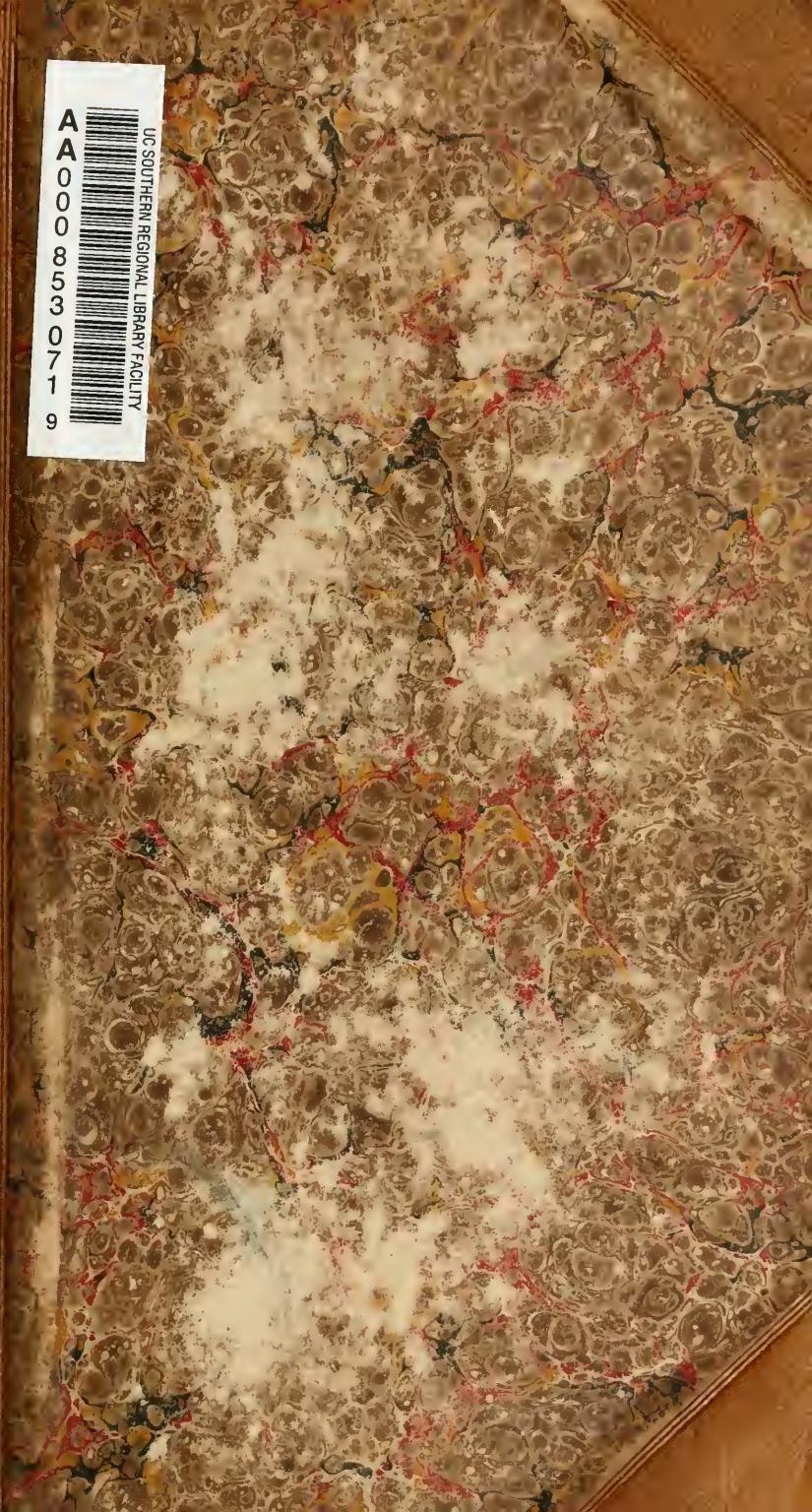


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HISTORY

OF THE

EUROPEAN LANGUAGES ;

OR,

RESEARCHES INTO THE AFFINITIES
OF THE TEUTONIC, GREEK, CELTIC, SCLAVONIC,
AND INDIAN NATIONS.

BY THE LATE

ALEXANDER MURRAY, D. D.

PROFESSOR OF ORIENTAL LANGUAGES IN THE UNIVERSITY OF
EDINBURGH.

WITH

A LIFE OF THE AUTHOR.

VOL. I.

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THE EDITOR'S PREFACE.

AFTER performing the difficult task of superintending the publication of these volumes, the Editor proposes to give a short account of the state in which he found the manuscript; of the views entertained by the Author respecting the origin of the European Languages; and of some of the means by which he acquired that eminent skill as a linguist, which fitted him to compose such a work as the present.

