



~~Completed Drawing~~
~~gunpowder~~
~~back of the file gets~~
~~Jan. 20th~~ ~~Wednesday~~ ~~Evening~~
~~W and Pay~~



C. B. Vincent
 Jan. 25

January 20. Wednesday Evening
 at gun fire, watch is 11^h 16^m 25^s
 Watch. 11^h 16^m 25^s



Jan. 11 th	11 ^h 12 ^m 15 ^s
Wed. 20 th	11 ^h 16 ^m 25 ^s
Thurs. 21 st	11 ^h 15 ^m 15 ^s
Friday 22	11 ^h 15 ^m 50 ^s
Saturday 26	11 ^h 14 ^m 40 ^s
Week 27 th	11 ^h 16 ^m 30 ^s

All down with

Jan 30th Warty part of Gun 2^h 1^m 30^s
 Friday Feb? 2^h 3^m 0^s

When one thing is affirmed of another
whether as an essential or dependent
accident, the thing affirmed may be two
ways

1st It may be said, were another name
for the whole of which it is affirmed
2nd It may only be a distinguishing mark
a quality of that other.

In the 1st case use 也. In the 2nd not
Ex. 言也. the phrase called
言 is in the heart. not that 言 is

being in the heart are the something
if he had been meant he would
have said 言也.

Observe. There is great connexion
between 也 & the participle in 言.

言 奴 意 why not 言 奴 意? Might 也 be
used here

逮 *tai* stick to so as to go along with.
(*perstringere*!) a criminal's guard.

? 寄 *hi* in Epistles.

過 after 如何 signifies *can*. should be able
如何理論得把過 (say king sin.)

Pronunciation of *hia kia* is
pass slightly over the *i* & dwell on the *æ*
Tis one syllable like *lieu* in French or
mon like *io* in Italian? What (Thebein)
pronounce very differently from the *Grande*
of 20. ———— What's the best to go.
not actually *yo* force & *y* consonant & give a
little.

程 *ching* limit. definitus. presentis boundi
∴ model. copy.

課 *kó*? Practic. exercise.

說 } to examine or exercise?
匕

課 } a prescribed rule of daily action. Official
程 } diurna. order? regulations? line or
rule of action. 2.

准 accord ∴ like, likely

陞 *jín*

19 years

3, 6, 9, 11, 14, 17, 19.

4th

9th, 5th, 3rd, 4th, 5, 6, 7.

moon

"justa hanc ordinem. ter ter ter bis" Quare?

竅 *hiás*. hole. yèn hiás = ingenious.
"have hole to creep out at"?

刺 *yèn*. acutum. acutus. levigare abradere.

推 jùn. 刻木入竅曰推.

see chin. dic. long story? | sūn tēu ^{that hearted} ^{headless that} ^{flies into the} ^{hole}

挨 yāi. yāi tē xīn kuo, sūn pā

of 〇5 & 〇7πg

"I shall speak after wards of the power of ㄞ, w^h they are said to possess" In this sentence the word w^h may here have two meanings

1st "The by them possessed power of ㄞ"

1st That particular power of ㄞ w^h they are said to.

2nd The power of ㄞ (now this power they possess)

The 1st by 〇5

The 2nd by 〇5πg.

3rd Mark here how πg is connected with parenthesis

ws ws πg

ws denotes some congruity or likeness. s. does ws πg. but the ones direct the other parenthetical as it were.

En he did it as I foretold ?

Two meanings? This manner of doing it was
the what I foretold it would be

Q I said he would do it, & so he did

2^d chtr I said he would do it so & so, & so he did it
when he did do it.

The 1st requires not the 2^d does it ?

If he had not ^{if} at the instant I
came in he would do
but he had not as yet $\therefore$ do.

Choue ven? Chinese account of
Sanskrit? Thien long's account?
See Quarterly review 1811. June.

By when he came to see as
By sky pin in. vol. 1 page 6, line 9

this exemplifies the force of B, by
showing that on certain occasions we want
to ~~join~~ add some thing to the simple idea of
and.

In the phrase "father & unble are the same", and is rendered by 且. observe this and is really distinct from common and & the difference can be explained.

is not & some times introduced ^{used} simply to introduce a parenthesis?

