ጋ	ጌ	ጊ	ጎ	ጉ	ግ	ገ	G.
ta	te	ti	to	tu	te	ta	
ጣ	ጤ	ጢ	ጦ	ጡ	ጥ	ጠ	T.
pa	pe	pi	po	pu	pe	pa	
ጳ	ጴ	ጲ	ጶ	ጱ	ጵ	ጰ	P.
za	ze	zi	zo	zu	ze	za	
ጻ	ጼ	ጺ	ጾ	ጹ	ጽ	ጸ	Z.
zza	zze	zzi	zzo	zzu	zze	zza	
ፗ	ፄ	ፂ	ፆ	ፘ	ፅ	ፀ	ZZ.
fa	fe	fi	fo	fu	fe	fa	
ፋ	ፌ	ፊ	ፎ	ፉ	ፍ	ፈ	F.
pa	pe	pi	po	pu	pe	pa	
ፓ	ፔ	ፒ	ፖ	ፑ	ፕ	ፐ	P. pſa.

za-be. *So* ምሕረቱ mechratu, mercy, *not* meche-ratu, *&c.*

They have no marks for accents but ordinarily the firſt order of Syllables (that ſtand under the figure 1*) are ſounded moſt, whether in the beginning, middle, or end of a word: But all the reſt are onely ſounded ſo, in the firſt or laſt ſyllable ſave one.*

Every word great or ſmall hath after it two points thus : *but for greater diſtinctions they have four thus* :: *and the end of a Verſe, or ſo, is thus noted,* ::=:

They have theſe other Syllables beſides their Alphabet.

chua	chue	chui	chuo	chuu
ኳ	ኴ	ኵ	ኾ	኿
kua	kue	kui	kuo	kuu
ቋ	ቌ	ቍ	ቍ	ቍ
gua	gue	gui	guo	guu
ጓ	ጓ	ጕ	ጐ	ጕ
hua	hue	hui	huo	huu
ኋ	ኌ	ኍ	ኈ	ኍ

Singular.

Singular. { ብእሰ *beſa.* / ብእሲት *beſit.* } is { A man. / A Woman.

Plurall { ስብእ *ſeb.* / እንስት *aneſt* } is { Men. / Women.

Here followes an Example of their pronouns ſo called.

Singular. { እነ *en.* / አንተ *anta.* / ውእቱ *vetu.* } is { I. / Thou. / He. }

Plural. { ንሕነ *nehna.* / አንትሙ *antemu.* / እሙንቱ *emuntu.* } is { We. / Ye. / They. }

Here followes an Example of the Affixes, ſo called, which are placed behind their Nouns, and do ſignifie.

Singular. { ዮ *ja,* / ከ *cha,* / ሁ *hu,* } is { *my.* / *thy.* / *his* }

Plural. { ነ *na.* / ክሙ *chemu.* / ሆሙ *homu.* } is { Our / Your. / Their. }

As for Example of አብ *ab*, a *father*, is made አቡዮ *abu*ja, *my father*, by adding ዮ. after it; and አቡነ *abu*na is *our father*; and አቡከ *abu*cha is *thy father*, and አቡክሙ *abu*chmu is *your father*, አቡሁ *abu*hu is *his father*, and አቡሆሙ *abu*homu, is *their father.*

So theſe are put behind their Verbs ſo called, and do ſignifie.

Singular. { ኒ *ni.* / ከ *cha.* / ር *ro.* } is { Me. / Thee. / Him. }

Plural. { ነ *na.* / ክሙ *chmu.* / ሙ *mu* or / ሞሙ *vomu.* } is { Us. / You, / Them. }

As ያፈቅረኒ *jafakrani*, is *he loveth me*; አፍቀርኩከ: *afakarchu*cha, is, I have *loved thee*; and አፈቅረር: *afakrar*o, is, I will love *him*; አፍቀረነ *afakra*na, he hath loved *us*: አፍቀርኩክሙ: *afakarchu*chmu, is, I have loved *you.*

Here follow ſome Scripture Examples taken out of the Æthiopick Teſtament.

Chriſt *thou'd* and *thee'd* his Father, *John* 17. *v.* 25.

አቡ: ጻድቅ: ወዓለሙሰ: አያእመረከ:: ወአንሰ: አእመርኩከ: ወእለኒ: አእመሩከ: ከሙ: አንተ: ፈነውከኒ::

Aba: *zadk*: va*alamſa*: *ajaemara*cha:: va*anſa*: *amarchu*cha: va*lahi*: *amaru*cha: *chama*: *anta*: *fanavechani*::

That is,

Father of truth, *and* the world knows not *thee*, *and* I have known *thee*, *and* theſe have known thee, that thou haſt ſent me.

Here you may ſee its *Anta*, not *Antemu*; *Thou*, not *you.*

But

But ſpeaking to many, to his Diſciples he *you'd* them, *John* 15. 26. and 27. *verſes.*

V. 26. ወመጸ: ጸራቅሊጦስ: ዘእነ: እፈኑ: ለከሙ: እምኀበ: አብ: መንፈሰ: ጽድቅ: ዘይወፅእ: እምኀበ: አብ: ውእቱ: ሰሚዕትየ:=:

V. 27. ወአንትሙኒ: ሰሚዕትየ: ኵሙ: እምትከት: ሃሎ: ምስሌየ:=:

Ve*mazia*: *paraklitos*: za*ena*: *efenu*: *emhaba*: *ab*: *lachemu*: *manfas*: *zedk*: *zajvazz*: *emhaba*: *ab*: *vetu*: *ſamuet*ja:=:

Ve*antemuhi*: *ſamuet*ja: *chama*: *emtechata*: *halo*: *meſaloja*:=:

V. 26. *And* when the comforter ſhall come, *whom* I ſhall ſend unto you from the Father, even the *Spirit* of truth which proceedeth of the Father, he ſhall teſtifie of *me.*

V. 27. *And* ye (are) *my* witneſſes, that he hath been with *me* from the beginning.

Jeſus *thou'd* Pilate, and *you'd* the Jewes, *Matth. 26. v.* 64.

ወይቤሎ: እግዚእ: ኢየሱስ: አንተ: ትቤ: ወባሕቱ: እብለክሙ:

Va*jbelo*: *egzie*: *ijaſus*: anta: *teb*: *vebahetu*: *eblachmu*: That is,

And the Lord Jeſus ſaid *unto him*; *thou* ſayſt: nevertheleſſe I ſay *unto you, &c.*

And thus you may ſee that here the Plurall is not confounded with the Singular, but that they ſpake Singular, *Anta, Thou,* to one, and Plurall, *Antemu, ye,* to many.

The End of the Æthiopick Battle-Door.

THE SAMARITAN ALPHABET.

1	Aleph	𐤀	א	80	Pe	𐤐	פ
2	Beth	𐤁	ב	90	Tſade	𐤑	צ
3	Gimel	𐤂	ג	100	Koph	𐤒	ק
4	Daleth	𐤃	ד	200	Reſh	𐤓	ר
5	He	𐤄	ה	300	Shin	𐤔	ש
6	Vau	𐤅	ו	400	Tau	𐤕	ת
7	Zain	𐤆	ז				
8	Hheth	𐤇	ח				
9	Teth	𐤈	ט				
10	Jod	𐤉	י				
20	Caph	𐤊	כ	500	𐤐𐤀		
30	Lamed	𐤋	ל	600	𐤐𐤀		
40	Mem	𐤌	מ	700	𐤔𐤀		
50	Nun	𐤍	נ	800	𐤀𐤀		
60	Samech	𐤎	ס	900	𐤐𐤀𐤀		
30	Ain	𐤏	ע	1000	𐤀		

Read a few Examples about the Singular and Plurall in the Samaritane Language.

Singular.		Plurall.	
אנה *anah*,	is I.	אנחנן *anahhnan*,	is We.
את *at*, or אנת *ant*, or אתה *attah*,	is Thou.	אתון *attun*, or אתין *attin*,	is You or Ye.
הוא *hu*, or היא *hi*, or הא *hi*,	is He or She.	אנון *anun*, or אנין *anin*,	is They.

Now to ſay *anahhnan*, *attun*, *attin*, *anun*, *anin*, when yon ſhould ſay *anah*, *at*, *ant*, *attah*, *hu*, and *hi*, this were to ſay *we*, *you*, or *ye*, and *they* when you ſhould ſay *I*, *thou*, and *he*, and this would be falſe Samaritane and Engliſh both.

Theſe are placed at the end of words, and ſignifies as followes.

Singular.	י *i*, מ *ni*, נך *nch* or *nk*, ים *ich* or *ik*, ך *k* or *ch*, ה *h*,	is	My, me, mine. Thy, thee, thine. Him, his, her.
Plurall.	י *i*, ן *n*, נן *nan*, עם *chem* עתם *uchum* עתם *chum*, ון *un*, ין *hin*, ון *hun*,	is	Us, our. You, Your. Them, their.

Singular.			Plurall.	
דלי *dili*, דלך *dilech*,	is	My, mine. Thy, thine,	דלן *dilan*	is Our.
			דלכם *dilchun*, or דדכם *didchun*,	is Your.

Now to put or place all theſe words above mentioned out of their place, and to put the Plurall word in the Singulars place, this would be like them that puts *you* for *thou*.

The ÆGYPTIAN *Language, which is called the* Coptick *Language, they have also a distinction betwixt Singular and plural, which may condemn the spiritnal* Ægyptians, *who have lost distinction through pride, and Ambition, who will neither practice plain and simple Language themselves, nor will suffer others, but will persecute them: Therefore let the spiritual Egyptians, who will persecute people for using thou to one, and you to more than one; read a few Examples in the* Egyptian *Tongue, but first see the* Letters, as followeth. (modern)

The Name, Letter, and Sound

Alpha Aa.

Vida Vv, sound it as Bb.

Gamma Gg.

Dalda Dd.

Ei Ee.

So Ss.

Zida Zz.

Hida Ii, sound as i in high. But with

Thita Th. (an Accent thus ń as ie.

Iauda Ii.

Kabba Kk.

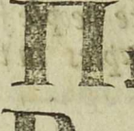
Lauda Ll.

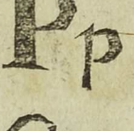
Mi Mm.

Ni N*N*n, in the end

Exi X x.

O O o.

Bi  P p. ſound as b.

Ro  R r.

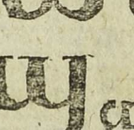
Sima S s.

Dau T t. ſound it t.

He E e. ſound it as i, or y, and after Alpha as u.

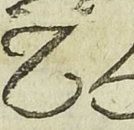
Phi F f. ſometimes as p. declining to b.

Chi Ch ch. as K.

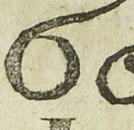
O  O o.

Scei Sc as ſh Eng. or German ſch.

Fei F f.

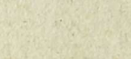
Chei  Ch. as in Character.

Hori as Hebrew ה.

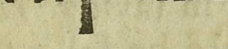
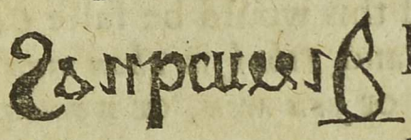
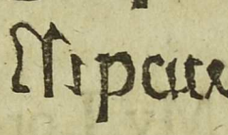
Giangia  Gi. as the Spaniſh j.

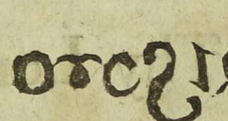
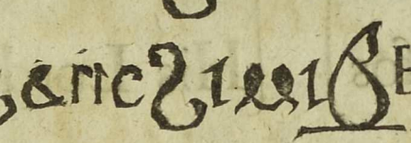
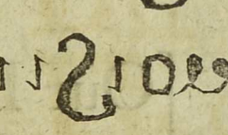
Scima Sc ſc. as ſh.

Dei as Hebrew ד.

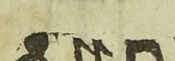
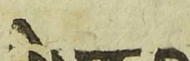
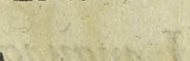
Fbſi  Pſ.

Here

Singular		Piromi	is	a Man
Dual		Hanromib		two Men
Plural		Niromi.		Men (more than two.)

Singular		Oyſhimi	is	a Woman
Dual		Hanshimib		two Women
Plural		Nihiomi		Women (more than two)

Here follows an Example of the Pronouns ſo called.

		Anok	is	I (ſound)
		*Idok		thou Man (Sound *Itok*, *Itof*, *Itos*, &c.)
		Ithok		
Sngular.		Itho		thou Woman
		Idof		He
		Idos		She
		Anon	is	We
Plural.		Ithoden		Ye, men or women
		Ithooy		They

Now to pervert all theſe words, and uſe the *Plural* words in ſpeaking, inſtead of the *Singular*; and ſay *Ithoden* to one man,

man when you ſhould ſay *Idok*; this is as our Engliſh Schollars and others do pervert their Language, in ſaying *You* to *one*, when they ſhould ſay *Thou*; and this would be falſe *Coptick*, as well as falſe *Engliſh*; for *Idok* and *Ithok* is *Thou man*; *Itho* is *Thou woman*, and *Idoden* is *Ye*, or *you men*, or *women*.

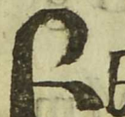
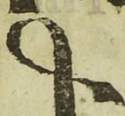
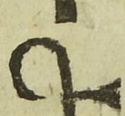
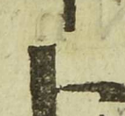
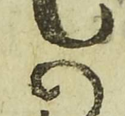
	ⲡⲁⲟⲥ	*Paos*	is	My Lord
Singular.	ⲡⲉⲕⲟⲥ	Pekos	is	Thy Lord
	ⲡⲉϥⲟⲥ	*Pefos*	is	His Lord
	ⲡⲉⲛⲟⲥ	*Penos*	is	Our Lord
Plural	ⲡⲉⲧⲉⲛⲟⲥ	*Pedenos*	is	Your Lord
	ⲡⲟⲩⲟⲥ	*Poyos*	is	Their Lord
	ⲉⲓⲥϣⲧⲉⲙ	Eiſodem	is	I hear
Sing.	ⲉⲕⲥϣⲧⲉⲙ	Ekſodem	is	thou heareſt
	ⲉϥⲥϣⲧⲉⲙ	Efsodem	is	he heareth
Plural				
	ⲉⲛⲥϣⲧⲉⲙ	*Enſodem*	is	we hear
	ⲉⲧⲉⲧⲉⲛⲥϣⲧⲉⲙ	Ededenſodem	is	ye hear
	ⲉⲩⲥϣⲧⲉⲙ	*Eyſodem*	is	they hear

The end of the Egyptian *Language.*

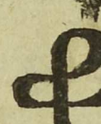
Here

105.

Here follows ſome Examples in the *Armenian* Language, by which it may be ſeen, that the *Armenians* alſo have proper diſtinctions between the Singular and Plural, to wit, T *uu*, for T*hou*, and T*uuch*, for *Ye* or *You*.

The Name,	Letter,	Value and Number.	
Aip		Aa	1
Pien		Pp	2
Chiem		Ch	3
Ta		Tt	4
Jeg		Ie	5
Sſa		Sſ	6
E		*Ee*	7
Jet		Je	8
Tho		Th	9
Sgie		Sg	10
Iin		*Ii*	20
Liun		Ll	30

The Name,	Letter,	Value,	and Number.
*H*he		*H*h	40
Za		Z z	50
Ghien		Gh	60
*H*o *or* *H*uin		*H* h	70
Zza		Zz	80
Kat		K k	90
Ge		G g	100
Mien		Mm	200
I		I *i*	300
Nu		N n	400
Scia		*S*c	500
Vua		V u	600
*S*cia		Ce	700
Be		B b	800
Gge		Gg	900
Rra		Rr	1000
*S*e		*S* ſ	2000
Vieu		V u	3000

The Name,	Letter,	Value and Number.	
Diun		D d	4000
Ere		R r	5000
Zzo		Z z	6000
Hiun		V u	7000
Ppiur		P p	8000
Che		Ch	9000
Ieu		Eu	
Fe		F f	10000

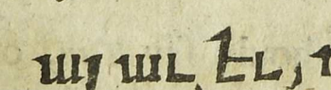
Theſe are their Vowels ſo called *which are four, to wit:*

a e i u

Theſe Five are called half Vowells.

ie ie i i u

Theſe Seaven are called Diphthongs.



ai au ieu ui ui au iu

They have no *O*, but do uſe their *Au* for it;

Singular { Air / is / A Man } Plural { Arch / is / Men }

Singular { Es or Ir / Tuu / Nai } is { I / Thou / He }

Plural { Mench / Tuuch / Senuunch } is { we / ye / they }

Singular { Im / Chũi } is { mine / thine }

Plural { Mer / Zzer } is { our / your }

Now to say *Tuuch*, when you should say *Tuu*, or *Zzer*, when you should say *Chui*, would not this be false *Armenian*, as it is false *English* to say, *you*, or *your*, when you should say *thou*, or *thine*?

The End of the *Armenian*

Here follows ſome *Examples* in the Antient *SAXON* Tongue, by which it appears that they had a diſtinction between the Singular and Plural, *Thu*, *Thou* to *one*; and *Ge*, *Ye* to *many*; as you may ſee by the following Examples, or, in the *SAXON* Grammar out of which this was taken, more at large. But firſt ſee their Letters and Marks wherein they differ from the Engliſh.

ð · ϵ · ð · þ · ƒ · ȝ ƕ · ı · ȷ · ꝛ · ſ · ꝑ · ẏ · ⁊ · ƿ ·

d. e. th. th. f. g. h. i. r. s. t. w. y. &. that

Æ · æ · Ð · ϵ · ϻ · ϛ W ƿ

Æ. Æ. Th. E. M. S. W. *W.*

Singular { *þay menn* } is { a man
þar nẏten } { a beaſt

Plural { *þey mann* } is { men
þey nẏten } { beaſts

Singular

ıc þu he

is

I, thou, he,

of one

min þin

is

mine, thine,

Plural

þe ȝe hı

is

we ye they

more than one

ure eopep

is

our, your,

Singular { ic lære / þu lærst / he lærð } is { I teach / thou teacheſt / he teacheth

Plural { þe tæcað / ðe tæcað / hi tæcað. } is { we teach / we teach / they teach

The End of the *SAXON.*

Some Examples in *CORNISH*

Singular { *Chee deane* / is / Thou Man } Plural { *Why Teeſſe* / is / You Men }

Singular { *Chee Bennen* / is / Thou Woman } Plural { *Why Benenas* / is / You Women }

Singular { *Chee Rowler* / is / Thou Ruler } Plural { *Why Rowledgee* / is / You Rulers }

Singular { *Chee Metearn* / is / Thou King } Plural { *Why Metearneau* / is / You Kings }

Singular { *Chee Meternas* / is / Thou Queen }

Singular

Singular { *Chee taze* is Thou Father

Plural { *Why Tazowe* is You Fathers

Singular { *Chee Dama* is Thou Mother

Plural { *Why Dameeowe* is You Mothers

Singular { *Chee Pedn an Bobel* is Thou head of the people

Plural { *Why Pednawe an Boble* is You heads of the people

Singular { *Mee Chee Eve* is I Thou He

Plural { *Nye Why Gye* is We You They

Singular { *Why Poan Gye* is You or They

This is the *Corniſh* Proper Tongue both Singular and Plural, Anſwerable to the Engliſh above Mentioned.

In *MENCE*;

Singular { *Vs* is Thee

Plural { *Shyſſ* is You or Yee

The *End* of the *CORNISH.*

Some *Examples* in *PORTUGAL.*

Singular		Plural	
O Homen	A Man	*Os Homens*	Men
A Molher	A Woman	*As Molheres*	Women
O Rey	A King	*Os Reys*	Kings
A Raynha	A Quen	*As Raynhas*	Queens

Singular		Plural	
Eu	I	*Nos*	Us, Wee,
Me	Me		
Tu	Thou	*Vos*	Yee, You,
Te	Thee		
Elle	He	*Elles*	They
Lhe	Him	*Lhes*	Them

Singular			Plural	
Meu, Meus,	is	Mine	*Noſſo, Noſſos,*	Our
Minha, Minhas			*Noſſa, Noſſas,*	
Teu, Teus,		Thine	*Voſſo, Voſſos,*	Your
Tua, Tuas,			*Voſa, Voſſas,*	
Seu, Seus,		His	*Seu, Seus,*	Their
Sua, Suas,			*Sua, Suas,*	

Singular			Plural		
Eu Falo	*Fala*	I ſpeak	*Nos Falamos*	*Falaon*	We ſpeak
Tu Falas		Thou ſpeakeſt	*Vos Falays*		Ye ſpeak
Elle or *Aquelle*		He ſpeaketh	*Elles* or *Aquelles*		They ſpeak

The End of the *PORTUGAL.*

THE WELCH Battle-Door.

Rhau *Samplau* yn y Iaith Cymraig yngcilch y girie *Ti* a *Dydi*:

Yn dangos yn gyntaf,

YN gyfatebol ir Scrythyrau yn dangos pafodd I Darfu, I Duw Chriſt, ar Saintie arfaru ddywedid Ti a Didi *wrth un din yu unig pwu bynag; ac* Chwi *neu* Hwchwi *wrth llawer, neu mwu nag un.*

Yn aile, Y maie yma rhau Samplau, yn gyfatebol I rheol y Grammar Cymraig, ym pa un yr Yſcolhigion, Firiadau, Profeſwur, ar boble, ſin ddywedid Chwi, *a* Hwchwi *wrth un din yn unig, nwu a allan weled pafodd y maint gwedi gwur droi ac yn cyfliorni oddi wrth I rheol Profeſedig I hinain, y Scrythyrau, ar Grammar.*

Yn y goloni yr hwn y goluodd Chriſt chwi credwch yntho, mal y galloch adnabod yr einiad ich dyſcu.

That is,

Some Examples *in the* Welch Tongue, *concerning the words* Thou *and* Thee.

Shewing plainly;

FIrſt, according to the Scriptures, how that God, Chriſt, and the Saints uſed to ſpeak *Thee*, and *Thou*, to any particular perſon whatſoever, and *Ye*, and *You*, to many, or more than one.

Secondly, here are ſome Examples according to the Rules of the Welch Grammar; in both which Schollars, Prieſts, Profeſſors and People, which ſay *Ye*, and *You*, to a particular perſon, may ſee how they derogate and err from their own profeſſed Rules, both Scripture and Grammar.

Y Sampl Cynta.

Yn dangos pafodd y llyfarodd Duw *Ti* a *Tydi* wrth un din ag nid *Chwi* a *Hwchwi*.

Yr Arglwidd Dduw a allwodd ar Adda, ag a ddywedodd, wrtho ym pha lle yr wit Ti, (nid pa lle yr ydech *chwi*, Addaf;) *pwu a ddywedodd it* Ti *dy fod yn noith, a fwteiſt* ti, &c. *Ar Arglwidd a ddywedodd* Ti *wrth y wraig, a* Ti *wrth y ſarphe*, ac *nid* chwi *a* hwchwi, Gen. 3. penod, 11 adnod.

Gen. 26. 3. *Ar Arglwidd a ym ddangoſodd I Iſaac ac a ddywedodd wrtho, ym deithia yn y wlad hon, a mi a fydda gida, thi ac ath benedithiaf: Canis it* Ti, *y rhoddaf yr holl wlad hin*, &c.

Exod. 4. 21. *Ar Arglwidd a ddywedodd wrth Moiſen, pan elech I ddychwelidd ir*

Firſt Example.

How God ſpake Thee *and* Thou *to one, and not* Ye *and* You.

And the Lord God appeared unto Adam, and ſaid, Where art *Thou*, (*not Where are* you *Adam*?) Who told *thee* that *Thou* waſt naked? haſt *Thou* eaten, &c. And the Lord ſaid *Thou* to the woman, and *Thou* to the ſerpent, and not *ye* and *you*: as you may read, *Geneſis* 3*d* Chapter, Verſe 11.

Gen. 26. 3. And the Lord appeared unto Iſaack, and ſaid unto him, Sojourne in this land, and I will be with *thee*, and will bleſs *thee*: for unto *thee*, and to *thy* ſeed, *&c.*

Exod. 4. 24. And the Lord ſaid unto Moſes, when *thou* goeſt to return into Egypt

Aipht

115.

Aipht gwel it nwithur ger bron Pharoh yr holl rhyfeddodau a rhoddwud yn dy llaw.

ſee *thou* doeſt all theſe wonders which I have put into *thy* hand.

Ar Arglwidd a ddywedodd Ti *wrth I Proffwud* Ezekel, penod 12. adnod. 1, 2, 3, 4, 5, 6. *ac wrth i Proffwud* Amos, pen. 8. adn. 2. *ac wrth I Profiwid* Jeremiah, ponod 26. adn. 2, 4.

And the Lord ſaid *Thou* to his Prophet *Ezekiel*, *chap.* 12. *ver*, 2, 3, 4, 5, 6. and to his Prophet *Amos*, *chap.* 8. *ver.* 2. and to his Prophet *Jeremiah*, *chapt.* 26. *verſ.* 4.

Yr ail Sampl.

Second Example.

Yn dangos pafodd y llafarodd Duw *Chwi* ac *Hwchwi* wrth llawer, neu mwu nag un.

Shewing how God ſpake Ye *and* You *to many, or more than one.*

Exodus 6. *Am hynu dywed wrth mibion Iſrael myfi jw yr Arglwidd, ac myfi ach dygaf* chwi *allan odditan lwithau yr Aiphtaed: myfi ach dygaf allan oi caithiwed hwnt, ac ach gwaredaf a llaw cref, hefyd mi ach Cymeraf yn bobl, I mi ac mi a ſyddaf yn Dduw I* chwi, *a* chwch *wybod may myfy* iwr *Arglwydd ych Duw yr* yr *hwn ſydd yn ych dwyn* chwi *allan*, &c.

Exod. 6. Wherefore ſay unto the children of Iſrael, I am the Lord, and I will bring *you* out from under the burthens of the Egyptians, and I will bring *you* out of their bondage, and I will redeem *you* with a ſtretched out arm, and I will take *you* to me for a people, and I will be to *you* a God, and *ye* ſhall know that I am the Lord *your* God.

Y trydidd Samplau.

Third Example.

A Chriſt a ddywedodd Ti *a* Tydi *wrth un din pwi bynag*, *a* chwi *ac* hwchwi *wrth llawer, neu mwi nag un, mal y gellir darllain yn eglir*, Mark 4. 13. *ag* Pen. 9. 13, 19, 23, 25, adnodu. *ag* Penod. 10. 15, 18, 19, 21, adnodu. *ag yn* Luke, penod. 21. *or* 8. *hyd* 22. *ag yn* penod. 22. *or* 10. adnodu *hyd* 35.

And Chriſt ſaid *Thee* and *Thou* to any particular perſon, and *Ye* and *You* to many, or more than one; as may be read at large, *Mark* 4. 13. and *Chap.* 9. 13, 19, 23, 25, *verſes.* and and *Chap.* 10. 15, 18, 19, 21, *verſes.* and in *Luke chapt.* 21. from 8. to 22. and in *chapt.* 22. from the 10th. *verſe* to the 35th.

Y pedweridd Sampl.

Y Saintie a ddywedaſant Ti *neu* Dydi *wrth un din pwu bynag, ac a ddywedaſant* chwi *neu* hwchwi *wrth llawer, neu mwu nag un,*

Actau. 13. adn. 10. *Paul a ddywedodd wrth Elymas y Swinwr,* tydi *mab diafol,* (nid chwi mab diafol) *oni Fidie* di *a gwuro jawn fordd yr arglwidd.*

Adnod. 11. *Ac in awr wele mau llaw yr Arglwidd arnat* ti, athi *a fydd ddall,* &c.

A pan llafarodd ef wrth llawer, neu mwu *nag un, yn y* 16 adnod, Paul *a ddywedodd,* O wir Iſrael yr rhai *ydech* : yn *ofni* Duw grandewch, *&c.*

Ac yr ydem yn efangylu I *chwi* yr addewid a nwaid ir tadau:

A Paul *a ddywedodd* Ti *wrth* Claudus Lyſſias *y pen Capten : Ac wrth* Agrippa *y Brenning,* Actau, pen. 21. 37, 39. Penod. 26. 27, 29 adnodu.

Ar Saintie a ddywedaſant Ti *wrth* Paul, *mal y gelir darllain yn egliur* Actau. pen. 21. 21, 22, 23, 24, 25, adnodau, *ac nid* chwi *a* hwchwi : *Fellu Duw, Chriſt, ar Saintie a ddywedaſant* ti *neu* dydi *wrth un, ac nid* chwi *a* hwchwi :

A *Jeptha* barnwr Iſrael, Barnwur yr 11. pen. 26. *a ddywedodd wrth I ferch gan daroſtwng, y daroſtyngaiſt ſi, ac nid* chwi.

The Fourth Example.

And the Saints ſaid *Thou* or *Thee* to any particular perſon, and *ye* or *you* to many, or more then one; as, in

Acts 13. *ver.* 10. Paul ſaid to Elymas the Sorcerer, *Thou* childe of the Devil, (*not you childe of the Devil*) wilt *thou* not ceaſe to pervert the right way of the Lord?

Ver. 11. Behold the hand of the Lord ſhall be upon *thee,* and *thou* ſhalt be blinde, *&c.*

And when he ſpake to many, or *more* than one, as in the 16th *verſe, Paul* ſaid, Ye *men of Iſrael, and* ye *that fear the Lord give audience,* &c.

And we declare unto you glad tydings ;

And *Paul* ſaid *thou* to *Claudius Lyſias* the chief Captain : And to King *Agrippa,* as in *Acts, chapt.* 21. 37, 39. *Chap.* 26. 27, 29 *verſes.*

And the Saints ſaid *Thou* to *Paul,* as may be read *Acts, chap.* 21. 21, 22, 23, 24, 25 *verſes,* and not *ye* or *you*: So God, Chriſt, and the Saints ſaid *thee* or *thou* to one, and not *ye* and *you,* and *ye* and *you* to many, or more than one.

And Jeptha *the judg of Iſrael, Judges the* 11. *ver.* 26. *Thou* haſt brought me low, and not *you* have, *&c.*

Pen.

Pen. 27. *A hi a ddywiodd od agoraſt* dy *enau wrth yr Arglwidd, gwna I mi ar ol yr hin aith allan oth enau, gan ir Arglwidd nwithir it* Ti *ddialedd ar* dy *elynion*; Yma y ddywedodd *hi* dy *ti* wrth I thad y barnwr; ac nid *chwi* a *hwchwi*: Oidd hin anmoiſol? atebwch chwi Profeſſwir, Firiadau, a dyſcawdwir, yr rhau ſin dyweddid mai yr Yſcrythyr iw ych Roeol.

Ver. 27. And ſhe ſaid, If *thou* haſt openeſt thy mouth unto the Lord, do as *thou* haſt promiſed, ſeing that the Lord hath avenged *thee* of *thy* enemies.

Here ſhe ſaid thee *and* thou *and* thy *to her Father the Judg of Iſrael, and not* ye *and* you: *Was this unmanerly? Anſwer ye Prieſts, Profeſſors, and Teachers, who ſay, the Scriptures are your Rule.*

Pan ddywedoch Chwi *wrth un, yr ydech yn myned yn gwrthwineb ir Yſcrythir, ac I jaith ych maime; canis* chwi *ſidd I llawer; ond* ti *wrth un.*

When *you* ſay *You* to one, you go contrary to the Scriptures, and to your Mother Tongue: For *you* is to many, and *thou* is to one.

Yma y maie yn canllin rhau Samplau *yn gyfatebol I Rheolau y Grammar yr hwn y mae I dyſcawdwir ef, yn I galw yr unig ffordd I wibod pafodd I ddywedid yn cywir.*

That is,

Here followeth ſome *Examples* according to the Rules of Grammar (which the teachers thereof call *The Art of Right Speaking.*

Sing.			Plu.		
Fi	that's	I	*Ni*	that's	We, *or* Us:
Ti	that's	Thou	*Chwi*	that's	Ye, *or* You:
Efe	that's	He,	*Hwnt*	that's	They.

NOw to ſay *Ni, Chwi*, which is, *Us* and *You*, when you ſhould ſay, *Fi, Ti*, which is *I, Thou*, this is falſe Brittiſh, and Engliſh, and contrary to the Scripture, and Grammar teaching,

and deſerves the rod, who through pride and Ambition are degenerated from your own Mother Tongue.

Sing.	*Grwaig*	a Woman.	Plur.	*Grwagedd*	Women.
	Gwr	a Man.		*Gwir*	Men.

Now to ſay *grwagedd*, which is Women, when you ſhould ſay *grwaig*, which is a Woman; this is falſe Brittiſh, and Engliſh.

And to ſay *gwir*, which is Men, when you ſhould ſay *gwr*, which is, Man; is this proper Brittiſh and Engliſh?

And to ſay *chwi gwr*, which is, *you man*, when you ſhould ſay *ti gwr*, which is, *thou man*; that is falſe Brittiſh, and falſe Engliſh: And to ſay *chwi grwaig*, which is *you woman*, when you ſhould ſay *ti grwaig*, which is *thou woman*; that is falſe Brittiſh, and Engliſh: And to ſay, *chwi miſter*, which is *you Maſter*, when you ſhould ſay, *ti Miſter*, which is *thou Maſter*, this is falſe Brittiſh and Engliſh: And for to ſay, *chwi tad*, which is, *you father*, when you ſhould ſay *ti tad*, which is, *thou father*; this is to ſpeak plural when you ſhould ſpeak ſingular, which is falſe Britiſh, and Engliſh.

And to ſay *chwi mam*, which is, *you mother*, when you ſhould ſay, *ti mam*, which is, *thou mother*; this is to put the Plnral when you ſhould put the Singnlar.

And for to ſay *chwi Rheolwr*, which is, *you Ruler*, when ye ſhould ſay, *ti Rheolwr*, which is, *thou Ruler*; this is to put Plural for Singular, which is falſe Brittiſh.

Sing.		Plu.	
Cerais: *I* have	loved.	*Caraſom*, *We* have	loved.
Ceraiſt: *Thou* haſt		*Caraſoch*, *Ye* have	
Carodd: *He* hath		*Caraſant*, *They* have	

Now to ſay *Caraſom*, *caraſoch*, *caraſant*, when you ſhould ſay, *Cerais*, *ceraiſt*, *carodd*; this is to ſay, *We*, *ye*, *they have loved*, when you ſhould ſay, *I*, *thou*, *he hath loved*; this is Improper, and falſe ſpeaking?

And to ſay, *Chwi gwr gwna hin*, which is, *You man do this*; when you ſhould ſay, *Ti gwr gwna hin*; which is, *Thou man do this*, would not this be falſe Welch, and Engliſh?

And to ſay, *chwi Chriſt*, which is, *you Chriſt*; and *chwi Duw*, which is, *you God*; as you ſay, *chwi gwr*, which is, *you man*; and *chwi gwraig*, which is *you woman*; and ſo will you not here give to the man, and to the woman, that which you will not give to God, and Chriſt? And here through your exalting you

are

are degenerated from your own proper Language, and your owne mother-Tongue; and err from your own teaching Grammar, and Bible: And is not this the Antichriſt that is exalted above all that is called God?

Yn awr i ddywedid chwi *gwr gwna hin, pan ddylech ddywedid* ti *gwr gwna hin, ond iw hwn Cymraig angywir, ac mae yn hiddu yr wialen pwi trwi balchder ac uchder medwl a giliaſoch oddywurth iaith ych mame oblegid I ddywedid* chwi *Criſt, a* chwi *Duw, ſel yr ydech yn ddywedid* chwi *gwr, neu* chwi *grwaig; ac yma chwi a rhowch ir gwr ag ir rwaig yr hin ni Rhowch i Ddauw a Chriſt, ac yma trwu balchder a meddwl ûchel yr ydêch wedi cilio oddiwrth ych iaith ych hin âc oddiwrth iaith ych mane ac ydech yn Cyfiliorni oddiwrth dyſcidieth ych Grammar ar Bible: Ac ond iw hwn yr Angcriſt, ſin ymderchaſi goriwch pob peth a Elwir yn Ddauw.*

Directions for ſounding WELCH.

