

In agglutinative languages
ought to be interesting for
~~linguistics~~ ^{etymology} or the analysis
of concepts, and of all
agglutinative languages
the Hungarian seems to
me the most interesting
from that point of view.

Therefore I propose to
make some slight study
of the Magyar New
Testament in my ses-
sions, and record
my results here.

1910 Jan 24 Today I will pick out
text containing the word szegő

Leak v. 28 consider the field of the
field how they grow
szegőtek ezetekbe a mez

~~szegő~~ mimódom nevededre is

~~Matth xiii 24~~ Matth xiii 24 The Kingdom of
Heaven is like a man who sowed
good seed in his field.
Hasonlatos a mennyeknek
országára az emberhez, ki vetett
jó magot vetett

Matth xiii 24 Sw didst thou not sow good
seed in thy field?

Uram avagy nem tiszba
magot vetettél vala-e a
te földedbe?

As far as the east is from the west,
Mely távol vagyón a napkelet a napnyugottól
so far hath he removed our transgressions from us
oly messze vetette bűnünk a mi bűneinket

Be not far from me,
Ne távozzál messze tőlem

Whither shall I go from thy spirit? Whither shall I flee from thy
Hová mennék a te lelked előtt, és a te országod előtt?
from thee, and from thee from

presence Ps. cxviii. 7 / Let my sentences come forth
Hová futnék? / A te országod elől jöjjön ki az
whither flee?

from thy presence Ps. vii. 2 / Thou hidest them in the
in teletem / Elrejtéd azokat a te

secret place of thy presence from the machinations
országodnak rejtékében mindeneknek kevélységei

of men. Ps. cxxi. 20 / Whither shall I go from thy spirit?
előtt. / Hová mennék a te lelked előtt?
Ps. cxxxix. 7

and whither shall I flee from thy presence? Whither shall I
és / a te országod előtt, háová futnék?

1902 April 25. I bought this morning for 15 cents a Gospel of St. Mark in the Tagalog language spoken in the island of Luzon. Having devoted about two hours to the study of this language, I find it charming and most interesting. The title is

The ^{of the our Lord} Ang Santo Evangelio nang ating panginoong Jesucristo according to ^{to} ayon cay San Marcos!

Chapter I.

1. ^{Beginning?} Pasimula ^{of the} nang Evangelio ni ^{of} Jesucristo, ^{and} Anac ^{of the} nang Diad, ^{great prophet [many great]} manghuhuli.
2. ^{According to [article]} Ayon sa ^{page as substance [article]} pagcasulat sa ^{by [which] James version} cay Isaias na ^{son of the} manghuhuli.
3. ^{Behold} Narito ^{of me the} ipinadadala co ang ^{my} aqing ^[article] sugo sa ^{of the} unahan nang ^{thee} harapan mo. ^{face the} muc-ha: na ^{prepare? the} ihanda ang ^{thy way? [article]} iyong daan sa ^{thee} harapan mo.
3. ^{voice of the} Tinig nang ^{of the} sumisigao sa ^{desert} ilang: ^{prepare? of you the way? of the} Ihanda ninyo ang daan nang ^{of the} panginoon; ^{of you the} touirin ninyo ang ^{his [sign of plural]} caniyang ^{baptize [article] desert} manga landas sa ^{of the} ilang.
4. ^{and} Sa ^{and} gayo, i, dumating si Juan na ^{of the} nagbibinyag sa ^{of the} ilang, ^{and} at ^{the} ipinangangaral ang ^{of the [plural] sin} bautismo nang ^{of the} pagsisisi sa ^{of the} ipagcacomit ^{of the [plural]} patasad nang ^{of him the} manga casalanan.
5. ^{and} At ^{and the [plural]} pumaparoon sa ^{of him the} caniya ang ^{and} boong ^{of the} lalauigan nang ^{and the [plural]} India, ^{by him} at ang ^{of the} manga taga Jerusalem; ^{and} at ^{of the} silang ^{sin} bahat ay ^{of the} binibinyagan niya sa ^{of the} ilog nang Jordan, na ^{of the} quiniquilala ang ^{of the} canilang ^{of the} manga casalanan.

unahan is like harapan in the same sense. It is a sort of passive, where the agent is the place or person to whom. The roots appear to be unah and harap. There seems to be one objective to a preposition being put in the passive. sumisigás. I take it the root is sigá. The m inserted in the first syllable seems to give an ideal or non-assertory character to a verb.

thanda I suppose this is a passive the root being hand or something.