救 } to get me ^{safe} out of the scrape
得 } difference between that & save me
我 } 得 is get

This is mine. 這是我的

This (indeed) is mine 這也是我的

as much as to say 我的這也

more say. quantity. Treat indifferently. Treat particularly. quan = a particle, as ye quan say. one kind of sin. one particular sin

gūn yuē ?
門 又 出 來
而 只

If we consider such phrases as
"Reflexions gayer, necessaires dans
la Vieillesse" (a marginal remark
or indication of contents of the page)
where is the verb? Shows such phrase
properly analysed? is not B concerned?
is not something understood by its situation
in the margin. It differs from
"Reflexions gayer sont necessaires en"
in what does it differ? (curious subject.)

$\overline{R}$ } without. . altho $\overline{R}$ is not with. in
 $\overline{R}$ } the same manner as acpi ne is
neither; tho acpi is not either.

$\overline{H}$ $\overline{H}$ $\overline{X}$ or mean I did not $\overline{X}$. that
it could or should be. Rule. wh. tried.
Extract cover somewhat follows $\overline{H}$;
put it in the indicative. then put that or

ô^{ti}. Then the verb which shall
complete the meaning in the
conditional.

Cô m^h goi^h xan . Delight in doing good
h^h l^h l^h . Desire in coming
in

Books praised by Boerhaave.

Purpureus loquens . Amstel. 1692 & dissert. de
Loquela Ibid 1700 . Johannes Conradus Am-
man.

... n'offre rien, qui soit tres-important
this phrase differs from n'offre rien
de tres important. Could not the
difference be somehow expressed
by it?

1 Did he show you any paper that was
spotted?
2 Did he show you any spotted paper?

The above is an example
of a similar nature. They per-
petually occur - often with a
negative. It is necessary to
scrutinize severely what their
difference consists in; and
analyse it.

There is a common way of speaking
(nowadays) of this sort. "tis a pretty
flower, that." 'tis a good thought, that.

They are clever people those
Smiths - or or or instead of
that is a pretty flower. or or

I have particularly remarked it
on this side of the Cape. it is
to supply a certain deficiency of
differentiation in expressing ideas.

取 is like percipio percepti
concepis & conceive flammam,
ignem, & am. arar. (consider this)

智 is prudentia i.e. sense
(not prudence)

in any way. somehow. however it may be. &c.
vide lunya. See 1. ~~page~~ leaf 11. 2^d side
1st. Column.

適 like. fit agreeable. likely
belike. suit: suite: sequi
on tie like or not like? not
following ^{of} fancies. not particular.
適 inasmuch as it includes motion by reason
of the key 適; so it means to follow ones
likings peculiarities or accommodations.

適 is used for particular convenience, not general convenience. so 適人 means without suiting his own particular convenience (at the expense of others).

適 seems to be the notion of fitting as a thing fits a socket or shoulder or the calice the flower or

to take to = to be attached to.

x or does it mean (originally) a ~~receptacle~~
a receptacle? receptaculum; a footing
footstalk. gain footing. place of my own
stand (against) match or. take to. or
recepto means to be take to. to haunt.

人
乎
不
語。

What? men don't speak. What! water
doesn't flow. Or Where is it that men
don't speak! Where is it that water!

水
乎
不
流

Words of relation various direction,
place and are naturally connected
with questioning. ex. place is naturally
connected with where. Somewhat is
naturally connected with how much.

hence in languages the same
word is made to serve for both.

In que = that = what

how

what

where

when

+

諸

與

or

how good you are

how do you do?

mind what I say

what do I say?

or or

Memorie on the Persian
religions by the Abbe Fore^{an}cher
(End of Vol 31 acad des Inscriptions)
Excellent. Excellent. highly worth
recurring to in England!

It means sometimes I beg to know &
sometimes it cannot be disputed; it is
manifest; isn't it now. ~~up to~~

When a thing is ^{not} one of those that are
still to come, but is already arrived
then $\delta\eta$ is used * like jam & E ?

Clarke, in his explanation of the
Greek tenses, plays off the old
humour "this is more easily un-
derstood than explained" &c &c
He ~~almost~~ asserts that the ratio
temporum is but little understood
even in the Latin tongue, & scarce
at all in the Greek.