A, As in theſe words, *Made, lade, male, ſale,* &c. not as in *Mad, lad*; or in *all, call*; as *Tad*, a *Father*, ſound *Tade*.

B, alwayes as in Engliſh.

C, alwayes as *k*, never as *ſ*, or as we do *ce* or *ci*, in *City*, &c. *Ch* as *kh*, or *gh*. as the *Hebrew* ח *chw* as the Spaniſh *ju*, or *qu*, in the North of England, as *Chwaer*, a *Siſter*, ſonnd *qhuare*.

D, as in Engliſh: *dd* as *th*, in *this, the, other, blithe*, &c. ſoftly, not ſo hard as in *thing, think, thruſt, with*, &c. *dh* as the *Hebrew* ד without (.)

E, as in Engliſh: or as the Greek ε.

F, as V conſonant, ſo called; as, *Carafe, I will love*; ſound *carave*; *ff as f*, as *ffordd the way*; ſound *fforth*.

G, as in Gave, get, give, God, guſt, great, *&c.* never as J in Jeſus, or g in Generation, *ng* as in *King, thing*, &c.

H, as in Engliſh, or rather as in Spaniſh, with a more than ordinary Aſpiration.

I, as e in Me, the, or as ie in Prieſt, piece, as in Ital. Span. *&c.* J Conſonant as y in year, yeild, *&c.* as *jaith* a Language, ſound *yaith*.

L, as in Engliſh: ll allmoſt as in Spaniſh, or rather as *lh*, as *llaw*, a hand, ſound *lhaw*.

M, as in Engliſh: onely *mh* they have, which we have not, as in *mhen*, my head, which they ſound *umhen*.

N, as in Engliſh: but *nh* as in *nhad*, &c. ſound *unhade*, my father.

O, and *oe* as in Engliſh, *oi* as *oy* in *boy*: *ow* as in *know*, below; and ſometimes in two ſyllables, as *ffowch* eſcape, ſound *ffowch*, or *ffo-wch*, that is *ffo-ooqh*.

P, and Ph as in Engliſh.

R, as in Engliſh, *rh* as ῥ in Greek.

T, as in Engliſh, *th* as in *thing*, think, thirſt, as the Greek θ, and the Hebrew ת, without (.).

U, as *ie*, or *i*, in King, bliſs, this, *&c.* as *cluſt* an *ear*, ſouud *clieſt*; *llafaru* to declare, ſound *lhavarie*.

Ẁ, or W. (which is all one) ſound as *oo* in good, root, &c. or *ou* in could, ſhould, would; as the Hebrew ו or Greek υ, as *Gẁr* a *man*, ſound *goor* or *gour*.

Y in this forme, as *er* in *her*, *i* in *ſtirr*, or *u* in *hurt*, *hunt*, *us*, &c.

ỳ, as the French *e* in *le*, *que*, *ce*, &c. But this Y as *i* in *thin*, *tin*, *brim*; but ſome Books have not this different form, and then its obſerved to be ỳ in the beginning of words, and in words of the Plural Number, and *y* in the laſt ſyllable of a word, *as* hynny, *that*, yſtyr *conſider*, llythyr *a letter*, tywyll *dark*, in which ſound the firſt as *u*, the laſt as *ee*, as *hunnie*, *uſteer*, *lhutheer*, *tuwilh*; ſo *Bwch* a *buck*, *Bychod bucks*; which ſound, *Booqh*, *Buqhod*.

They have neither *k*, *q*, *x*, nor *z*. in their tougue.

Ae, Ai, Au } have almoſt one ſound, as *ai* in *acquaint*, as *mae* ſound *mai*; *aur* Gold, ſound *air*.

Aw, as *eaw* in Engliſh? as *llaw* a *hand*, ſound *lheaw*.

Eu, Ei } as *eu* or *ew* in High Dutch, or as *y*, or *i* in the Engliſh word *high*, &c. as *goleuni*, light, ſound *golynie*.

Iw, Yw, Uw } almoſt one ſound, as *ue* in Due, true, *&c.* as *lliw* a Colour, *rhyw* ſome; *Ddnw* God; which ſound, *lhue*, *rhue*, *Thue*.

Wy, as *ony yea*, in French; as *pwy*, Who, ſound *Pouie*, or *pooie*.

B. F.

The End of the Welch Battle-door.

121.

THE SPANISH Battle-Door.

LOS Caſtellanos *en ſus Grammaticas (por las quales ſe enſennan ſu languaje a los otros) enſennan que ay dos numeros, es a ſaber, el ſingular (que habla de uno ſolo) y el plural (que habla des mas que uno) y que en ambos dichos numeros ay tres perſonas diſtinctas las unas de las otras, la primera (hablando de* ſu miſmo, o ſus miſmos) *la ſegunda (hablando a* otro, o otros) *y la tercera (hablando de* otro, o otros) *y aun contodo, eſſo ſe ſon tan degenerados (por ſu ambicion) en ſu hablar, que las mez clan los unos con los otros, uſando muchos vezes el Plural para el Singular, y la tercera perſona para la ſegunda Singular, para que nolo quieren ſuffrir, que alguno los de del* tu *la ſegunda perſona Singular, y ſe enojon mucho en ella, pero toda via los traſladores de la Biblia Eſpannola, uſan ſiempre* tu *la ſegunda perſona Singular, come ſe llama.*

That is,

THE *Spanjards* in their Grammars (by which they teach their language to others) do teach that there are two numbers (to wit) the Singular (which ſpeaketh but of one) and the Plural (which ſpeakes of more than one) and

En la luz con que Chriſto os ha alumbrado en ella creed, para que conozcays la uncion en voſotros para enſennarhos.

that

that in both ſaid numbers there are three perſons diſtinct from one another; the firſt (ſpeaking of ones ſelf, or themſelves) the ſecond (ſpeaking to another, or others) and the third (ſpeaking of another, or others) and yet for all this are ſo degenerated (by their ambition) in their ſpeaking, that they confound them one with another, uſing oft-times the Plural for the ſingular, and the third perſon for the ſecond Singular, becauſe they will not endure that any one ſhould give them the *thou*, the ſecond perſon Singular, as its called.

Singular

El Maeſtro	is	The Maſter
D'el Maeſtro		Of the Maſter
A el or *al Maeſtro*		To the Maſter
Del Maeſtro		From the Maſter

Plural

Los Maeſtros	is	The Maſters
De los Maeſtros		Of the Maſters
A los Maeſtros		To the Maſters
De los Maeſtros		From the Maſters

Singular	*La Caſa*	is	The Houſe
	De la Caſa		Of the Houſe
	A la Caſa		To the Houſe
	De la Caſa		From the Houſe

Plural	*Las Caſas*	is	The Houſes
	De las Caſas		Of the Houſes
	A las Caſas		To the Houſes
	De las Caſas		From the Houſes

Agora para dezir los Maeſtros, *y* las Caſas, *quando ſe ha de dezir* el Maeſtro, *y* la Caſa, *es eſto buen Caſtellano, para meſclar el Plural con el Singular, como voſotros hazeys quando dezis*, vos *O* voſotros *para* tu?

That is,

Now to ſay the *Maſters*, and *the Houſes*, when you ſhould ſay *the Maſter*, and *the Houſe*; Is this good Spaniſh, to confound the Plural with the Singular, as you do when ye ſay *ye* or *you*, for *thou?*

El Rey	is	A King	*Los Reyes*	is	Kings
La Reyna		A Queen	*Las Reynas*		Queens

Agora para dezir, los Reyes, *O* las Reynas d'Eſpanna, *quando*

do ſe ha dezir el Rey, *o* la Reyna d'Eſpanna, *eſto ſeria dezir que* Reyes, *y* Reynas d' Eſpanna, *quando no ay ſino* el Rey, *y* la Reyna, *un ſolo? Es eſto buẽn Caſtellano, O la verdad?*

That is,

Now to ſay *the Kings*, or *the Queens* of *Spain*, when you ſhould ſay *the King*, or *the Queen* of *Spain*; this were to ſay, that there were *Kings*, and *Queens* in *Spain*, when there is but *the King*, and *the Queen*, but *one*; Is this good *Spaniſh*, or *truth?*

Singular			Plural		
Yo		I	*Nos* or *noſótros*		We
De mi		Of me	*De nos* or *de noſótros*		Of us
à mi	is	To me	*à nos O à noſótros*	is	To us
Me, mi		Me	*Nos*		Us
De mi		From me	*De nos* or *de noſótros*		From us

Tu		Thou	*Vos* or *voſótros*		Ye *or* you
De ti		Of thee	*De vos* or *de voſótros*		Of you
à ti	is	To thee	*à vos* or *a voſótros*	is	To you
Te, ti		Thee	*Os*		You
De ti		From thee	*De vos* or *voſótros*		From you

El		He	*Ellos*		Them
Del		Of him	*De éllos*		Of them
à el	is	To him	*à éllos*	is	To them
Lo, le		Him *and* it	*Los, les*		Them
D'el		From him	*De éllos*		From them

Ella		*la, le*	*ellas*		*las*
is		is	is		is
ſhe		*her*	*they*		*them Women.*

Agora para dezir noſótros, voſótros, ellos, *quando ſe ha de dezir* yo, tu el, *eſto ſeria vſar el plural para el ſingular, porque* noſótros, voſótros, ellos *ſon del numero plural, y no ſe han de uſar, quando ſe habla a un ſolo, ſino quando ſe habla a muchos, &c. Y* yo, tu, el, *ſon* del *numero ſingular, y ſe uſan a un ſolo: pues es eſto buen* Caſtellano *para mezclar los? No eſto contrario a vuéſtras proprias Grammaticas que enſennan hablar en el ſingular a uno, y en el plural a mas que uno?*

That is,

Now to ſay, *we, ye* or *you*, and *they*, when one ſhould ſay, *I, thou, he*; this would be to uſe the plural for the ſingular,

for *we, ye, they,* are of the plural number, and are not to be uſed when one alone is ſpoken to, but when many are ſpoken to, &c. And *I, thou, he,* are of the ſingular number, and are uſed to one alone; Then is this good Spaniſh to confound them? Is it not contrary to your own Grammars, which teach to ſpeak in the ſingular to *one,* and in the plural to more than *one?*

Singular			Plural		
Mi, mio *Mi, mia*	is	My, mine	*Nuéſtro* *Nuéſtra*	is	Ours
Tu, tuyo *Tu, tuya*	is	Thy, thine	*Vuéſtro* *Vuéſtra*	is	Your
Su, ſuyo *Su, ſuya*	is	His, hers	*Su*	is	Theirs

Agora por un hombre, (hablande de ſu miſmo ſolo) de dezir nuéſtro libro, O nuéſtra Cabeça *quando ſe ha de dezir* mi libro, O mi cabeça *es eſto buen Eſpanol? porque* Mi *quiere dezir que es* mio ſolo; *y* nuéſtro *que ay otros conmigo. Y para dezir* vuéſtro *(a un ſolo) quando ſe ha de dezir* tu *o tuyo, no es* buen *Eſpannol, porque* vuéſtro *dize propriamente a muchos, y no a uno, ſino* Tu *o Tuyo a uno; pues no es eſto contrario a vuéſtras proprias Grammaticas, y Biblia? Y no eſtays voſotros degenerados de vuéſtra propria enſennança, o inſtrucion? hablando como alunados y no doctos, ſi vuéſtras Grammaticas enſennan vuéſtra lenguaje derechamente, y ſi la biblia Eſpannol eſta verdaderamente traſladada?*

That is,

Now *For one man (ſpeaking of himſelf alone,)* to ſay [*nuéſtro libro*] *our Book,* or [*nuéſtra cabeça*] *our head,* when he ſhould ſay [*mi libro*] i. e. *my Book,* or [*mi cabeça*] that is, *my head;* Is this good Spaniſh? For *mine,* means, that it is mine alone, and *ours,* that there are others with me.

And to ſay *your* (to one alone) when you ſhould ſay, *thy* or *thine,* is not good Spaniſh, for *you* is ſaid properly to *many,* and not to *one,* but *thy* or *thine* to *one:* Then is not this contrary to your own Grammars and Bible? and are you degenerated from your own Teaching, and Inſtruction? ſpeaking as madmen and not learned, if your Grammars do teach your language aright? and if the *Spaniſh* Bible be truly tranſlated? But Read on:

Singular

Singular	*Yo revelo*	is	I reveal
	Tu revelas		Thou revealeſt
	Aquel revelá		He revealeth

Plural	*Noſótros revelamos*	is	We reveal
	Voſótros revelays		Ye reveal
	Aquellos revelán		They reveal

Singular			Plural		
Yo digo	is	I ſay	*Noſótros dezimos*	is	We ſay
Tu dizes		Thou ſayeſt	*Voſótros dezis*		Ye ſay
Aquel Dize		He ſaith	*Aquellos dizen*		They ſay

Agora para dezir noſótros revelamos, o noſótros dezimos, *quando ſe ha de dezir yo revelo, o yo digo, es eſto buen Eſpannol? No es eſto hablar como Idiota, y novicio, y como loco que no ſabe quando hablar en el ſingular y quando en el plural, ſino pone el plural para el ſingular?*

Y para dezir voſótros revelays, o voſótros dezis, *quando hablays a un ſolo, es eſto buen Caſtellano, no es eſto contrario a vuéſtra inſtrucion Grammatical? Que enſenna dezir* tu *a* uno, *y* vos, o voſótros *a* muchos, *no a uno?*

Y para dezir vueſtra *merçed revela o* Vmd *dize quando hablays a un otro, es eſto ſegun vueſtra Grammatica? Porque no ſe enſenna allá que tu ſe habla a un otro, en la ſegunda erſona ſingular? Y para* dezir *a quellos* revelán o aquellos dizen, *quando ſe hadedezir,* aquel revelá, *o aquel* dize *no es eſto poner el plural para el ſingular es eſto buen Eſpannol para hablar anſi?*

That is,

Now to ſay *we reveal* or *we ſay*, when one ſhould ſay *I reveal* or *I ſay*; Is this good Spaniſh? Is not this to ſpeak as an *Idiot* and *Novice*, and as a fool that knows not when to ſpeak in the ſingular, and when in the plural, but puts the plural for the ſingular?

And to ſay *ye reveal* or *ye ſay*, when you ſpeak to one alone; Is this good Spaniſh? Is not this contrary to your own Grammar inſtruction? Which teaches to ſay *thou* to one, and *ye* or *you* to many, not to one.

And to ſay *your worſhip revealeth*, or *your worſhip ſaith*, when you ſpeak to another; Is this according to your Grammar? For do you not teach there that *thou* is to be ſpoken to another, in the ſecond perſon ſingular? And to ſay *they reveal* or *they ſay*, when you ſhould ſay *he revealeth* or *he ſaith*; Is

not this to ſpeak the plural for the ſingular? Is that good Spaniſh to ſpeak ſo?

Y aora voſótros que dezis tu *a* vueſtros ſiervos *de cuenta vil (como ſe llama) y* vos *a vuéſtros Criados de mejor ſuerte, y* vueſtra merced *a todos otros, no ſoys degenerados de vuéſtra propria lengua vulgar (ſi vuéſtras Grammaticas enſennan vuéſtra lengua derechamente) voſótros que por vuéſtra ambicion hablays contrario a vuéſtras proprias Grammaticas diſciplina y Biblia?*

Y anſi eſtays caydos en el reſpecto de perſonas, diziendo, a vuéſtros Negros y Eſclavos tu, *pero a vuéſtros ſiérvos mejores vos O voſótros, y los* unos *a los* otros vmd. *No es eſto l'Antechriſto, que eſta enſalçado ſopre todo loque ſe llama dios? Porque dezis, [vos O Vmd] a Dios O a Chriſto? Y aun lo tomays a vos miſmos. Dezis yo os ſupplico, O yo ſupplico vmd. ô ſennor? Como dezis, a l'Hombre ſoberbio y Ambicioſo? Y no deshaze eſto toda la inſtrucion en vuéſtras Grammaticas que es* tu *a* uno *y* vos *a* muchos?

No teſtigaron tambien los ninnos contra voſótros? Porque no les enſennaſtes [enſu Grammatica] que hauian de dezir tu *a uno? Porque pues ſe enojeys* voſótros *tan en ellos que hablan ſegun vueſtra propria inſtrucion? Tambien no ſera la Biblia Eſpannola teſtigo contra voſótros en vuéſtra hablar anſi, en que no ay otra palabra a* uno ſolo *ſino* tu, *&c, Como ſe puede ver en las Eſcripturas ſeguentes y leer en la Biblia miſmo mas a largo.*

That is,

And now you that ſay *thou* to your ſervants of mean account (as you call it) and *you* to your ſervants of the better rank, and *your worſhip* to all others; Are not you degenerated from your own Mother Tongue? (If your Grammars teach yonr language aright) Ye who through your ambition ſpeak contrary to your own Grammars, Teaching and Bible; and ſo are fallen into reſpect of perſons, ſaying to your Negers and Slaves *thou*, but to your better ſervants *ye* or *you*, and to one another *your worſhip*; Is not this the Antichriſt, who is exalted above all that is called God? For do you ſay [*you* or *your worſhip*] to God or to Chriſt? And yet take it to your ſelves; Do you ſay I beſeech *you*, or I beſeech *your Worſhip* O Lord? as you ſay to proud and ambitious man? And doth not this deſtroy all your teaching in your Grammars, which is *thou* to one, and *you* to many? Will not the Children alſo teſtifie againſt you? For did you not teach them [in their Grammar] that they ſhould ſay *thou* to one? Wherefore then are you ſo offended at thoſe that ſpeak according to your own teaching? And will not the Bible be a witneſs againſt *you* in your ſo ſpeaking, in which there is no other word to one alone but *thou*, &c? As you may

ſee

ſee in the following Scriptures, and read in the Bible it ſelf more at large.

Aqui ſe ſigue algunos Exemplos ſacados fuera dell' Eſcriptura.

Adam Dió del tu *a Dios*, Gen. 3. 10, 12.

Y el reſpondió, oy tu *boz en el huerto y uvé miedo*, &c. *Y la muger que diſte conmigo, ella me Dió del arbol y comi*, &c.

Mirad eſta oy tu *boz, y la muger que* [tu] *diſte conmigo, &c. No eſta, oy vuéſtra boz; Y la muger que* [voſótros] *diſtes conmigo*, &c. *Ni oy ſu boz de vueſtra merçed, y la muger que vmd, Dió conmigo*, &c.

El ſiervo de Abraham *Dió del* tu *a* Abraham *ſu Sennor*, Gen. 24. 5.

Y el ſiervo le reſpondió por ventura la muger no querrá venir en pos de mi à eſta tierra; bolveré pues tu *hijo à la tierra de donde ſaliſte?*

Otra vez mirad; no es, bolveré pues vuéſtro *hijo, à la tierra de donde ſaliſtes? Ni bolveré pues ſu hijo de vmd. à la tierra de donde vmd ſalio? Sino, tu hijo, y de donde* [tu] *ſaliſte.*

Here followes ſome Examples taken out of Scripture.

Adam thou'd God, Gen. 3. 10, 12.

And he anſwered, I heard *thy* voice in the Garden, and was afraid, *&c.* And the woman which *thou* gaveſt me, ſhe gave me of the Tree, and I did eat.

(Mark) its, I heard *thy* voice, and the woman which thou gaveſt me, &c. It is not I heard *your* voice, and the woman which *you* gave me, *&c.* Nor I heard *your worſhips* voice, and the woman which *your worſhip* gave me, *&c.*

Abrahams ſervant *thou'd Abraham* his Lord, Gen. 24. 5.

And the ſervant anſwered him, Peradventure the woman will not follow me unto this Land; Shall I then return *thy* ſon unto the Land from whence *thou* cameſt forth?

Mark again it is not, ſhall I then bring back *your* ſon unto the land from whence *you* came? nor ſhall I then bring back *your worſhips* ſon unto the Land from whence *your worſhip* came? but, *thy* ſon, and from whence *thou* cameſt.

La hija de Jephte *dio del* tu, *a ſu padre*, Juezes 11. 36. *Ella entonçes le reſpondió: Padre mio, ſi* has *abierto* tu *boca à jehovah*, haz *de mi como Salió de* tu *boca pues que Jehovah* te *ha hêcho vengança de* tus *enemigos*, &c.

Jephtha's daughter *thou'd* her father, Juges 11.37. If thou haſt opened thy mouth unto the Lord, do *thou* unto me as it proceeded out of *thy* mouth: Foraſmuch as the Lord hath taken vengeance for thee of *Thine* enemies, *&c.*

He aqui otra vez, no es hazed *de mi como Salio de* vueſtra *boca, pues que Jehovah os ha hecho vengança de vueſtros enemigos*, &c. *Ni haga* vmd *de mi como Salió de ſu boca, pues que Jehova ha hécho* vmd *vengança de* ſus *enemigos*. Como voſótros dezis.

Behold again, It is not, do *you* unto me according as it hath proceeded out of your mouth, Seing the Lord hath taken vengeance for *you*, of *your* Enemies, *&c.* Nor let *Tour worſhip* do unto me as it hath proceeded out of *his* mouth, ſeing the Lord hath taken vengeance for *your worſhip*, of his enemies. *as you do ſay.*

Y *Nathan* dixó del *tu al* Rey *David.*

And Nathan thou'd King David.

2 Sam. 12. *Entonçes Nathan dixó à David*, Tu *eres à quel varon.*

2 *Sam.* 12. Then Nathan ſaid to David, Thou art the man.

Y aqui, como veys, el Sujetto dixó del Tu *à ſu Rey, la Hija à ſu Padre, el Siervo à ſu Sennor, y Adam à ſu dios, quando Hablaron à un ſoló; y no veys que Dios ſe enojo en Adam, ni el padre en ſu hija, ni el Rey en ſu Sujetto, por haver dicho* Tu *y* te *a* ellos, *como voſotros, ſe enojeys en ellos que dizen* Tu *a voſótros.*

That is,

And here as you ſee the *Subject* Thou'd his King, the *Daughter* her *Father*, the Servant his Maſter, and *Adam* his God, when they ſpake to one onely; But you do not ſee that God was offended at *Adam*, Nor the Father at his Daughter, nor the Lord at his ſervant, nor the King at his Subject, for ſaying *Thou* and *Thee* to them, as You are at them that ſay *Thou* to You.

Pedro

129.

Pedro dixó *Tu* à Chriſto.

Matt. 16. 16. *Y reſpondiendo Simon Pedro dixó*, Tu eres *el Chriſto*, &c.

Y Chriſto dixo à *Pedro Tu*. y *ti*.

Ver. 18. *Bien aventurado* eres, *&c. porque no* te *lo reveló carne ni ſangre*, &c.

Y Ver. 23. Quitate *de delante de mi adverſario, (o Satan) eſtorvo me* eres porque *no* entiendes *loques es de Dios, Si no loque es de los hombres.*

El Mancebo dixo *Tu* y *Ti* al Tribuno.

Actos de los Apoſtoles 23. 20, *Y el dixó los judios, han concertado de rogar* te *que mannana* Saques *à Paulo àl concilio*, &c. *mas* tu no *los creas*, &c.

Paulo à Agrippa.

Actos 26.2. *O Rey Agrippa, tengome por dichoſo, de que delante de* ti *me aya oy de defender.*

Pero hablando a mas de uno dixeron Voſótros, *&c.*

Chriſto à ſus Diſcipulos.

Joan 14. 18,20. *No os dexaré huerfanos, vendre à* voſotros: *y aquel dia* voſótros *cono-*

Peter thon'd *Chriſt.*

Matth. 16. 16. And Simon Peter anſwered and ſaid, *Thou* art the Chriſt, *&c.*

And Chriſt Thou'd *and* Thee'd *Peter.*

Ver. 18. Bleſſed art *Thou*, &c. for fleſh and bloud hath not revealed it unto *thee* &c.

And *Ver.* 23. Get *thee* from before me (enemy, or Satan) *Thou art* an offence to me: For thou underſtandeſt not the thing which is of God, but that which is of men.

The Young man thou'd *and* thee'd *the Chief Captain.*

Acts 23.20, 21. And he ſaid, The Jews have agreed to deſire thee, that thou wouldeſt bring down Paul to morrow into the Council, &c. but do not thou yield unto them.

Paul *to* Agrippa.

Acts 26.2. O King Agrippa, I think my ſelf happy, becauſe I ſhall anſwer for my ſelf this day before *thee.*

But ſpeaking to more than one they ſaid *You*, &c.

Chriſt to his Diſciples.

John. 14.18,20. I will not leave *You* Orphans, I will come to *You*, and at that day ye ſhall

cereys, que yo ſoy en mi padre, y voſótros *en mi, y yo en* voſótros.

know that I am in my Father; and *you* in me, and I in *you*.

Y à los Eſcribas y Phariſeas.

And to the Scribes and Phariſees.

Mat. 23. *Ay de* voſótros *Eſcribas y Phariſeas Hypocritas*, &c.

Matth. 23. Wo unto *you* Scribes and Phariſees Hypocrites, *&c.*

Luk. 17. 21 *Porque heaqui el Reyno de Dios dentro* voſótros *eſta.*

Luke 17.21. For behold the Kingdome of God is within *you.*

Paulo à los Romanos.

Paul *to the Romans.*

Rom.8. 9,10. *Mas* voſótros *no ſoys en la carne, ſino en el eſpiritu, por quanto el eſpiritu de Dios mora en* voſótros: *y ſi alguno no tienne el eſpiritu del Chriſto, el tal no es deel.*

*Rom.*8. 9, 10. But *ye* are not in the fleſh, but in the ſpirit foraſmuch as the ſpirit of God dwelleth in *you*: and if any man hath not the ſpirit of Chriſt, he is none of his.

2 Cor.14. 5. *No* hos *conozceys a* voſótros *miſmos, que Jeſus el Chriſto eſta en* voſótros, *ſi* ya no *ſoys reprovados?*

2 *Cor.*14.5. Know *you* not *your* own ſelves, that Jeſus Chriſt is in *you*, if *ye* be not already reprobates.

Paulo a los Galatas.

Paul *to the Galatians.*

Gal. 1. 3. *Gracia* ayays *y paz, de Dios el Padre, y del Sennor nueſtro Jeſus el Chriſto.*

Gal. 1. 3. Grace and peace be unto *you*, from God the Father, and from our Lord Jeſus Chriſt.

1 Joan. 2. 20. *Mas* voſótros *teneys la uncion del Sancto, y conoceys todas las coſas.*

Verſ. 26. *Eſto* os *he eſcripto de loſque* os *engannan.*

Ver.. 27. *Y la uncion que* voſótros *aveys reçebido del, mora en* voſótros: *y no teneys neceſſidad que ninguno* os *enſenne: Mas como la uncion miſma* os *enſenna de*

1 *Joan.*2. 20. But *ye* have an unction from the Holy One, and *ye* know all things.

Ver. 26. This I have written unto *you*, concerning them that ſeduce *you.*

Verſ. 17. And the unction which *ye* have received of him abideth in *you*, and *you* need not that any man teach *you*, but as the ſame anointing teacheth *you* of

todas

todas coſas, y es verdadera, y no es mentira, anſi como os ha enſeñado, perſeverad en el, o en ella.

all things, and it is true, and is no lye, ſo as it hath taught *you*, *ye* ſhall abide in him, [or in it.]

Anſi por loque es dicho, y por las Eſcripturas ya çitadas, podeys ver que la Lengua Caſtellana ha proprias diſtinctiones para toda Coſa, y no tienen neceſſidad, de mezclar el Plural con el Singular, ni la terçera perſona ſingular con la ſegunda, como ſe hazen communamente: Porque pues aueys anſi corrumpido vueſtra Lenguaje? No eſta por Soberbia, y ambicion, que ſoys hechos tan ſobervios en vueſtras coraçones que no puedeys ſuffrir el miſmo hablar a voſotros miſmos, que voſótros *miſmos bablays a Dios, quando ſemblays orar à el? Y como eſta ſobervia, eſta levadura, vienne ſer otra vez purgada fuera, no os ſera meneſter que voſótros otra vez bolvereys a la ſimplicidad y rectitud de hablar? Seays voſótros juezes voſótros miſmos.*

That is,

So by what is ſaid, and by the Scriptures before mentioned, ye may ſee that the Spaniſh Tongue hath diſtinctions in their Speech for every thing, and need not confound the Plural with the ſingular, nor the third perſon Plural with the ſecond, as they do ordinarily. Wherefore then have you ſo corrupted your Language? Is it not through pride and ambition, that you are become ſo proud in your hearts, that you cannot bear the ſame Language to your ſelves, which your ſelves do give to God, when you ſeem to pray to him? And as this pride, this leaven comes to be purged out again, muſt you not return again to ſimplicity and plainneſs of Speech? Be ye Judges your ſelves.

Directions for the ſounding of Spaniſh *and* Portugal.

THey have but Twenty two Letters, as the Italian and French: they have no K, nor W.

A, as in French, broader than in theſe Engliſh words, *care*, ſale, male, *&c.*

B, oftentimes as V conſonant, in the beginning and middle of words; and the ſame word is often writ with *b* or *v*. *The like in Portugal.*

C, as in Engliſh, before *e*, *i*, as *ſ*, : ç with this tail under it, as *ſſ*, or *thſ*, almoſt liſpingly, ch as in Engliſh, as *mucho* much, *muchacho* a boy: c *before* t is not ſounded, as *acto* an act, ſound *ato*, &c.

D, in the middle and end as *dh*.

E, as in Engliſh, it is founded in the end of words alwayes, ey as i, or y in Engliſh; as, *la Ley* the Law, ſound *la Ly*.

F, as in Engliſh.

G, as gh in *Ghoſt*, but more in the throat; but never as the Engliſh j conſonant, or as *g* before *e*: *gua* as *gwa*. gue, or gui; as in theſe Engliſh words, *gueſt*, *guide*.

H, in the beginning is ſounded ſtrong, in the end ſcarce at all, it never comes before t, as it doth in Engliſh: *hue* ſounds as *wue* or *gwe*, as *huerto* an Orchard, ſound *wuerto* or *gwerto*; ſo *hueſſo* a bone, ſound *wueſſo* or *gweſſo*. H *in Portugal is not ſounded.*

I, as in almoſt all Tongues and Languages, never as the Engliſh, who ſound their i different from all, as ei: *j* as *kh*, or *gh*, as the Arabick ع in the throat; *ju* as *qhu*, or as in the North of England they ſound qhuarter; as, *Juan* John, *Juez* a Judg, ſound *Qhuan*, *Qhuez*.

L, as in Engliſh; but *ll* as if *i* followed, as *llamar* to call, *callar* to be ſilent; ſound *lliamar*, and *calliar*, as *ll* in Welch, or *ill* in French, in *fille*, or *gl* in Italian, *figlio*, &c. or as *lh* in Portugal, *molher* a woman, which ſound *mollier*, &c.

M, as in Engliſh. M, *in Portugal ſound it in the end of a word as* n.

N, as in Engliſh, but double *nn*, or *ñ* with this-ſtroak upon it, as if *i* followed it; as, *danno* loſſe, ſound *dannio*, or as *gn* in French, or Italian. *And ſo* nh *in Portugal*, as *Rainha* a Queen, ſound *Rainia*.

O, as in Engliſh; as *tomar* to take.

P, as in Engliſh.

Qu, as in Engliſh, before *a*, as *quando* when, but before *e* or *i*, as *k*; as, *que* what, *qui* who, ſound *ke*, *ki*. *The like in Portugal.*

R, as in Engliſh.

S, as in Engliſh.

T, as in Engliſh; ſave that its never ſounded as *c* or *ſ*, as in the Engliſh, French, Dutch, Italian, and Latine, in theſe kinde of words, Nation, patience, *&c.* which are alwayes writ in Spaniſh with *c*, as *Nacion*, *paciencia*, &c.

U, as *oo* in Engliſh, or as *ou* in theſe words, *could*, *would*, *ſhould*; as *ou* in French, or *oe* in Dutch; If two *uu* come together, and a Vowel follow, the latter is a Conſonant; as, *yo uvé*, I had, except *vueſtro*, *vueſtra*, &c. Your.

X, as their *g*, or *j* conſonant; ſo that the ſame word is ſometimes writ with *j*, ſometimes with *g*; and otherwhiles with *x*, and ſo may be ſought in the Dictionary, if not in the one then in the other. X *in Portugal as ſh*: and ſo ſomedo ſound the Spaniſh *g*, *j*, and *x*.

Y, as in French, or as *ee*, or *ie* in Engliſh, as *piece*, *Prieſt*, &c. and is a word of it ſelf, ſignifying *and*.

Z, as in Engliſh.

The end of the Spaniſh Battle-doore.

THE FRENCH Battle-Door.

LEs François *auſſy bien que tous autres ont la propre diſtinction entre le ſingulier & plurier, comme appert par leurs Grammaires, es quelles ils enſeignent parler* Tu, *au ſingulier &* Vous, *au plurier, & ainſy ont ils traduit le Bible, encore qu'en leur parler ordinairement ils la ſemblent manquer diſant* Vous *quand ils parlent a un ſeul, & le meſme* [*Vous*] *quand ils parlent a pluſieurs, & ainſy par l'ambition ſont degeneré de leur propre language, comme il ſe trouve es leurs Grammaires & Bible.*

That is,

THe *French* as well as all others have the proper diſtinction betwixt the ſingular and plural, as appears by their Grammars, in which they teach to ſay [*Tu*] *thou* in the ſingular, and [*Vous*] *you* in the plural, and ſo have they tranſlated the Bible; although in their ſpeaking ordinarily they ſeem to want it, ſaying, [*Vous*] *you*, when they ſpeak to one alone, and the ſame [*Vous*] *you*, when they ſpeak to many, and ſo through ambition are degenerated from their own Language, as it is found in their Grammars, and Bible.

En la lumiere de la quelle Chriſt vous a illumine, en icelle croyez, a fin que vous cognoiſſiez l'unction en vous pour vous enſeigner.

Singular			Plural		
L'Homme	is	A Man	*Les Hommes*	is	Men
La Femme		A Woman	*Les Femmes*		Women
Le Roy		A King	*Les Roys*		Kings
La Roine		A Queen	*Les Roines*		Queens.

Or pour dire les Hommes, les Femmes, les Roys, les Roines : pour l'Homme, la Femme, le Roy & la Reyne : c'eſt à dire qu'il y a pluſieurs Hommes, pluſieurs Femmes, pluſieurs Roys, & pluſieurs Roynes, quand il n'y a qu'un Homme, qu'une Femme, qu'un Roy, & qu'une Royne : car l'Homme, la Femme, le Roy, la Royne eſt d'un, & les Hommes, les Femmes, les Roys & les Roynes eſt de pluſieurs.

That is,

Now to ſay men, women, Kings, Queens; for a man, a woman, a King and a Queen : this is to ſay, that there are divers Men, divers Women, divers Kings, and divers Queens, when there is but one Man, but one Woman, but one King, and but one Queen : for A Man, A Woman, a King, a Queen is of one, and Men, Women, Kings and Queens is of many.

Singular			Plural		
Je ou moy	is	I	*Nous*	is	We
De moy		Of me	*De nous*		Of us
A moy, or *me*		To me	*A nous*		To us
Moy or me		Me	*Nous*		Us
De moy		From me.	*De nous*		From us.
Tu	is	Thou	*Vous*	is	*Ye or you*
De toy		Of thee	*De Vous*		*Of you*
A toy		To thee	*A Vous*		*To you*
Toy		Thee	*Vous*		*You*
De toy		From thee.	*De Vous*		*From you.*
Il ou luy	is	He	*Ilz eux, or leur*	is	Them
De luy		Of him	*D'eux, de leur*		of them
A luy & luy		To him, or to her	*A eux, leur, leurs*		to them
Le & luy		Him	*Il'z, eux, les*		them
De luy		From him.	*D'eux, leurs*		from them.