Sa gage, i, dumating si Juan. John did something; I don't see what. Ἐγένετο Ἰωάννης is the Greek. First Joannes the Vulgate. I think the i is a relative pronoun.

Nagbibinyag. The root is binyag, baptize. The reduplication is here I suppose significant of his having done a lot of it. I think the Nag is a preterite form of mag. I think it sometimes means a profession; but I have little reason for it.

Pagsisisi, I suppose pag is a prefix marking a verbal noun, 'repentance'.

ipageacamit must be a passive form and involves the prefix pagea. The root is camit. It evidently means the 'essence of remission'. But I don't see what the root word is.

pumaparoon is a preterite, the root parar. 'went out'. tagá is very likely the same root as in the word Tagalog where the root is evidently tagal.

Very well! I think I have done a pretty good exercise in logic, I get out so much in about 3 hours.

Comments on the language of these 5 verses

ang is an article, neither definite nor indefinite or no distinction between a noun and a verb, it makes no difference whether the nang is governed by ^{the} one, making a genitive, or by the other, making an accusative. But proper names ^{form a} distinct part of speech and when governed take ni as in the first verse, or si ~~is~~ in case the ~~noun~~ ^{pronoun} is the agent, as in the fourth verse, or cay when proper name is a secondary object, as in the title.

ayon I have translated 'according to'; but I suspect it is a pronoun. It is evident that reliance is placed on pronouns to show that words are to be taken as nouns; and this is the function of the articles.

Pasimula plainly means 'beginning'. The root I suppose is simul. I don't know what that means. But pa is a common prefix signifying tendency toward, or causality, etc. Most of the roots are disyllabic, and letters are inserted into them in Shemitic fashion.

Pagca'sulat, Sulat is the root, meaning writes. Pagca is a prefix meaning the substance or essence.

sa This s seems to have a locative value.

manghuhula. Reduplication of the first syllable of the root signifying manifold action or futurity is common. Mang is a common prefix signifying multitude or magnitude, etc., etc.

ipinadadala is a passive, the root apparently being padal. I don't know what it means. Perhaps 'send'. The reduplication means I think futurity. "Will be sent". There is a similar formation in verse 4. "ipinangangaral". Perhaps this pa does not belong to the root. But the latter may have a quadriliteral root.

ILLUSTRATIONS
OF THE DIFFERENT
LANGUAGES AND DIALECTS
IN WHICH THE
HOLY BIBLE
IN WHOLE OR IN PART
HAS BEEN PRINTED AND CIRCULATED BY THE
AMERICAN BIBLE SOCIETY
AND THE
BRITISH AND FOREIGN BIBLE SOCIETY.

Explained by guess-work by C.S. Peirce.

I have no knowledge of but a few of the European
languages and no grammars, except of Hebrew and Arabic, and have
made no general or particular study of language. I must commit
enumerable errors; but still, I hope to succeed in exhibiting in a general
manner the diversity of the ^{modes of} operation of the understanding as shown
in the syntax of this sentence.

Facts I know will be written in black

Facts I feel confident of in brown brown.

Facts that seem highly probable in blue

Facts extremely doubtful yet with something positive for them in green

Wild guesses in yellow

Most of the "Illustrations" are translations of the following verse:

I. ENGLISH.

For God so loved the world, that he
gave his only begotten Son, that whoso-
ever believeth in him should not perish,
but have everlasting life.

2. GAELIC.

(Highlands of Scotland.)

Oir is ann mar sin a ghràdhach Dia an saoghal, gu'n d'thug o' aon-ghin Mhic féin, chum as go b'a neach a chreideas ann, nach sgriosar e, ach gu'm bi a'bhactha shiorruidh aige.

Gaelic is a dialect of Irish. That is all I know about it.

Oir = For. is = is. For in Irish is does mean is. ann = in the

mar = manner sin = that. "For in Irish is is a demonstrative pron.

a probably is a prefix to the verb to give it effect, like y in Welsh.

and indeed a is the neuter nom. and acc. of the article in Irish.

ghràdhach = love. For ghràdh is probably love. And Dia = God. an = the for an is the neuter nom. and acc. of article in Irish

saoghal = world

The first clause seems then to read, "For is in ^{the} manner ^{such that} that has loved God the world"

gu'n = so

d'thug = give. Perhaps the g is an affix and d'th is date

e = he. For in Irish e means he and he. Perhaps it is "his"

aon-ghin evidently "only begotten" Mhic = son, seen in Mac as part of family name

féin = ipse. For it has that meaning in Irish.