* $\delta\eta$ like jam. but tis like come; tis
like allons. Don't come for to or
come lets go; if you come to say or
it went to the length of saying

Pray may be substituted for come. E.g.
Come now, what do you mean by that.
pray what is
come arrived.

^{ayete} ayete under the
In does not occur after ~~the~~ ~~but after~~
following verb be in the 1st person plural
~~after ayete~~ come let us be

in these cases there seems to be
some cooperation ^(in idea) necessary between
the speaker & those addressed. Hence
it does not accurately answer to come
for we can say come, finish the
letter as well as come let us be

In book 7th verse 193 there is an
example of ayete without In
& it is curious to observe that there
is no cooperation

Αλλ' αἴτε, ὀφρᾶν ἐγὼ καὶ —
Τόφρ' ὑμεῖς καὶ —

Let us consider In with relation to per
& de. per indicates that there is
something after words coming either to

modify or at least to prevent the
universality of the sentence following
per; & in the manner I^e indicates
there has been something before. i.e.
is a connective continuative; but I^e
denotes that you are now at once come
upon a thing in its proper place &
time. hence it particularly fits in with
particles denoting time as ote &
& with adverbials, as ad & aeth
demonstratives of all kinds.

We cannot say that I^e has a sort of
inter-mediate meaning between per
& I^e yet the temporary placing it
in our minds that it has an inter-
mediate force between those two, may
help towards finding out its exact
meaning - tis a make shift for
the moment. it neither means
come nor go; yet adverting to
those two words (cautiously) helps.

It does not occur in the narrative of
the ships

It denotes actuality; it denies the
contrary of what is said or in impera-
tives admits not to oppose what is ~~ordered~~
ordered - not to do the contrary.

this like do did in English
come along etc. I do think it
very hard. as in [This is highly impor-
tant] Ex. ἡ δὲ ἐπιπλοῦς δὲ οὐκ ἐστὶν.

It does seem very laborious. Plato de
Repub. lib. v. sub initio (which is what I do)
ὅς ἐστιν ὁ δὲ as I in fact am doing
when they did come together, what blows
there were.

The various ways in which this relation
of actuality may attach to the sentence, ac-
cording to its construction & to the nature

ἔστι τὸ ἐπὶ τῷ
 ἔστιν ἔτι goodsir?
 ἔτι still; not over.
 ἔστι no longer

of the idea contained. occasions all the
 apparent variety of meaning in ὅτι.

Hence appears its connexion with
 jam come nunc quæso utique dequæ
 tandem

ἴσως δὲ perhaps now? (perhaps it is that)

τί δὲ what is that? in fact what? What, pray

ἔστι γὰρ δὲ, ἐφ' ὅτι, περὶ τοῦ λόγου τούτου τοῦ λόγου

There is no doubt, says he but this affection

or It cannot be denied says he or
 (this affection is what is found in many)

Homer line 6 B 1.

ΣΣ Σδν are

From ^{which} ~~what~~ in fact did ~~we~~ find ~~our~~
the ~~disposition~~ are
ie tell me more from what
it was that are I prefer this
explanation to Clertoes (perhaps)

See tandem in Ainsworth. He
explains it by I beseech you; Σδν by
gress.

Σδν more = tandem? or Σδν = quid ita? ws Σδν = ceu
plane? * Σδν quare ne? Σδν ^(*) apud longe optime?

* Why is it that you don't (x) the best that were

It is like over it was it is a that.
PB when that he was come. OT & D in
TID? what is it? what is that?
xas in OTWS in xas it was that de

see the strange usages of que in the Dic. of the
Academy.

Εἴτ' ἐν γράφειᾳ, εἴτ' ἐν μουσικῇ εἴτ' ἐν πολι-
τικῇ whether in painting or whether in
music or whether it be in polity.

εἰς τὰνδεμ in politica it maybe construed
denum as ~~be~~ but it does not really answer to
those words.

If a man who has been recommended
to call on such a person was to say
Where does he live? he probably would
be understood to say where does he live?
So in Chinese a Chinaman ^{respecting} ~~taking~~ Where
for where in a foreigners mouth does not prove about
that he himself cannot distinguish the two.