Or eſt ce bon François, *pour dire Nous, Vous, Ils, au lieu de Je, Tu, Il ? n'eſt ce pas mettre le plurier pour le ſingulier ? comme ſi vous n'euſſiez pas telle diſtinction en voſtre Language.*

That is,

Now is it good *French* to ſay We, Ye, They, inſtead of I, Thou, He? Is not this to put the Plural for the Singular?

as if you had no ſuch diſtinction in your Language.

Mon	*le mien*		Mine	*Le noſtre*		Our
Ma	*la mienne*			*La noſtre*		
Ton	*le tien*		Thine	*Le voſtre*		Your
Ta	*la tienne*			*La voſtre*		
Son	*le ſien*					
Sa	*la ſienne*		His.	*Le leur*		Their.
	or	is			is	

Or pour dire, Noſtre, Voſtre, Le leur, quand on doibt dire, Mon, Ton, Son, c'eſt comme ſi on parlaſt de pluſieurs quand on parle d'un ſeul; & eſt-ce bon François *cela? comme, pour dire c'eſt* Noſtre livre, *quand on entend ou veut dire c'eſt* Mon livre; *n'eſt ce pas improprement dit? & neantmoins n'eſt ce pas ſi propre que de dire* Voſtre teſte *pour* Ta teſte?

That is,

Now to ſay, Our, Your, Their, when one ſhould ſay, Mine, Thine, His, this is as if one ſpake of many when he ſpeaks but of one; and is this good *French*? as, to ſay It is *Our book*, when he means, or would ſay, it is *My book*; is not this improperly ſaid? and yet is it not as proper as to ſay *Your head* for *Thy head*?

Singular			Plural		
Je vay	is	I go	*Nous allons*	is	We go
Tu vas		Thou goeſt	*Vous allez*		Ye go
Il va		He goeth.	*Ils vont*		They go.

Or pour dire, Nous allons, vous allez, ilz vont, quond on doibt dire Je vay, tu vas, il va, eſt dire, Nous pour Je, Vous pour Tu, Ilz pour Il, eſt cela bon François *pour mettre le Plurier pour le Singulier?*

Now to ſay, *Nous allons* We go, *Vous allez* Ye go, *Ilz vont* They go; when one ſhould ſay *Je vay* I go, *Tu vas* Thou goeſt, *Il va* He goeth, is to ſay *Nous* We, for *Je* I; *Vous* Ye or You, for *Tu* Thou; *Ilz* They, for *Il* He; is this good *French* to put the Singular for the Plural?

Singular			Plural		
Je crains	is	I fear	*Nous craignons*	is	We fear
Tu crains		Thou feareſt	*Vous craignez*		Ye fear
Il craint		He feareth.	*Ils craignent*		They fear.

Or pour dire Nous craignons, Vous craignez, Ils craignent, quand il vous faudra dire Je crains, Tu crains, Il craint; c'eſt mettre le plurier Pour le Singulier; & dire que pluſieurs craignent

quand il n'y a qu'un qui craint car Nous craignons, Vous craignez, Ils craignent ſont Plurier, et parlent de pluſieurs; & Je crains, Tu crains, Il craint ſont ſingulier, & parlent d'un ſeul.

That is,

Now to ſay, *Nous craignons* We fear, *Vous craignez* Ye fear, *Ilz craignent* They fear, when you ſhould ſay *Je crains*, I fear, *Tu crains* Thou feareſt, *Il craint* He feareth; this is to put the Plural for the Singular: and to ſay, that Many fear, when but One feareth, for *Nous craignons*, *Vous craignez*, *Ilz craignent*, We fear, Ye fear, They fear, are Plural, and ſpeak of many; and *Je crains*, *Tu crains*, *Il craint*, I fear, Thou feareſt, He feareth, are Singular, and ſpeak of one alone.

Or pour mettre le Plurier pour le Singulier, ou le ſingulier pour le plurier eſt parler comme mal ſçavant; car Claudius Mauger *en ſon livre enſeigne parler au ſingulier et plurier, qu'on doibt parler ainſy, & puis le confonde autre fois, & dit a une femme,* Madamoiſelle Vous parlez mieux que moy, *au lieu de* Tu *parles, qui eſt Vous pour Tu: &* Pag. 116. *il dit,* Monſieur, Je ſuis voſtre ſerviteur, *icy eſt Voſtre pour Ton: Eſt ce ſelon ſon Inſtruction, pour dire Vous pour Tu, & Voſtre pour Ton? & ainſy a oublie ſa premiere Inſtruction la quelle eſt, Tu & Ton, a un ſeul? Eſt cecy propre [ou pertinent]? Ou tu* (Claude Mauger) *n'es tu pas icy impropre d'eſtre enſeigneur d'autres, qui ne parles pas Vrayement ta propre Languages, ny vray* François, *ny vray* Anglois; *Ou penſes tu que les* Anglois *n'ont point l'oeil pour voir deſſus toutes ces choſes la, qui ne ſont pas degenerez, de leur propre Language Maternelle, mais cognoiſſent le ſingulier du plurier, & ne confondent pas l'un avec l'autre?*

That is,

Now to put the Plural for the Singular, or the ſingular for the plural is to ſpeak as unlearned: For *Claudius Mauger* teacheth in his book to ſpeak ſingular and plural, that men ſhould ſpeak ſo; and afterwards confoundeth it again, and ſaith to one Woman, *Miſtriſs You ſpeak better than I*, inſtead of Thou ſpeakeſt, which is, You for Thou: And *Page* 116. he ſaith, *Sir, I am your Servant*, here is Your for Thy: Is this according to his teaching, to ſay You for Thou, and Your for Thy; and ſo hath forgotten his former teaching, which is Thou and Thy to one alone, : Is this proper (or pertinent)? Or Thou (*Claude Mauger*) art not thou here unfit to be a Teacher of others, who doeſt not ſpeak true thy own Tongue, neither true *French*, nor true *Engliſh*? Or doſt thou think that the *Engliſh* have not an eye to ſee over

all

all these things, that are not degenerated from their own mother-tongue, but do know the singular from the plural, and do not confound the one with the other.

Icy s'ensuit aucunes Exemples de l'Escriture touchant *Toy* & *Tu*, & *Vous* en François & Anglois.

Here follows some Scripture Examples concerning Thee *and* Thou, *and* You *in French and English.*

DIeu *tutoya* l'homme, & l'homme *tutoya* Dieu.

GOd *thou'd man, and man thou'd God.*

Gene. 3. 9. *Mais l'Eternel Dieu appela Adam, & lui dit, Ou es Tu?*

Vers. 10. *Lequel respondit, I'ai ouï ta voix au jardin, & ai craint, pour ce que j'estoy nud: & me suis caché.*

Vers. 11. *Et Dieu dit, qui ta monstré que tu estois nud? n'as tu pas mangé de l'arbre duquel je t'avoy defendu de manger?*

Vers. 12. *Et Adam respondit, la femme que tu m'as donnee pour estre avec moi, m'a baillé de l'arbre, & Ie'n ai mangé.*

Gene. 3. 9. And the Lord God called unto Adam, and said unto him, Where art thou?

Vers. 10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid my self.

Vers. 11. And he said, who told thee thou wast naked? hast thou eaten of the forbidden fruit, whereof I commanded thee that thou shouldest not eat?

Vers. 12. And the man said, the woman whom thou gavest to be with me she gave me of the tree, and I did eat.

Moyse a Dieu: Dieu a *Moyse.*

Moses *to God: God to* Moses.

Exod. 33. 12. *Moyse donc dit a l'Eternel, regarde, Tu m'as dit, fai monter ce peuple ci, & si ne m'as point fait cognoistre celui que Tu dois envoyer avec moi: Tu as dit, je te cognoi par nom, & aussi, Tu as trouvé grace devant mes yeux.*

Vers. 17. *Et l'Eternel dit a Moyse, aussi ferai-je ceste chose que Tu dis: car Tu*

Exod. 33. 12. Moses said unto the Lord see, Thou sayst unto me, Lead this people forth, and thou hast not shewed me whom thou wilt send with me: Thou hast said moreover, I know Thee by name, and thou hast also found grace in my sight.

Vers. 17. And the Lord said unto Moses, I will do this also that thou hast said:

as trouvé grace devant mes yeux & t'ai cognu par nom.

and I know thee by name.

L'Eternel *tutoia Josue.*

The Lord thou'd Josua.

Josue 1. 1. *L'Eternel parla à Josue fils de Nun.*
Vers. 8. *Ce livre de la Loy, ne departira point de ta bouche, ains Tu mediteras en icelui jour & nuict, afin que Tu prenes garde à faire selon tout ce qui est escrit en icelui; car lors tu rendras heureuses tes entrepriſes, & lors adresseras-Tu.*

Joſue 1. 1. The Lord ſpake unto Joſua the ſon of Nun.
Verſ. 8. Let not this Book of the Law depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou mayeſt obſerve and do according to all that is written therein; for then ſhalt thou make thy way proſperous, and then ſhalt thou have good ſucceſs.

L'Eternel *tutoia Samuel.*

The Lord thou'd Samuel.

1 Sam. 16. 1. *Et l'Eternel dit à Samuel, Juſques à quand meneras-tu dueil ſur Saul?*
Vers. 3. *Et tu inviteras Iſaï au Sacrifice: là je te ferai ſavoir ce que tu auras à faire, & tu m'oindras celui qui je te dirai.*

1 *Sam.* 16. 1. The Lord ſaid to Samuel, How long wilt thou mourn for Saul?
Verſ. 3. Call Jeſſe to the Sacrifice, and I will ſhew thee what thou ſhalt do, and thou ſhalt anoynt unto me him whom I ſhall name unto thee.

Dieu a *Salomon : Solomon* a Dieu.

God to Solomon : Solomon *to God.*

1 Roys 3. 5. *Et l'Eternel s'apparut a Salomon en Gabaon par ſonge de nuict : & Dieu lui dit, demande ce que tu vondras que Je te donne.*
Vers. 6. *Et Salomon reſpondit, Tu as uſé de grande gratuité envers ton ſerviteur David mon pere.*
Vers. 9. *Donne donc à ton ſerviteur un coeur qui s'entende,* &c.
Ver. 11. *Dont Dieu lui dit pour ce que tu as demandé ceci,* &c.

1 *Kings* 3. 5. And in Gibeon the Lord appeared unto Solomon in a dream by night: and God ſaid, ask what I ſhall give thee.
Verſ. 6. And Solomon ſaid, Thou haſt ſhewed unto thy ſervant David my father great mercy.
Verſ. 9. Give therefore unto thy ſervant an underſtanding heart, *&c.*
Ver. 11. And God ſaid unto him, becauſe thou haſt ask'd this thing, *&c.*

Ver.

Ver. 12. *Voici, I'ai fait ſelon ta parole, &c.*

Ver. 12. Behold I have done according to thy words, &c.

Le Souverain Sacrificateur à Chriſt.

The Chief Prieſt to Chriſt.

Matth. 26. 63. *Je t'adjure par le Dieu vivant, que tu nous dies ſi tu es le Chriſt le fils de Dieu.*

Matth. 26. 63. I charge thee by the living God, that thou tell us if thou be the Chriſt the ſon of God.

Ver. 64. *Jeſus lui dit, Tu l'as dit.*

Ver. 64. Jeſus ſaid to him, Thou haſt ſaid it.

Matth. 27. 2. *à Ponce Pilate.*

Matth. 27. 2. to Pontius Pilate.

Ver. 11. *Et le gouverneur l'interrogua, diſant, Es-Tu le Roy des Juifs? Jeſus lui dit, Tu le dis.*

Ver. 11. The governour asked him ſaying, Art thou the King of the Jews? Jeſus ſaid unto him, Thou ſayeſt it.

Jehan. 18. 19. *Le ſouverain Sacrificateur donc interrogua Jeſus touchant ſes diſciples, & touchant ſa doctrine.*

John 18. 19. The High Prieſt then asked Jeſus of his Diſciples, and of his Doctrine.

Ver. 21. *Pourquoi m'interrogues-Tu? Interrogue ceux qui ont ouï que c'eſt que Je leur ai dit.*

Ver. 21. Why askeſt thon me? Ask them that heard me what I ſaid nnto them.

Ver. 22. *Quand il eut dit ces choſes, un des ſergeans qui eſtoit preſent, bailla un coup de ſa verge a Jeſus, eſt-ce ainſi que tu reſpons au ſouverain Sacrificateur?*

Ver. 22. One of the Officers which ſtood by ſmote Jeſus with the palm of his hand [*or his rod*] ſaying, Anſwereſt thou the High Prieſt ſo?

Ver. 23. *Jeſus lui reſpondit, Si I'ai mal parlé ren tes-moignage du mal, & ſi I'ai bien dit, pourquoi me frapes-Tu?*

Ver. 23. Jeſus anſwered him, if I have ſpoken evil, bare witneſs of the evil, but If well, why ſmiteſt thou me.

Les Deux Anges, & Jeſus à *Marie*: Et *Marie* à Jeſus.

The Two Angels, and Jeſus to Mary: *and* Mary *to Jeſus.*

Jehan. 20. 11. *Mais Marie ſe tenoit pres le ſepulcre dehors en pleurant,*

John 20. 11. But Mary ſtood without the ſepulchre, weeping,

Ver. 12. *Et vid deux Anges veſtus de blanc.*

Ver. 12 And ſaw two Angels in white:

Ver. 13. *Et ils lui dirent, femme, pourquoi pleures-Tu?*

Ver. 13. And they ſaid unto her, woman, why weepeſt Thou?

Verſ.15. *Jeſus lui dit, femme, pourquoi pleures Tu? qui cerches tu? Elle penſant que ce fuſt le jardinier, lui dit, Seigneur, ſi tu l'as emporté, di-moi ou Tu l'as mis & je l'oſterai.*

Ver. 15. Jeſus ſaith unto her, woman, why weepeſt thou? whom ſeekeſt thou? ſhe ſuppoſing him to be the gardener, ſaid unto him, Sir, If thou haſt born him hence, tell me where thou haſt laid him, and I will take him away.

Le Lepreux à Chriſt, & Chriſt au Lepreux.

The Leper to Chriſt: and Chriſt to the Leper.

Mat.8. 2. *Et voici un lepreux vint & ſe proſterna devant, lui, diſant, Seigneur, ſi Tu veux, tu me peux nettoyer.*
Ver.3. *Et Jeſus diſoit, Je le vueil, ſois nettoyé.*

*Matth.*8.2. And behold there came a leper and worſhiped him, ſaying, Lord, if thou wilt thou canſt make me clean.
*Ver.*3. And Jeſus ſaid, I will, be thou clean.

Pierre au Seigneur: le Seigneur à *Pierre.*

Peter *to the Lord: the Lord to* Peter.

Mat. 14. 28. *Si c'eſt toi*, &c.
Verſ. 13. *Pourquoi as tu doubté?*

*Mat.*14.18. If it be thou, *&c.*
*Ver.*13. Wherefore didſt thou doubt?

L'Ange au Seigneur.

The *Angel to the Lord.*

Apocal.16. 5. *Et J'ouï l'Ange des eaux, diſant, Seigneur, Tu es juſte, qui es, & qui eſtois, & qui ſeras, pour ce que tu as fait untel Jugement.*

*Revel.*16. 5. And I heard the Angel of the waters ſay, Thou art righteous O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt Judged thus.

Verſ. 6. *Pourtant qu'ils ont reſpandu le ſang des Saincts, & des Prophetes, Tu leur as auſſi baillé du ſang à boire: car ils en ſont dignes.*

Verſ. 6. For they have ſhed the blood of Saints, and Prophets, and thou haſt given them bloud to drink, for they are worthy.

Les Anges à *Lot.*

The Angels to *Lot.*

Gene. 19. 15. *Puis les Anges preſſerent Lot, diſans, leve toi*, &c. *de peur que Tu ne periſſes en la punition de la Ville.*

*Gene.*19.15. Then the Angels haſtened Lot, ſaying, Ariſe, &c. leſt thou be conſumed in the iniquity of this City.

L'Ange

L'Ange *à Abraham.*

Gene.22.11. *Mais L'ange de l'eternel lui cria des cieux.*

Ver.12. *Et il lui dit, Ne mets point ta main ſur l'enfant, & ne lui fai rien : Car maintenant ai-je cognu que Tu crains dieu, veu que Tu n'as point eſpargné ton fils, ton Vnique pour moy.*

The Angel to Abraham.

Gene. 22. 11. And the Angel of the Lord called out of Heaven.

*Ver.*12. And he ſaid unto him, Lay not thine hand upon the Lad, neither do thou any thing unto him : For now I know that thou feareſt God, ſeing thou haſt not withheld thy ſon, thy only ſon from me.

L'Ange à *Gedeon :* & *Gedeon* à L'Ange.

Jud.6.12. *Tres-fort & vaillant homme, l'Eternel eſt avec Toi.*

Ver.17. *Je te prie, que Tu me donnes vnſigne, que c'eſt Toi, qui parles avec moi.*

The Angel to Gideon, *and* Gideon *to the Angel.*

*Jud.*6. 12. The Lord is with *thee thou* mighty man of Valour.

Verſ. 17. I pray thee ſhew me a ſigne, that Thou talkeſt with me.

L'Ange à *Manoah,* & à ſa femme : & *Manoah* à l'Ange.

Judg.13.3,5,11,15,17,18.

The Angel to Manoah, *and his Wife : and* Manoah *to the Angel.*

*Jud.*13.3,5.11,15,17,18.

Roys aux Hommes : Hommes aux Roys.

Exod.10.7. *Et les ſerviteurs de Pharaoh lui dirent, Juſques à quand ceſtui-ci nous tiendra-il enlacés ? Laiſſe aller ces gens, & qu'ils ſervent a l'Eternel leur Dieu : Sauras tu au paravant qu'Egypte eſt perie ?*

Ver.25. *Mais Moyſe reſpondit, Tu nous laiſſeras auſſy emmener les ſacrifices.*

Ver. 28. *Et Pharaoh lui dit,*

Kings to Men : Men to Kings.

Exod. 10. 7. And Pharaohs ſervants ſaid unto him, How long ſhall this man be an offence unto us? Let the men go, that they may ſerve the Lord their God: knoweſt thou not, that Egypt is deſtroyed ?

*Ver.*25. And Moſes ſaid, Thou muſt give us alſo Sacrifices.

*Ver.*28. And Pharaoh ſaid unto

Va T'en arriere de moy, Donne-Toi garde de Voir plus ma face : Car au jour que Tu verras ma face, Tu mourras.

Ver.29. *Lors Moyſe reſpondit, Tu as bien dit : Je ne verrai plus aucunement ta face.*

him, Get Thee from me, look thou ſee my face no more : For whenſoever thou ſeeeſt my face thou ſhalt die.

*Ver.*29. Then Moſes ſaid, Thou haſt well ſaid, I will ſee thy face no more.

Certains *Caldeens* au Roy, ---

parlerent & dirent,

Certain Caldeans *to the King*, ---

ſpoke, and ſaid,

Dan.3.10. *Toi Roi, as fait un edit, Que tout homme ſe jettaſt bas, & ſe proſternaſt devant la Statue d'or.*

Ver.11. *Et que quiconque ne ſe jetteroit bas, & ne ſe proſterneroit, ſeroit jetté au milieu de la fourmaiſe de Feu ardent.*

Ver.12. *Or y a-il certains Juifs que Tu as ordonnés ſur les affaires de la Province de Babylon, aſſavoir Sçadrach, Meſçac, et Habednego : Ces gens-la, ô Roy, n'ont tenu conte de Toi : ils ne ſervent point à tes Dieux, & ne ſe proſternent point devant la Statue d'or qne tu as dreſſee.*

Ver.13. *Adonc le Roy Nebuchadnetſar eſtant eſmeu de colere, & fureur, commanda qu'on amenaſt Sçadrach, Meſçac, & Habednego.*

Ver.14. *Et Nebuchadnetſar dit, Eſt'il vrai, que vous ne ſervez point à mez dieux ?*

Ver.15. *Maintenant n'eſtes Vous pas preſts, au temps que vous orrez le ſon du Cor.* &c. *Que ſi vous ne vous proſternez ; vous ſerez jettés à c'eſte meſme heure-la au milieu de la Fournaiſe de feu ardent.*

*Dan.*3.10. Thou, O King, haſt made a Decree, That every man ſhall fall down, and worſhip the golden Image.

*Ver.*11. And whoſoever falleth not down, and worſhippeth, that he ſhould be caſt into the fiery Fornace.

*Ver.*12. There are certain Jews whom thou haſt ſet over the affairs of the Province of Babylon, Shadrach, Meſhach, and Abednego : Theſe men O King, have not regarded thee, they ſerve not thy Gods, nor worſhip the golden Image that Thou haſt ſet up.

*Ver.*13. Then Nebuchadnezzar in his anger, and wrath, commanded that they ſhould bring Shadrach, Meſhac, and Abednego.

*Ver.*14. And Nebuchadnezzar ſaid, Is it true, that ye do not ſerve my Gods ?

*Ver.*15. Now therefore are ye ready when ye hear the ſound of the Cornet, &c. For, if ye worſhip it not, ye ſhall be caſt immediately into the midſt of the hot fiery Fornace.

Ver.

Ver.16. *Sçadrac, Meſçac, & Habednego reſpondirent & dirent au Roy Nebuchadnetſar, Il n'eſt pas beſoin que nous te reſpondions ſur ce propos-la.*

Ver.17. *Voici, noſtre Dieu que nous ſervons, nous peut delivrer,* &c.

Dan.5.9. *Dont le Roy Belſçatſar fut fort troublè,* &c.

Ver. 13. *Daniel adonc fut amené devant le Roy, & le Roy prenant la parole dit à Daniel, Es-tu ce Daniel?* &c.

Ver. 16. *Mais J'ai ouï de Toy, que Tu peux declarer les interpretations, & reſoudre les choſes difficiles: Maintenant, ſi tu peux lire & liſte Eſcriture, & m'en declarer l'interpretation, Tu ſeras, &c.*

Ver.17. *Lors Daniel reſpondit, & dit,* &c.

Ver.18. *O Roy, Le Dieu Souveraign, avoit donné à Nebuchadnetſar ton Pere, ce Royaume,* &c.

Verſ. 22. *Toi auſſi Belſçatſar, ſon fils, n'as point humilié ton coeur, combien que Tu ſeuſſes toutes ces choſes-la.*

Dan.6. 16. *Lors le Roy commanda qu'on amenaſt Daniel, & qu'on le jettaſt en la foſſe des Lions: Et le Roy prenant la parole, dit a Daniel, Ton Dieu auquel Tu ſers inceſſamment, c'eſt celui qui te delivrera.*

Ver.22. *Mon Dieu a envoyè ſon Ange, & à fermè la gueule des Lions,* &c. *& mes*

Ver. 16. Shadrach, Meſhach, and Abednego anſwered, and ſaid to the King: O Nebuchadnezzar, we are not carefull to anſwer thee in this matter.

Ver. 17. Behold, our God whom we ſerve is able to deliver us, *&c.*

*Dan.*5.9. Then was King Belſhazzar greatly troubled, *&c.*

Ver. 13. Then was Daniel brought before the King, and the King ſpoke and ſaid unto Daniel, Art thou Daniel, *&c.*

Ver. 16. And I heard of Thee, that Thou canſt make Interpretations, and diſſolve difficult things.
Now, if thou canſt read the writing, and make known to me the Interpretation, Thou ſhalt be, *&c.*

*Ver.*17. Then Daniel anſwered and ſaid, *&c*

*Ver.*18. O Thou King, the moſt high God gave thy father Nebuchadnezzar a Kingdome, *&c.*

*Ver.*22. And Thou, his ſon, O Belſhazzar, haſt not humbled thine heart, though thou knoweſt all this.

Dan.6. 16. Then the King commanded, That they ſhould bring Daniel and caſt him into the den of Lions: Now the King ſpake, and ſaid unto Daniel, Thy God whom thou ſerveſt continually, he will deliver thee.

*Ver.*22. My God hath ſent his Angel, and hath ſhut the Lions mouths, *&c.* and to

mes devant Toi, ô Roy, je n'ai commis aucune laſchete.
Voyez Daniel 4 chap. 16, 17, 19, 22 verſes, *&* chap. 2. 29, 31, 34, 37, 41, 43. *&* 45 verſes.

1 *Roys*, 21. 20. *Achab* à *Elie* le Prophete: & le Prophete *Elie* à *Achab.*

Acts 26, 27, 28, 29. Paul *au Roy Agrippa, et le Roy Agrippa,* à Paul.

Le Mari à ſa Femme, la Femme à ſon Mari.

1 Sam. 1. 8. *Pourtant lui dit* Elkana *ſon* Mari, Anne, *Pourquoy pleures tu? Et pourquoi ne manges tu?* &c.

Verſ. 23. *Et* Elkana *ſon* Mari *luit dit, fai ce qui te ſemble bon; demeure juſqu'a ce que tu l'ayes ſeuré.*

Juges 14. 16. *La Femme de* Samſon *donc pleura apres lui, diſant, Tu me haïs ſeulement, & ne m'aimes point: n'as tu pas propoſé vne ſentence à deuiner aux enfans de mon peuple & ne me l'as point declaree? Et il lui reſpondit, voici, Je ne l'ai point declaree à mon Pere ni à Mere,* &c.

Thee, O King, have I done no hurt.

See *Dan.* 4. *chap.* 16, 17, 19, 22 *verſes*, and *chap.* 2. 29, 31, 34, 37, 41, 43, and 45 *verſes.*

1 *Kings* 21. 20. Ahab *to the Prophet* Elijah: *and* Elijah *to* Ahab.

Acts 26. 27, 28, 29. *Paul* to King *Agrippa*, and King *Agrippa* to *Paul.*

The Huſband to his Wife, the Wife to her Huſband.

1 *Sam.* 1. 8. Then ſaid *Elkanah* her Huſband to her, Why weepeſt thou? And why eateſt thou not? &c.

Verſ. 23. And *Elkanah* ſaid unto her, Do what ſeemeth thee good; tarry until thou haſt weaned him.

Judg. 14. 16. And *Samſons* Wife wept before him, and ſaid, Thou doſt but hate me, and loveſt me not; Thou haſt put forth a Riddle unto the Children of my people, and thou haſt not told it me: And he ſaid unto her, behold, I have not told it my Father nor my Mother, &c.

Dieu aux Hommes.

Gen.9.9. *Et quant à moi, voici i'eſtabli mon alliance avec vous, & avec* voſtre *race apres* vous, &c.

God to Men.

Gen. 9.9. And I, Behold I eſtabliſh my Covenant with *you*, and with your Seed after *you*, &c.

Chriſt aux hommes.

Math. 5.11. Vous *ſerez bienheureux quand on* vous *aura injuriés & perſecutés, & on aura dit toute mauvaiſe parole contre* vous, *à cauſe de moi en mentant*, &c.

Chriſt to men.

Matth. 5.11. Bleſſed are *ye* when men ſhall revile *you*, and perſecute *you*, and ſhall ſay all manner of evil againſt *you* falſly for my ſake.

l'Ange aux Hommes.

Judges 2.1. *Or* l'Ange *de l'Eternel monta de* Guilgal *en* Bokim, *& dit je* Vous *ai fait monter hors d'Egypte, &* vous *ai fait entrer au pays duquel i'avoy juré à* vos *peres, et ai dit, ie n'enfraindrai jamais mon alliance* [traittie] *avec vous.*

The Angel to men.

Jug. 2.1. And the Angel of the Lord came up from *Gilgal* to *Bochim.* and ſaid, I made you to go up out of Egypt, and have brought *you* unto the land whlch I ſware unto your fathers: and I ſaid, I will never break my Covenant with *you.*

Roy aux Hommes.

2 Roys 1.5. *Et les Meſſagers s'en retournerent vers Achazia: dont il leur dit, Pourquoi eſtez*-vous *retournés?*

A King to men.

2 *Kings* 1.5. And when the Meſſengers turned back unto Ahaziah, he ſaid unto them; Why are *ye* turned back?

Pere aux Fils.

Gen.43.6. *Et Iſrael dit pourquoi m'avez* vous *fait ce tort, de declarer à ce perſonnage-là, que* vous *aviez encore un frere.*

Father to Son.

*Gen.*43.6. And Iſrael ſaid; Wherefore dealt *ye* ſo ill with me, as to tell the man, whether ye had yet a Brother?

Pere aux Filles.

Exod. 2. 20. *Lors ils dit à ſes filles, Et où eſt-il ? Pourquoi avez* vous *ainſi laiſſé ce perſonage ? appellez le, & qu'il mange du pain.*

Father to Daughters.

Exod. 2. 20. And he ſaid unto his Daughters, and where is he? Why is it that ye have left the man? call him in, that he may eat bread.

Joſeph à ſes Freres.

Gen. 45. 4. *Derechef Joſeph dit à ſes freres, Je* vous *prié approchez* Vous *de moi : Et ils s'approcherent : puis il dit, Je* [*ſuis*] *Joſeph*, voſtre *frere*, *que* vous *avez vendu en Egypte.*

Joſeph *to his Brethren*

Gen. 45. 4. And Joſeph ſaid, unto his Brethren, Come near to me I pray *You :* and they came near, and he ſaid, I am Joſeph your brother, whom *you* ſold into Egypt.

Judah à ſon pere *Jacob.*

Gen. 43. 3. *Judah diſant,*
Ver. 4. *Si* [*donc*] Tu *envoyes noſtre frere avec nous,* &c.
Ver. 5. *Mais ſi tu ne l'envoiez, nous n'y deſcendrons point.*

Judah *to his Father* David.

Gen. 43. 3. Judah ſaid,
Ver. 4. If thou wilt ſend our brother with us, *&c.*
Ver. 5. But if thou wilt not ſend him, we will not go down.

Jonathan au Roy *Saul.* ſon Pere.

1 Sam. 19. 4. *Jonathan donc parla en bien de* David, *à Saul ſon pere, et lui dit, Que le Roy ne peche point contre ſon ſerviteur* David, *car il n'a point peché contre* Toi: *et meſmes ce qu'il t'a fait t'eſt grandement profitable,* &c.
Ver. 5. *Car il a mis ſa vie en hazard, & à frapé le Philiſtin, & l'Eternel à donné une grande delivrance à tout Iſrael :* Tu *l'as veu, et t'en es esjoüi : Pourquoi donc*

Jonathan *to King* Saul *his Father.*

1 *Sam.* 19. 4. And Jonathan ſpake good of *David* unto Saul his father, and ſaid unto him : Let not the King ſin againſt his ſervant, againſt *David*, becauſe he hath not ſinned againſt *Thee*, and becauſe his works have been to *thee* ward very good, *&c.*
Ver. 5. For he did put his life in his hand, and ſlwe the Philiſtine ; And the Lord wrought a great ſalvation for all Iſrael : *Thou* ſaweſt it, and didſt rejoyce : wherefore

pecherois

pecherois-Tu *contre le ſang innocent : faiſant mourir David, ſans cauſe ?*

then wilt thou ſin againſt innocent bloud to ſlay David, without a cauſe?

Le Pere à ſa Fille : la Fille à ſon Pere

The Father to the Daughter : the Daughter to her Father.

Judes 1.14. *Et Caleb lui dit, Qu'as*-tu ?

Ver.15. *Et elle lui* [*reſpondit,*] *Donne-moi un preſent : puis que* Tu *m'as donné une terre Seche : donne-moi auſſi des fontenils d'eaux.*

Judges 1. 14. And Caleb ſaid unto her, What wilt thou ?

Ver. 15. And ſhe ſaid unto him, Give me a bleſſing, for *Thou* haſt give me a South land; Give me alſo ſprings of water.

Jepthe à ſa Fille : & Elle à lui.

Jeptha *to his Daughter : and She to him.*

Juges 11. 35. *Et dit, Hà ma fille,* Tu *m'as du tout abaiſſé, & es du nombre de ceux qui me troublent : car I'ai ouvert ma bouche a l'Eternel, & ne* [*m'en*] *pourrai retracter.*

Ver. 36. *Et elle lui* [*reſpondit*] *mon pere, as*-Tu *ouvert ta bouche à l'Eternel ; fai-moi ſelon ce qui eſt ſorti de* Ta *bouche.*

Juges 10. 35. And ſaid, Alas my Daughter, *Thou* haſt brought me very low, and art one of them that trouble me, for I have opened my mouth unto the Lord, and I cannot go back.

Ver. 36. And ſhe ſaid unto him, my father, if *Thou* haſt opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth.

Le Fils à ſa Mere.

The ſon to his Mother.

1 Rois 2. 22. *Mais le Roy* Solomon *reſpondit à ſa mere, et dit, Et pourquoi demandes* Tu *Abiſag?*

1 *Kings* 2. 22. And King Solomon anſwered unto his Mother, and ſaid, and why doſt thou ask, Abiſhag?

Le Serviteur au Maiſtre

The ſervant to the Maſter.

Cen. 24. 5. *Et ce ſerviteur lui* [*reſpondit*] *peut eſtre que la femme n'aura point a gré de me ſuivre en ce païs ici me*

*Gen.*24.5. And the ſervant ſaid unto him, peradventure the woman will not be willing to follow me unto this land,

faudra-il neceſſairement remener ton *fils au pays dont* Tu *es ſorti?*

must I needs bring *thy* ſon again into the land from whence *thou* cameſt?

Le Serviteur à ſa Maiſtreſſe.

The Servant to his Miſtreſs.

Gen. 39. 9. *Et ſi ne ma rien defendu ſi non* Toi, *entant que* Tu [*es*] *ſa femme: & comment feroi-je ce mal ſi grand pecheroi-je contre Dieu?*

Gen. 39. 9. Neither hath he kept back any thing from me but *thee*, becauſe *thou* art his wife: How then can I do this great wickedneſs, and ſin againſt God?

Homme à Homme.

Man to Man.

Juges 19. 17. *Adonc cet homme ancien* [*lui*] *dit, Où vas-*Tu *? & d'où viens-*Tu?

Juges 19. 17. And the Old man ſaid, Whither goeſt *Thou*? and whence comeſt *Thou*?

Paul à *Timothy.*

Paul *to* Timothy.

1 Tim. 6. 11, 14. *Mais* Toi *ô homme de Dieu, fui ces* choſes, *&c.*

2 Tim. 2. 1. Toi *donc, mon fils*, &c.

Ver. 2. *Et ces choſes que* Tu *as entendues de moi*, &c.

Ver. 3. Toi *donc, endure travaux comme bon ſoldat de Jeſus Chriſt.*

1 *Tim.* 6. 11, 14. But *thou*, O man of God, flee *theſe* things, *&c.*

2 *Tim.* 2. 1. *Thou* therefore, my ſon, *&c.*

Ver. 2. And the things which *Thou* haſt heard of me, *&c.*

Ver. 3. *Thou* therefore, endure hardneſs as a good ſouldier of Jeſus Chriſt.

Paul à *Tite.*

Paul *to* Titus.

Tit. 2. 1. *Mais* Toi, *propoſe les choſes qui conviennent à ſaine doctrine*, &c.
et ver. 15. *et* Chap. 3. 8.

Tit. 2. 1. But ſpeak thou the things which become ſound Doctrine, *&c.*
and *ver.* 15. and *Chap.* 3. 8.

Paul à *Philemon.*

Paul *to* Philemon.

Philem. 19. *Afin que je ne te die point que meſme* Tu, Te *dois* Toi-*meſme à moi.*

Philem. 19. Albeit I do not ſay unto *Thee* how *Thou* oweſt unto me.

Ver.

Ver.21. *Sachant que* tu *feras meſme plus que je ne di.*

Ver. 21. Knowing that thou wilt alſo do more than I ſay.

Jehan à Gaius.

3 *Epiſt. de* Jehan. Ver.5. *Bien-aimé*, tu *fais fidelement en tout ce que* Tu *fais en vers les freres, et envers les eſtrangers.* voyez ver.6.