Thus this clause seems to read "So that gave his only-begotten Son he"

chum conjunctive of result as = out. For as means out in Irish

ge = know be = neach = somebody. For neach means that in Irish

a = same as in first line chreideas = believes. For neach resembles credere and the s maybe sign of perfect.

ann = in him as in first line. Thus the clause reads somehow "so that who so ever believed in him"

nach = not. For so in Irish sgriosar may be destroyed, the sg being subjunctive

e = he. The clause reads "not may be destroyed he" ach = but, for so in Irish fa'm

bi = be a'bhactha = may have, or propb, bi = have have, a'bhactha subjunctive

ghiorruidh = life aid = everlasting Thus the clause reads "but so that happen may have life everlasting"

3. IRISH.

Ofr is mar so do ghrádhúg, Ofr an domhan,
go dtug sé a éinne, whojo [1610] jobur
gíð bé éinne, ach ná raob sé a mbeir,
ach go mbeir an beo ríonn, do aise.

4. IRISH (Roman).

Ofr is mar so do ghrádhúg Dia an domhan,
go dtug sé a éingheir Mele fein, ionus gláí bé
chroideas ann, nach rachadh sé a mughá, achú
go mbeith an bheatha shíorruidhe aige.

Old

About Irish I know a very few facts; but they will help.

Ofr = for. pp = is. I know the word sometimes has that meaning. ma p = manner

po = that. I know the word is sometimes a demonstrative pron. ~~So effect of part~~ ^{So effect of part} ~~old~~ ^{Probably the}

gíð bé éinne, ach ná raob sé a mbeir, do aise = love (See the Gaelic) Ofr a God an the dóimá = world

Clause seems to read "For is manner that did love God the world"

go = result dtug give (See Gaelic), sé, I think this is a demonstrative pron. but has

little effect except as emphasis. a, I think this is ~~a particle, probably an article, giving~~

~~assonance effect to the verb~~ éinne only-begotten whojo = son = Mc in family names.

Clause seems to read "so gave the only-begotten Son". jobur gíð bé = so that who so,

can't analyze. bé may mean "be" éinne may believe. See Gaelic

an in him. See Gaelic. Clause seems to read, "so that those shall believe in him."

nae = not raob sé a mbeir shall ~~not~~. I cannot analyze it

ach go mbeir an beo ríonn, do aise = but so = result mbeir é an beo have

ríonn, do aise = life a se everlasting.

G. MANX.

(Tale of Man.)

Bon theid y ghradh shen hug Jee da'n theihll,
 dy dug eh e ynrycan Vao v'er ny gheddyn,
 nagh jinnagh quai-erbee chredjagh aynsyn
 cherraghtyn, agh yn vea ta dy bragh sarraghtyn

I know nothing whatever of Manx. But it seems from this ~~VEL~~ to be between Irish and Welsh but more like Irish.

Son theid = In manner y = that ghradh = heart. ~~stranyrate~~ = first syll of Gaelic ^{gradh} shen = such or Gaelic sin. hug = hold or second syll. Gaelic gradhach. Jee God da'n = of the or for the theihll = world, perhaps = Gaelic sroghal.

dy dug looks like Gaelic d'huig broken in two. = gave. eh = his = Irish ~~po~~ e = Gaelic e, the. ynrycan = only begotten Vao = son v'er = féin yise.

ny perhaps same as last syl. of Irish ~~po~~ ^{po}gh. gheddyn perhaps Irish gidh followed by first part of ~~po~~ ^{po}gh. nagh = Irish & Gaelic nach = not jinnagh quai-erbee whoever chredjagh shen & tulleave aynsyn = ^{in him} cherraghtyn seems = Gaelic spriosaer and Irish pacas. perish agh = but yn vea ta dy bragh sarraghtyn y chosney should be ~~po~~ ^{po}gh. I cannot ~~po~~ ^{po}gh it out.

John vi 27 She loved much ^{she that loved the} hi & carodd yn fawr ^{fawr much} ^{him} Wele, fel yr oedd yn ei garu ef.

xiii 1 Having loved his own ^{he loved them unto the end} efe yn caru yr eiddo ^{eu} carodd hwynt hyd y diwedd.
xvi 7 That disciple whom Jesus loved y disgybl hwnnw yr oedd yr Iesu yn ei garu

xiv 21 He that loveth me shall be loved of my Father and I will love him ^{hwn sydd yn fy ngharu i} & gerir gan fy Nnad i & minnau xi caraf ef.

xv 9 As the Father hath loved me so have I loved you ^{Fel y carodd y Tad fi} Fel y carodd y Tad fi ^{felly y cerais innau chwittau} felly y cerais innau chwittau

ii Cor vii 15 The more abundantly I love you the less I be loved ^{fy mod yn eich caru yn helsethach} ac yn cael fy ngaru yn brinnach

Eph v 25 Love your wives even as Christ also loved the church ^{cervch eich gwraiggedd} megis ag y carodd Crist yr eglwys.