"What a dust do I raise says the
fly on the coach wheel"

What a dust it is that I raise on
here we see the relation between
do & do

In maxima the most that ever was
To show the connexion between do & do
I reserve the following —

Did you ever see? yes I have. I have
once. have you ever seen. jam viti.

What is cum maxime? quam maxime?
do

22871501 do on the bravest they, of mortal men
when are you arrived at the bravest? but
here is this instance, jam, do. cum. of all instances
this is it. $\therefore$ do is a sort of correlative to ever

~~stall~~ $\sigma\epsilon\lambda\lambda\omega$ they say means mitto
& $\sigma\pi\upsilon$ means sub

but $\sigma\pi\sigma\epsilon\lambda\lambda\omega$ does not mean $\sigma\alpha\lambda\mu\iota\tau\tau\omicron$!
it would be nearer to say

$\sigma\epsilon\lambda\lambda\omega$ means orno (vide Lexicon)

& $\sigma\pi\sigma\epsilon\lambda\lambda\omega$ suborns

$\alpha\lambda\lambda\omega$ means up, cross, back.

$\lambda\tau\lambda\lambda\pi\iota\kappa\omega$ means to cross question

$\alpha\lambda\lambda\omega\pi\alpha\iota\gamma\omega$ means to cross-play, thwart-play
or delude.

Definition of dropper. mettre dans la
forme ou position convenable pour.
set right. Direct diriger.

Dropper is like $\sigma\epsilon\lambda\lambda\omega$. $\sigma\omicron\lambda\lambda\omega$ is dress
in french mise, from mitto

* $\sigma\omicron$ set out means both dropper & pompier

Ducane. set out the sideboard. set out
on a journey. make set out is send out, mitto or.

δH continued.

δH is connected with cum tum jam quam ever
never even.

$\delta S \delta H$ the same which is

$\delta S \delta H$ & they are those which is

Ex 1. The birds with white bills, the
name of which are crows, are in
fact rooks use $\delta S \delta H$

2. The birds with white bills, which
men call rooks, are in fact social
 $\delta S \delta H$. (important)

δH might sometimes be rendered by Dyese

Don't come for to go Dyesees. Jeune! Don't try too

Flower 1.

δH is sometimes même & sometimes or (in
french.)

οὐκ ἔτι εἰς τοὺς ποταμούς. — *Homer's Head*
not yet ^{ever} to the Battle

Explanation. Tho' he did not come to the
council yet he might perhaps come
to the fight. But no! neither to the
council nor yet to the Battle.

Tunicāque inducitur artibus. Virgil
inducitur is in *g* middle voice?

tunicam inducit artibus || active voice

In the 2^d book of the Iliad Nestor says

Νῦν ἴδεν ὁ μέγ' ἄριστος ἐνὶ στρατῷ εὐχεται εἶναι

∴ Clarke's observations on εὐχεται in the
1st book are futile — unless this 2^d line
is spurious: — by the bye the 1st part of
this 2^d book seems to me unlike Homer
a rather strange.

Omnino = the negative of not at all
See examples in Latin Dictionary

ὅν τινα = super ?

μήν is hold withhold. τί μήν what hinders.

When I have been talking in a certain strain, but on one point change my note & make a certain allowance, the conjunction I employ contains the force of μήν. So Wlisper notes the Greeks calling them children for wanting to go home but then suddenly he makes this allowance.

ἢ μήν καὶ πότος ἐστὶν ἀνιπτόν τε νέεσθαι

Yet certainly I must allow there is a desire as
surpassant, this explanation w^d show that
πότος in the lone reading not πότος.

are not πότος & πόκος convertible sometimes?
ὡς ἐπὶ οὐκ ^{v. 409} may mean that he was wanted?

ye denotes a necessity, some how or other.

∴ with a negative ti, by no means,
certainly not. But what it is that
the necessity is relative to depends on
the construction of the sentence.

αἰγίῳ δὲ τὸ πᾶσι

Iliad Book 2^o
V. 575

across the whole aigialos
if aigialos meant shore it w^d be
along the whole shore not across?

Does not αὐτίκα sometimes mean
by hence? immediately; nihil inter-
veniente, i.e. sine causa?