John to *Gaius.*

3 Epiſt. of *John*, *Ver.* 5. Beloved, *Thou* doſt faithfully whatſoever *Thou* doſt to the Brethren, and to ſtrangers. See ver.6.

RULES for the true ſounding of *FRENCH.*

THey have 22 Letters, the ſame with the Engliſh, onely they have no K. or W.

A, is ſounded broader than in Engliſh, as in *All*, or *Aul*; as *l'Ame*, the Soul; *au* as *o*, as *Autheur* an Author, read *Otheur*: *ay* as *a* in Engliſh, as *faire*, to do, ſound *fare*: But if a Vowel (ſo called) follow *ay*, its ſounded as in Engliſh, as *Rayon* (a *Sun-beam.* In *Païs*, a Country; and *haï* hated; its ſonded in two Syllables, as *Pa-is* and *ha-i.*

B, as in Engliſh, not ſounded in the end, as *Plomb*, lead, ſound *plom.*

C, as in Engliſh, before e,i,y, as ſ, before a,o,u, as k; ç alwayes as ſſ; ch, as ſh; as *chaine* a chain, ſound *ſhai-ne*: Except *cholere* (choler,) *chorde* (a cord) *Eſchole*, (a School); *cicchoree*, (ſuccory); which are ſounded as Engliſh. C before t, is not ſounded, as *dict*, (ſaid); *faict* (done), ſound *dit*, *fet*; c in *ſecond* as g.

D, before a conſonant is ſeldome read, except in theſe words *admettre* (to admit) &c. If d ends a word, and *h* or a Vowel begins the next, its ſounded as t.

E, before m, or n, as a; as *ſens* (ſenſe) read *ſans*; except in words that end in *ien*, where the *e* is alwayes ſounded as in Engliſh, as *ſien* (his), *bien* (well), Except in theſe words, *Experience*, *Expedient*, *patience*, *ſcience*, *patient*; *Eſcient* (earneſt) *fient* (dung), which are ſounded, *Experian-ce*, *ſcian-ſe*, &c. And it is alwayes ſounded in the end, as *pe-re* (a father), not *pere* in one ſyllable, as in Engliſh. *é* with this ſtroke on it is ſounded as *ee*, or *ie* in Engliſh; Alſo in moſt words ending in *er* or *ier.*

F, as in Engliſh.

G, before e,i,y, hath a ſofter ſound than in Engliſh, as z mixt with y, as negligence ſound *neg-liz-yance*, as the Arabick ع g before a,o,u, as in Engliſh: *gu* before a Vowel, as in Engliſh *gueſt*, *guard*, &c. *gn* as we do ni, as *oignon*, an onion, ſound *oinion*.

H, as in Engliſh, in natural *French* words, as *haïr*, to hate, but not in words derived from the Latine, as *heure* (an hour) ſound *Eure*.

I, as ee, in mee, thee, &c. or ie in Prieſt, field, *&c.* before double ll ſound it as if it were behinde it, as *faillir* (to fail) ſound *failliir*, *fille*, a daughter, ſound *fillie*, &c. Except *Ville*, a Town; *Village*, a Village; *Pupille*, a Pupil; *Eſtoille*, a Star; *Caviller*, to *Cavil*; *mille*, a thouſand.

L, in *fils* (a ſon) nor in *ils* (they) is not ſounded: nor before two Conſonants, as *tiltre*, a title; nor in *il* (he) if a conſonant followes, as *il dit*, (he ſayes) ſound *i-dit*: In the end of theſe words its ſounded as u, as *fol* (a fool), *mol* (ſoft) *col* (a neck) ſound them, *fou*, *mou*, *cou*, as we do *ou* in could, &c.

M, in theſe words, ſound as n, as *nom* (a name) *renom*, (renown) *faim* (hunger) *temps* (time), ſound them *non*, *renon*, *fain*, *tans*, *&c.*

N, is never ſounded in the 3d perſon plural, of Verbs, as *ils parlent* (they ſpeak) read *parlet*; *ils aiment*, read *aimet*, they love.

O, before m, or n, as in theſe Engliſh words, *One*, *home*, *&c.* *ou*, as *oo* in Engliſh, *or* as *ou*, in *could*, *ſhould*. *oi* or *oy* is ſounded as oe at length, as *Le Roy*, the King, ſound *le Roe*, &c.

P, as in Engliſh.

Q, as k, as *Qui* Who, *que*, what, *quand* when, ſound *ki*, *ke*, *kand*.

R, as in Engliſh.

S, as in Engliſh, in words derived from the Latine, except in *preſter* to lend, *veſtir* to cloath, *Apoſtre* an Apoſtle, *eſt* he is, which ſound *preter*, *vetir*, *Apoſtre*, *et*; but in natural French words its not ſounded, as *haſtif* haſty, *teſmoing* a witneſs; read them *ha-tif*, *te-moing*, nor in the end of a word if the following begins with a conſonant, as *Vous ne nous ferez pas croire telles choſes*, i. e. *Ye ſhall not make us believe ſuch things*; Where obſerve, that none of thoſe Letters of *s* or the letter z are to be read; read it thus, *Voo ne noo fere pa croire telle choſes*; *ſ* ſingle between two vowels (ſo called,) ſounds as z, as *roſe*, a Roſe, *choſe* (a thing): *ſ* is ſounded in words that ſignifie the manners, or faſhion of any people, as *à la Moreſque*, according to the manner of the *Moores*, *à la Turqueſque*, after the manner of the *Turks*, &c. alſo in words denoting ſects, as, *Mahometiſte*, a Mahometan; *Alchoraniſte*, *Atheiſte*, *Sophiſte*, &c.

T, as

T, as in Engliſh, before *ion*, as *Nation* ſound *Na-ti-on*, *t* in the word *et* (*and*), is never ſounded, but *et* is alwayes read as *e*.

U, as u in the Engliſh words True, truth, *&c.* or as ew, in Few, new, blew, *&c.* as *Tu* Thou, *uſage* ſound it *u-za-zye*, *v* before a Vowel in the beginning of a word, and before *r*, and after another *u* in the middle, is a conſonant; as *Vous* Ye, *povre* poor, *vray* true, *trouver* to finde.

X, as in Engliſh; except in all numeral words, as *Deux* two, *Deuxieſme*, the ſecond; *Six*, ſix; *Sixieſme*, the ſixt; *Dix*, Ten; *Dixieſme*, the tenth; where the *x* is ſounded as *s*, as *Deus*, *Deuſieſme*; *Sis*, *Siſieme* : *Soiſante*, ſixty; *dis*, *diſieme*; &c. and in the end of words as *z*, as *paix*, *peace*; *prix*, price; ſound them *paiz*, *priz*.

Y, is ſounded as the *French i*, or the Engliſh *ee*, or *ie*, and is a word of it ſelf, ſignifying There, as *Il y eſt*, He is there.

Z, as in Engliſh, onely if it end a word, and a Conſonant begins the next word, its not ſounded.

The French do oftentimes cut of many Conſonants (ſo called), in their ſpeaking; as, inſtead of *il faict beau temps*, It is fair Weather; they ſay, *I fe bo tan*.

Alſo, they add ſometimes a Conſonant in ſpeaking which they write not, as if a Verb (ſo called) ends in *a* or *e*, and the following word begins with a Vowel, ſo called, then they put *t* betwixt, as *a il faict cela?* Hath he done that? read it, *a t'i fe s'la?* and *Par le elle bien?* Doth ſhe ſpeak well? read it, *Par le t'elle bien?* So *Que dira on de toi*, What will be ſaid of thee? ſpeak it, *Que dira t'on de toi?* And ſometimes *l* is put for *t*, before the word *on*, as *Que fera l'on a moy?* What will they do to me?

e is oftentimes cut of by this mark (') called an Apoſtrophe; as, *Qu'eſt ce?* What is it? for, *Que eſt ce?* &c.

B. F.

The End of the French Battle-door.

A Narration *how the* TURKS and PERSIANS *use the words* Thee *and* Thou *in their Communications.*

TAmerlane, the Emperor of *Persia* speaks *Thou* and *Thee* to *Bajazet* the Emperor of the Turks: and *Bajazet* speaks *thou* and *thee* to *Tamerlane*, as may be seen in the Turkish Hystory, *Pag.*220. *Amurah* also the Emperour speaks *Thou* and *thee* to *Scanderbeg* Prince of *Epirus*: and *Scanderbeg* the Prince writes *thou* and *thee* to *Amurah* again; and calls his Speech modest and temperate, *Pag.*301. the aforesaid *Amurah* the Emperor speaks thou and thee to his Son, *Pag.*330. The Emperor *Bajazet* his son speaketh *thee* and *thou* in his Speech to his Brother, as in *Pag.*442. The Emperor useth *thou* in his Speech again to his Son, *Pag.* 493. A Souldier to the Emperor speaketh *thou* and *thee*, *Pag.* 494. *Gazelles* an Ægyptian Commander speaks *thou* to the Emperor *Selymus*, *Pag.*546. *Solyman* the Emperor, entitled the Magnificent, writes *thou* and *thee* to the Great Master of the *Rhodes*, *P.* 571. The Governor of *Rhodes* writeth *thou* again to the Emperors Commander in chief, *Pag.*574. A Souldier speaks *thou* to the Emperor *Solyman*, *Pag.*638. A Jew speaketh *thou* to the Turkish Admiral, *Pag.*661. One of the Kings of *Affrica* useth *thee* and *thou* in his Speech to *Charles* the Emperor, *Pag.* 661. *Solyman* the Emperor useth *thou* and *thee* in his Letter to Pope *Paulus.P.*766. But Pope *Clement* in his Letter to *Sigismund* the Emperor writeth *wee* when it was sent from him onely: and *you*, when it was sent to *Sigismund* the Emperor only, as in the 1081 *page* may be seen: so the first that gave *you* to one was the Pope; whom the Emperors, Kings, Princes, Dukes, Earles, Lords, Judges, justices, priests, and people have follow'd him into a ly, flattery, and deceit, who say *you* to one, and so have lost their understanding.

To say *You* to many, and *thou* to one is the proper understanding of God, which God hath given to man, to distinguish when he speaks to one, or more then one; as to men *you*, to man *thou*: and a beast, or beasts; horse, or horses; woman or women: which *Thou* distinguishes, when we speak to One; and *You* dishinguishes, when we speak to many: So men have lost their understanding, which God hath given them to distinguish with, that speaks *you* to One, For who say you to one have lost their distinction in the Plural Number from the Singular, with which they should number: So, that Understanding is of God, which doth distinguish the singular from the plural, and to the Plural there is a Plural word, to the Singular a Singular word: And he that hath lost this is become a fool and Novice.

LONDRES
Imprimè pour *Robert Wilson*, & se vendent a sa boutique a l'Enseigne de l'Aigle noir, au rue appellée St. *Martins Le Grand.*

THE GERMAN Battle-Door.

DIE Teutſchen haben in ihre ſprache unterſcheid zwiſchen ſingularem unde pluralem, welche ſie lehren in ihre Grammatica, auch in ihre Bibliſche uberſetzung behalten haben, wie wol in ihre rede ſie ſind da von abgefallen, durch hoffart unde heucheley in anſehung der perſonen, (wie auch die Engliſchen unde die andere) ſagende ihr, *zu einen menſche gegen ihre eigen Grammaticam, unde Bibliſche uberſetzung.*

That is,

THE Germans have diſtinction in their language betwixt the ſingular and plural, which they do teach in their Grammar, and have reteined in the tranſlation of their Bible, although in their ſpeaking they are degenerated from it, through pride and hypocriſie in reſpect of perſons, as the Engliſh and others, ſaying, *ihr*, *ye* or *you* to one man, contrary to their own Grammar and Bible tranſlation.

An das liecht damit Chriſtus euch erleuchtet hat, glaubet an das, auff das ihr erkennet die ſalbung in euch umb euch zu lehren.

Singular			Plural		
Der man	is	A man	*Die menner*	is	Men
Die hand		A hand	*Die hende*		Hands
Das Buch		A Book	*Die Bücher*		Books
Der König		A King	*Die Könige*		Kings
Die Königin		A Queene	*Die Königinnen*		Queenes

Aber nu zu ſagen, die Menner, die Hende, die Bücher, die Könige, die Königinnen, wenn ihr ſoltet ſagen, der Man, die Hand, das Buch, der König, die Königin, das were den pluralem für den ſingularem, zu gebrauchen, unde zu ſagen, das da weren viel Menner, viel Hende, viel Bücher, viel Könige, oder viel Königinnen, wenn da nicht mehr den ein Man, ein Hand, ein Buch, ein König, oder ein Königinne iſt; Iſt das gute Teutſch? oder warheyt reden?

That is,

But now to ſay Men, Hands, Books, Kings, Queenes, when you ſhould ſay, a Man, a Hand, a Book, a King, a Queen, that were to uſe the plural for the ſingular, and to ſay that there were many Men, many Hands, many Books, many Kings, many Queenes, when there is but one Man, one Hand, one Book, one King, one Queen; Is this good Dutch? or to ſpeak truth?

Ich	is	I	*Wir*	is	We
Mein & meiner		Of me	*Unſer*		Of us
Mir		To me	*Uns*		To us
Mich		Me	*Uns*		Us
Von mich		From me	*Von uns*		From us

Du	is	Thou	*Ihr*	is	Ye or you
Dein & deiner		Of thee	*Ewer & Ewr*		Of you
Dir		To thee	*Euch*		To you
Dich		Thee	*Euch*		You
O du		O thou	*O ihr*		O you
Von dir		From thee	*Von euch*		From you

Er	is	He	*Sie*	is	They
Sein & ſeiner		Of him	*Ihrer & ihr*		Of them
Ihm		To him	*Ihnen & ihn*		To them
Ihn, ſich		Him	*Sie & ſich*		Them
Von ihm, von ſich		From him	*Von ihnen & von ſich*		From them

Nu zu ſagen, Wir, Ihr, Sie, &c. zu einem man, wenn ihr ſoltet ſagen ich, Du, Er, das iſt falſche Teutſch nach ewer eigen Gram-

Grammaticam denn das lehret, das man ſoll ſagen, Ich, Du, oder Er Zu einem man: unde Wir, Ihr, Sie zu mehr den ein.

That is,

Now to ſay, we, ye, they, &c. to one man, when you ſhould say, I, thou, he, that is falſe Dutch according to your own Grammar, for that teacheth that we ſhould ſay, I, thou, he, (that is, *ich, du, er*) to one man, and we, ye, they (that is, *wir, jhr, ſie*) to more than one.

Singular			Plural		
Mein	is	Mine	*Unſer*	is	Our
Dein	is	Thine	*Ewer*	is	Your
Sein	is	His	*Ihre*	is	Their

Nu iſt es gute Teutſch zu ſagen, Unſer haupt, für Mein haupt; oder Ewre haupt, für Deine haupt; oder Ihre haupt, für ſein haupt; iſt das gute rede, iſt es nicht zu reden wie ein nar & ungelehrte?

That is,

Now is it good Dutch to ſay, *unſer haupt*, our head, for *mein haupt*, my head; or *ewr haupt*, your head for *dein haupt*, thy head; or *ihre haupt*, their head, for *ſein haupt*, his head; Is this good ſpeech? Is it not to ſpeak as a fool and unlearned?

Singular			Plural		
Ich ſchreibe	is	I write	*Wir ſchreiben*	is	We write
Du ſchreibeſt	is	Thou writeſt	*Ihr ſchreibet*	is	Ye write
Er ſchreibet	is	He writeth	*Sie ſchreiben*	is	They write
Ich leſe	is	I read	*Wir leſen*	is	We read
Du leſeſt	is	Thou readeſt	*Ihr leſet*	is	Ye read
Er leſet	is	He readeth	*Sie leſen*	is	They read

Nu umb ein man zu ſagen von ſich ſelbs, wir leſen, oder wir ſchreiben; Iſt das gute Teutſch, iſt es nicht gegen ewer eigen Grammaticam? Und zu einem zu ſagen, ihr ſchreibet, oder ihr leſet? Iſt das recht geredet, oder iſt es gute ſitten? Was für ſittten denn haben die Apoſtellen, und anderen gehat, die die Schrifften geſchrieben haben, die alle zeit haben DU geſagt zu einem menſche? Wie ihr leſen moget im ſchrifft; Iſt das böſe ſitten geweſen? Antwortet ihr, die ihr zu einem menſche ſaget. Und zu ſagen ſie ſchreiben oder leſen zu einem man; Iſt das recht oder wahr? das iſt die böſe ſitten, lügen zu reden.

That is,

Now for one man to ſay of himſelf, *we* read or *we* write; Is this good Dutch? Is it not contrary to your own Grammar? And to

ſay to one man (*ihr ſchreibet* or *ihr leſet*) *you write* or *you read*; Is this right ſpoken? Or is it good manners? What manners then had the Apoſtles and other, that wrote the Scriptures, who alwayes ſaid to one man (*du*) thou, as you may read in the Scriptures? Was that evil manners? Anſwer you, that ſay *you* to one man. And to ſay, *they write* or *read*, to one man; Is this right or true? This is the bad manners, to ſpeak lyes.

Nu ihr die ſaget, [*ihr*] *zu einem man oder fraw* (*wie geſagt iſt*) *wenn ihr ſoltet ſagen* du; *Iſt das nicht gegen ewer eigen Grammaticam, und Biblia und Lehrnung, und ewer eigen Mutter ſprach? Vnd warumb ſeyd ihr böſe, wenn man* du *ſagt zu einem man oder fraw, and nicht* ihr? *Seyd ihr nicht hoffartig worden? Vnd nicht wie denen die die ſchrifften auſs gegeben haben, und ſeyd ihr nicht von ewer eigen Mutter ſprach abgewichen? Vnd ſeyd ihr nicht* (*wie Kindren*) *der rũht wehrt, von zu ſagen* ihr *zu einem menſche für* du, *gegen das ewre eigen Grammaticam lehret? Den ſoltet ihr nicht ewer Kindern zuchtigen ſo ſie ſolten* ihr *ſagen, wenn ihr lehret ſie* du *ſagen?*

That is.

Now you that ſay [*ihr*] *ye* or *you* to one man or woman (as is ſaid) when you ſhould ſay [*du*] *thou*; Is not that conrary to your own Grammar and Bible, and Teaching, and your own Mother Tongue? And wherefore are you offended, when one ſaith [*du*] *thou*, to one man or woman, and not *ihr*, *you*, are you not grown proud, and not as thoſe that gave forth the Scriptures? And are you not degenerated from your own Mother tongue? And do you not deſerve the Rod as Children, for ſaying, *ihr*, *you*, to one man, for *du*, *thou*, contrary to that which your own Grammar teacheth? For would you not correct your Children, if they ſhould ſay [*ihr*] *you*, when you teach them to ſay [*du*] *thou?*

Hie folgen etlicke Exempelen auſz dem Schrifft gezogen, zu beweiſen daſs du, *iſt den rechte ſprach zu einem menſche, und* ihr *zu viel menſchen bey die heyligen mennern gottes gebraucht.*

That is,

That is,

Here follow ſome Examples taken out of Scripture, to ſhew that *thou* is the right language to one man, and [*ihr*] *you* to many men, uſed by the Holy men of God.

DER *Herr ſprach* du *zu* Adam, Gen. 3. 9.
Und Gott der Herr rieff Adam *und ſprach zu ihm*; Wo biſtu?

That is,

THE Lord ſaid *thou* to *Adam*, *Gen.* 3. 9.
And the Lord God called unto *Adam*, and ſaidunto him; Where art thou?

Und Adam *ſprach dein und du zum Hern*, Gen. 3. 10, 12.
Und er ſprach ich hörete deine *ſtimm im Garten, und furchte mich*, &c.
Das weib das du *mir zugeſellet* haſt, *gab mir*, &c.
Hie iſt nicht ich hörete ewre *ſtimm, auch nicht das weib das* ihr *mir zu geſellet haſſet; wie die höffärtige jetzo einem dem anderem ſagen, und willen ſich ſelber nicht laſſen genügen mit* du *und* deine, *wie woll ſie nicht beſſer zum Allerhöchſten Gott reden; Iſt daſs nicht den wider Chriſt der ſich überhebet über alles das Gott heiſſet?*

That is,

And *Adam* ſaid, *thy* and *thou* to God, *Gen.* 3. 10. 12.
And he ſaid, I heard *thy* voice in the Garden, and was afraid, &c.
The woman which *thou* haſt put to me, gave unto me, &c.
Here it is not, I heard *your* voice, and the woman which *you* did put to me, as the proud now do ſpeak to one another, and will not be content with *thou* and *thine*, although they ſpeak no better to the Moſt High God; Is not this the Antichriſt that exalts himſelf above all that is called God?
Hie hat den Tochter Jephta *zu ihrem Vatter* du *geſaght*, Richter 11. 36.
Sie aber ſprach, mein Vatter haſtu *deinem mund auffgethan gegen dem Hern?*
Hie hat Samuel *zu* Eli du *geſagt*, 1 Sam. 3. 8.
Und er ſtund auff und gieng zu, und ſprach, hie bin ich, du *haſt mir geruffen*, &c.
Hie hat Soloman *zum Herrn* du *geſaght*, 1 *König* 8. 39.
So wolleſtu *hören im himmel, in dem ſitz da* du *wohneſt*, &c.
Hie hat den Knecht Abrahams *zu ſeinem Herrn* du *geſaght*, 1 *Buch* Moſe 24. 5.
ſol ich denn deinen *ſohn wieder bringen in jenes land, darauſs* du *gezogen biſt?*

Hie hat Moſe *zum Herrn* du *geſagt*, 2 *Euch* Moſe 5. 22.

Herr, warumb thuſtu *ſo übel an dieſem volk? Warumb* haſtu *mich her geſand?*

Hie hat Abigail *zu* David du *geſagt*, 1 Sam. 25. 25.

Ich aber deine magd, habe die Jünglinge meines Herrn nicht geſehen, die du geſand haſt?

Paulus *hat* du *zu dem König* Agrippa *geſagt*, Act. 26. 3.

Allermeiſt weil du *weiſſeſt, alle ſitten und fragen der Juden*, &c.

Petrus *hat* du *zu Chriſtus geſagt*, Math. 16. 16.

Du biſt *Chriſtus des lebendigen Gottes ſohn.*

Daniel *hat* du *zu dem König geſagt*, Daniel 2. 29.

Du *König* dachteſt *auff* deinem *bette*, &c.

Den Jünglinge hat zum überhauptman du *geſagt*, Act. 23. 20.

Daſs du *morgen* Paulum *für den Rath bringen laſſeſt*, &c.

Moſe *hat gegen* Pharaoh du *geſagt*, 2 Bu. Moſe 9. 30.

Ich weiſs aber daſs du *und* deine *Knechte, euch nicht furchte für Gott dem Herrn.*

Aber zu mehr alſs einer ruffet die weisheit, O ihr *menner ich ſchrey zu* euch, *und ruffe den leuten*, Prov. 8. 4.

Und wenn der Herr zu ſeinem volck geredt hat, ſo hat er ihr *geſagt*, Jeſa. 50. 1.

Aber wenn er nur zu einer ſpricht, ſo ſagt er du, *und nicht* ihr *oder* euch.

Petrus *ſagt, ſo* thut *nun buſse, und* bekehret euch *das ewre ſunde vertilget worden*, Act. 3. 19. *Da hat er gegen viel geredt.*

Und wenn Paulus *zu mehr alſs einer ſchreibet ſagt er; So ermahne nu* euch, *ich gefangener in dem Herrn, daſs* ihr *wandelt wie ſich, gebühret* ewrem *beruff, darinnen* ihr *beruffen* ſeyd, Epheſer 4. 1.

Wieder ſagt Paulus, *Derhalben ich* Paulus *der gefangener Chriſti Jeſu, für* euch *heiden*, Epheſer 3. 1. *Da hat er gegen viel geredt.*

Und wenn Chriſtus hat gegen viel geredt ſo hat er geſagt; Weh euch *Schrifftgelehrten, und Phariſeer*, ihr *Heuchler die* ihr *den wittwen häuſer freſſet, und wendet lang gebet für darumb werdet ihr deſto mehr verdamniſs empfahen*, Math. 23. 14.

The End of the *German* Battle-Door.

THE Nether Dutch Battle-Door

HIerin is getoont aen de nederduitſchen, het onderſcheidt dat ſij hebben in haer onderwijzing-boecken en bijbels tuſſchen Eenvoudt en Meervoudt namelijck, tuſſchen (ghij) welke tot een man geſprooken is en ghijlieden ofte u-lieden, het welcke alleenlijck ſoude geſprooken worden tot meer dan een, van welk onderſcheidt ſij verbaſtert zijn, als andere natien, door hoogmoedt en aenſien der perſoonen, ſeggende u-lieden aen een rijck en hoogh moedigh menſche, daer door de menſche ver heffende bouen ſijn ſchepper, en dit is de Tegen-Chriſt, die verhoogt hem zelven boven al dat Godt genoemt is, want aen Godt ofte Chriſt en ſeggen ſij niet u-lieden (als ſij ſchijnen hem aen-te-roepen) gelijck ſij doen als ſij aen hoogmoedigh menſche ſpreecken, en dit is den Heere een gruwel.

In het litcht waermede Chriſtus u-lieden Verlicht heeft, geloft, op dat ghy-lieden de ſalvinge van binnen u-lieden moogt kennen om u-lieden te leeren.

160.

THAT IS

HErein is ſhewed unto the *Nether-Dutch*, the diſtinction which they have in their teaching Books and Bibles betwixt the Singular, and the Plural, to wit, betwixt *thou* [ghy] which is ſpoken to one, and betwixt ye or you, [*ghy-l*: or *u-lieden*] which ſhould be ſpoken onely to more than one, from which diſtinction they are degenerated as other Nations, through pride and reſpect of perſons, ſaying, you, [*u-lieden*] to one rich proud man, thereby exalting man above his maker, and this is the Antichriſt which exalteth himſelf above all that is called God, for to God, or Chriſt they ſay not [*u-lieden*] that is, you, when rhey ſeem to call upon him, as they do when they ſpeak to a proud man and this is an abomination to the Lord.

Male kind

Singular	*De Man*	is	The Man
	Des Mans, or *van den Man*		Of the Man
	Den Man, or *aen den Man*		To the Man
	O Man		O Man
	Van den Man		From the Man

Plural	*De Mannen*	is	The Men
	Der Mannen, or *van de Mannen*		Of the Men
	Den Mannen, or *aen de Mannen*		To the Men
	O Mannen		O Men
	Van de Mannen		From the Men

Female kind

Singular	*De Vrouwe*	is	The Woman
	Der Vrouwe, or *van de Vrouwe*		Of the Woman
	De Vrouwe, or *aen de Vrouwe*		To the Woman
	O Vrouwe		O Woman
	Van de Vrouwe		From the Woman

Plural	*De Vrouwen*	is	The Women
	Der Vrouwen, or *van de Vrouwen*		Of the Women
	Den Vrouwen, or *aen de Vrouwen*		To the Women
	O Vrouwen		O Women
	Van de Vrouwen		From the Women

Neither

Neither kind

Singular { *Het Huys*, *Des Huyſes*, or *van't Huys*, *Den Huyſe*, or *aen't Huys*, *Van het Huys* } is { The Houſe, Of the Houſe, To the Houſe, From the Houſe }

Plural { *De Huyſen*, *Der Huyſen*, or *van de Huyſen*, *Den Huyſen*, or *aen de Huyſen*, *Van de Huyſen* } is { The Houſes, Of the Houſes, To the Houſes, From the Houſes }

Now to ſay *de Mannen*, *de Vrouwen*, *de Huyſen*, when you ſhould ſay *de Man*, *de Vrouwe*, *het Huys*; were to ſay *Men*, *Women*, *Houſes*, when there is but one *Man*, *Woman* or *Houſe* meant; Is this proper Language, or good *Dutch*, or good *Engliſh*? For *de Man*, is *the Man*; *de Vrouwe*, is *the Woman*; *het Huys*, is *the Houſe*, *one:* and *de Mannen*, is *Men*, *de Vrouwen*, is *Women*; *de Huyſen*, is *Houſes*; more than one.

Read on and ſee ſome Examples of the Pronouns ſo called.

Singular		Plural	
Ick	I	*Wy* or *Wy-lieden*	We
Gy	Thou	*Ghy-luy* or *Ghy-lieden*	Ye
Hy	He	*Sy* or *Sy-lieden*	They

Now to ſay *Wy*, *Ghy-luy* or *Ghy-lieden*, and *Sy* or *Sy-lieden*, when you ſhould ſay *Ick*, *Ghy* and *Hy*; this were to ſay *We*, *Ye*, or *You* and *They* when you ſhould ſay *I*, *Thou* and *He*: And this would be falſe *Dutch* and *Engliſh* both, as in all the Examples before-mentioned in the other Languages.

Hier

Hier volgen ſommighe Exempelen genomen uyt de Schriftuer.

Here follow ſome Examples taken out of Scripture.

GHY

Geneſ. 3. 9. *Ende Godt de Heere riep* Adam *ende ſprack tot hem, Waer ſijt* ghy?

THOU

AND the Lord God called unto *Adam*, and ſaid unto him, Where art *thou*?

Adam ſprack tot Godt.

Adam *did ſpeak to God.*

Geneſ. 3. 12. *doe ſprack* Adam *dat wijf die* ghy *my gegeven hebt, gaf my van den Boom, ende ick at.*

Gen. 3. 12. Then the man ſaid, the woman whom *thou* gaveſt to be with me, ſhe gave me of the Tree, and I did eat.

2 Sam. 12. 7. *Doe ſprack* Nathan *tot* David, ghy *ſijt die man,*

2 *Sam.* 12. 7. And *Nathan* ſaid to *David, thou* art the man.

Paulus ſprack tot *Felix.*

Paul *ſpake to* Felix.

Act. 24. 10. *Doen antwoorde hem* Paulus *als hem de Stathouder hadde toegelaten te ſpreecken, Ick verantwoorde my ſelven te vrijmoediger, dewijle ick weet dat* ghy *veele Jaeren deſe volck Richter geweeſt hebt.*

Act. 24. 10. Then *Paul* after that the Governour had beckoned unto him to ſpeak, anſwered, for as much as I know that *thou* haſt been of many Years a Judge unto this Nation; I do the more cheerfully anſwer for my ſelfe.

U

Chriſtus ſpreeckt tot *Simon*

THEE

Chriſt ſpeaketh to Simon.

Luce 7. 47. *Daerom ſegge ick* U, *haer ſijn veele ſonden vergeven.*

Luke 7. 47. Wherefore I ſay unto *thee*, many ſins are forgiven her.

Het is geſegt tot Chriſtus.

It is ſaid to Chriſt.

Luce 8. 20. *Ende hem wert geboodtſchapt ende geſegt, uwe Moeder end uwe Broeders ſtaen buyten ende willen* U *ſien.*

Luke 8. 20. And it was told him by certain, which ſaid thy Mother and thy Brethren ſtand without, deſiring to ſee *thee.*

Paulus

Paulus ſpreeckt tot Koning *Agrippa.*

Act. 26. 2. *Ick achte my ſelven geluckich, O Koninck* Agrippa, *dat ick my heden voor* U *ſal verantwoorden.*

U LIEDEN

Matth. 23. 1, 2, 3. *Doe ſprack Jeſus tot de ſcharen, ende tot ſijne Diſcipulen, ſeggende,* Op Moſes *Stoel ſijn geſeeten de Shciſt-geleerden, ende Phariſeen, daerom al dat ſy* U lieden *gebieden te houden, houdt dat.*

Luce 7. 9. *Jeſus dit hoorende verwonderde hem ſijner, ende hem omkeerende, ſeyde tot der ſchare die hem naevolgde, Ick ſegge* U lieden, *Ick en hebbe ſo grooten Geloove in Iſrael niet gevonden.*

2 Cor. 1. 1, 2. Paulus *een Apoſtel Jeſu Chriſti door den Wille Godts, ende de Broeder* Timotheus *der Gemeynte Godts die te* Corinthen *is, met alle den Heyligen die in geheel* Achaia *ſijn, genade ſy* U lieden.

Paul *ſpeaketh to King* Agrippa.

Acts 26. 2. I think my ſelf happy O King *Agrippa*, becauſe I ſhall anſwer for my ſelf this day before *thee.*

YOU

Matth. 23. 1, 2, 3. Then ſpake Jeſus to the multitude, and to his Diſciples, ſaying,
The Scribes and the Phariſees ſit in *Moſes* Seat: all therefore whatſoever they bid *you* obſerve, that obſerve and do.

Luke 7. 9. When Jeſus heard theſe things, he marvelled at him, and turned him about and ſaid unto the people that followed him, I ſay unto *you*, I have not found ſo great Faith, no not in Iſrael.

2 *Cor.* 1. 1, 2. *Paul* an Apoſtle of Jeſus Chriſt by the Will of God, and *Timothy* our Brother unto the Church of God which is at *Corinth*, with all the Saints which are in all *Achaia*, grace be to *you.*

Here are ſome EXAMPLES taken out of the DANISH Tongue, to ſhew the *Profeſſours* and *Teachers* of *England* and elſewhere, that the *Danes* in their Bibles and Grammars have a diſtinction betwixt *Singular* and *Plural*, though in their Practice they as well as the *Engliſh*, and *French*, and *Spaniſh*, and others in *Europe*, are degenerated from what they Teach, and have been taught in their Grammars, and what the Tranſlators of the Bible have ſet down in it.

Singular			Plural		
Jeg	is	I	*Wi*	is	We
Mig		Me	*Oſs*		Us
Du		Thou	*I*		Ye
Dig		Thee	*Eder*		You
Hand		He	*De*		They, Men *or* Women
Sig or *hannem*		Him	*Dem*		Them, Men *or* Women
Hende		Her			

Of One			Of Many		
Min	is	Mine	*Vor*	is	Our
Din		Thine	*Edders*		Your
Hans		His	*Deris*		Their, Men *or* Women
Hendis		Hers			

Singular			Plural		
Jeg ſiger	is	I ſay	*Wi ſige*	is	We ſay
Du ſiger		Thou ſayeſt	*I ſige*		Ye ſay
Hans ſiger		He ſayeth	*De ſige*		They ſay

Singular			Plural		
Jeg Taler	is	I Speak	*Wi Tale*	is	We Speak
Du Taler		Thou Speakeſt	*I Tale*		Ye Speak
Hans Taler		He Speakeſt	*De Tale*		They Speak

Now

Now to wreſt all theſe *Daniſh* words above-mentioned out of their proper place, and to put the Plural word in the Singulars place? Would not this be called falſe *Daniſh*? But like the *Engliſh*, that puts *you* for *thou*.

Mand	is	A Man
Quind		A Woman
Konge		A King
Dronnigen		A Queen

Mander	is	Men
Quinder		Women
Konger		Kings
Dronninger		Queens

Now is to ſay *Mander*, *Quinder*, *Konger*, and *Dronninger*, when you ſhould ſay *Mand*, *Quind*, *Konge*, and *Dronningen*; this were to ſay, *Men*, *Women*, *Kings*, and *Queens*, when you ſhould ſay, *a Man*, *a Woman*, *a King*, and *a Queen*; and this ſhould be falſe *Daniſh*, but like them that ſayes, *you* when they ſhould ſay *thou*.

See ſome Scripture EXAMPLES in the DANISH Bible, how the Singular word is uſed to one, and Plural to more than one; contrary to them that ſay *you*, when they ſhould ſay *thou*.

GEneſ. 3. 9. God *thou'd Adam*; And the Lord God called unto *Adam* and ſaid, Where art *thou*? In *Daniſh* it is, *Oc Gud Herren kallede ad* Adam, *oc ſagde til hannem*, *Huor* (eſt) du? Mark its *du*, *thou*, not *I* nor *eder*, *ye* nor *you*.

And *Adam* ſaid *thou* to God, in the 12th verſe, The woman which thou gaveſt, &c. In Daniſh, *Den Quinde ſom* du *gaveſt*, &c. Here again you may ſee its *du*, not *I*, *thou*, not *ye* nor *you*.