John xvii 24 Thou lovedst me before the foundation of the world ^{ti sm cerais cyn seillad y byd.}

y = the byd = world. The clause reads, "For so these loved God the world,"

as
fel = so y = these

And I give unto them eternal life A minnau ydwyf yn rhoddi iddynt fywyd tragywyddol

Not as the world giveth, give I unto you nid fel y mae y byd yn rhoddi, yr wyf fi yn rhoddi i chi.

I will give it thee mi a'i rhoddaf i ti

I will give you a month myfi a rhoddaf i chi enau

The bread that I will give is my flesh A'r bara a roddaf fi, yw fy ngyrn i

He shall give you another Comforter & efe a rydd i chi Ddiddanydd arall.

So let him give felly rhodded

And there was given unto him a month A rhoddwyd iddo ef enau

He hoped also that money should have been given him of Paul A chan obeitio hwyd y rhoddi arian iddo gan Paul

A man can receive nothing except it be given him from heaven Ni ddichon dyn dderbyn dim, oni bydd wedi ei rhoddi i'w o'r nef
Give and it shall be given to you Rhoddwch a rhoddir i chi.

efe = he ei = his unig-amedig only begotten Fab = son
The clause reads "So there gave he his only-begotten son"
fel = as na = should not, or "there is not" chollex = shall be lost
He shall in no wise lose his reward Ni chyll efe ei wobr.

He that findeth his life shall lose it and he that loseth his life for my sake shall find it
Y neb sydd yn cael ei einiges, a'i cyll: a'r neb a gollo ei einiges om plegid, a'i caiff hi.

If he live one of them and go after that which is lost
as cyll un o honynt ac yn myned ar ol yr hon a gollwyd.
For I have found my sheep which was lost canys ceffais fy nafad a gollasid.

Gather up the fragments that remain that nothing be lost
Cesglwch y brintwyd gweddill fel na chollex
pry = who bynnag = soever a = "where", that gredo = he believed. The root cred certainly means believe.

Woman, believe me. O wraig, cred fi.

But as to the -o, I am not quite certain it is the 3rd person sing. masc.

Thus Rachel weeping for her children Rachel, yn wylu am ei phlant
To be baptized of him i'w fedyddio ganddo
when he was baptized wedi ei fedyddio

and he saw the Spirit of God descending like a dove and lighting upon him
ac efe a welodd Ysryd Duw yn disgyn fel colummen ac yn ddyffwrdd arno ef

And Jesus walking by the sea of Galilee saw two brethren
A'r Jesu yn rhodio wrth fôr Galiles, efe a ganfu ddau frodyr
And going on from thence he saw two other brethren mending their nets
Ac wedi myned rhagddo oddi yno, efe a welodd ddau frodyr eraill... yn cyweirio eu rhydau.

A city that is set on an hill cannot be hid
Dinas a osodir ar fryn, ni ellir ei chuddio
whoever shall say to his brother, Raca
phwy bynnag a ddywys wrth ei frawd, Raca
yddo = in him (perhaps only in) ef = him

The clause reads "as they ~~not~~ ^{shall} be lost ~~whosoever~~ that believe in him"

and = but, strong "sundern" ^{caffaet = may take hold.} ~~caffaet = may take hold.~~ I can only find this in one other place

I count not myself to have apprehended nid wyf fi yn bwrw ddarfod i mi gael gafael.

I confess I cannot understand the form of the word

o = of, from hono = that fywyd = life Perhaps = vita trwygyddol = everlasting

The clause reads, "but may take hold of that life everlasting."

The whole reads, "For so there loved God the world, as there gave he his only
begotten Son, as ~~but~~ ^{that not} should be lost whosoever that believe in him, but should
take hold of that life everlasting."

7. BRETON. (Britannic.)

Rag evel-se er an deus Doue caret ar bed,
ma en deus roed e Val untk-ganet, evel ma
vezo ket collet pioubenag a gred ennan, mes
ma en dovezo ar vuez eternel.

I know absolutely nothing of the Breton, except that it belongs to the British branch of Celtic, and is called Armoric.

Rag = but & evel-se = felly = so eo = Irish so, that ~~er~~
en perhaps like Welsh y there. deus auxiliary verb = did
Doue = God caret = loved p.p. ar the bed roed