Vide Iliad L 2. V. 662

εὐθυ.. a sentiment of ^{self} complacency, when
we see that a man has got it soundly,
as much as to say who's got it now! you

won't be so brisk again in a
hurry I flatter myself!

Of ever ~~Am...~~ B

If there be no place in the
line A to but what is dotted, then
it is ever dotted

1. Ever before. no time before without
these we must observe the infinity is
of duration is not in the idea of ever, but
because time has no limit.

2. Ever after. similar
do

3. Every one. none excepted

4. Wherever. no place excepted

This is the 1st range of ever

~~Where~~^{Where} ~~was~~ were
Where you ever at Rhodes?

here ever has a different meaning.
if it had the former meaning it would
be "did you stay at R. so as never to
be out of Rhodes" but it does not
mean that. it means "in all time
did it (ever) once happen that you
were at Rhodes". You have every
instant given to you to see if you can
pick out one favorable. This mean-
ing is the $\neg$ -note. its contrary
is never. or always not. the
contrary of the 1st meaning is
not always.

before ever I had given any pro-
vocation.

This is quite different from ever before
it means in every thing that I had said
there was freedom from provocation

I had not provoked him in any
one instance before ~~ever~~ any
one occurred, he is

This 2^d meaning of ever is
closely allied to the meaning
of ~~ver~~ yet their usage does not
always correspond.

They correspond in such phrases as

ever so great

however great

than ever you were (~~never~~ ^{upris} _{thence})

or

but not well in ~~either~~ (which has two
meanings) nor in ~~where~~ which must
be construed just as, or as tho'.

ever & tho are closely related

tho is ever conjoined with the quangnamity
ie obstacle or barrier overcome

& the class of words similar to
ever are perpetually used in all
languages (I know of) for tho. tho
in fact that idea is not originally
in them - nor in any other word
that I can find.

οἱμαί γε as far as I know

οἱμαί γε as far as I know B. 236

let us all go home & nothing that ought
to hinder us
αὐτοὶ οὐδὲν . 269 . looking foolish; as if he could not
help it.

ὡς ἐπιβέβητο . 409 . That he was wanted?

or correct to ὡς ἐπιβέβητο?

daughter & θυγάτηρ are the very same
word changing t into d.

Homer was ἀπεροτέρων like the conjunction both. H.
B. 3. v. 199.

Clarke swears very often "quia (malum!) ista sumum
necesse est" what the Devil after all is that necessity
This forms a strong argument for my theory. So good
a man as Dr Clarke! See & find other good swearers.

That the Ancients accompanied
with the 4th & with the 5th I shall
deduce from this Passage of Aristotle
 $\delta\iota\alpha\tau\iota\ \delta\iota\sigma\mu\epsilon\nu\ \delta\iota\sigma\tau\epsilon\lambda\omega\nu,\ \alpha\alpha\iota\ \delta\iota\sigma\ \delta\iota\alpha\ \tau\epsilon\tau\lambda\alpha\upsilon\nu\ \&$
 $\sigma\upsilon\mu\phi\omega\nu\epsilon\iota,\ \delta\iota\sigma\ \delta\iota\alpha\ \pi\alpha\sigma\omega\nu\delta\epsilon;$

tho^o the writer in the Mem. de l'Acad
Des Inscriptions seems to judge differ-
rently yet he translates it by

Pourquoi la double quinte & la
double quarte ne se chantentelles
point en concert, mais que la double
se tait si chante!

What Aristotle elsewhere says
 $\delta\iota\alpha\ \pi\epsilon\nu\tau\epsilon\tau\epsilon\alpha\ \alpha\alpha\iota\ \delta\iota\alpha\ \tau\epsilon\sigma\sigma\epsilon\phi\omega\nu\ \&\ \kappa$
 $\alpha\delta\delta\sigma\iota\nu\alpha\nu\tau\iota\phi\omega\nu\alpha,\ \&\ \eta\ \delta\iota\alpha\ \pi\alpha\sigma\omega\nu$
 $\sigma\upsilon\mu\phi\omega\nu\alpha\ \&\ \delta\epsilon\tau\alpha\iota\ \mu\iota\alpha\ \eta$ prove no-
thing contrary to what I say; here
Aristotle says $\alpha\delta\omega$ - and in the

1st passage. This ought to be
considered - perhaps I am all to-
gether wrong. I put this down
merely as a memorandum

^{It here rendered by nempe rather}
the $\delta\eta$ in H. B. 3. V. 317 seems strange to
me? not much to condition in time

$\phi\eta\mu$ To hold. To hold forth. or as to shew.