But when God ſpeaks to them both, to *Adam* and to *Evah*, to male and to female he uſed the Plural language, as in *Gen.* 1. 29. And God ſaid, I have given to *you*, &c. In Daniſh, *Oc Gud ſagde*, *Jeg haffuer giffuit* eder. (Mark) its *eder*, *you*, not *dig*, *thee*, when he ſpeaks to male and female both. Male and female created he *them*, and bleſſed *them*, &c. So here you may ſee the *Daniſh* Bible hath a diſtinction between the Singular and Plural, as well as the Engliſh Bibles have; But who

 ſayes

ſayes *I* or *eder*, or *edders*, *ye*, *you* or *your*, when they ſhould ſay *du*, *dig*, *dine*, *thou*, *thee*, *thine*? This is a groſs perverting of Scripture example, and Grammar direction; and ſo throughout the whole Bible in the *Daniſh* language, there is a conſtant keeping to the Singular words to a ſingle perſon or thing, and Plural words to more than one.

And the *Caldeans*, who accuſed the Jewes to *Nebuchadnezzar* the King, they *thou'd* the King in the third of *Daniel*, the 11th verſe, *Du Konge*, *thou King*; here is not *I* nor *eder*. *ye* nor *you* mentioned, when one is ſpoken to, though a King.

Chriſt, when he ſpoke to more than one, ſaid *you*, as *Math.* 23. 16. Wo be unto *you* blind guides; In *Daniſh* its, *Ve* eder *forblindede ledere*. Mark, its *eder*, *you*, not *du* nor *dig*, *thou*, nor *thee*, when more than one is ſpoken to.

And when he ſpake to his Diſciples, he ſaid *you* to *them* *Math.*24. 4. Take heed that no man deceive *you*; In Daniſh *Seel til at der bedrager ingen eder*. (Mark) its *eder*, *you*, not *dig*, *thee*, when he ſpeaks to his Diſciples.

But when Chriſt ſpoke to one, to *Peter*, he *thou'd* him, *Math.*14. 31. O *thou* of little Faith? Wherefore didſt *thou* doubt? In the *Daniſh* its, *O* du *lidet Troendis*, *hui tuilde* du? (Mark) again here it is *du*, *thou*, not *I* nor *eder*, *ye* nor *you*. And *Peter thou'd* and *thee'd* Chriſt in that Chapter, and 28th verſe, Maſter if it be *thou*, bid me come unto *thee* on the water; In *Daniſh* its, *Herre*, *eſt det* du, *da buid mig komme till*, dig *paa vandet*. Mind here is both *du* and *dig*, *thou* and *thee* uſed to Chriſt by *Peter*, and not *ye* nor *you*.

So Chriſt *you'd* the Scribes and Phariſees, *Luke* 12. 21. *De skulle icke heller ſige*, *ſee her*, *eller ſee der*. *Thi ſee*, *Guds Rige er indvortis i eder*.

That is,

Neither ſhall they ſay, Lo here, or lo there; for behold, the Kingdom of God is *inwardly within you*. Here it is *indvortis i eder*, *inwardly within you*; not *indvortis i dig*, *inwardly within thee*, when he ſpeaks to more than one.

So theſe few Examples may inform, that the *Daniſh* tongue as well as others aforementioned have a diſtinction betwixt *Singular* and *Plural*, though the Profeſſors, and Teachers, and Doctors, have loſt it in their Practice, who will ſay *you*, when they ſhould ſay *thou*.

The End of the *Daniſh*.

Here follows some few *EXAMPLES* of the *SLAVONIAN* Language, whereby the Reader may see that that Language makes a distinction betwixt Singular and Plural, contrary to the Practice of the Professors and Teachers in *England*, and most part of Christendom, who are degenerated from the Practise of the Primitive times, and the times of the Apostles and Saints.

Singular			Plural		
Ya, *Ty*, *On*	is	I, Thou, He	*My*, *Wy*, *Oni*	is	We, Ye or you, They

Ya Pissy		I Write	*My Pisseme*		We Write
Ty Pisses	is	Thou Writest	*Wy Pissete*	is	Ye Write
On Pisse		He Writeth	*Oni Pissy*		They Write

Kral		A King	*Kralowe*		Kings
Kralowna		A Queen	*Kralowny*		Queens
Czysarz	is	An Empereur	*Czysarzowe*	is	Emperors
Czysarzowna		An Empresse	*Czysarzowny*		Empresse
Otecz		A Father	*Otczowe*		Fathers

Now to pervert all the above-mentioned words out of their proper place, were to put Plural for Singular, and would be the same with those that sayes *you* when they should say *thou*; and so would be as false *Slavonian* as it is false English to say *you* to one when it should be *thou*.

The End of the *Slavonian*.

Here followes a few Examples about the ſingular and the plural in the *BOHEMIAN* Language.

Singular			Plural		
Ya *Ty* *On*	is	*I* *Thou* *He.*	*My* *Wy* *Oni*	*is*	*We* *You* or *Ye* *They.*

NOw to ſay *My*, *wy*, *oni*, when you ſhould ſay, *Ya*, *ty*, *on*, this were to ſay, *We*, *you*, or *ye*, and *they* when you ſhould ſay, *I*, *thou*, and *he*: And this would be falſe Bohemian, and Engliſh both.

Singular			Plural	
A Kniez	a	Prieſt	*Kniezi*	Prieſts.
Oteez		Father.,	*Otezowe*	Fathers.

Singular

Ya *ſem poſluſſen*	is	*I* obey
Ty *ſy poſluſſen*		*Thou* obeyeſt
On *geſt poſluſſen*		*He* obeyeth.

Plural

My *ſme poſluſni*	is	*We* obey
Wy *gſte poſluſni*		*Ye* obey
Oni *gſau poſluſni.*		*They* obey.
or, Oni *gſau poſluſchni.*		

Now to ſay, *My ſme poſluſni*, *Wy ſte poſluſni*, *and Oni gſau poſluſni*, or *poſlnſchni*; when you ſhould ſay, *Ya ſem poſluſſen*, *Ty ſy poſluſſen*, and *On geſt poſluſſen*, and this would be falſe *Bohemian* and Engliſh; and like the Nations who puts Plural for the Singular, *You* for *Thou*: and if any read the Bible in the *Bohemian* Language, they may ſee the ſaid Diſtinctions betwixt ſingular and Plural, contrary to the practice of the Nations who are degenerated from it.

The End of the *Bohemian.*

Here followes in this ſheet ſome few Examples in the *Poliſh* Tongue, about the Singular and Plural, and alſo the *Lithvanian* Tongue, together what *Thou*, and *You* is in the *Sweediſh*, *Hungarian*, *Moſcovian*, *Curlandian*, and *Turkiſh*, and a few Examples in the *Eaſt-Indian* and *Iriſh*.

(1) *Poliſh*.

Singular			Plural		
Ja	is	I	*My*	is	We
Ty	is	Thou	*Wy*	is	You or Ye
On	is	He	*Oni*	is	They

Now to ſay *My*, *Wy*, *Oni*, when you ſhould ſay *Ja*, *Ty*, *On*, this were to ſay *We*, *You*, or *Ye*, and *they*, when you ſhonld ſay *I Thou*, and *he*, and this were falſe *Poliſh* and *Engliſh* both.

Singular			Plural		
Czlowick	is	a man.	*Ludzie*	is	men,
Niewiaſta	is	a Woman.	*Niewiaſty*	is	Women
Krol	is	a King.	*Krolowie*	is	Kings
Ceſarz	is	an Emperor.	*Ceſarze*	is	Emperors

Singular	*Ja*	*Miłuję aſz milu*	is	I love
	Ti	*Miłujeſz tu mili*	is	Thou loveſt
	On	*Miłuie ans mili*	is	He loveth
Plural	*My*	*Miłujuemij mes milime*	is	We love
	Wy	*Miłujecie jus milite*	is	Ye or you love
	Oni	*Miłują anis mili*	is	They love

Now to put every one of theſe aforementioned words out of their proper place, the Plural in the Singulars place, would be falſe *Poliſh* and *Engliſh* both, and like them that puts *You* for *Thou*.

Some Examples in the *Lithvanian* language.

Singular

Singular			Plural.		
Aſz	is	I	*Mes*	is	We
Tujen		Thou	*Jus*		You or ye
Ans		He	*Anſzjen*		They

Now to ſay *Mes*, *Jus*, *Anſzjen*, when you ſhould ſay *Aſz*, *Tujen*, *Ans*, this were to ſay *We*, *You*, or *Ye*, and *They* when you ſhould ſay *I*, *Thou*, and *He*; and this were falſe *Lithvanian*, and *Engliſh* both.

Singular			Plural		
zmogus	is	a Man	*zmones*	is	Men
Moteriſzkie		a Woman	*Moteryſzkies*		Women
Karalus		a King	*Karaley*		Kings
Cieſorus		an Emperor	*Cieſorey*		Emperors

Now to ſay *zmones*, *Moteryſzkies*, *Karaley*, and *Cieſorey*, when you ſhould ſay *zmogus*, *Moteriſzkie*, *Karalus*, *Cieſorus*, and this were to ſay *Men*, *Women*, *Kings*, and *Emperors*, when you ſhould ſay a *Man*, a *Woman*, a *King*, and an *Emperor*, and this would be falſe *Lithvanian* and *Engliſh* both. Now read the diſtinction betwixt Singular and Plural in the aforementioned languages in *Thou* and *You*.

	(1) *Sweediſh*	(2) *Hungarian*	(3) *Muſcovian*
Singular	*Tu*, *Thou*	*Tè Thou*	*Tie Thou*
Plural	*ivh You*	*Iwe You*	*Wy You*

	(4) *Curlandian.*	(5) *Turkiſh.*
Singular	*Tu* is *Thou*	*Sen* is *Thou*
Plural	*Jur jen* is *You*	*Siz* is *You*

Now to ſay *ivh*, *iwe*, *wy*, *jur jen*, and *Siz* when you ſhould ſay *Tu*, *Tè*, *Tie*, *Tu*,, and *Sen*, this were to ſay *We*, *You*, or *Ye*, and *They*, when you ſhould ſay, *I*, *Thou*, and *He*, And this were falſe *Sweediſh*, *Hungarian*, *Moſcovian*, *Curlandian*, and *Turkiſh* and alſo *Engliſh*.

Now read on to ſome Examples in the *Eaſt-Indie* language.

Singular			Plural		
Betta	is	I	*Puckanera: dingan betta*	is	We
Puckanera		Thou	*Seera deveck*		You or ye
Dea		He	*Eetoo: Oran: Banya:*		They

Now to ſay *Puckanera:*, *dingan betta:*, *Seera deveck:*, *Eetoo: Oran: Banya* when you ſhould ſay *Betta*, *Puckanera*, *Dea*. This were

were to say *We*, *You*, or *Ye*, or *They* when you should say *I*, *Thou*, and *He*, and this would be false *Indian*, and *English* both.

Singular			Plural		
Oran / *Prompoan*	is	a Man / a Woman	*Oran: lackey* / *Waddoon*	is	Men / Women

Raja is a King or Prince, *Peng-geran* is Kings or Princes.

Now to say *Oran lackey. Waddoon*, *Peng-geran*, when you should say *Oran*, *Prompoan*, *Raja*, this were to say *Men*, *Women*, *Kings* or *Princes*, when you should say a *Man*, a *Woman*, a *King* or *Prince*, and this would be false *Indian* and *English* both.

Read

Read a few *IRISH* Examples.

Singular

mé	(or) mísé	me (or) miſe	is	I
tú	(or) tuſa	tu (or) tuſa	is	Thou
é	(or) eiſion	e (or) eiſon	is	He

Plural

ſinne		Sinne	is	We
ſib	(or) ſibſe	ſib (or) ſibſe	is	Ye or You
iad	(ro) iadſion	iad (or) iadſion	is	They

Now to ſay *Sinne*, *Sib* (or) *Sibſe* jad (or) jadſion, when you ſhould ſay, *me* (or) *miſe*, *tu* (or) *tuſa*, *e* (or) *eiſion*, this were to ſay, *we you* or *ye*, and *they*, when you ſhould ſay, *I*, *Thou*, and *Hee*, and this would be falſe *Engliſh* and *IRISH* both.

Theſe words are Pronounced thus.

Singular	Plural
Me (or) Miſhe,	Shinne,
Tu (or) Tuſſa,	Shif (or) *Shifſhe*;
E (or) Eiſhion,	Yad (or) *Yadſhion*,

Read on Scripture Examples.

bíoċ aſíoſ aġaḋ aríoġ

biogh aſios agad ariog.

Be it known unto thee O King, *Dan.* 3. *verſe* 18. Theſe words are pronounced thus, *beegh ais agat aree.*

SOmething ſpoken to a Book, given forth by one, who writes himſelf *W. W. Maſter of the Free-School of King* Edward *the Sixth, in* Louth *in Lincolneſhire*; which Book he calls, *A Treatiſe of Engliſh Particles*, which he Directs to *Peter Bradly*, Warden of the School of King *Edward* the Sixth in *Louth*; and to *John North*, Juſtice of the Peace, &c. Which he ſayes, the chief deſigne of his Book is to prevent, and cure the diſeaſes of *Barbariſmes*, and to ſtop the ignorance of many groſſe, and ridiculous *Barbariſmes*, committed dayly by young Learners: And in which Book, which is the work of *W. W.* I find that in it, which is both Ridiculous and Barbarous, and Ignorant, worſe than a young Shollar, who ſpeaks not proper Engliſh: for that is the propereſt Engliſh the Bible is tranſlated into, which is *Thou* to *One*, and *You* to *Many*. Inſtance in thy Preface to the Reader, where *thou* ſpeaks of bald latine, where *thou* ſayes *you*; but for *you* I had died; and in latine its *te*, and in the ſame Page *thou* ſayes *I* am glad that *you* are well, and in the latine its *tu*: now whether is not this bald Engliſh as *thou* calls bald latine? art *thou* fit to be a Teacher, when *thou* tranſlates *you*, when *thou* ſhould *thee*, and *thou*; doſt *thou* not deſerve the Rod here? and art *thou* not aſhamed to publiſh ſuch a thing abroad? a fool goes on in this Road, wilt *thou* call this Elegancy? is not this thy Elegancy and Teaching, contrary to Scripture, and the Accidence? come to it again; *amas*, *thou* loveſt, *amatis*, *ye* or *you* love: come read *W. W.* and ſay on.

In the 51. chap. and 161. page of thy book, *thou* puts *you*, for *tu*, and ſayeſt *you*, underſtood of *one*, is made of *tu*, and ſo puts *you*, for *tu*; when the Accidence, and the Grammar condemns it, and the Bible, Engliſh and Latine; where is the Barbariſmes now? who makes no diſtintion in the Engliſh, when *thou* ſpeaks to *one*, and when thou ſpeaks to more than *one*; as when *thou* ſayeſt, *If* you *forſake us we are undone*: art not *thou* ſpeaking to many people? here is not *you*, many, yet thou ſayeſt in the latine, *ſi deſeris tu perimus*, which thou ſayeſt in Engliſh *If* you *forſake us we are undone*; which is *thou*, both in Engliſh and Latine; art *thou* fit to be a Teacher, or Tranſlator either here, who makes no diſtinction at all in the Engliſh betwixt *you* and *thou*? *thou* haſt the ſame word for *tu*, as *thou* haſt for *vos*, in Engliſh, and *thou* uſeſt *you* to *tu*, and cannot find *thou*, and haſt forgotten the Accidence; and as I ſaid before, *thou* haſt the ſame word for *tu*, as *thou* haſt for *vos*, for in that page *thou* ſayeſt, You *ſhall beare me witneſſe*; and thy Latine is, *Vos eritis mihi teſtes*. So here *thou* may ſee *vos* is *you*, and *tu* is *you*, by thy directions; is not this bald Latine, and bald Engliſh, and ridicu-

Ridiculous, and Barbarous, and Ignorant: and *thou* ſayeſt in the 162. page, *Your* ſpoken but of *one*, is made of *tuus*, of more than *one* by *veſter*; then why doeſt *thou* uſe the word *veſter*, when *thou* ſpeaks to a King, or Noble-man, and *thou* bids Note to a King, Prince, or Noble-man, *veſter* is to be uſed, as *Majeſtas veſtra*, *your* Majeſty; *Celſitudo veſtra*, *your* Highneſſe; *Dominatio veſtra*, *your* Lord-ſhip; and *thou* ſayeſt, *Accepi Epiſtolam tuam*, *I received your Letter.* Is not this bald Latine, to put *tuam* for *your*? is not *veſtram your*, and *tuam thy*, in that caſe, and that gender, as its called in the Accidence? and in the 163. page *thou* ſayeſt in Latine, *quam a te*, &c. *From you*, in Engliſh; and ſo makes people believe, that *a te* in Latine, were *from you*, in Engliſh, Is this thy Elegancy, and thy Interpreting, and thy Teaching?

And thou in another place ſayes, *Certiorem te faciam*, *I will let you know.* Now is this proper to ſpeak *te* for *you?* and can'ſt *thou* find no other word for *te* but *you?* can'ſt *thou* not find *thee* in Engliſh, as *te* which is for *thee?* and *thou* brings *Cicero* for it, which will Judge thee whether he ſpoke *you*, when he ſhould have ſpoke *thee:* and *thou* ſays in thy practice, *I was looking of* you; and *thou* Latines it with *te ipſum*; is this good tranſlating? is not *te ipſum*, *thee* or *thy* ſelf, and not *you*, nor *your* ſelf?

And in *thy* Second Dialogue, thou ſayes, *When was he with* you *at* your *houſe?* and then *thou* Latines it, *Quando apud te Domi fuit:* and here again *thou* puts *te* for *you*, and here is thy nonſenſical Elegancy, Engliſh and Latine, which are Barbariſmes, which *thou* ſays is to avoid it, who puts *tu* and *te*, and *te ipſum*, for *you*, and *your.*

In *thy* Third Dialogue *thou* ſays, *Ni tu dixiſſes*, *If* you *had not ſaid it:* and *abſque tuo ſermone*, which *thou* Engliſhes, *But for* your *ſaying:* here *thou* puts *tu* for *you*, and *tuo* for *your*, and this is *thy* Teaching, Elegancy, to avoyd Barbariſmes which drawes into it; for cannot any Barbarous, and Ignorant man, ſpeak *tuo*, when he ſhould ſpeak *your*, and ſpeak *tu* and *te*, and *teipſum*, when *he* ſhould ſpeak *you*, and *your* ſelf: that is to ſay, *you*, when he ſhould ſay *thou*, and *your*, when he ſhould ſay *thine*, or *thy*, as *thou* teacheſt, *tu* and *te*, and *teipſum*, for *you*, which ſhould be for *thou* and *thee*; And is *thy* Elegancy, and Teaching, to avoid Barbariſme, or to bring into it, or like a man that is out of his ſenſes? And thou ſayes in another place in thy Book, *Quando te id video deſiderare.* Now *W. W.* Engliſhes it thus, to prevent Barbariſme and Ignorance, which is thus Engliſhed, *Being I ſee* you *deſire it.*

So inſtead of ſaying, that *thou* deſireſt, he ſayes, *you* deſire: and thus thou Engliſhes it to us.

And in the 181 *Page* of thy Book, *Expectandum eſt tibi dum:*

W. W.

W. W. Engliſhes it thus to us, *You are like to ſtay.* Is this right Tranſlating, ſchool Boyes, to put *tibi* for *vobis?* For *tibi* is for *thee*, and *vobis* is for *you* in that caſe: ſo the man hath ſpoken Non-ſence throughout his whole Book, and is not fit to teach, who hath ſpoken *you* inſtead of *thee*; Now if all the Authors he mentions in his Book, as *Dane*, and *Pool*, and *Brinſly*, and *Clark*, and Doctor *Hawkins*, and divers others which *thou* mentions; If their Engliſh Teaching and Latineing be like thine, who ſpeaks *you*, when thou ſhould ſpeak *thou*; *your*, when *thou* ſhould ſay *thy*; *vos*, when *thou* ſhould ſay *tu*, and *vobis*, when *thou* ſhould ſay *tibi*; is this good Engliſh, or good Latine, or good Teaching either?

And as for the Stumblers, that ſayes, a King ſayes *we* and *us* of himſelf: and *veſter*, which in Engliſh is *yours*, or *your*, muſt be ſaid to a King, a Prince, or a Noble-man, which is contrary to the Scriptures, or Accidence, and Grammar Rules; for the Scriptures ſayes, *Tu Rex*, *Thou King*; not *vos Rex*. And in the firſt Book of *Kings*, 1. 28, 29, 30. King *David* ſaid *I*, and not *wee* and *us*, when he ſpake of himſelf, when he ſays in the 30 verſe, *Even ſo will I certainly do this thing*; the Latine is, *faciam*, *I* will do; not *faciemus*, *we* will do.

And in *Ezra* the 6. 8. *Darius* the King ſaid, *I make a Decree*, &c. in Latine, *A me poſitum eſt edictum*; its not *a nobis*, *wee*, &c.

But when a King ſpeaks of himſelf and the Councel, then he may ſay *we* or *us*; *A nobis poſitum eſt edictum*, *We make a Decree.*

And we never read in the Scriptures, that any ſaid *veſter* to a great man: In the 1 *Kings* aforeſaid, *Nathan* the Prophet did not bid *Bathſheba* uſe ſuch a word as *veſter* to King *David*, when he bid her ſay, *Tu Domine mi Rex*; *Thou* Lord *my* King: when ſhe ſpoke to him, her language was juſt in oppoſition to *W. W. veſter*, when a King is ſpoken to, for ſhe when ſhe ſpeaks to the King, ſayes, *Domine mi tu Juraſti in Domine deo tuo ancillæ tuæ*, *My Lord*, thou *ſweareſt by the Lord thy God unto thine hand-maid.* Mark, is not this juſt contrary to *W. W.* directions in his 162. page, that will not have *tuus* uſed to a King, but *veſter*; and is not *Bathſhebaes* words to the King, *tuo* and *tuæ*, not *veſtro* nor *veſtræ?* a child of ſeaven years old cannot but blame thy folly; are not the Scriptures full of ſuch Examples? to ſhew forth, that *tuus* is uſed, and not *veſter*, when a King is ſpoken to of himſelf? neither did ſhe ſay *veſter*, when in the ſame 17 verſe ſhe ſays, *Quia Schelomoh filius tuus regnabit poſt me:* Here *W. W.* ſee again what thy elegancy is turned to, and how little worth thy Directions is in thy Book. Doth ſhe ſay *Filius veſter*, *Your* ſon? thou ſees its *Filius tuus.* And what ſayes *Nathan* to the King, in the 26. *verſe*, he uſes not *veſter*,

when he ſayes, *Et me ego ſervus tuus*; *But me, even me thy ſervant.* Read again, is *veſter* here mentioned? ſurely *thou* wilt be aſhamed to ſpeak of *veſter* any more to be uſed to a King, when one ſpeaks to himſelf, as of himſelf.

And *Tertullus* the Oratour, uſes not *veſter* but *tuus*, when he ſpoke to *Felix*, which he gives a high Title to, as *Præſantiſſime Felix*, *Moſt Noble Felix*, Acts 24. 2, 3. he ſays, not *Per veſtram Providentiam*, but *Per tuam Providentiam*, *By thy Providence:* was not *Tertullus* an Oratour? why doth *W. W.* ſtand thus in contradictions to the Accidence, to the Grammar, and to the Bible? I wonder where he hath gotten this order to ſpeak thus, unleſs he imitate the Jeſuits and Fryars; for they ſay, *Dominatio veſtra*, who are degenerated from the true Latine, Accidence, Grammar, and Bible both.

Something written concerning *Charles Hools* tranſlating of ſome School-Books, he writes himſelf Maſter of Arts, wherein he ſayes the propriety of both languages is kept; that children by the help of their Mothers tongue, may the more eaſily learn to diſcourſe in good Latine among themſelves; and firſt to that book called, *Confabulatiunculæ Puerilis.*

In the firſt page of his book he ſayes, *Ad multos loquimur Pluraliter*; and he Engliſhes it thus, *We ſpeak to many in the Plural Number*, and yet in his next ſentence he uſes the word *you*, when he ſpeaks to *one*, as *Habeo tibi gratiam*, which he Engliſhes, *I thank you*, when the Accidence, and Grammars, and Dictionaries, and Latine Bibles, doth not put *tibi*, for *you*, but *tibi*, for *thee*; and *vobis*, for *you*: and in this his book, wherein he ſayes the propriety of both Languages are kept, but he hath loſt it; for he himſelf uſes *you*, to *one*, in a manner throughout his whole book; as *you* for *thou*, as *Salve tu*, *God ſave you*, *Et tu*, *And you too*, and *Quid tu ais*, *What do you ſay Sir*, *Dixiſti te velle aufugere*; in Engliſh as he ſays, *You ſaid you would runn away*; as when he ſpeaks to more than one, he uſes the word *you* to them alſo. Inſtance in his 33. page of that book, when he ſayes, *Illico dimittam omnes vos*; in Engliſhes, as he ſays, *I will preſently diſmiſs you all*; here is *vos you* ſee, and then in the next words when he ſpeaks but to one, *Tu mihi reſponde*, *Do you anſwer me:* here he keeps *you* ſtill, he puts *you* to *tu*, which is *thou*, and *you* to *vos*, which is *you* alſo, like a madman; and ſo in his tranſlation he makes no diſtinction, when he ſpeaks to *one*, and when he ſpeaks to more than *one*; but *you* to *one*, and *you* to *many*; and yet he ſays in his Title page, the propriety of both Languages is kept; and this Book he Dedicates to one *Joſeph*, and *Humphry Primate*, Citizens of *London.*

And the ſame order he keeps in his Tranſlation of that Book called

called *Corderius*, which he directs to one *Henry Hampſon* Citizen of *London*, and he ſayes the propriety of both languages is kept, and yet he keeps to *you*, when *one* is ſpoken to.

Page the 172. *Tu vero? What did you?* and 173. page, *Fuiſti ne memor promiſſi tui?* which he Engliſhes, *Have you been mindful of your promiſe?* he ſays not *thou*, and *thy*, which is the propriety of the Engliſh Tongue, when *one* is ſpoken to.

Page 250. *Tu jure id poteras*, he Engliſhes it thus, *You might have done that at your one pleaſure*, and ſo here again, he puts *you* for *tu thou*.

Page 264. *Sunt ne tibi teſtes? Have you any witneſſes?* here is *you* again for *tibi*, and *Abi ſede loco tuo*, *Get you gone and ſit in your place*, and ſo he proceeds in that book, and ſpeaks *you* when he ſhould *thou*; and uſes *you* when he ſpeaks to *one*, as well as when he ſpeaks to more then *one*.

And in that Book he hath Tranſlated which is called, *Sententiæ Pueriles*, ſentences for children, and he Latines it and Engliſhes it to them, and he Engliſhes and Latines it to us thus, *Ne ſis lingua futili*, *Be not a blab of your tongue*, ſo he Engliſhes to us *your*, when it ſhould be *thy*; its not *Ne ſitis*, *Be not you*, but its *Ne ſis*, *Be not thou*, Children by this means of teaching, will neither know true Engliſh, nor true Latine.

Again he Engliſhes it to us in that book thus, *Commit your ſelves to Chriſt that you fall not into ſin*, the Latine out of which he Engliſhes theſe words, is *Commendabis te Chriſto ne impingas in peccatum*, ſo he hath put *yourſelf* for *thyſelf*, and *you* for *thou*, ſo is this a good tranſlator that tranſlates *you* for *tu*? which is *thou*, and *your* for *te*, which is *thee* or *thy* in that place? Read on School-boyes, and *you* may ſee up and down in his book he does Engliſh and tranſlate in this manner, as though the man were not in his ſenſes, more like to diſtract children, then teach them true Engliſh or Latine either.

And in his book called an eaſy entrance into the Latine tongue, therein he teacheth Singular and Plural, *thou* to *one*, and *you* to more than *one*; yet in his tranſlating of Latine into Engliſh, he writes contradictory, ſetting *you*, for *thou*, the ſecond perſon Plural for the ſecond Singular, and doth not this deſerve the whip boyes? and would not he have whipt you for ſuch doings? for the proof of it, take two or three examples out of the afore-mentioned book of his, in page 440, he tranſlates as followeth, for *Cede de meo loco*, he Engliſhes thus, *Get you out of my place*, putting there the word *you*, for *thou*, for *cedite*, or *ceditote*, is depart *you*, or *ye*, and *cede*, is depart *thou*, or *thee*, ſo alſo, for *Quid eſt tibi nomen?* he Engliſhes thus, *What is your name?* which being rightly tranſlated, is, *What is thy name?* ſo there alſo putting the word *your*, for *thee*; and *Quid tu ais:* he Engliſh,

gliſhes, *What ſay you?* which is properly, *What ſayeſt thou?* ſo putting the Singular in the Plurals place, which is non-ſence: ſo again, for *Cur non ſcribis*, he Engliſhes, *Why do you not write?* for *Why doſt thou not write?* and alſo, for *Quot annos natus es?* he Engliſhes, *How old are you?* putting the word *you* for *thou*, and in this ſtile, and after ſuch like manner he goes through his book, he puts *you*, in the place of *thee*, and *thou*, as *tu you*, for *vos you*; as in his Engliſh tranſlations it doth appear, teaching one way, and tranſlating contrary to it, which is not a proper way of tranſlating; nor *C. H.* is not a fit man to tranſlate, nor to teach.

Richard Bernard in his Engliſh *Terrence*, ſo called, alſo makes uſe of the ſame Irregular way of tranſlating, and ſo renders himſelf deſerving a whip, for tranſlating the word *you*, for *thou*; *You* to *one*, when its properly ſpoken to more than *one*, as for example, in his *Terrence*, page 12. in his *Formulæ loquendæ*, he writes thus, *Paucis te volo*, *I would ſpeak a word or two with you*; putting the word *you*, for *thou* or *thee*; for *te* there doth not ſignify with *you*, but in the Singular *thee*: ſo alſo in the ſame page thus, for *Rem omnem a principio audies*, he Engliſhes, *You ſhall hear, &c.* now *audies*, is not *you ſhall hear*, but *thou ſhalt hear*: ſo again, for *Quid eſt quod me velis?* he Engliſheth, *What would you with me?* putting *you* for *thou*, and for *Mihi exorandus es*, *I muſt intreat you*; putting *you*, for *thou*; for the word *es* is not to be underſtood *you* are, but *thou* art ſo. *R. W.* thou art not a fit man to tranſlate to us.

John Clarke, in his Book called *Dux Grammaticus*, he alſo proceeds after the ſame manner; as in putting *thee* and *thou* out of their proper place; and in their ſtead places the word *you*, which is contrary to all Grammaticall order; and in ſo doing he brings himſelf under the whip: as for Example, in *page* 163. for *Quid eſt quod te angat animi mi Petre?* in *page* 218. he Engliſhes it thus, *Friend Peter, whats that troubles* your *minde?* putting *your* for *thy*. So alſo in *page* 173. for, *Ubi locorum cede verſatus es hoc omne triennium?* in *page* 231. he Engliſhes thus, *Where ith world I pray have* you *been theſe whole three years?* putting the word in the *plural*, when it ſhould be in the *ſingular*, *you* for *thou*; and after the ſame manner he tranſlates in ſeveral other places in the ſame Book: ſo unfit to tranſlate.

In the Book called *Janua Linguarum*, *The portall to the gate of Tongues*. The ſame irregular way is uſed, putting *you* for *thou*, and *thee*: as in examples, it may be manifeſted, as in *chap.* 3. for, *Scis numerare utique?* it is Engliſhed thus: *Know* you *how to number very well?* Now tis *ſcis*, knoweſt *thou*, not *ſcitis*, know *you*, in the *plural*. But this Non-ſencical way is com-

commonly uſed by all our National Prieſts and Teachers; ſo alſo in the ſame Book, *Si tibi placet*; *If it hath liſted you*: There alſo putting the word *you* for *thee*. So again, for, *Si rogas quid eſt erditum eſſe?* it is Engliſhed thus: *If* you *demand what it is to be a Schollar, &c.* there alſo putting *you* for *thou*. So contrary to the Grammar and Bible.

John Clarke, in his Book called, *Phraſeologia Puerilis*, page 340. for, *Sed vis tibi verum fatear?* he Engliſhes, *Shall I tell* you *truly?* Here he puts *you* for *tibi*, which is *thee*: and for *Rem tenes*, he puts, *You hit the nail on the head*: putting *you* for *thou*. And for *Quanam Iturus es*, he tranſlates, *Which way walk you*. When *Quanam Ituri eſtis*, is, *Which way walk you*, and *Quanam iturus es*, is, *Which way walkeſt* thou. So here he puts *you* for *thou*.

J. S. his *Manuduction*, or, *A leading of children by the hand to the Latine Tongue, by a ſhort Vocabulary, and familiar form of ſpeaking in Engliſh and Latine.*

In his firſt page he ſays, *Licet tibi*, *You may*, when he ſhould ſay *Thou mayeſt*, and thus he Teaches and Engliſh to us, though in his Grammar he ſays, *tibi* is to *thee*, and *vobis* is to *you*; but here in his *Manuduction* he teacheth again, and ſays, *tibi* is to *you*; and he ſays, *Æquum dicis*, *You ſay right*, which is, being truly Engliſhed, *Thou ſayeſt right*, for *Æquum dicitis*, is, *You ſay right*, and in another place, for *Fac quod te monebam*, *Do as I bid you*: here he puts *you* for *te*, again, when *vos* is *you*, and *te* is *thee*, and thus he Latines and Engliſhes to us, and again, *Ignoſcas quæſo mihi*, *I beſeech* you *pardon me*, here he puts, *Ignoſcas*, for *Ignoſcatis*; for *Ignoſcatis quæſo mihi*, is, *I pray* you *pardon me*, not *Ignoſcas*: but if he Engliſhed it right, it ſhould be *Thou pardon*, not *You pardon*; Boyes do you not ſee him here how he Engliſhes to *you*, who ſays *you*, when he ſhould ſay *thou*, *vos*, when he ſhould ſay *tu*, and *vobis*, when he ſhould ſay *tibi?* look all a long in his book, and you may ſee he Engliſhes thus to *you*, and puts the plural *you*, for *te*, *tu*, and *tibi*; which in Engliſh is *thou*, and *thee*: and would not *I. S.* have whipt *you*, if you ſhould have ſaid ſo in his Grammar, *tu*, *te*, and *tibi*, for *you?* and doth he not deſerve to be whipped, that puts *tu*, *te*, and *tibi*, for *vobis* and *vos?*

J. Webb, Doctor of Phyſick, in his Engliſh Tranſlation of *Cicero*'s Familiar Epiſtles:

Book 10. Epiſtle 2. he ſayes, *I will requeſt you*: But *Cicero* to *Plancus* the Emperour, ſayes, not *vos*, but *te*; for the Latine from which *I. W.* hath theſe words, is, *Peto a te*, *I will requeſt of thee*; and not *Peto a vobis*. And Boyes, Do you not ſee *I. W.* in his Engliſh, who ſayes, *Peto a te?* who ſayes *you*, when he ſhould ſay *thou?* And is not this to ſay *a vobis*, when he ſhould ſay *a te?*

6. Book, 9. Epiſtle, *You cannot do me a greater favour*; when *Ciceroes* words are, *Hoc mihi gratius facere nihil potes.* Here Boyes, you may ſee again, that he gives *you* for *thou*; for you know, in *poſſum, poteſtis*, is, *You can*; and *Potes*, is, *Thou canſt:* and thus he tranſlates to us, and gives us *you* inſtead of *thou.* And in the ſame Epiſtle thou ſayes, *Eſpecially to you*, when *Ciceros* words are, *Præſertim ad te.* Here is not *vos*, but *te*; not *you*, but *thee:* and thus he Engliſhes, and puts *you* inſtead of *thee*, like a mad-man.