$\epsilon\chi^2$. $\phi\alpha\tau\omicron\gamma\chi\gamma\tau\iota\omicron\alpha\alpha\iota\alpha\delta\epsilon\iota\tau\alpha\nu$ H. B. 3. V. 28

$\phi\alpha\tau\epsilon\varsigma\lambda\gamma\iota\gamma\alpha\omega\rho\epsilon\mu\omicron\nu\epsilon\mu\epsilon\tau\alpha$ V. 44

* $\alpha\varsigma\epsilon\phi\alpha\alpha'$ or V. 76

Enquire in Europe for a Tibetan Vocab.
brought to Trause & in possession of M. Frechet.
see Chem. de Acad. V. 6

* active to shew middle to hold?

to remark to
others

to remark to ones
self.

* mark... appear... marked famous

* to mark for destruction? shine
abroad

Pere Longobardi Jesuit. On China
praised by Fother.

sed perinde erit, ut acciperis Cæsar's
officiis at end. But it be just as
you happen to take it. if you make a
worthy use of it it will be an excellent
munus if an unworthy usage, it will
be an ~~poor~~ munus.

TW is quodammodo (they say);
OUTW is nondum: now ~~there~~ there
is a curious connexion between dum &
modo.

W8 ubi? nonnigquam. est ubi.

an interrogative & an enclitic.

where? somewhere E1 W8 sic ubi.

EΦXTTW injungo (to enjoin)

Essay on the truth of History in Memoires
de l'Academie des Inscriptions & Belles Lettres
Par M. de la Harpe — very excellent. Look at it
again

2' Olympic v. 70 εἶς ὃ πῆρ (dum)
III B. 1. 46 εἶς ὃ δῆ

Εὐχομαι is proclitic

convexus is not convex but  is the upper part of the concavity.

Concavus on the contrary is  is the under.

* καὶ μὲν οὐδὲν γ' αὖ τίνοις εὖ χαρῶ

and yet I ought in gratitude Ach. Prometh
vinct. 1872.

αὖ γὰρ ἴμ' ἐνδεδέσμιος ἐν χάριτι
or thus

αὖ γὰρ γὰρ but what I'm bound to do
in gratitude

We see here in a thousand other
instances the connexion between but
& emphasis (in English)

Aeschylus shows clearly the force of γὰρ αὖ
γὰρ = aim; then, now already what ^{so} αὖ
γὰρ = emphasis; but only, why ^{even} αὖ αὖ

* καὶ μὲν dependant.

Ἡ μὲν κόβεται γ' ἐστὶν ὥς καὶ οὐδὲν

Eumipides Andromache

This is mere ^{stuff!} koballa as you yourself
are aware

ye = not stop short? consider

δικη, justice; hence δικη just like?

δικη, retribution, talia; hence δικη
tit-for-tat-ically. ? Utum horum?

ye = sufficient cause. consider

Ὀπῶ γ' ὀπῶ. Aeschylus. Persae.

I see but too plain alas!

I see plain enough!

ye ye I see alas!

(If you could but see as it would be enough)

I not stop short, I do see (plain enough)

Euripides *Heracles*. line 367 ^{ἤντα}
οὐδ' ἦντα. No! The force ^{of} here is very
clear

line 375

οὐτὶ γὰρ ἔκλειπε γένεσθαι κακῶν
φέρει μὲν ἀλγεῖ δ' αὖχεν ἐντίβησι ζῶν
αἰσῶν δ' ἐν εἰη μάλλον εὐτοχευέρος
ἢ ζῶν. ~~καὶ γὰρ ζῶν~~ Not the sense
of this passage for whoever is not
accustomed to taste of evils but bears
them & groans with his neck under
the yoke had better be
is whoever is unaccustomed to suffer &
yet has to suffer on The transitions
I have seen do not express this.

Look at Erasmus' version of Euripides' *Heracles*

Σινωορ! Lord of bless you man; why
dear, I admire you in every Media
too, & γ'ηοοοοο in by so much still the less
D.

οὐδ' ἔστι γὰρ. It is in Article line 85
inasmuch as I was his brother Thux is
only that I was his brother connected with
for that I was his brother γ'ηοοοοοο
because I was his brother

Il est étonnant que Mr Four-
mont n'ait point rendu compte
de tous ces secours dans les pré-
faces des deux livres qu'il a
publiés sous le titre de Clavis
Graecae & de Grammatica Graeca.
du Glog. de Fourmont. chez de
l'académie des inscriptions Vol 18
quod vile.

Same work Vol 21; page 269 is
a remarkable vignette of great
merit, I think, worth copying.

In one of the Vols 18, 19, 20, I forget
which is a series of engravings
from some ~~or~~ reliefs in ivory, very
curious & full of poetic beauty, I
think.

When families can get no redress
from earthly tribunals (in case of
murder particularly) they revenge
themselves - this is natural &
proper. So the Orleans family
murdered the Duke of Burgundy in
beginning of 15th century. So Malays &
so Chinese they say. So Bellingham
In the Orleans case the King not only
denied justice, but was even intimidated
into a base public approval (in cer-
tain letters patent granted to the D of B.)
of the murder. No bearing this!

Arcadis Hoang came into
France in 1712 & died in
1716 or 17.

The Religion of Moses was simple
& Philosophic. The Jews had
Synagogues all over the world. Their
books were translated into a
Language ^{intelligible & familiarly} known to all the learned
yet see what erroneous notions
the learned entertained of it
see Plato Diogenes L. Tacitus
Plutarch & Freytag. Mem. de
l'Acad des In. Vol 24.

Argument to show how difficult
how impossible it is we should know
anything of foreign Religions

There is wanted a word
to introduce observations that
the writer is determined not to
omit, yet doubts whether they
be not already known to the
reader. In these cases it is
usual to say "It may be un-
necessary to remark" it perhaps
may not be improper to observe "or
ad. A single word in the adverb
form (like "surely" in construc-
tion) would suffice. for example
the word scarcely.

f changes into h. so ^{*}fois (fois) into
thors. falere into hares.

loin chum ho & fo for fire. &c.

* ancient french. + modern

ph in latin changes into ll
in Spanish. how is this ll
pronounced?

The passage (in Ocellus) ἡ γε μεν
ῥοιζ των πραγματος ---
is rightly translated in the *Mem
de l'Académie des Ins^m* by *Quant à
l'essence même des êtres* --
Volume 29.

Αλλ' ὁδε μὲν πικρῶς ἔς ἡμῖν ἐχρῆν
καὶ τοὶ πόνοι οὐδὲν ἔστιν ἢ ἐλαχίστοις
but ^{none} ~~one~~ of the women are here that ought
to come,
and yet (you see) the meeting is to be
at day-break. γε here is like yet
περίθ' ὅτ' ἡ τὸν σέβαστον τοῦ γ' ἡλίου

Come, put on the crown for good luck
It is come; now: an Aristophanes

Female convention

ἄριστος ἀνὴρ

In an other play, Aristophanes
says

ΠΕΡΙΤΕ ΝΥΝ ΤΟΥΤΕ, ΠΡΟΤΟΥ ΠΡΙΝ ΛΕΥΣΕΙΝ

but put on now this, first before speaking
this ~~now~~ ~~now~~ νῦν explains that other
δῆ.

M^r Chabanon's remarks on
poetry (prefixed to his transla-
tions from Pindar in 32^d Vol of
Ann. de l'Acad. des Ins.) excellent.
Reading the year 1761. 2; in
what year was Burke's work on
the S. & Beautiful first printed?

Excellent Remoive on
Philosophical Paradoxes by
the Abbé Garnier in Vol 35.

St Simon-Bar-Saboe would not
prostrate himself in adoration
before King Sapor when re-
quired as a test, tho' customarily
before. See Sozom. Hist. ^{page 371} Also
acts of the Martyrs in the East.