And thou ſayes, *I expect with deſire, your Letters*, when *Tully* ſayes, *Literas tuas vehementer expecto. Tuas literas*, is, *Thy letters*; and *Veſtras litteras*, is, *Your letters: Cicero to Decimus Brutus Imperator*, Book 11. Epiſtle 15.

C. *S.* Engliſhes a certain Book, written in Greek and Latine, for Children to learn, by *John Poſſelius.*

In the beginning of this Book by *Poſſelius*, about the third *page*, he ſayes, *Gratia mihi eſt precatio tua:* and this he Engliſhes thus: *Tua, Your*; *Precatio, Prayer*; (or wiſhing) *Eſt, is*; *Grata, Acceptable*; *Mihi, To me.* Here Boyes, ſee if this be right Engliſhing, to put *your* for *tua:* Is not *veſtra precatio, your Prayer*; and *tua precatio, thy prayer?*

And he ſayes, in his 47 *page*, of his Tranſlation, *Cupio Audire ex te, I deſire to hear of you.* Is not this falſe Tranſlating, and falſe Teaching; contrary to the Accidence, Grammar, and Bible, to put *you*, for *thee*; and *your*, for *thy:* Is not *ex vobis, of you?* and he ſayes, *ex te*, which ſhould be *of thee*, if right Engliſhed. And School-Boyes may look over the Book, and ſee how he puts *you* for *thou* and *thee*, and *your* for *thy*, *&c.* all along, as if he were out of his ſences, and knew not a letter, which cannot find *thou*, and *thee*, for *tu*, and *te*; and *thy*, for *tuus*, and *tua*, and *tuum*; but hath put *your*, and *you*, for it.

T. W. his Certain Draught, taken out of *Ciceroes* Epiſtles, printed in the Year 1575. who throughout that *Draught* (as he calls it) which he ſayes, is a very neceſſary, and profitable entrance to the ſpeaking, and writing of the Latine Tongue: Or, as he calls it, *A certain Draught taken out of* Ciceroes *Epiſtles, for the Exerciſe of Children in the Latine ſpeech: Together, with an eaſie, and Familiar Conſtruction thereof into Engliſh.* But all, who knows what the Latine Speech is, may ſee, that his Conſtructon is neither eaſie, nor familiar, for the exerciſe of Children, in that Speech, but rather to confound them, who puts *Plural* to the *Singular*; *you* for *tu, te*, and *tibi*; and *your* for *tuus*, and *tua*, and *tuum:* And this is his common practice throughout his Book; onely a few Examples I have drawn forth of his Book, that others may ſee his Confuſion, and avoid it.

In

In page 1. *Tuam virtutem, &c.* He Engliſheth it to us thus; *That your vertue*, in ſtead of *thy vertue*; for *veſtram virtutem* is *your vertue*, and *tuam virtutem* is *thy vertue*; and in the ſame page he ſayes, *Teque nec animi, nec corporis laboribus, defatigari*, and he Engliſhes and ſayes, *And that neither with travel of minde or body ye are wearied*; Here Mark, he puts *ye* which is plural for *te*, which is *thou* or *thee* ſingular.

In page 3. *Ut tu Scribis*, as *ye* write; when *ut vos ſcribitis* is *as ye write*, and *ut tu Scribis* is as *thou writeſt*. So this is not an eaſie nor a familiar Conſtruction, that makes no *diſtinction* betwixt ſingular and plural, that ſayes *ye* to one, and *you* to more than one, as you may ſee in the 8th page, where *Cicero* writes to his Family and ſayes, *Et vos, & meipſum*, that is, *Both you, and me*, ſayes T. W. and in the ninth page, *Nihil ego te accuſavi, I blamed ye no whit:* (Mark) and ſee what a Conſtruction is here, if this be either eaſie or familiar when he puts *ye* for *te*, which is *thee*, and *you* for *vos*; and ſo he goes on in his Book, putting *ye* or *you* for *tu, & te*, and *tibi*, and *ye* or *you* for *vos* and *vobis*, and ſo makes no diſtinction betwixt ſingular and plural; as when he ſayes in the ſame ninth page, ſpeaking of more than one, *Ye ſhould be in firm friendſhip*, and the Latine is, *Vos eſſe jam junctiſſimos.* And again in that page he ſayes, *Specially ſince there be ſo few of you*, and the Latine is, *Præſertim cùm [vos] ſitis tam pauci:* and then when one is ſpoken to, he ſayes *you* alſo; *That I was certified from you*, and the Latine is, *Me à te certiorem factum eſſe*; and ſo here the Reader may ſee, this is not an eaſie nor a familiar Conſtruction, that makes no diſtinction betwixt the ſingular and plural, but puts *you* or *ye* for *vos* and *vobis*, and *you* or *ye* for *tu te* and *tibi*, and ſo his eaſie and familiar Conſtruction is become confuſion, and not neceſſary nor profitable for childrens exerciſe, that is ſo filled with non-ſence.

H. F. in his Book called *Sylva Synonymorum*, he ſayes in the 58 page of his Book, *Tuo ſuaſu*, or *tua perſuaſu*; and he Engliſhes it and ſayes, *By your Councel, Adviſe* or *Perſwaſion:* ſo here Boyes you may ſee this is falſe, for *veſtro ſuaſu*, or *veſtro perſuaſu*, is *your Councel, Adviſe* or *Perſwaſion*; and *tuo ſuaſu*, or *tuo perſuaſu*, is *thy Counſel, Adviſe* or *Perſwaſion.*

In page 131, *Optamus tibi ſalutem & omnia proſpera*; he Engliſhes it and ſayes, *God ſave you:* here he puts *you* for the Latine word *tibi*, which is to *thee*, and *vobis* is for *you*, as is aforementioned.

In 162 page, *Noſce teipſum*; he Engliſhes and ſayes, *Know your ſelf*, inſtead of *thy ſelf:* and this is falſe again.

In the 219 page, *Ad te nihil, ad me valde pertinet*; and he tranſlates it and ſayes, *It is not your part but, mine:* and ſo here he puts *your* for *te*, which is *thee.* Now would it not be non-ſence for one to ſay, *ad te pertinet*, it belongs to *thee*, or its *thy*

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part, to three or four persons, to put *te*, which is *thee*, in the place of *vos*, which is *you* or *ye*; and in this manner of translating in many more places of this Book doth this H. F. proceed in, and so he may well call his Book *Sylva*, which is a Wood; for he is in a Wood himself, and would bring all others that followes his Translation into a Wood with him that puts plural for singular, *you* and *your* for *thee* and *thy*.

Jer. Wharton Master of Arts, his English Grammar which is Printed for Schollars, which in it he teaches the word singular to one, and plural to many; and when he hath done, he writes an Epistle to *John Coulston* Esquire, and sayes *you* to him, and *your*, and so hath confounded himself and all his teaching, who teaches singular to one in his Book, and then speaks plural to one, and sayes *you* and *your* to him; he writes his Book to a *single* person, and before he in his Book teaches *thee* and *thou* to *one*, and *you* and *your* to *many*; so you may see how he hath confounded himself in his teaching, that doth not practise himself what he hath taught in his Book; this manner of teaching Children and Boyes is enough to distract them, when they teach one thing and practise another.

He sayes in his Book *ho* Boy, *you take no care*, in page 89 of his English Grammar: here he speaks *you* to one, who hath taught contrary by his Directions, and so confounds his own teaching; who teaches in his Grammar *thou* to singular, and *you* to plural; and yet in his Epistle he speaks *you* to a singular, and so he deserves the Rod for teachiug another what he practiseth not himself.

A Catechism by *Thomas Ingmethorpe*, translated into *Hebrew*, to be learned of every Child; and his first question is, *What is your name?* And he Hebrews it and sayes, מַה שִּׁמְךָ *Ma Shemecha* (which is) *What thy name?* For *cha* at the end of a word is *thy*, and *chem* is *your*, as before mentioned in the *Hebrew* Battle-door; and so this is an ill Translator, that cannot speak proper words, that puts *your* for *thy*.

And the second Question he askes is, *Who gave you this name?* and he sayes in the *Hebrew*, מִי קָרָא שֵׁם הַזֶּה לָךְ *Mi kara shem hazze lach*, (that is) *who gave thou this name?* for *lach* is for *thee*, and *lachem* is for *you*, as in the *Hebrew* Battle-door; and thus he translates and puts *cha* and *lach* for *you* and *your*, when they are for *thy* and *thee*; and so this Catechism is not a fit Book for Children to read, who puts the singular in *Hebrew*, *cha* and *lach*, *thy* and *thee*, to the English words *your* and *you*, which are plural, though the English Catechism be false also set out by the Bishop.

And he askes again and sayes, *What did your Godfathers and Godmothers then for you?* (as if God had a father, and

God

God had a mother) and he Hebrews it and ſayes, מָה עָשׂוּ הָעֲרִבִים הָאֵלֶה תַּחְתֵּיךְ בָּעֵת הַהִיא : *Ma aſu haorbim haele tachtecha baet hahi*; Mark, its *cha*, *thy*, not *chem*, *your* for *cha*, as before mentioned at the end of a word is *thy* ſingular, and *chem* is *your* plural; and ſo this man tranſlates like a man that is diſtracted, or out of his ſences. and ſhews himſelf to be ignorant of the Hebrew Grammar, and Hebrew Bible, who puts the Hebrew ſingular *cha* and *lach*, *thy* and *thee* to the Engliſh plural *your* and *you*; and thus he proceeds in ſome other places of his Book; but ſuch muſt be ſtop'd from tranſlating, that cannot diſtinguiſh betwixt ſingular and plural, that would own ſuch a Catechiſm of the Biſhops, who put *you* and *your* for *thee* and *thy*, for they in that Catechiſm intends but one Child, when they ſay *your* and *you*, and ſo they are both judged, he for putting *cha* and *lach*, *thy* and *thee* ſingular, to their words *you* and *your* plural, though their intent was but to one Child, like the Profeſſors and Teachers in this age, who ſayes *you* and *your* to *one*, and *you* and *your* to *more* than *one*, and ſo have loſt diſtinction, and muſt come to be taught the Battle-door, both ſuch Tranſlators as this, and ſuch as follow the ſteps of the Biſhops, who ſaid *your* name, when they ſhould have ſaid *thy* name, &c.

THE *Hebrew* Tongue, the *Jews* calls the Holy Tongue; which is plural and ſingular; *atta*, *thou* (man) *attem*, *you* or *ye* (men) *at* or *atti*, *thou* (woman) *atten* is *you* or *ye women*.

The *Caldee* Tongue is plural and ſingular, *ant* or *at*, *thou* (man) or (woman) *attun* or *antun*, *you* or *ye men*, and *atten* or *anten*, is *you* or *ye women*.

The *Syrian* Tongue which the learned ones ſayes was Chriſts natural ſpeech, is plural and ſingular, *at*, *thou* (man) *atun*, *you* or *ye* (men;) and *at*, *thou* (woman) and *aten*, *you* or *ye women*.

And the *Latine* Tongue which the Chriſtians calls the holy Tongue, is plural and ſingular, *tu* and *vos*, *thou* and *you*.

The *Italian* Tongue is plural and ſingular, *tu* and *voi*, *thou* and *you* or *ye*; Chriſt ſaid *you* to the Phariſees, and he *thee'd Peter*, and the Apoſtles *you'd* the Saints, and *thou'd* a *ſingle*; *Thou Agrippa*, and *thou Philemon*.

Presbyter *Johns* letters to the King of *Portugal*, and to the *Pope* was plural and ſingular, as you may ſee in a ſmall Book written in Latine of the *Cuſtoms* of all Nations, by *John Boem* a *German*, his Letter to the King of *Portugal*, 1521.

In the 4th Book in the 19th page, its written, *pax tibi*, peace to *thee*,

thee, not *pax vobis*, *peace to you*, but *tibi*, to *thee*; and in the ſame page he ſayes, *tuâ Claſſe*, *tuo exercitu*, *& tuis ducibus*; by *thy Fleet*, by *thy Army*, and by *thy Captains*; its not *veſtra Claſſe*, nor *veſtro exercitu*, nor *veſtris ducibus*, *your* Fleet, *your* Army, *your* Captains, but *thy* Fleet, *thy* Army, *thy* Captains; ſo *you* may ſee its *tua*, *tuo* and *tuis*, not *veſtra*, *veſtro* nor *veſtris*, *thy* not *your*, when one is written to, though a King.

And in the ſame Book you may ſee when he writes to the *Pope*, and makes a Confeſſion of his Faith by his *Orator*, there he keeps to plural and ſingular.

And *Hellen* Presbyter *Johns* Grandmother, in her Letter to *Emanuel* King of *Portugal*, 1509. in that ſame fourth Book ſayes, *Dominus Deus te bene fortunet*, the Lord proſper *thee*, its not *vos*, *you* nor *ye*; and *tibi victoriam de inimicis tuis donet*, and grant *thee* victory over *thy* enemies, not *vobis* nor *veſtris*, *you* nor *your*, but *tibi* and *tuis*, *thee* and *thy*.

And in the ſame Book you may ſee *Damian* of *Goe's* Eſquire a *Portugal*, in his Letter to *Paul* the third *Pope* of *Rome*, he ſayes, *Quamobrem tuum eſt officium*, wherefore it is *thy* duty; he ſayes not *veſtrum officium*, *your* duty; and *ut obediat tibi*, to be obedient to *thee*, its not *obediat vobis*, obedient to *you*; *& ſtudio tuo efficere*, and to bring to paſs by *thy* care: here its *ſtudio tuo*, *thy* care, not *ſtudio veſtro*, *your* care.

The man of *Æthiopia*, the Eunuch under *Candace*, the Queen of *Æthiopia*, his language was plural and ſingular, he *thee'd Philip*, and ſpoke ſingular and plural, *Acts* 8.

Schollars and Doctors have you forgot *Eraſmus* his Epiſtles, and *Tully* his Books of Orations, and his Epiſtles, did not they uſe the ſingular words to the ſingular, *tu*, *tibi*, *te*; *tuus*, *tua*, *tuum*, *&c?* when they wrote or ſpoke to one man or woman, though never ſo great, and *vos*, *veſtrum*, *vobis*, when men or women were written or ſpoken to; if you have forgot what they write, ask the boyes that learns in the Grammar Schools, and they can tell *you* that they kept to plural and ſingular in their Epiſtles, and was not *Eraſmus* angry in his time with thoſe that would not endure to be *thou'd?* And what ſay you of *Saluſt*, have you forgot that Hiſtory, do you not remember the Oration of *M. Æmilius Lepidus*, the Conſul againſt *Lu. Silla*, where it is ſaid in the firſt four lines of that Oration, *Clementia & probitas veſtra Quirites*, *quibus per cæteras gentes maximi & Clari eſtis*; In Engliſh, *Your clemency and integrity (O ye Romans) by which you are moſt great and famous amongſt other Nations:* Mark, here he ſpeaks plural when he ſpeaks to more than one to *Romans*, *veſtra* and *eſtis*, *your* and *you* are, not *tua*, and *es*, *thy* and *thou*, *art*, and ſo he proceeds in that Oration in the plural language, being that he ſpeaks to more than one, in ſaying ſeveral times in that ſpeech (O ye *Romans*)

and

and other Orations there are that followes this in that Hiſtory of *Saluſt*, which keeps to the plural language when more than one is written to, I ſhall not inſtance more examples as to that, for any lad that reads that book can tell you that it is ſo; and they can tell you, that when King *Mithridate* King of *Pontus* wrote to *Arſaces* King of *Parthia*, that he did not *you* him nor *ye* him, but *thou'd*, *thee'd* and *thy'd* him ſeveral times in his Letter; and if you ſcorn to read your ſelves, the Boyes can tell you, that *Saluſt thee'd* and *thou'd C. Cæſar* the Emperour in his Orations.

In *Purchas* his Pirgrims the third Part in folio 59. In a Letter from *Cham* the Emperour of *Tartaria*, unto *Bajothnoy* one of his Captains, he writes unto him in the ſingular number (*thou O Bajothnoy*) and in *Bajothnoys* Letter unto the *Pope* in the ſame Book, he writes nnto him in the ſingular number (*thou Pope*) but in both the ſaid Letters when they mention many, they uſe the plural number *you*.

A Word to all ſuch as teaches their Children to Learn other Tongues, as Latine, or the like by Heathen Books.

THE Children of *Iſrael* were to teach the Law of God, and the Commands of God, and the Statutes of the Lord; this was the Command of the Lord God to *Moſes* the chief Magiſtrate among them, and they were to deſtroy the Heathens inventions, and they were not to teach their Children them, but to break that down which they had invented, and to be taught the Law of God; ſo you do not read that they were to be taught the Heathens Books, and the things that they had invented, but the Law of God was to be kept, and to break down what the Heathen had invented, and to be rooted out of their memories: And now you that are called Chriſtians, you muſt be fain to have Heathen Books to teach your Children in your Schools, whereby the Children muſt learn the Heathens words; what Chriſtians, what Goſpel Profeſſours are not you, to teach your Children the Goſpel as the *Jews* were to teach their Children the Law, and train them up in that, and break down all the Heathens Books: muſt the Heathen help you? muſt you be borrowers of the Heathen? the Jews were not to be borrowers, and are you borrowers of the Heathens Books? did not the Chriſtians burn abundance of Books when they came to be converted? and are you gathering up Heathens Books ſince the dayes of the Apoſtles in the Apoſtacy, as *Virgil* and *Ovid*, and *Horace* and *Terrence*, and *Plautus*, and *Cicero*, with others which you extol in your Schools? and is not all the Children taught non-ſence, that is taught to ſpeak *tu*

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you, when they ſhould ſpeak *tu* thou, and *vos* you, to ſpeak *nos* when they ſhould *ego*, is not this thy practice, and is not this the Teachers fruits, Parents and Maſters, and Profeſſors and all ſorts of People their fruits; and therefore if you will teach your Children in other Tongues, and have it tranſlated into *Engliſh*, for to teach and tranſlate the things of God, the Scriptures for Children to learn, and not to tranſlate Heathens works to corrupt the earth with them, but let all be burned and made an end of; therefore let all tranſlators that knows the Tongues (which is charged to you from the Lord God to tranſlate the Scriptures into other tongues to teach their children, and make an end of all heatheniſh Books which corrupts the Earth, and ſo by that means by tranſlating the Scriptures into the heatheniſh Language which would have your children to commerce with them, you may be ſerviceable to the heathen, and be light to them, and for to learn your wayes, and your words and things of God the Scriptures, leaſt you teach your children the way of the heathen, and by teaching their Books, could not the Jews be taught the Languages of other Nations but they might get their Books? but if any one have learned the tongues; cannot he tranſlate good things into that tongue that they would learn, and not bring their old Books open among Chriſtians, that the Chriſtians may ſee they have learned the way of the heathen, let them be raced out? And is not Latine called the holy tongue by the Papiſts, and were not the heathens (whoſe Language it was) natural, was there ever ſuch a people upon the earth to call the Latine tongue the holy tongue above other tongues? that which was the heathens Language you call holy.

IS the Bible tranſlated true? were they Novices, Idiots, and fools that tranſlated it? Them that tranſlated the Bible into Engliſh, Plural, and ſingular, *thou* to *one*, and *you* to many? *Thou* to *one*, if he were a King, or a Lord or a Judge, or a Father, or to God, or Chriſt, and *you* to many, and was this Language of the Bible, tranſlated into Engliſh, tranſlated into *Dutch*, tranſlated into *French*, tranſlated into *Latine*, and *Hebrew*? Now if *you* ſay they were Idiots, and fools, and Novices that tranſlated the Bible ſo, *thou* to *one*, and *you* to many, and you are the wiſe men, and not fools and Idiots, and Novices; ye Doctors, Teachers, School-maſters, and Magiſtrates, that rages when *thou* is ſpoken to a particular, and not *thou* to *you*; and ſcorn, and deride. So if ye be the wiſe men and not fools and Idiots, and the Bible was tranſlated wrong by fools, and Idiots. How is it then

that

that you wiſe men have not altered the tranſlation, and put in the Bible, *you* Father, *you* God, *you* Chriſt, *you* King, *you* Maſter, *you* Lady,&c? Now if ye ſay they were wiſe men that tranſlated the Bible, and not fools, and Idiots, and Novices, and that the Bible is tranſlated true, and that it is the words of God: then ye muſt acknowledge your ſelves to be fools,and Idiots, and Novices, and through your pride and ambition, have degenerated from your own Mother tongue Engliſh, and cannot ſpeak proper Language plural, and ſingular, *thou* to *one*, and *you* to many, but you would have *you* to *one*. So *England* hath degenerated from their Mother tongue Engliſh, and ſpeakes not proper Engliſh, if that be proper Engliſh which be in the Bible; which is *thou* to *one*, and *you* to many. Then muſt the Schollars, and Doctors, and the raging Profeſſors acknowledge themſelves to be Novices, fools and Idiots which they put upon them that have ſpoken, and do ſpeak *thou* to *one*, and *you* to many, the Elect People of God, which ye in ſcorn call *Quakers*. And ſo likewiſe, if *thou*, and *you*, which *you* to many,and *thou* to *one*,be the true Dutch,both high and low, the Dutch, (then they were true men that tranſlated the Bible) but through their pride, and ambition, have degenerated from their own Language, and ſo their own Bibles teſtifie againſt them, and degenerated from it, and the Latine, Greek, and Hebrew. And ſo likewiſe, if the French Bible be tranſlated true, if that be the true French, which is *thou* to *one*, and *you* to many: They are degenerated from their own Mother tongue, and Latine, Greek, and Hebrew, through their pride high-mindedneſs, and ambition have degenerated, and ſo like the Engliſh, Dutch, and others Nations, when they ſhould ſpeak ſingular, they ſpeak Plural: and are offended at ſuch as will not ſpeak plural to one, inſtead of ſingular: and grin their teeth at them like Dogs, and ſay thou'ſt *thou* me; ſo ye may ſee how *England*, and other Nations, in their own Bibles have degenerated from their Mother tongue; and from the Latine, Greek and Hebrew, which is taught in their Schooles, which is plural, and ſingular; and now it is a great crime to ſpeak *thou* to a ſingle man, and *you* to many, that they will perſecute; So this is a Battle-dore to the Nations, that they may learn the Languages, the pure Language, ſingular that is,, *thou* to one man, King, or Lord, or Judge, or Father or Mother. or ſervant, or God, or Chriſt: Plural, that is *you* to many Not *thou* to many as the degenerates ſpeakes, Schollars, Doctors and Lawyers, and Teachers, and School-maſters which it is an offence to them, to ſay *thou* and not *you* to give them the pure plain Language which is falſe Engliſh, which is falſe Latine,falſe Greek, falſe Hebrew to ſay ſo; And the School-maſters will whip their Lads, and ſay they ſpeak non-ſence, if they ſpeak plural, when they ſhould ſpeak ſingular. But if they practice it in their

speech, they grin at them like Dogs, and fret and rage like mad men, & say, What? thou's thou me ill-bred clown? I will be you'd, though it be contrary to what I have taught, or what I have been taught at School; or though it be contrary to Scripture Example, yet I will have it, because it is my will; I will follow the Roman Empires Example, the Popes, who first brought it up, *you* to one; I will not heed Scripture nor Grammar: rather than I will offend my own will, and my own proud mind, and other mens pride, who cannot bear it, I will rather deny Grammar and Scripture, and Sense and Reason: I will follow the customes of the Nations, who sayes, *you* to *one*, and *you* to *many*; and so have lost distinction, though it be otherwise in the Bible and Grammars, and though it have been otherwise in former years before the Apostacy, yet let me joyn with the Pope, and his power, that first brought it in.

How the word *You* to one came first from the Roman Empire.

Part of James Howells *Epistle dedicated to the Nobility and Gentry of Great Britain, annexed to a French English Dictionary, compiled by* Randle Cotgraue, *which was printed in the Year* 1650.

FUrthermore, I find in the *French* language, that the same fate hath attended some words, as usually attend men, among whom we find some use to rise to preferment, others to fall to decay, and an under-value. I will instance in a few, this word *Maistre*, Master, was a word of high esteem in former times among the *French*, and appliable to Noble men, and other in some high Office onely, but now it is fallen from the Baron to the Boor, from the Count to the Cobler, or any other mean *Artisan*, as *Maistre* Jean *le sauuetier*, Mr. *John* the Cobler; *Maistre* Jaques *le Cabaretier*, Mr. *Jammy* the Tap-house man; *Sire* was also appropriate onely to the King, but now adding a name after it is a title applyable to any mean man upon the endorsement of a letter, or otherwise; but this word *Souuerain* clean contrary hath raised it self to that cumble of greatness, that it is now applied onely to the King, whereas in times past the President of any petty Court, any Bailiff or Seneshall was called *Souuerain*; *Mare-*

shall

Mareſhal likewiſe at firſt was the name of a Smith, *Farrier* or one that dreſſed horſes, but it climbed by degrees, to that height that the Chiefeſt Commanders of the Gendarmery of *France*, are com'd to be called *Marſhalls*, which about a hundred years ſince were but two in all, and now they are twelve. This Title *Majeſty* hath no great Antiquity in *France*, for it began in *Henry* the Seconds time. And indeed it was the Stile of France at firſt, as well as any other Countries *Tutoyer* to *thou* any perſon one ſpoke unto; But when the Common-wealth of *Rome* turned to an *Empire*, and ſo much Power came unto one mans hand, then in regard he was able to Conferr Honor and Offices, the Countries began to magnifie him, and to ſpeak to him in the Plural Number by *You*, and to deify him with Tranſcending Titles, as we read in *Symmachus* his Epiſtles to the *Emperour Theodoſius*, and to *Valentinian*, wherein his Stile unto them is *veſtra æternitas*, *veſtrum numen*, *veſtra perennitas*, *veſtra Clementia*, ſo that you in the Plural Number, with other Titles and Complements, ſeems to have its firſt riſe with Monarchy, which deſcended afterwards by degrees upon particular men.

HEre you may ſee in the Battle-doors aforeſaid, which is the firſt entrance into learning, which is to beat down all into it, that they may ſee the Pope was the firſt that uſed the word *you*, or *us*, which is *Plural* to *One*, and ſo from him, to the Kings, and Lords, and all their Officers, till it came to the common people, whoſe Example the *Proteſtants* have follow-ed, and are not yet recovered, nor out of it Redeemed, but they are called *Fools* and *Ideots*, *Novices* and *Clowns*; that do not follow that *Popiſh* way; nor the Pope their *Example* or *Teacher*, but are come to the underſtanding of God, to deſtinguiſh *Plural* from *Singular*, to the word for the *Singular*, and for the *Plural*, that doth diſtinguiſh, and theſe are they that are hated of all people upon the earth, both *Proteſtants* and *Papiſts*, that have loſt their underſtanding that God hath given to them, and degenerated from the diſtinguiſhing words, to the *Plural*, and to the *Singular*, and not only ſo, but are degenerated from their own Teaching Books, *Accidences* and *Grammars*, which Teach *Plural* and *Singular*, and not onely ſo, but are degenerated from their own Tranſlations of the Bible, which is *Plural* and *Singular*, *Thou*, to *One*, and *You*, to *Many*, in their own Mother Tongue, which through pride, and ambition, they are degenerated from, and call them *No-*

vices

vices and *Clowns*, and *Ideots*, that practice it, as you may read in the Bibles, which they have Tranſlated into the Engliſh Tongue, and their *Grammars* and *Accidences*: So that if men that are accounted wiſe in the earth, be thus degenerated from their own mother Tongue, their own *Teaching books*, *Grammars* and *Accidences*, and their own Language in the Bible, which they have Tranſlated (as in every Tongue that they have Tranſlated in, they have Tranſlated *Singular* and *Plural*, from which they have erred) here if they have degenerated from their own words, and doings as they have from their own Tongues, from the Tongues which are natural, and ſo are gone and degenerated from theſe things before mentioned, which be natural things, ſure all cannot but judg that they are far degenerated from the *Divine things*, and *Spiritual things*, that thus be gone from their own Teaching Books, and their Tongues, into which they have Tranſlated the Bible, and the underſtanding or diſtinction which God hath given to them, to diſtinguiſh between *Plural* and *Singular*, and the word to the *Singular*, and the word to the *Plural*: If men cannot endure to here theſe things, they are not like to hear talke of *Divine things* and Spiritual. But now their is a redemption from the Degeneration, from the naturalls, and nature is come and coming into its right courſe again, and ſo now *Truth* hath to drive all this degeneration back again to the *Pope* from whence it came, and to travel through the *Proteſtants* through all their degenerations till it come to the head the *Pope*, the well which it ſprung out off, that all may come into the true underſtanding of God again, through which we comprehend the *Popes* underſtanding, who was the firſt Author of it, who through his Pride and Ambition, deſtroyed the Common-Wealth of *Rome*, and there is your example of all you proud ones, that cannot endure *Thou*, Singular to *One*, but *You* the Plural, like the *Pope* your Example, the underſtanding of God is ariſing beyond the *Popes*, and all his adherants, who have followed him, to whom *Plural* hath been ſpoken, when they ſhould have ſpoken *Singular*; And ſo Gods people are come to ſpeak *Singular* and *Plural*, and the word to the *Singular*, and the word to the *Plural*, which doth offend none, but whom the *Pope*, hath been their *Example*, and *Schoolmaſter*, and *Teacher*, and *Pattern*, but now over all this is ſeen, with the pure of God, and comprehended by the underſtanding of God.

George Fox,

THe *Papists* and the *Protestants* have their Colledges where they make their Divines by their Tongues, and these are they that are called the Witty Men, and Wise, and Divines, which the many Tongues which makes them Divines stops at *Babel*, with all their witt, that *Lads* and *Lasses* may comprehend them, for all the earth was of one Language, Speech, and Tongue before *Babel*, and what a great stur they make about their Tongues, and Languages, and Speeches, which lyes on this side *Babel* in *Babylon*, which Tongues I say Languages, and Speeches, that ends at *Babel*, for who are come out of *Babylon* are redeemed out of Tongues, and they must cease that are natural things, which makes not Divines, nor Ministers of Christ, for Tongues is no more to learn then to do a natural thing, and is attained and gotten in that knowledge and wisedom, that must be confounded, but that which doth make a Divine is that which was before *Babel* was, at the beginning of which was many Languages, and stands when *Babylon* is ended and confounded, and that is the Word of God, which lives, and abides, and endures fot ever, which was in the beginning, which was before *Babel* the Tongues, and *Babylon* was and stands, and is Imortal, and that makes a Divine if he have not the Tongues.

This is that all may see how they are degenerated from their Tongues, which came up to the Confounding of *Babel*, and hath been set up for Original; since the dayes of the Apostles, by the Apostate Christians in *Babylon*, on the top of Christ the first and the last, which was before Tongues was, and stands when they are ended, and he is the Light, Life, Power, Wisdom, and Teacher, and Reigns over *Babel*, and *Babylon*.

And as for all their Tearms of Art we are fain to use some, though I am quite over them, but do let them see by them their weakness, though they may judge-

Geogre Fox,

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Reader,

This may now serve as a table of contents, or Index

THrough the unusuall difficulty that the Printers met with, about so many particular things, and being not finished at one Presse, we could not with convenience keep a constant order about the Number in the pages, and severall oversights there are committed besides in Numbering the pages. Therefore here are gathered some directions, by which thou may know by little searching how the severall languages are placed one after another, and with what Number every one begins, and ends, and in what line to find the Singular word Thou, *Plural word* you, *or* ye, *and the Dual word in every language that speaks of Dual And in what part of the Book, thou may find how Titles came first in, and the word* you *to one came first by the* Roman *Empire, or Pope.*

(1) *The English Battle-door begins at Number* 1. *and ends at* 14. *And in the* 2. *page of that discourse* 2. *line,* Thou, *is* one, *Singular* You *is* many, *or more than one, Plural.*

(2) *The* Latin Begins *at* 15 *page.* Ends *at* 20. *And the Latin for* thou *is* tu, *Singular, and* You *is* Vos, *Plural, as may be seen in the* 2. *page of the* English Battle-door, *line* 7.

(3) *The* Italian begins *at* 21. *and ends at* 28. Tu *is* Thou *Singular* Voi *is* You, *Plural p.* 23. *line* 2. *and* 5.

(4) *The* Greek *begins at number* 29. *and ends at* 34. Su *is* Thou *sing* Sphôi *or* Spho *is* Ye *or* You *two Dual,* humeis *is* ye *or* you *more than two Plural. page.* 31. *l.* 14. 17. 20.

(5) *The* Hebrew Battle-door *begins at* 35, *and ends at* 50. Atta *is* Thou *(man)* Attem *is* You *(men) p.* 36. *l.* 14. *and* at *or* Atti *is* Thou (*woman*) *and* Atten *is* You, *or* Ye (*women*) *p.* 37. *l.* 5. *and* 7.

(6) *The* Caldee begins *at* 51. *and ends at* 60. Ant *or* At *is* Thou (*man*) Antun *or* Atun, *is* You, *or* Ye, (*men*) *p.* 52. *l.* 9. *and* 11. 12. 14. Anti *or* Ant. *or* At, *is* Thou (Female) Anten, *or* Aten *is* You, *or* Ye, (Females) *lines* 26. 28. 30. 31. 33.

(7) *The* Syriack begins *at* 61 *and ends at* 76. At, *is* Thou, (man) Antun *or* Atun *is* You, *or* Ye, (men) *p.* 62. *l.* 13. 14. 16. Ati *or* At *is* Thou (woman) Aten, *is* You, *or* Ye, (women) *p.* 63. *l.* 5. 7. 1.

(8) *The* Arabick begins *at* 77. *and ends at* 88. Angta *is* Thou (man) *p.* 80 *l.* 2. Angtum *is* Ye (men) *l.* 10. Angti *is* Thou (*woman*) *l.* 3. Angtuma, *is* Ye, *or* You, (*women*) *l.* 11. *and* Angtuna, *is* Ye, *or* You, *two* (*men*) *or* (*women*) *l.* 7.

(9) Persian begins *at* 89. *and ends at* 94. Tou *is* Thou, *p.* 92. *l.* 7. Shumâ, *is* Ye, *or* You *l* 11.

(10) *The* Æthiopian begins *at* 95. *and ends at* 98. Anta *is,* Thou, Antemu *is* You, *or* Ye, *p.* 97. *l.* 7,

(11) *The* Samaritan begins *with* 99. *and ends with* 100. At *or* Ant *or* Attah *is* Thou, Attun, *or* Attin, *is* You *or* Ye. *p.* 100. *l.* 5. 7. 9.

(12) *The* Egyptian *language is placed next after the* Samaritan, *and begins with Number* 1. *and ends with Number* 4. Idok, *or* Ithok *is* Thou (*man,*) Itho *is* Thou (*woman*) *p.* 3. *l.* 9. 10. 11. Ithoden *is* Ye (*men*) *or* (*women*) *l.* 15.

(13) *The* Armenian *follows next after the* Egyptian, *and begins with Number* 5. *and ends with Number* 8. Tuu *is* Thou, *p.* 8. *l.* 5. Tuuch, *is* Ye *or* You *l.* 8.

(14) *The*

(14) *The* Saxon *next after the* Egyptian, *begins with number* 9 *and ends in number* 10 Thu *is* thon Ge *is* yep. 9. *l.* 4.

(15) *The* Corniſh *Examples about* Thou *and* You, *in the* 10. *p. and ends in the* 11 *being in the ſame ſheet with the* Saxon, *in* Corniſh Chee deane *is* Thou (man) Why Teeſſe *is* You (*men*) Chee Bennen *is* Thou (*woman*) Why Benenas *is* You (*women*) *p.* 10. *l.* 9. 11. 12. 14.

(16) Mence *onely the two words about Singular and Plural, put in the laſt end of the* Corniſh *Examples in the* 11. *p. which is* Us, Thee, *and* Syſh, *is* You, *or* Ye.

(17) Portugal *Examples are placed in the* 12. *p. in the* Saxon *ſheet, and* Tu, *is* Thou, *and* Vos, *is* Ye, *or* You, *l.* 10.