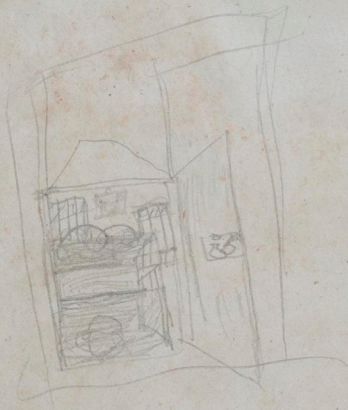
Hyde blames the Xianx ^{Martyrs} in
Persia (Doesn't he) for not
prostrating ~~themselves~~ themselves
to the Sun. See his work.

I prostrate myself without
fear & bow to So.

The Abbé Batteux ob-
servations on Tragedy & Comedy
in Vol 39 very good.

as p^t ΕΒΑΝΕΥ ΤΩΣ
ΠΕΙΡΟΣ. Iliad Book 4. V. 524

here it cannot be said that τωσ
makes the sentence to mean
who ever struck him. for his
Πειρος & πευρος only. what is
τωσ here? are there other ex-
amples like it? & if not is it
not a false reading?



Anicilla aut vernacul puente intus ingrem
ad mediam noctem expleto noctem somnas laqueo infest

Chimbor aut apikbit equum Caesaris superum

Illiterdi nūm ~~pau~~ minus neri rigent?

Magno progre fura de porci corsale currum

Non ego, namque peribilem amo venerem facit ergo
Vae venor nudum

Sed in^t me p^{er}ic. & manna putres

Hic me miratur Canni Cupuaris alii

TM/915

$$x^3 - 4x + 4 = 0$$

$$x^3 - m^2 q x + m^3 = 0$$

$$m^3 - m^2 q + 1 = 0$$

$$m^3 - \frac{q}{x} m^2 + \frac{1}{x} = 0$$

$$m^3 - d \cdot \frac{q}{m} m^2 + \frac{d^3}{x} = 0$$

d3

$$\frac{d^3}{x} - \frac{q}{d} d + 1 = 0$$

Notes of Lappa

Et Nuchy nigris oculis negroque
cinnedecoram !! + + or.

Soft thoughts in Dreamy Visions press round my yielding heart
Oh fatal power of Music & Matchless Mucky's art!
* Right Lusters now are gone by since 1st my breath I drew;
And still shall wily Cupid these tricks with me renew!
What for these sighs, these — "hush for shame" — what do these follies mean
All for a silly singing Girl whom twice I've scarcely seen.
Surely before repose too dull fatigued my weary breast
That with such eager wanton haste it sped to such a Guest!
Arouse bold Power of steady thought, resume thy hard earned right,
Nor let these interloping Gaudes the ripening harvest blight.
But Hah! — I'm writing verses too! she fits them surely strong.
A Travelling Philosopher by Love beguiled to Song!!
Oh lie upon thee M-g, — I feel a blush — that's right —
He send the Gypsy from my thoughts — I hope this very night.

October 15th 1812.

* And therefore ought to be able to say with Horace

"Prochius cultum, teretesque Suras
Integer laudo. Fuge suspicari
Cupit octavum de" — instead of "Nesit an illa x
vide.

but with me tis sauvius laudo.

The two last lines otherwise

Oh lie upon thee M-g — that's well, I feel a blush —
He send the Gypsy from my thoughts — her voice, her eye — "but hush"
or hush hush.

Soft thoughts in dreamy visions pass, round my yielding heart
Oh fold power of Magic & witchery, such joys art
* 8 Lustres now have gone by since I my breath to dew
And still shall wildly Cupid these tricks work in re new
What for these lights these lusts for them what do's follies mean
All for a silly, piping Girl & twice I scarcely can
Squally upon before too dull & fatigued my vacant breast
Thro' such such eyes wenten high it O'ed to such a quest
Crown bold power of steady thought resuming hard earned right
Nor let them intruding Gaudes the ripening harvest blight.
Zant Ha! I'm writing verses too! the fits her surely strong
O' brave Philosopher by love beguiled to rove
Oh fire up the my Wheel of black - that's right -
He send the Sycophants from my thought - I hope this very night
Oh fire up the my - that's well - I feel a blush
He - - - - - thyself - her voice her eye - but hasten

BC^r 15 1812.

* Therefore I ought to be able to say with Horace
Necchia an
----- lustum

~~And~~ instead of Nesit ancilla an.

Et My nigra oculis nigroque
Cine decoram! Hor.