(18) *The* Welſh *follwes next after, and begins with Number* 1. *and ends with* 8. Ti *is* Thou, Chwi *is* Ye, *or* You, *p.* 5. *l.* 30.

(19) *The* Spaniſh *follows next after the* Welſh, *and begin, with Number* 1. *and ends at Number* 12. Tu *is* Thou, *and* Vos, *or* Voſótros *is* Ye, *or* You *p.* 3. *l.* 16.

(20) *The* French *is placed next after the* Spaniſh, *and begins with Number* 1. *and ends in* 19. Tu *is* Thou, *and* Vous *is* Ye, *or* You *p.* 2. *l.* 25.

(21) Next *after the* French *in the* 20. *p. is a Narration how the* Turks *and* Perſians *uſe the words,* Thee *and* Thou, *in their* Communications.

(22) *The* German *follows the* French, *and begins with Number* 1. *and ends with Number* 6. Du *is* Thou, Ihr *is* Ye, *or* You, *p.* 2. *l.* 26.

(23) *The* Nether-Dutch *next after the* High Dutch, *and begins with Number* 7. *and ends in* 11. Ghy *is* Thou, *and* Ghy-luy (*or*) Ghy-lieden *is* Ye *or* You, *p.* 8*l.* 4. 5.

(24) *The* Daniſh begins *at Number* 12 *and ends at* 14 Du *is* Thou, I *is* Ye, Dig *is* Thee, Eder *is* You, *l.* 15. 16.

(25) *The* Slavonian begins *at* 15. *and ends with the ſame* Ty *is* Thou Wy *is* Ye, *or* You, *p.* 15. *l.* 12.

(26) *The* Bohemian begins *at* 16. *and ends in the ſame,* Ty *is* Thou, Wy *is* You, *or* Ye.

(27) *The* Poliſh begins *at* 17. *and ends in the ſame page,* Ty *is* Thou, Wy *is* You. *In the ſame ſheet beſides* Poliſh *are contained about the Singular and Plural word* Thou, *and* You,

(28) *The* Lithvanian Tujen *is* Thou, Jus *is* You, *or* Ye.

(29) *The* Sweediſh, Tu *is* Thou, Ivh *is* You.

(30) *The* Hungarian, Te *is* Thou, Iwe *is* You.

(31) *The* Moſcovian, Tie *is* Thou, Wy *is* You.

(32) *The* Curlandian, Tu *is* Thou, juſjen *is* You.

(33) *The* Turkiſh, Sen *is* Thou, Siſ *is* You.

(34) *The* Eaſt-Indian, Puckanera *is* Thou, Seera deveck *is* You, *or* Ye.

(35) *The* Iriſh *in the ſame ſheet,* Tu, (*or*) Tuſa *is* Thou, Sib (*or*) Sibſe *is* Ye, *or* You.

NExt *follows ſome things ſpoken to ſome* School Books *who have tranſlated them, and have put the Plural word* You, *for the Singular word* Thou *which Authors that have thus tranſlated, are from Scripture Examples in the Latin Bible contradicted, and their folly made manifeſt for their miſtranſlations, and contrary to the practice of ſeverall who in their writings have uſed the Singular word to one, though to Emperours, or Pope, &c. And ſo continues upon this matter and ſuch like, from the* 1. *page next after the* Eaſt-Indian, *and* Iriſh *Examples, unto the* 13. *page.*

194.

185. *In the* 13. *page. A word to such as Teaches their Children to learn other Tongues as* Latin, *or the like by Heathen* Books.

186 *In the* 14. *and* 15. *and* 16. *pages of this matter, there is something Queried of the Doctors, Teachers, School-Masters, and Magistrates, whether the* Bible *be truly translated, and whether they were Novices, Idiots, and Fooles that translated it, &* c.

188. *In the latter part of that* 16. *page and beginning of the* 17. *thou may see how Titles came first in, and the word* You *to one came from the Pope, or the* Roman *Empire, and next follows a few words to the whole matter by* G. F. *who is before confusion and many languages were.*

197. *Then lastly follows seven sheets of bad unsavoury, unwholesome, unchristian words, and Phrases gathered by the Author out of some School-Books which are taught* Boyes *in* England *and some other Nations, that the School-Masters may learn to avoid such corrupt* Books *and Words, which corrupts the goods mannars, which seven sheets I have placed after this Table, and after the* Erratas

Reader,

Reader,

Notwithstanding the endeavours of the Corrector, there have many faults escaped the Presse, some of which have been mended with the Pen as thou may perceive, and others left for thee to Correct at thy leasure: I have gathered as many as I could conveniently and have set them down as followeth.

IN the *English* p. 7. l. 4. r. Apharsathkites for Apharsathihites. l. 11. r. India.
Latine p. 16. l. 8. r. Singular, p. 18. l. 17. r. jt's.
Hebrew p. 38. l. 20. r. נּוּ p. 39. l. 35. r. mimmennu. p. 41. l. 18. r. הֵן l. 20. r. הֵנָּה p. 42. l. 34. r. Judgments. p. 45. l. 27. r. הִפְקֹתָ p. 46. l. 13. r. לְמַדּוּ p. 47. l. 26. r. תִּשְׁלַחוּ l. 34. r. *Thou* (woman) shalt send, and *You*, or *Ye* women shall send, and in the last line of the page r. shalt send, p. 48. l. 7. r. תִּפְקוֹד and l. 14. for אֶקוֹד r. אֶפְקוֹד l. 16. r. נִפְקוֹד, l, 29. r. תִּפְקְדִי.
Caldee p. 52. l. 25. after anahhno, r. when you should say hu, hau, or jhu ant or at, no or ano. p. 96. l. 37. r. jathturaijo, and l. 4. 3. r. מִטּוּרִי. p. 59. l. 25. r. שֵׁד l. 34. r. veiyakom
Syriack p. 63. at the end of the 18. line marked with the pen with, &c. read ati or at hi or hoi, hai or he.
Persian p. 90. l. 14. after these three letters لوی r. notes, that they are not to be sounded no more than if they were not written, but upon any other letter it onely.
Welsh p- 1. l. 9. r. Dydi, the same line. r. Yn. p. 2. 33. r. bendithjaf p. 5. l. 1. r ad for pen in the same line r. ddyweodd.

In that which is spoken to several Translators of School, Books, See the Errata's

P. 4. l. 33. r. and (for) as. p. 6. l. 25. r. now it's scis. p. 7. l. 3. r. eruditum. p. 10. l. 25. r. teaching p- 14. l. 2. r. your practice.
In the seaven last sheets about their unsavoury words.
p. 2. l. 27. r. paululum supra poplites, &. l. 31. r. justissimum, p. 7. vlt l. r. vein, p. 12. l. 9. r. word, and l. 33. r. think, and l. 35. r. warming. p. 18. l. 18. r. from, and l. 35. r. pauper p. 22. l. 5. r. give me a man &c. l. 13. r. vos calletis with a full point. p. 23. l. 3. r. incedit p. 24. l. 38. r. truth. p. ult. l. 15. gather'd
In the Arabick, p. 85. l. 22. r. faajabto for fa ajabto. l. 28. r. InnaSirijo for Inna Sirijo
In the French Battle-door, p. 6. l. 1. r. and thou hast found grace in my sight.
In the Greek, p. 32. l. 12. r. forth, for fourth.

FINIS.

197.

ENGLAND, *and other Nations in Christendom (so called) as they have degenerated from the proper, plain and simple language, Singular and Plural (as already mentioned in these former discourses, placed in each* Battle-Door, *to several Languages;) so also* England *and some other Nations in Christendom, teach their Children Heathenish Books in the* Latine Tongue, *and* Greek, *which is contrary to the Practice of the Saints, and* Jewes *of old, who was not to learn the manners and fashions of the* Heathen; *but* England, *who is a part of Christendom, learns their Children in Books which is not fit to be mentioned amongst Christians indeed, but fitter to be burnt; as the true Christians of old burnt their Books, which was at a great value: And now we will try what these Christians in* England *and elsewhere will do with their Books, which they teach their Children in their Schools, and have been taught in* England *for many years past; we have drawn out some few Examples forth of some of the School-Books, to shew to the Reader what words they use in their Schools in their Books, and whether such words, and such Books be fit to be used and taught, yea or nay? Or the words of Scripture for them to be taught in Schools to Children? According to what already in this forementioned Book is charged upon People from the Lord, not to teach these Heathenish Books, but let them be burnt as useless; and if any will learn other Languages to their Children, that they may learn them the Scriptures of Truth, and other sound and wholsome words, and savoury; and not such unsavoury words, as is and have been practised in their Schools for many Years, let not the earth be stained and corrupted with such filthiness; For evil words corrupts the good manners.*

190.

And first we have taken forth some few words out of that Book which is commonly taught Children when they first enter into Latine, *which is called*, Pueriles Confabulatiunculæ, *(that is) Childrens* Talkes.

IN the 9th page of that Book, *Col.* 3. Translated by *Charles Hool* Master of Arts; Its said, *Heus tu*; Ho you Sirrah: So (Mark) if *Heus*, which he Translates for Sirrah, be a fit word for Children to learn at their first entrance into the *Latine* Tongue: And also mind his false Translating, which sayes, *you Sirrah*, when he should say *thou*.

In the 10th page, *Col.* 4. *ubi sedent canes, sedeto*; Sit, where the dogs sit: *Ubi verò sedent canes?* And where do the dogs sit? *In Clunibus*; Upon their Buttocks.

In the 11th page, *Salve pugil invicte*; which *Hool* Translates and sayes, God save you jolly pinder: *Jamdudum, pugnus in malâ hæreret*; My fist should have gone about your ears a good while ago: *Evoco*; I dare you forth.

In the 12th page, *Col.* 5. *Ego illi etiam dentes istos omnes evellam*; And I'le knock out all those teeth of his.

In the 23th page, *Col.* 10. *Dii perdant phrontîsterium unà cum Magistro*; Hang the School and the Master too.

In the 69th page, *Col.* 28. *Dii perdant omnes cervisários!* A pox take all the Brewers!

In the 71th page, *Col.* 29. *Bibite strenuè*; Drink lustily.

In the 89th page, *Ubi pedunt Vulpes?* Where do Foxes fart? A little above their hams.

In the 90th page, *Canis micturus, cur pedem levat alterum?* Why doth a dog being to piss, hold up one leg? *Ne perringat caligas*; lest he should bepiss his stockings.

Quod hominum genus est justissimum; What sort of men is the justest? *Potatores*; Good fellows saith *Hool*; but its Drunkards rightly Translated.

In the 68 page, *Col.* 28. *Etiam hîc stas, ganéo?* What do you stand here still, you *Ruffian-Rogue?* (Mark) here is *Ruffian-Rogue*, which is not fit for Children to be bred up with such words, its no marvel why this word *Rogue* is so common in peo-

ples

ples mouths, when Children are taught it in the Schools, at their first entrance into the *Latine* Tongue. And again *Charles Hool* Translates falsly, for saying, What do *you* stand here stil, &c? for *stas* is *thou* stand'st, and *statis* is *you* or *ye* stand; and to say *you Ruffian-Rogue*, What *Charles Hool* Master of Arts? Hast *thou* forgot the three Concords in the Accidence, is not *you* the Plural, and is not *Ruffian-Rogue* the Singular? How now *Charles Hool* Master of Arts? This is not Artificial, this is not true agreement, not right Concord, to put the Plural word *you*, to the Singular word *Ruffian-Rogue*.

In the 69. page, *Col.* 28. *Dii perdant omnes cervisiários!* A *Pox* take all the Brewers: How now *Charles*, could thou not chuse a fitter Book, to Translate for Children, to learn them to discourse in good *Latine* amongst themselves, as thou sayes in thy Title page, What man? Dost thou not see that this *dii perdant*, is a Heathenish phrase, which in plain *English* is as much as to say, God *Confound*; And so *thou* might as well have said God *Confound*, or the Gods *Confound* the Brewers, as *Pox* take all the Brewers; for *dii* is Plural, the Heathens had many Gods: Friend, is this a fit Book to be taught in Schools, and to be Translated for the use of Children, that's stuft up with such cursed and unsavoury speeches, is such a Book as this worthy the recommendation to *Joseph* and *Humphey* primate *Citizens* of *London?* Friend, consider of this, and let thy Book be burnt as fit for nothing but destruction, and that Spirit that invented it.

Now read some few Examples taken out of a Book commonly learned in Schools among Children in England, Holland, France, *and some other parts; which is called* Colloquia Scholastica; *that is, School-Colloquies, or Talkings together: and this Book is Englished by the said* Charles Hool.

IN the 38th page, *Col.* 31. 1. Book, *Quasi nulli sint fallaces ejusmodi*; As though there were no *couzening knaves* of that *stamp*.

In the 43. page, *Col.* 32. *Rem acu tetigisti*; You have *hit* the *nail* on the head; What false Translating again? *you* for *thou*.

In the 69. page, 1. Book, *Col.* 56. *Ad ludem igitur nos attingamus*; Let us *Buckle* (or fall) to our *sport* then.

200.

In page 72. *Col.* 61. *Eho inepte*; O *thou noddy.*

In page 98. *Col.* 5. the 2. Book, *Longè falleris*; *You* are *deceived your nose breadth* (saith *Hool.*)

In page 109. *Eho inepte*; Ho *you coxcomb.*

In pag. 128. *Col.* 26. *Eámus igitur lusum pilâ palmariâ, nam eo lusu scio te delectári*; Let us go play at hand-*Ball* then, for I know you *love* that *sport.*

Delector sanè, sed nunc pilam non habeo; I love it indeed, but now I have not a *Ball.*

In page 210. *Col.* 71. the 2d. Book, *Quid opus est inter nos honórem præfári? Non enim verba fætent*; What need we to make words of reverence amongst our selves? For words do not stink: *Ad tergendas nates in lairinâ*; To wipe one's Breech in the House-of-office.

In page 217. *Col.* 2. the 3d. Book, *Hem, verbero!* Ho, *you, Rogue.*

And many other such like Sentences are in this Book, which are commonly taught Children, and Translated by *Charles Hool*; which Book he commends much in his Epistle Dedicatory, (saith he) I have been told in commendation of that, yet famous Dr. *Reynolds* (once President of C. C. C. and then the Universities Orator in *Oxford*) that when young Students came to him, and desired him to inform them what Books they were best to peruse, for the speedier and surer attainment of a clean *Latine* style of speech; he ever bad them get *Corderius*'s Colloquies, and be sure in reading them, to make those expressions their own, both for writing and speaking, because in them they should find *Terence* and *Tullie*'s Elegancies, applied to their Common talk; thus saith *Hool* in his Epistle Dedicatory, in Commendation of this Book, out of which these few Examples are gathered; And so here the Reader may see what kind of men *Oxford* have bred, who this *Charles Hool* calls yet famous Dr. *Reynolds*, President of C. C. C. and the Vniversities Orator in *Oxford*, who advices young Students to read this Book, and to make those Expressions their own, both for writing and speaking, because in them they should find *Terence* and *Tullie*'s Elegancies, applied to their common talk: Now what *Terence*'s Elegancies are, I have taken forth some of them, that the Reader may see the folly and madness of the yet famous Doctor *Reynolds Oxfords Orator*, who Commended this Book so much called *Colloquia Scholastica*, School-Conferences and advising young Students to make those expressions their own; and what Expressions are contained in that Book, I have given the Reader a hint of some few already, though many more might be gathered, not fit to be mentioned amongst any that fears God; and a shame for a Doctor *Oxford* Orator to Commend to young Students, to make

make such Expressions their own, which already I have mentioned; and in these following Examples do mention out of that Book *Terence*, which this Doctor *Reynolds* calls Elegancie.

Some Examples drawn out of that Book called Terence, *a School-book which hath been much applauded in* England *and other parts for pure and elegant* Latine, *as thou may perceive by Doctor* Reynalds *speech aforesaid, to the young Students; as also what* Rich. Bernard *sayes of this Authour* Terence *in his Epistle Dedicatory, wherein saith he, I offer you here, that which fortune hath vouchafed to favour me withal, a* Latine *Authour to speak* English, *a Comical Poet, pithie, pleasant and very profitable; as merry as* Eutrapeles, *as grave as* Cato, *as ethical as* Plato: *he can play craftily the Couzener, and cunningly the Clown: he will tell you the nature of the* fraudulent flatterer, *the* grimme *and* greedy old *Sire, the* royfling Ruffian, *the* minsing Mynion, *and* beastly Bawd, *&c. These words are placed in the Epistle Dedicatory, to the Worshipful (as he sayes) young Gentle-man, and of vertuous Education;* Mr. Christopher Wray, *Son and Heir to the Right Worshipful Sir* William Wray *Knight, and to the rest of the Toward young Gentle-men his Brethren, Nephews to the Vertuous and True Religious Ladies, the Lady* Bowes, *and the* Lady Saintpol, *his very bountiful Patronesses,* &c. *And these flattering Titles he gives them from* Epworth *in* Lincoln-shire, *the* 30th. *of* May, *as he calls it. And subscribes himself yours in the Lord,*

RICHARD BERNARD.

I have set down these words, that sober People may see how blind this Learned man is, to give such Titles to Men and Women as are above-mentioned, and yet can find no better sub-

ject to present to their View, then this Play-Book; this shews plainly what spirit they are of, both he that Translates it, and they unto whom its Dedicated; for if they were such as he stiles them, *Worshipful*, *Gentle*, *Vertuous*, *Right*, *Toward*, *True*, *Religious*, he would not have presumed to have sent such a piece as *Terence*, a Maker of Playes; I have gathered out some few Examples, that the sober Reader may see how little cause *Oxfords* Orator had, to call them *Terences* and *Tullies* Elegancies; and how *Charles Hool* might have been more Considerate in speaking so much to the Commendation of that Book called *Colloquia Scholastica*; and commending it the more, because it was *Terence* and *Tullies* Ellegancies; of which Elegancies of *Terence*, see a few Examples as followeth, Translated by the said *Richard Bernard*, *Cantabrigiæ ex Officina Johannis Legat*, 1607.

And first in his Book of *Andriæ*, Act. 1. Scen. page 14. *Carnifex quæ loquitur?* What prates this Hang-man? Page 15. *Astutè*; A suttle Fox I warrant him. *Meum gnatum rumor est amâre*; Sirra, the report is that my son is in love; this word Sirra is often used in this Book.

In the same page 14. in the *Latine*, Its said, *Sane quidem*; *Yes, a Gods Name*, 16. page. And many such expressions are used in this Play-Book, which were long to relate.

In page 17. *Nos opinantes ducimur falso gaudio*; He makes us believe the *Moon* is made of a *Green Cheese*.

Quid malum hic vult? What a *rope ailes* he? What a *Devil* would he have?

Andriæ, Act. 1. Scen. 4. page 21. *Importunitâtem spectâte aviculæ*; See how earnest the old *Trot* is to have her here.

Act. ij. Scen. 1. *Næ iste haud mecum sentit*, page 29. Now in *good faith* he is not of my mind, page 31. This word in good faith, is often used in this Book by *Bernard*.

In the same 29th page, *Quam vellem?* *Marrie Sir would* there had. 31.

Andriæ, page 32. *Abi hinc in malam crucem*; Away with a *vengeance*, get thee hence with a *mischief*, go hence *with sorrow enough*.

Andriæ, Act. 2. Scen. 2. *Ridiculum caput*, page 33. O wise *Wood-cock*. page 35.

Act. 11. Scen. vi. *Quidnam hic vult veterator sibi?* What means this ungratious *Varlet*, old crafty *Fox*, or subtil *Knave*? page 46.

Andriæ, Act. iv. Scen. ij. page 73. *Illic scelus est qui me perdit*; That mischievous *Knave*, that *Varlet* is he, who hath undone me utterly; that is the *Villain* and *graceless Raskal* that hath undone me. *Ei credit furcifer*; The Hangmanly *Thief*, or naughty *Knave* believes him.

In

In page 74. *De te sumam supplicium*; I will take my penny-worths of thee; I will punish thee. *Te ulciscar*; I will be *revenged* on thee; I will sit on thy *skirts*; I will be upon *your Jack* for it: thus *Bernard* Translates it.

Andriæ, Act. iv. Scen. iij. *Jusjurandum mihi ad Magistrâtum opus est*; I must needs swear to the Magistrate. *Liquido possum jurare*; I may take an Oath with a safe Conscience, I may swear without impeachment, or crack of Conscience. But you School-Masters and Schollars, will you call this a very profitable pithie and pleasant Poet, that uses such words as these already mentioned? will you suffer this Play-book to be taught in your Schools? Who do not onely use these corrupt words, contrary to the Doctrine of the Apostle, who saith, *Let no corrupt Communication proceed out of your mouth*: But also here is in these two last Examples mention made, to swear before a Magistrate, and to swear with a safe Conscience, &c. What does not Christ say, *Swear not at all*, Matth. 5. and will you teach such a Book as this in your Schools, who puts a necessity upon swearing, who sayes, I must needs swear to the Magistrate, &c. Let this be burnt, and all others that is contrary to the Doctrine of Christ, who sayes, *Swear not at all.*

Andriæ, Act. iv. Scen. ij. page 73. *Per omnes tibi adjuro Deos*; I swear to thee by all the Gods.

Page 73. *Age, si hic non insanit satis suâ sponte instîga*; Go to, if he be not mad enough of himself, do *you* prick him forward: Here is a Heathenish Sentence, and false Translating both, *Richard Bernard* thou sayes, do you prick him forward; which thou takes from *instîga*, *instîga* is the second person singular, *thou*; and *instigate* is the second Plural, *you*; What *Richard*, cannot thou distinguish betwixt *ama*, love *thou*; and *amate*, love *ye* or *you*.

Andriæ, Act. iv. Scen. v. *Dii te eradicent*, page 88. I pray God a very *vengeance* light upon thee, page 81. And as he Translates it in page 83. God send thee *ill* thriving; What curse, *Richard?*

Page 80, *Ne me attingas sceleste*; *si pol* Glycerio *non omnia hæc*: Touch me not thou *Varlet*; in faith if I tell not *Glycerie* of all this, never credit me, page 83. What swear man?

Per tempus advenis; You come in *Pudding* time. Here is a light frothy Sentence, and false Translating both, *you* for *thou*; for *advenis* is thou comest; and *advenitis* is *ye* or *you* come.

In page 90. *Tibi ergo*; Yea, *you* Sirrah. Here is a bad word and false; *tibi* is *thee*; and *Richard Bernard* sayes *you*. *Eho, non tu dixti esse inter eos inimicitias carnifex?* Why thou *Hangman* thou, did thou not tell me that they are fallen at debate? *Ego te commôtum reddam*; I will anger ever vain in

your heart. What teach to provoke to anger, and Tranſlate falſe too, is *te, your?*

Andriæ, page 98. *Ita me dii ament, credo*; Yea, ſo God help me, do I believe it. What it ſeems this taking the Name of God in vain, which is common amongſt the Chriſtians in *England*, have been learn'd out of *Terence*, which Doctor *Reynalds Oxfords* Orator calls Elegancy; for this Book is full of ſuch like matter as this, as *Faith*, and in good *Faith*, and *Knave* and *Rogue*, and which is not fit for Chriſtians to uſe, much leſs for their Children to learn, and more leſs for the Students to make their own, as afore-mentioned.

Eunuchi, Act. ij. Scen. iij. page 129. *Neſcio hercle*; In good *Faith* I cannot tell thee, Page 133. What teach Children to ſay in good *Faith?* This Book is full of ſuch Sentences; ſurely, this Book ſhould be burnt, or laid aſide as uſeleſs, and not to be called profitable, as *Richard Bernard* doth.

Eunuchi, Act. ij. Scen. iij. page 129. *Ut illum dii deæque ſenium perdant, qui me hodie remorâtus eſt, meque adeo qui reſtiterim; tum autem qui illum non flocci fecerim:* I would the old *Churles* neck were broken, which hath ſtaid me in my way to day, and a miſchief the Gods bring upon my ſelf alſo truly, that was ſo mad as to ſtay ſtill; and alſo for that I weighed not light of him. How now *Richard Bernard*, is this a pitie, pleaſant and profitable Poet, who teaches to ſay old *Churle*, and wiſh peoples necks to be broken, and to wiſh the Gods to bring a miſchief upon ones ſelf; What ſayes *Oxfords* Orator to this, is this Elegancie? What ſayes thou now *Charles Hool?* Could thou not chuſe a better Book to Tranſlate into *Engliſh* for Children to learn in than *Colloquia Scholaſtica?* Which thou ſo much commends, and brings that yet famous (as thou calls him) Doctor *Reynolds* to ſecond thee towards the Commendation of it; for ſayes thou, he ever bad the young Students get *Corderius*'s Colloquies, and be ſure in reading them, to make thoſe Expreſſions their own, both for writing and ſpeaking, becauſe in them they ſhould find *Terence* and *Tullie*'s Elegancies, applied to their common talk; Is this a fit Orator, or famous? Who can ſay *Terence* and *Tullie*'s Elegancies, wherein are found nothing but the words of Heathens, not fit to be mentioned amongſt Chriſtians; What thinks thou *Charles Hool*, are theſe Expreſſions which I already have gathered out of *Terence*, are they Elegant, is that man (though once *Oxfords* Orator) fit to be called famous, that will call this Elegancy? If I ſhould gather out all ſuch words as were of this nature in that Book of *Terence*, I might make a pretty large Volume; and if there were no ſuch words as theſe in it, yet it ought not to be taught in Schools, what a Player, a maker of Comedies, let this not be

mentioned

mentioned amongſt Chriſtians, much leſs to be commended, and called pithy, pleaſant and profitable, as before-mentioned.

Eunuchi, Act.ij. Scen.iij. page 131. *Garris*; You prate like a *Fool*. What a bad word is this, not fit to learn any Child, to call any *Fool*. And again *Rich. Bernard* hath mis-tranſlated it, by ſaying *you*, which is Plural; for the word *garris* is *thou* prateſt, and *garritis* is *you* or *ye* prate.

Eunuchi, Act. iij. Scen. ij. *Ita me Dii ament, honeſtus eſt*, page 141. As *God love* me a comely fellow, page 143.

In page 142. *Tace tu, quem ego eſſe puto infra omnes infimos homines*; Sirrah, hold thou thy peace, whom I repute as the baſeſt *Raskal* in the world, page 144.

Eunuchi, Act.iij. Scen.iij. *Malam rem, abis hinc?* Get thee hence in a *miſchief*. *Non hercle veniam tertiò, heus, heus*; For in *good Faith* I will not come the third time, ho, ho, page 146.

Act. iv. Scen. iij. *Ut ego unguibus facilè illi in oculos involem venefico*, page 155. Oh how I could flye on the *Raskal* with my nails, and ſcratch out the eyes of the juggling *Villain*.

Page 163. Act. iv. Scen. vi. *Oculi ilico effodientur*; I will ſcratch out incontinently his eyes, page 164.

Eunuchi, page 166. *Qui (malum) alii?* What other in a *vengeance? Diminuam ego caput tuum hodie niſi abis*; I will crack thy crown even now, except thou be packing. *Ain vero canis? ſiccine agis?* Saiſt thou ſo indeed? thou curriſh *Knave*, thou dogged *fellow*. *Quære, qui reſpondeat*; Go look, thou ſhalt not be told of me.

Eunuchi, Act.v. Scen.j. page 169. *Quid ais venificà?* What ſaiſt thou *poyſonful* Queen? page 170. *Quid ais ſacrilega?* What ſayſt thou *curſed* Queen? page 171.

Act.v. Scen.ij. *Eho paululum impudens*, page 171. Ah *ſhameleſs Knave*, page 173.

Act.v. Scen.iv. page 177. *Ego pol te, pro iſtis dictis & factis, ſcelus ulciſcar*; I will be revenged on thee in *Faith*, for theſe thy ſayings and deeds *villanous Raskal*.

Act.v. Scen.v. page 178. *Rogitas audaciſſimè*; Doſt thou ask *Cock-brain'd Fool*, page 179.

Act. v. Scen. v. *Nunc minâtur porrò ſeſe, id quod mœchis ſolet*; And now beſides all this, he threatneth to do with him, as cuſtomably is done to Whore-maſters: that is, he will geld him, page 179.

Act.v. Scen.vij. *Quid eſt inepta?* What is the matter *fooliſh gigglot?* page 183.

Eunuchi, Act.v. Scen.vij. *Hem quid dixti peſſuma? an mentita es? etiam rides? itane lepidum tibi viſum eſt ſcelus, nos irridêre? nimium*, page 183. What ſayeſt thou *ſtinking drab?*

didſt thou tell me a lye? yea, doſt thou laugh? what thinkeſt thou it to be ſo pretty a ſport to deride us? the beſt ſport in the world, page 184.

Heavtontim, Act. ij. Scen. iij. page 210. *Hujuſmodi, obſecro*; I marrie for *Gods ſake*, page 214. This word *Marrie*, as I have ſaid, and *in Faith*, and *in good Faith*, and *Troth*, is often uſed in this Book; And is ſuch a ſpirit fit to mention the Name of God? Who will ſay, *I marrie for Gods ſake*; away with ſuch Books, let them not be mentioned amongſt you who profeſs Chriſtianity.

Heavtontim, Act. iij. Scen. j. page 219. Menedeme *ſalve*; Neighbour *Menedemus*, good morrow to *you*. Here the Reader may ſee where that cuſtomary word (good morrow) in *England* and other Nations comes from; even from the Heathenish writers, not from the Saints writings.

Act. iij. Scen. ij. page 225. *Tanto hercle melior*; Marrie ſo much the better.

Act. iij. Scen. iij. *Rectè ſanè*, page 227. Yes, marrie that I will, page 229.

Heavtontim, Act. iiij. Scen. iij. *Quid (malum) me tandem cenſes velle id aſſimulari?* page 237. What (a vengeance) think you, deſire I to have that diſſembled long? page 238.

Adelphi, *Quid (malum) bone vir mihi narras?* Act. iiij. Scen. ij. pag. 302. What (a vengence) tell you me of an honeſt man? page 303.

Hecyra, Act. j. Scen. ij. page 337. *At te Dii deæque perdunt cum iſto odio* Laches; I pray God confound thee *Laches* for this thy hatred, page 340. *Dii vortant bene quod agas*; God ſend you good luck whatſoever you go about. (Mark) Reader this Player (which Dr. *Reynolds* commends his Elegancies as aforementioned) both curſes and bleſſes in one Act; Can he that will ſay God confound thee, be fit to deſire bleſſings or good luck upon any?

Hecyra, Act. j. Scen. j. *Ita me Dii ament*, page 345. As God help me, page 346.

Hecyra, Act. iij. Scen. iij. *Non novi hominis faciem, at faciam ut noveris? magnus, rubicundus, criſpus, craſſus, cæſius, cadaveroſæ facies, dii illum perduint*, page 357. But I never ſaw the man, I cannot tell what a man he is; but I will teach thee how to know him, he is a big man, bottle-noſed, wrinkled, fat, fleſhy, and eyed lik a Cat. O carraine-like face, O cruel look, ill might he thrive, page 358.

Hecyra, Act. iij. Scen. v. page 359. *At iſtos invidos Dii perdant, qui hæc libenter nunciant*; But a Break-neck light on thoſe envious perſons, who are willing to tell theſe News, page 361. *Bernard* might as well have ſaid, the Gods confound or de-

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destroy these envious Persons; And so here let the sober Judge, whether this be a fit Book to be taught in Christian Schools.

Phormio, Act.iiij. Scen.4. page 430. *Eho verbero, aliud mihi respondes, ac Rogo?* Thou *Knave*, dost thou answer me another thing then I do ask? *Quid Rogo narras?* What then do *you* ask? This is false *Richard Bernard*, *narras* is the second person singular *thou*, and *Narratis* is the second person plural *you*. *Quid ego narrem, opera tua ad restim mihi quidem rediit planissime*; What then should I tell thee? by thy means I am come to this state, that I may go hang my self, *I't te quidem omnes dii deæque superi, inferi malis Exemplis perdant*; And verily, I pray and wish all the Gods, Goddesses above and below, that an evil end may light upon thee for Examples to others.

Act.iiij. Scen.v. page 433. *Quid tuà malum id refert?* What a vengeance, hast thou to do with it?

Phormio, Act.v. Scen.vj. page 442. *Ad Lenonem hinc ire pergam*; I go presently to the Bawd-house, page 443.

In page 447, *Malum, quod isti dii deæque omnes duint*; What a mischief hath God sent us here.

Page 448. *Nisi sequitur, pugnos in ventrem ingerere*; Pinch him in the guts, unless he will follow. *Vel oculum exculpi: est, sic ubi vos ulciscàr, locus*. Pull out mine eyes and you will, I'le find a place to be revenged of you.

Phormio, Act.v. Scen.ix. page 451. *Scelus tibi narret?* Thou filth should he tell thee? p. 453. And abundance more of such like Expressions might be gathered out of this Play-book, which is counted in the Schools a pure *Latine* stile, and by some times *Oxfords* Orator called Elegancies; and by *Rich. Bernard*, pithy, pleasant and profitable; But the sober-minded, and who fears God, have cause to avoid such words and such books both, and not to account them Elegancies, nor to make such Expressions their own; but to Judge such, and to esteem them unpleasant and unprofitable, not fit to be mentioned amongst Christians.

A few Examples taken out of a Book Printed in the Year 1655, *called a Treatiſe of Engliſh Particles by* W. W. *Maſter of the Free Grammar School of King* Edward *the ſixth in* Louth *in* Lincoln-ſhire; *which, as he ſayes, his chief Deſign is to prevent and cure groſs ridiculous Barbariſms committed daily by young Learners; we have ſpoken ſomething of him already in the former Book, about the Singular and Plural Language, his putting* you, *which is the Plural wordr in Engliſh to* tu, *which is the Singular word in* Latine: *Now we have drawen out ſome of his Phraſes, which to the ſober will appear rather to be Barbariſmes, then Elegancies.*

IN pag. 13. Chap. 13. *Abſque juramento, tibi non credidiſſem*; But for *your* Oath I would not have believed *you.* (Mark) this Phraſe ſhews forth a tolleration of an Oath, which is Barbarous, and not a Saints practice, nor Chriſts Doctrine, which ſaith, *Swear not at all,* Matth. 5. And beſides in this Phraſe is two lyes, for here is *your* and *you* mentioned in the Engliſh Phraſe, and no ſuch word in the Latine, for the Latine is *tibi,* which is *thee,* and not *vobis,* which is *you* and *your.*

In page 36. Chap. 15. *Stultus es, qui huic credas*; *You* are a *Fool* for believing him. What *W. W.* is this a fit Phraſe to teach in a Chriſtian School, to ſay *Fool,* is not Boyes too apt to uſe ſuch words without teaching? And beſides thy falſe Tranſlation (*you Fool*) for the Latine which thou puts for *you are,* is *es,* which is *thou art,* and *eſtis* is *you* or *ye are*; but ſuch Mis-tranſlation is in a manner generally throughout thy Book, and this is a lye, and Barbariſmes, to put the Plural word *you* in Engliſh to the Singular *tu* and *tibi* in Latine.

In page 55. *Hercle, me hercle*; In *Faith* [*Troth.*]

Page 72. *Ne vivam, ſi ſcio*; Would I might never live, if I know.

Page 74. Chap. 28. *Ne ſim ſalvus, ſi aliter ſcribo ac ſentio*; May I periſh, if I write not as [or otherwiſe than] I thing.

In page 106. *Faciam te uſque ferventem flagris*; I will give *your* hide a warning. A bad Phraſe, and a Mis-tranſlation, both *your* for *thee* or *thy.*

In page

In page 154. *Ego te —— si vivo*; I'le be even with you. (Mark) a threatning Phraſe, and a lye both, to ſay *you* for *thee*; for *te* is *thee*, and not *you*. *Liquidò jurare*; To ſwear with a ſafe Conſcience. Chriſt forbids it, its not ſafe to break his Commands.

Page 155. Chap. 48. *Sed Mehercle extra jocum homo Bellus es*; But without (jeſting it ſhould have been) thou art in *Troth* a pretty fellow. What, both jeer and ſwear in one Phraſe.

Page 188. Chap. 58. *Non habet, quo reſtim emat ad ſuſpendium*; He hath not wherewithal to buy a Halter to Hang himſelf.

Page 201. *Exi foras ſceleſte*; Out *you Villain*.

In the 12th page of *W. W. Praxis* or Practice upon the foregoing Treatiſe of Engliſh Particles, he ſayes, *Minimè verò*; Nay marry. What *W. W.* will thou be as bad as *Terence* a Stage-Player? will thou teach Boyes to ſay *Minimè verò*; Nay Marry.

In the 6th Dialogue, page 15. *Hercle*; In Troth. What ſwear again, learned thou this from Terence? whom *Oxfords* Orator ſo much commends his Elegancies.

In *W. W.* latter part of his Book which he calls *Idiomatologiæ Anglo-Latinæ ſpecimen*; or, A Taſt of an Engliſh-Latine Phraſeologie.

Page 8. *Imò verò pulchrè diſcedo & probè*; Marry, I come fairly of.

page 9. *Miſce folia & rurſum impertire, diſtribue*; Shuffle the Cards, and deal them again. What *W. W.* doſt thou ſpeak of playing at Cards, is this thy work (as thou ſayeſt) new and uſeful, both for our own and other Countreymen, to ſet down ſuch Phraſes as this to ſpeak of Cards, &c?

Page 18. *Diminuam ego caput tuum*; I will break your head. *In amore totus eſt*; Over head and ears in love.

Page 40. *Eſt ubi vos ulciſcar*; I ſhall find a time to be revenged on you. So theſe few Examples are gathered out of this Book, which Book, he ſayes, is to prevent Barbariſmes; and if theſe and ſuch like Expreſſions, beſides his Mis-tranſlations, putting *you* for *thou*, be not more like Barbariſmes than Chriſtianiſm, let the ſober Reader Judge.

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Some Examples taken out of a Book called Bibliotheca Scholaſtica Inſtructiſſima; *Or, A Treaſury of Antient Adagies, and ſententious Proverbs, ſelected out of the* Engliſh, Greek, Latine, French, Italian *and* Spaniſh; *Publiſhed by* Thomas Draxe, *Batchelour in Divinity.*

IN page 4. *Benè agit Deus, utcunque malè agant inſtrumenta. Impii Divina beneficia corrumpunt. Nullum bonum eſt, quo quis malè non utatur.* God asketh Corn, and the Devil marreth the Sack. God ſendeth meat, and the Devil ſendeth Cooks. *Audendum aliquid, ſi vis eſſe aliquid*; Faint heart never wan fair Lady.

Page 27. *Ubi turpis eſt medicina, fateri pudet*, Ovid. *Quis furor eſt quæ nocte latent peccata fateri?* Ovid. Confeſs, and be Hanged.

Page 32. *Lingua quo vadis? Loquitur hyperbolicè.* His mouth runneth over. Backe an ace quoth *Bourne.* Bate me an ace quoth *Boulton.*

Page 33. *Omnia pretio metitur*, &c. He would have the Devil and all.

Page 35. *Malè ſibi metuit, mens eſt in tergoribus*, Plaut. His Tail doth make Buttons.

Page 44. *Quod fatis decretum eſt, nemini evitare licet*, &c. He that is born to be Hanged, ſhall never be Drowned.

Page 45. *Qualis lupis ſortitò obtigit, diſcordia inter eos orta eſt*, Horat. *Ubi diſſenſio ibi non eſt chorus*, &c. The Devil hath caſt a Bone betwixt them.

Page 73. *Cretenſis cretenſem fallere conatur. Aſinutam vapido geſtat ſub pectore vulpem, non eſt facile decipere vulpem*, &c. He muſt have a long Spoon that will eat with the Devil.

Page 78. *Dives aut iniquus eſt, aut iniqui hæres*, Plaut. *Nunquam vir æquus, dives evaſit citò. Salvete equorum filiæ*, Ariſt. Happy are theſe Children, whoſe Fathers go to the Devil.

P. 80. *Semper ſaturitati juncta eſt laſcivia. Saturatis contubernalis venus*, &c. Licoriſh mouthed, Licoriſh tailed.

P. 84. *Qualis Dux, talis Comes*, &c. No marvell it is if the

the Impes follow, when the Devil goeth before.

P. 118. *Amor animæ vacantis passio. In vacuo pectore regnat amor*, Ovid. Lovers live by Love as Larks by Leeks.

P. 134. *Aures delinit Musica*, &c. A man cannot hate Musick except he be deaf.

P. 134. *Arabicus Tibicen*; Men. *Cœna optima est, in quam choraules non venit. Non est ignotæ gratia magna lyræ*, Ovid. Musick is a sweet folly. Musitians are the Parrots of Paradice.

P. 159. *Copiæ cornu. Fælicitas à Deo*, &c. Hom. God save plenty. God in the Ambry, &c.

P. 155. *Medicus sostrum requirit. Omnes Medici pecuniis placantur. Plurima divitibus Medicus: sed scribit egeno.* God have mercy, filleth not the Physitians Purse.

P. 166. *Exordium est ægestatis nihil parcere*, Rutil. Ruf. *Unà cum Minervâ est admovenda manus. Magnis opibus exitiosa res luxus.* Spend, and God will send.

P. 173. *Quæ rara, chara*, &c. Far fet, and dear bought, are dainties for Ladies.

P. 199. *Est omnium longe deterrimus. Novissimum malum intolerabile maximè. Singulari nequitia.* There cannot lightly come a worse, except the Devil come himself.

P. 201. *Fabula nullius veneris. Asinorum mortes narras. Suum narrat somnium*, Cic. *Nihil ad rem.* A Tale of a Tub. A Tale of Robbin-Hood.

P. 207. *Fas est mentiri pictoribus*, atque *Poetis. Peregrinantes difficile est mendacii convincere. Poetæ sunt liberi & pictores.* Travellers may lye by Authority, *&c.*

P. 211. *Tyrannorum brevis est potestas*, &c. God sendeth a curst Cow short Horns. *Donis placare avarum. Offam cani objicere. Ei adulari licet, occidere quem licet*, Salust. To set a Candle before the Devil.

P. 215. *Mala radices altiùs arbor agit. Mores mali quasi herba irrigua.* A groaning Wife, and a grunting Horse, never fails the Master.

P. 217. *Dulce Bellum inexpertis. Onus nunquam solitus portare molestum*, &c. The black Ox never trode on his foot.

P. 218. *Tranquillo quisque gubernator est. Nihil inexpertum affirmes. De rebus ignotis verba facit. Docet experientia cuncta, in alieno foro litigat*, Mart. Περὶ τ ἀγνεμένων λόγες ποιῆται. *In alio mundo*, Macrob. &c. Many speak of *Robbin-Hood*, who never shot in his Bow.

P. 231. *Nota mala res, optima. Nulla est tam bona uxor, in qua non invenias, quod conqueraris. Mulier est malum necessarium. Ignis, mare, mulier, tria mala*, Eurip. Τάμως ἀνεμεύ-ποισιν & κλαῖον κακὸν πεζωνὸν κακὸν γυνὴ, Menan. *Mulieres rarò culpâ vacant. Matrona frugi non est passim obvia.* A profitable

 shrew,

ſhrew, He that will ſhrive, muſt aſk leave of his Wife.

P.238. *Dux malorum fœmina & ſcelerum artifex*, Sen. *Cenſen te reperire poſſe exortem culpæ fœminam*, Ter. Γυνὴ πάντως ἀχιώτατον κακὸν. i.e. *Mulier eſt malum efferatiſſimum.* Θηλυτερὸς δὲ τῶν κακῶν κακὴ γυνὴ

Oriunda è furiis. Qualis leænæ eſt, talis iræ fœminæ. Mala mulier cunctis feris eſt ferocior. Artificioſa eſt nocere, mulier quum vult, Val. A fixen, a limbe of the Devil. She can do no more evil than a She-Ape. And many ſuch like frothy, light unſavoury expreſſions are in the ſaid Authours Book, which writes himſelf Batchelour of Divinity; but let the ſober and honeſt Reader Judge, whether ſuch Expreſſions be Divine, the words of the Saints, wholſom words, or the words of Heathens, from whom he hath gathered moſt of them, as thou may underſtand by the Authours names, ſet at the end of ſome of the Sentences: I could gather many more out of that Book, which are not fit to be mentioned among any that fears God, or knows what Divine is; for if the Authour had been Divine, he would not have ſent a Book abroad into the world ſtuft with prophane and old Wives Fables, which the man of God was to refuſe, 1 *Tim.* 4.

Here follows ſome few words gathered out of a School-Book called P. Ovidii Naſonis Sulmonenſis de Arte amandi, Liber 1. *Of the Art of Love. And* Ovid. in that Book begins thus;

SI quis in hoc artem populo non novit amandi,
Me legat, & lecto carmine, doctus amet,

The ſame by one is Engliſhed thus in Verſe.

If there be any in this Multitude,
That in the Art of Love is dull and rude,
Me let him read, and theſe my lines rehearſe,
He ſhall be made a Doctor by my Verſe.

And ſo he goes on and ſayes in page 397. *Inquè meo nullum carmine crimen erit.* And there ſhall be no fault in this my Verſe, p. 2. in the Engliſh.

And now we will try whether he ſpeaks true or not, when he ſayes there ſhall be no fault in his Verſe.

In page

In page 397. *Principio, quod amare velis, reperire labora,*
Qui nova nunc primùm Miles ad Arma venis.
Proximus huic labor eſt, placidam exorare puellam
Tertius ut longo tempore duret amor.

Firſt thou that art a freſh man and art bent,
To bear Loves Armes and follow *Cupids* Tent,
Find whom to Love, the next thing thou muſt do,
Learn how to ſpeak her fair, to plead and wooe,
Leſt having won thy Miſtris to thy lure,
I'le teach thee how to make that Love endure.

And ſo he goes on with a great deal of light and unclean Expreſſions, in that 397th page.

In page 398. *Tu quoque materiam longo qui quæris amori,*
Antè frequens quo ſit diſce puella loco.
And thou that ſtudieſt to become a Lover,
Learn in what place moſt Virgins to diſcover, *&c.*
Tot tibi nanque dabit formoſas Roma *puellas:*
Hæc habet, ut dicas quicquid in orbe fuit.
Behold the populous City in her pride,
Yields thee more choice than all the world beſide.
Gargara quot ſegetes, quot habet Methymna racemos,
Æquore quot piſces fronde teguntur aves.
Quot cœlum ſtellas, tot habet tua Roma *puellas*, &c.
More Ears of ripe Corn grows not in the Fields,
Nor half ſo many Boughs the Forreſt yields:
So many green Leaves grows not in the Woods,
Nor ſwim ſo many Fiſh in the ſalt Floods,
So many Stars in Heaven you cannot ſee,
As here be pretty Wenches, *Rome*, in thee.

(Mark) If theſe be not lyes, and he tells us before,
Inque meo nullum carmine crimen erit. And there ſhall be no fault in this my Verſe.

And does he not ſpeak here many lyes, as already I have mentioned? For theſe words ſtirs up luſt beſide the lyes; and ſo not fit to be taught in Chriſtian Schools, but to be burnt.

In page 400. *Si qua repugnabat nimium, comitemque negabat,*
Sublatam Cupido *vir tulit ipſe ſinu.*
Atque ita, quid teneros lachrymis corrumpis ocellos,
Quod Matri Pater eſt, hoc tibi, dixit, ero.

 If any

If any ſtrived againſt it, ſtrait her man,
Would take her on his knee, whom fear made wan,
And ſay, Why weepeſt thou? Sweet, What aileſt, my dear?
Dry up thoſe drops, theſe Clouds of ſorrow clear.
I'le be to thee, if thou thy grief wilt ſmother,
Such as thy Father was unto thy Mother. p. 6.

In p.401. *Poximus à Domina nullo prohibente ſedeto,*
Junge tuum lateri, quàm potes, uſque latus, &c.
But where thy Miſtris ſits do thou abide,
Who ſhall forbid thee to attain her ſide, *&c.*

With ſuch like laſcivious Expreſſions he goes on in that pag. and ſaith he in the ſame page;

Protinus officii precium, patiente puella,
Contingent oculis crura videnda tuis.
Happily thy dutious Guardian ſuch may be,
That thou her foot or well-ſhap't leg may ſee, *&c.*

Here the Reader may ſee for what already hath been taken out of this Book, that ſuch words are not fit to be mentioned in Chriſtian Schools; But read on and ſee what Councel he gives men to encreaſe luſt, though he call it Love, as to diſſemble, to taſte ſweet viands, and to drink wine, *&c.*

In p. 404. *Ille, vel ille duces, & erunt, quæ nomina dicas:*
Si poteris, vere, ſi minus, apta tamen.
Dant etiam poſitis aditum convivia menſis,
Eſt aliquid præter vina, quod inde petas.
That man's a Conqueror, captives they that tremble,
Speak truly, if thou canſt, if not diſſemble.
Thence if *you* go to Banquet and ſit down,
To taſte ſweet viands, and to drink around,
There may thy thoughts unto my Art incline,
Obſerving Love, more than the Crimſon Wine.
Vina parant animos, faciuntque caloribus aptos,
Cura fugit multo diluiturque mero.
Tunc veniunt riſus, tum paupet cornua ſumit,
Tunc dolor, & curæ, rugaque frontis abit.
Tunc aperit mentes, ævo rariſſima noſtro,
Simplicitas, artes excutiente Deo.
Illic ſæpe animos juvenum rapuere puellæ,
Et venus in vinis, ignis in igne fuit.
Wine doth prepare the Spirits, heats the Brain hot,
Expels deep cares, makes ſorrows quite forgot.

Loves

Love's mirth, breeds laughter, makes the poor man
proud,
And not remembring need to laugh aloud,
Sets ope the thoughts, doth rudeneſs Baniſh,
Refineth Arts, and at Wines ſight woes vaniſh.
In Wine hath many a young Mans heart been took
And born away in a fair Wenches look,
In Wine is luſt and rankneſs of deſire,
Joyn Wine and Love, and you adde fire to fire.

In p. 406. *Utque viro furtiva venus, ſic grata puellæ eſt:*
Vir malè diſſimulat, tectius illa cupit.
Stoln pleaſure, which to men is never hateful,
To women, is now and at all times ever grateful,
The difference is, a Maid her Love will cover,
Men are more impudent, and publick Lovers.

In p. 408. *Omnia fœminea ſunt iſta libidine mota,*
Acrior eſt noſtra, pluſque furoris habet.
Ergo age ne dubita cunctas ſuperare puellas,
Vix erit è multis quæ neget una tibi.
Quæ dant, quæque negant, gaudet tamen eſſe rogatæ
Ut jam fallaris, tuta repulſa tua eſt.
Sed cur fallaris, cum ſit nova grata voluptas?
Et capiant animos plus aliena ſuis?
Fertilior ſeges eſt alienis ſemper in agris,
Vicinumque pecus grandius uber habet.
Sed prius ancillam captatæ noſſe puellæ
Cura ſit, acceſſus molliet iſta tuos.
Proxima Conſiliis dominæ ſit ut illa videto,
Néve parum tacitis conſcia fida jocis.
Hanc tu pollicitis, hanc tu corrumpe rogando,
Quod petis, ex facilì ſi volet illa, feres.
Illa leget tempus (Medicì quoque tempora ſervant)
Quo facilis Dominæ mens ſit, & apta capi.
Mens erat apta capi tunc, cum lætiſſima rerum,
Ut ſeges in pingui luxuriabit humo
Pectora dum gaudent, nec ſunt aſtricta dolore,
Ipſa patent, blanda tum ſubit arte venus.
Chief miſchief all by Womens luſt engender,
Some of their hearts be tough, though moſt be tender,
Womens deſires are burning, ſome contagious,
Mens are more temperate far, and leſs outragious.
Then in my heart proceed nor doubt to enjoy,
And win all Women be they nere ſo coy.

Uſe them by my directions, being learned by thee,
Not one amongſt a thouſand will deny thee.
Yet love they to be urg'd by ſome conſtraint,
As well in thine, which they deny as graunt;
But take thou no repulſe, iſt not a Treaſure,
To enjoy new delights, and taſte freſh pleaſure.
Variety of ſweets are welcome ſtill,
And acceptableſt to a Womans will:
They think that Corn beſt in anothers Field,
Their Neighbours Goat the ſweeteſt Milk doth yield.
But firſt ere ſiege be to thy Miſtris laid,
Practice to come acquainted with her Maid.
She can prepare the way, ſeek thy Redreſs,
And by her means thou maiſt have ſweet Acceſs,
To her familiar ear your Counſels ſhow,
And all your private pleaſures let her know:
Bribe her with Gifts, corrupt her with Reward,
With her that's eaſie, which to thee ſeems hard,
She can choſe times, ſo times Phyſitians keep,
When in thy Miſtris Armes thou ſafe maiſt ſleep,
And that muſt be when ſhe is apt to yield,
What time the ripe Corn ſwells within the Field,
When Baniſht ſorrows from her heart remove,
And gives mirth place, ſhe lyes broad wake to Love.

In p. 409. *Sed propera, ne vela cadant iræque reſidant:*
Ut fragilis glacies, interit ira mora.
Quæris, an hanc ipſam proſit violare miniſtram?
Yet ere her furious anger hath ſtrook ſail,
Rage in the Sea delay conſumes and dyes
Like Ice againſt the Sun; no grace deſpiſe
That from the Hand-Maid comes, with all thy power
Seek by convenient means her to deflower.

In p. 413. *Forſitan & primò veniet tibi littera triſtis,*
Quæ roget, ne ſe ſollicitare velis.
Quod rogat illa, timet: quod non rogat, optat ut inſtes,
Inſequere, & voti poſtmodo compos eris.
Interea ſive illa thoro reſupina feratur,
Lecticam Dominæ diſſimulanter adi.
At firſt perhaps her Letter will be ſowr,
And on thy hopes her Paper ſeems to lowr:
In which ſhe will Conjure thee to be mute,
And charge thee to forbear thy hated ſuite,

Tuſh what ſhe moſt forwarns ſhe moſt deſires,
In froſty Woods are the hotteſt fires.
Onely purſue to reap what thou haſt ſown,
A Million to a Mite ſhe is thy own.
If thou by chance haſt found her in ſome place,
Down with her back, and upwards with her face.
Occaſion ſmiles upon thee, thank thy fate,
Steal to her, beſides with a Thieviſh gate.

If I ſhould take out all theſe light, vain laſcivious verſes contained in this Book, I might make my ſelf and the Reader ſick; and ſo I forbear to ſet down any more Examples out of this filthy Book, which hath been learned in the Engliſh Schools for many years by paſt: So this that I have ſet down here; is but a touch of what may be ſet down afterward, if this Chriſtian Nation (ſo called) do not burn all theſe Heatheniſh Books; if the Lord will (if I live) they may hear more from me hereafter about this matter; but now I proceed to enquire forth ſome Examples out of other Books, approved and commended by many in *England*, but denied and judged by all who fears God in it. And ſo much at this time about *Ovid. De Arte Amandi*; Of the Art of Love.

Here are ſome words gathered out of a Book called Phraſeologia Puerilis Anglo Latina, in uſum Tirocinii Scholaſtici: *Or, Selected* Latine *and* Engliſh Phraſes, *wherein the Purity and Propriety of both Languages are Expreſſed; very uſeful for young Latiniſts, to prevent* Barbariſms, *and* Bald Latine-making, *and to initiate them in Speaking and Writing Elegantly in both Languages; Recognized by* W. Du-gard *late Maſter of* Merchant-Taylor *School.*

Reader, Mind that the Authour of this Book is one John Clark *Batchelour in Divinity, ſometimes Maſter of the Free-School in* Lincoln.

Sayes the Poſt-Script; *The whole* Phraſeologia *is for the moſt part gathered out of that Golden work of*

Erasmi Colloquia, *worthy the often reading by all Scolars.*

IN page 6. *Nihil nobis cum fronte Stoïca. Valeant curæ.* Hang sorrow. *Veterator nequissimus.* A notable *Knave.*

P. 7. *Sapientior Diogine Aristippus.* Give a man that will eat his meat. *Ego Sphingem præstiti, tu Oedipus esto.* Riddle me.

P. 8. *Verecundè mentiri.* To lie a little.

P. 9. *Ministrarem illi Nymphæ si propriùs assiderem.* I would serve that fair Maid were I nearer. *Tu calles quo gestu sit ministrandum istis veneribus.* You can fit the Tooth of such Ladies. (Mark) vain words, and false Translation you can fit, &c. when its *tu calles*, not *vos calletis vola furcifer*; make haste, Sirrah.

P. 10. *Mentiris venifica.* You lie you Queen. This is false Translation; *Mentimini* is *you* lie, and *Mentiris* is *thou* liest. *Abi in malum rem Ganeo.* Walk *Knave*, walk. *Tuas minas flocci facio. Non te pili facio.* A *Fig* for *you.* Bad words and Mis-translation, *you* for *thee*, and *thy*, *tuas* and *te*, not *vos* nor *vestras*, *you* nor *your.*

P. 11. *Abstine sus, non tibi spirat.* Hands off beast, it is not for *you.* What *you* again, and an unsavoury Phrase both, who that's worthy would read this often but Judge it?

P. 14. *Errones hoc & illuc circumcursitanter?* Vagabond Rogues.

P. 15. *Si Calceum induisses, tum demum sentires quâ parte urgerer.* Every man can rule a shrew but he that hath her.

P. 17. *Velis nolis.* In spight of *your* teeth. A froward Phrase, and false Translation, its not *velitis* nor *nolitis*, *your*, is a Plural word; and a Child that reads his Accidence, can tell *thee* that *velis* and *nolis* are Singular words.

P. 20. *Citiùs miscerem illis toxicum.* I will see them hang'd first. *Sesqui-Hæreticus.* An arrant Heretick. *Galatea, Euterpe, Calliope, Callirrhoë, Melissa, Venus, Minerva.* Sweet-heart, Honey, Duck. *Tisiphone, Megæra, Alecto, Medusa, Baucis.* Dirty Slut, Drab.

P. 22. *Extimè lineus, intimè laneus.* A very Hypocrite, a white Devil.

P. 24. *Dignus qui non simplici suspendio pereat tantus artifex.* He is worthy to be hang'd a thousand times. *Belli homunculi.* Boon Companions. *Ad Calendas Græcas.* At later Lammas.

P. 29. *Honos sit auribus.* Sir Reverence. *Minimum ab fuit quin risu dissiluerim.* I was almost burst with laughing.

P. 30. *Bachus in exuvio Leonis. Polyphemus cum Codice.*

A Cow

A Cow with a Cart Saddle. *Totam faciem ruber reddidi.* I pummelled him ſoundly. *Non Chius ſed Cous.* A lucky caſt. *Convolvere talos & Mittere.* To caſt the Dice.

P. 31. *Quota venus finiet ludum?* how many Fiſes ſhall we make up?

P. 40. *Lude ingenuè, lude legitimè.* Play fair. *Noſter hic ludus eſt.* The Game is ours. *Adſit fortuna, benè vertat.* God ſend us good luck. *Sceleratus ille laterculus obſtitit.* That ſcurvy rub hindered. *Ingens jactus.* A brave caſt. *Saltus Ranarum.* Leap-Frog. And ſuch like Expreſſions are in this Book, which all that fears God, and are taught of him, will not mention but Judge; and that ſpirit in *John Clark* Batchelour in Divinity both, who publiſhes ſuch words to be taught in Schools to prevent Barbariſmes, and bald Latine making; but ſuch Expreſſions as theſe leads into Barbariſmes, and do not prevent them; but read on, you ſhall hear more of *John Charles* phraſes in another Book, but a little more of this.

P. 42. *Relicto fætore ad quem Collatum oletum videri poſſit Sampſuchinum aut foliatum.* Stink like a Polecat.

P. 43. *Simiam veriùs diceres quam hominem.* A very Jackanapes. *Venter prominulus.* A Swag-belly. *Suaviter invite.* Be merry Sirs. *Totus echinus aſper.* Not to be handled with a pair of Tongues.

P. 45. *Tibi dico malè, non vale.* A ſhame on *you*. *You* for *thee* again, beſide the unchriſtian Expreſſion. *Timidi nunquam ſtatuêre tropæum.* Faint heart never won fair Lady.

P. 47. *Mentiris ſplendide.* *You* lie with a latchet. Here is *you* again for *thou*, as I ſaid before *mentimini* is *you* lie, nnd *mentiris* is *thou* lieſt. *Malis agi furiis.* The Devil is in them. *Ut incredit teſtùdo!* How like a Snail he goe's! *Ut reſponſat nebulo?* How you talk Sirrah?

P. 48. *Vapulabis largiter.* I will Cudgel *your* Coat. *Your* for *thou*. *Heus furcifer.* You Sirrah! So hoe!

P. 49. *Quis Deus aut quis ventus te illuc adegit?* What wind brought *you* hither. *You* again for *te*, and a light unſavoury Expreſſion, an old Wives Fable, to be ſhunned of all who are Divine.

P. 50. *Ingens obambulat patera.* The Cup walke's round.

P. 55. *Spes ſua decollat.* Hope hang's him.

P. 56. *Læta ſatis principia* ——— *ſed quid longa dies?* It is honey Moon yet.

P. 58. *per rimulas lupum video.* Peep; I ſee, or I ſmell a Knave.

P. 61. *Abi hinc in malam crucem.* Get thee hence with a miſchief.

P. 64. *Latet anguis in herbâ.* The ſtill ſow eat's up all the draff.

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P. 68. *Excutiam tibi dentes.* I'le dash out thy teeth. *Terræ filius.* A base fellow.

P. 69. *Ovem in fronte, lupum in corde gerit.* He looke's like a Saint, but is a Devil. *John Clark*, are not they so, who call themselves Divine, and yet set forth and allow words, Books and writings that are prophane?

P. 78. *Mari aquam addere.* To greas a fat Sow in the Tail.

P. 79. *Triticum advexi & hordeum vendo.* I have brought my Hogs to a fair Market.

P. 80. *Ut argivum Clypeum abstulerat ita gloriatur.* He brag's as if he had harrowed Hell. *In pistrinum te dedam.* I'le send *you* to *Bridewell.* (*you* again for *te.*) *Diis inferis devotus.* Curfed to Hell. *Tuam non moror moroſitatem.* A fart for *your* anger. How now *John Clark*, is this spoken like a Divine, do's such an Expression as this become a Divine, besides thy bad Translation, to put *your* for *thy?* But this is thy common road throughout thy Translations.

P. 81. *Ego faciam ingratiis tibi.* I'le do it in spite of *you.* False again.

P. 82. *Ego te commotum reddam.* I will vex every vein in *your* heart. What *your* again for *thee?*

P. 83. *Sanè quidem.* Yea marrie. What swear *John Clark?* So I end this Phrase-Book, and proceeds to thy other, for if I should set down all these unsavoury, unwholesome, unchristian, undivine Expressions, contained in this thy Phrase-Book, I might have taken it all; for the words in it are light, vain and frothy, not becoming a Divine; and not worth Recognizing by *W. Du-gard*, late Master of Merchant-Taylors School, nor not fit to be taught in Christian Schools, though they be gathered out of that golden work of *Erasmi Colloquia*, worthy the often reading (as the Post-script mentions) by all Schollars; but all who are taught by God and his Schollars, will avoid such Books, and Judge them and the Authour too, though he be called a Divine; aud though they be taken out of that Golden Work of *Erasmus*'s Colloquies, and be Recognized by *W. Du-gard*; yet they who are taught of God sees such Books and Phrases both, to be out of the Trnth, and far from pure language, which its said in the Title-page already mentioned, that the purity and propriety of both the Languages are Expressed; this is not so, for in a manner throughout thy Book thou puts the Plural for the Singular; and this is neither proper nor pure, but bald and Barbarous both, which thou sayes is to prevent it; but any who reads these bad words and Phrases, may soon see that such vain and prophane Expressions and old Wives Fables (which the man of God was to shune) will rather encrease Barbarisms than prevent them.

Now

Now I come to gather out ſome bad undivine, unchriſtian Expreſſions, out of a Book of the ſaid John Clark, *who writes himſelf Batchelour in Divinity, ſometimes Maſter of the Free-School in* Lincoln: *But firſt I ſet down the Title of his Book, which he calls* Phraſeologia Puerilis, ſive Elegantiæ Sermonis, Latini pariter atque Anglicani, capitatim concinnatæ, atque in Methodum Alphabetariam diſtributæ, in uſum Scholaſtici Tyrocinii:

Politas utpote puerilem, ad utriuſque Linguæ politiem, in peculiari ſuo viciſſatim idiomate, dirigentes. *Or, Selected Latine and Engliſh Phraſes, very uſeful for young Latiniſts, to prevent Barbariſmes and bad Latine making, and to initiate them in ſpeaking, and writing elegantly in both Language,* &c. Printed at *London* in the year 1655.

This John Clark *ſayes in his Preface Directory, I may ſay hereof (ſaith he) as* Eraſmus *of himſelf of his* Colloquia Familiaria, *in his Epiſtle to young* Frobenius, vicit libellus tibi dicatus Expectationem noſtram; ille, ſic adamatur, ſic rapitur, ſic teritur manibus ſtudioſæ juventutis, ut & patri tuo fuerit ſubinde Typis excudendus, & mihi novis acceſſionibus identidem locupletandus. —— *I could never have dreamt (ſaith he) that ſo poor a piece as this of mine is, could have found ſo good acceptance of Schollars, or ſuch entertainment in the world, who hath deſpiſed the day of ſmall things. There is hope (ſaith he) Learning will not quite go down yet, though ſome call it,* the Language of the Beaſt. Scientia non habet inimicum niſi Ignorantem —— Inſtrumentum eſt ad omnem vitam literatura. Quomodo repudiamus ſecularia ſtudia, ſine quibus divina eſſe non poſſunt? *Tert.*

Reader, In this Book are contained most of the unsavoury Expressions, which I have already mentioned; and therefore I forbear so much as I can to rehearse the same Phrases over again; for if I should mention them, and all other Expressions contained in this Book, that are not worth the reading, but to be Judged, I might leave out little; and so I give a touch of some unchristian-like Phrases taken out of the same Book.

PAge 1. *Porcis, aut bubus Cypriis projiciendum,* A Sir-reverence for Swine to muzzle in.

P. 2. *Mitto ructus alliatos, ventris flatum, & habitus putres.* I'le not say what belching, fizling and filthy smells there were.

P. 5. *Nonne vides camelum saltantem?* See my Dog dance a Jig.

P. 7. *Quid, malùm! hic vult sibi?* What a Rope means the man?

P. 9. *Prorsus examinatus extitit.* His Breech made Buttons.

P. 13. *Eâdem operâ adducite huc mendicos omnes, è pontibus, ac triviis.* Tag, Rag and long Tail.

P. 18. *Substruxissem illi fasciculum urticarum.* I'de have netled him to some purpose. *Perfunderem illum lotio.* I'de pour a Piss-pot on's Head.

P. 19. *Effunde in urticetum.* Nettle him soundly.

P. 29. *Eorum ego vitam mortémque juxta æstimo.* Neither good to Hang, nor Hold.

P. 30. *Is pugnos sentiet meos.* He shall feel my fists. *Lævam injeci capillis, dextra pugilem egi.* I caught him by the Hair and cufft him, while I could stand. *Sugillavi eum Magnificè, totamque faciem tuber reddidi.* I Lugg'd him lustily, I Pummel'd him soundly, I Boxt him to some purpose. And several such like Phrases in that page to this purpose; whereby it appears that this Divine *John Clark* tollerates such things in Children, that speaks so much of it.

P. 37. *Corvino admodum Colore.* As black as the Devil, God bless us.

P. 74. *Tibi quidem fœnum esse oportuit, si pabulum daretur te dignum.* Hay and a Halter is fitter for *you.* A bad Phrase and false Translating, *you* for *thee.*

P. 80. *Quidam amosus, pannosus, pediculosus est, luridus, ex succus, facie cadaverosâ, cranium habebat vix tres pilos, quoties loquebatur claudebat oculos.*

P. 151. *Cur non emisti restim suspendio?* Why do not you not buy an Halter and Hang your self? *Crucem meruisti.* *You* deserve Hanging. Bad words and false Translation, *you* for *thou*, it's not *emistis* nor *meruistis*, *you* have bought nor *you* have deserved, but *emisti* and *meruisti*, *thou* hast bought and *thou* hast deserved.

P. 218. *Agamus festum diem.* Let's frolick it now. *Genialitur cœnabimus.* We'l fare like Emperors, be as merry as Cup and Can.

P. 219. *Amaranthæis redimite tempora sertis sollicitate chelyn.* And many such like Expressions which were long to rehearse.

P. 236. *Me ὅσον, ὅλον, οἷον, accipe.* I am wholly yours. *Ad omnia tua imperata paratus.* At your service, Sir; ready at your Beck. *Observantissimus, & studiosissimus vestri.* Your observant servant. Are not these foolish Complements, and Mistranslations both? For *tua* is *thy*, and not *your*; here this Divine encourages Children to give flattering Titles unto men, which the Children of God cannot do, least their Maker cut them away.

P. 41. *Ipsa invidiâ spectante ac ringente frustra.* In spite of the Devil.

P. 245. *Opus Apelle Dignum.* A curious Picture indeed. *Pictura non invenusta.* *A* very gallant draught. *En graphicè effigiatam, & ad vivum depictum imaginem!* See what a gallant Picture it is. *Depictum est ad Nativam effigiem.* Limn'd to the life. Friend is this Divine-like, to commend Pictures? Is not this Popery.

P. 264. *Cani das paleas, asino ossa.* *You* give a shoulder of Mutton to a sick Horse. This is a bad Phrase, and a Mistranslation both, *das* is *thou* givest, and *datis* is *you* give.

P. 266. *Numen testor sanctissimum.* I take God of Heaven to Witness. Is it fit to teach Boyes to make protestations, and to take the Name of the pure God in vain? Christ sayes, *Swear not at all:* And so this Book is not fit to go abroad in Schools amongst Children, that is so filled with unsavoury, unwholsom, unchristian, undivine Expressions; I haue given but a touch of some few of those many bad unwholsome Expressions, which are contained in several School-books taught Children in *England*; but all who make Conscience of speaking evil words, which corrupt the good manners, will avoid such words and Books both: Surely, *John Clark* Batchelour in Divinity, *Charles Hool* Master of Arts, *William Walker*, *Richard Bernard* and others, who have Translated such Books, and have so much commended them to the world, will cease to proceed any further in such a work

as this, which corrupts the earth with noysomneſs; but if they will Tranſlate, and ſet forth Grammars in any Language for any Children to Learn, let them give Scripture Examples forth of the Bible, in any Language they profeſs to Teach, whether Latine or Greek, or others, and not borrow from the Heathens to Learn Languages; this is but a little of what I could ſay in this matter, or may ſay hereafter, if the Lord will. Your books may get entertainment in the world, which lyes in wickedneſs, for the world loves its own; but they who are Redeemed and Redeeming out of the world, and its words and manners and cuſtoms, cannot but teſtifie againſt ſuch books that they be evil: and wo worth that day, that ever I ſpent ſo many years, as I have done in reading theſe and ſuch like books, for the end of ſuch things is ſorrow and vain; and he who gathers out theſe unwholſome words already mentioned, intends never to read them again hereafter, unleſs it be to witneſs againſt publiſhers and promoters thereof, and that ſpirit for ever.

JOHN STUBS.

[The Pope ſet up [you] to one in his pride, and it is the pride which cannot bear *thou* and *thee* to one but muſt have, and would have [you] from the Author their Father in their pride, which muſt not but have the word *thou*, which was before their Father the Pope was, which was Gods language, and will ſtand when the Pope is ended.

FINIS. G.F.