I. It is well known to the literary world, that the late Dr Murray had long been employed on a work, which was calculated to throw light on the Philosophy of Languages; but owing to his early death, this work had not received his last corrections and improvements. The outline, however, which the author himself had given to the public some years before, in the quarto edition of the Life

of Bruce, proved it to be in a very considerable state of forwardness.

After that event, two opinions seem to have been formed by those who had access to the manuscript, and consulted it. It was at first thought that the work was so imperfect, that its publication would not do credit to the Author ; but a more careful examination led to the belief, that, in whatever imperfection the work was left, its publication was warranted, by the curious inquiries which it contains, and the learned discussions into which it enters.

In consequence of these views, the manuscript was put into my hands. I found that it consisted of two folio volumes, composed chiefly of text, with a few notes. When these volumes were compared, they were found to be not copies of each other, but two works on the same subject. The first volume, for the most part, was elaborately written, but some points were slightly touched upon, while others were carried to a disproportionate length. The second volume had evidently received the Author's later ideas. The chapters and subdivisions were more perfect, and the subjects treated in them much clearer, and better arranged.

In looking over the first volume, the Author seems to have been dissatisfied with his work. The tendency of the learning scattered over it could not always be perceived, and the dryness

and obscurity of the details discouraged perusal. He, therefore, resolved to cast the whole anew ; to give more the form of narrative to what was to appear as text, and to subjoin to the text, thus altered, the bulk of his materials, under the title of Facts and Illustrations ; a method which was judged to be more distinct and attractive. All that he intended as text seems to have been nearly written out, but little more than a third of what he intended as Facts and Illustrations.

We have no doubt that the Author had some difficulty in arranging his materials ; and the reader will probably be of opinion, that it would have been an advantage to the work, as it now appears, if the Facts and Illustrations could either have been incorporated with the work, so as to have presented a continued train of argument and illustration, or at least could have been so brought under general heads, as to exhibit consecutive proofs of the doctrines submitted to consideration. Such, indeed, the notes, as they now appear, are in some measure to be considered ; but in order to remedy any inconvenience to the reader in consulting them, the subject of each is pointed out in the table of contents. A still more minute view of the text and notes is given in the index.

From the place which the Facts and Illustrations hold in the manuscript, it is clear that the Author designed them to accompany the text, in a

smaller letter ; but as in this case they would in some measure have disfigured the appearance of the page, as well as constantly interrupted the reader's attention, it has been judged proper to put them at the end of the volume ; and they have been printed in the same letter with the text, as the matters discussed in them are sometimes equally, if not more important.

It may be supposed, that selections from the first manuscript volume would render the work more perfect ; and the reader will find the passages by inverted commas, or by notices at the foot of the page, or otherwise, in which such selections have been made. The size to which the present volumes have been confined did not admit of extending these ; but if future editions are called for, there may be room for the admission of other instructive and interesting passages.

In printing the second volume, the Author's manuscript has been faithfully followed. From the beginning, it was laid down as an indispensable rule, never to alter his meaning. When either a word or a date has been wanting, it has, for the most part, been supplied. When there was a break in the middle of a sentence, or at the end of a paragraph or chapter, in which further illustration or argument seem to have been intended ; some slight alteration has been made, so as to complete the sense.

Other changes made upon the Author's text are such correction of grammatical mistakes, inaccurate phrases, awkward arrangement of sentences, or useless repetitions, as the Author himself would doubtless have made, had he lived to revise his manuscript.

A critical eye, perhaps, may be able to fix on passages where more changes of this kind might have been made. The Editor can only say, that he has not been wanting in diligence; though some allowance should be made for inexperience. He has at least wished to do justice to the author, whose notice and friendship he was fortunate enough to share; and can assure his readers, that no unwarrantable liberties have been used with the manuscript.

II. As to the correctness of Dr Murray's doctrines concerning the origin of the European Languages, the attentive reader will now have an opportunity of judging for himself; and we do not mean to prepossess him in their favour more than truth and probability will warrant.

Whatever may be his judgment, he will at least find that Dr Murray does not form a theory, and then look about for arguments to support it; but that he was led to the conclusions detailed in this work, by his attempts to analyze the words of which the European languages consist.

As far back as history reaches, men have been in possession of articulate language, but how it came into their possession, he reckons foreign to his purpose to inquire. It is a matter of universal notoriety, that all men in a social state have used articulate language, and that they have used it, not by instinct, but imitation. The language thus acquired has not been stationary, but advancing to perfection. As men become civilized, and exert their ingenuity, their wants increase and their ideas multiply; new terms are invented, and new modes of expression adopted.

When tribes, who have thus improved their original language, separated and lost intercourse with each other, their language would suffer still farther changes. These changes would chiefly be made by letters or syllables prefixed, inserted, or added; or by throwing away the various terminations of nouns and verbs; and they would be governed by no law but the practice of the majority who spoke the language, or dictated to the rest the manner of speaking it.

As this method would be common to all the tribes thus separated, various languages would arise. The radical parts would be the same in all, but the modifying or changing parts different in each. The connection of them all would be discerned by scholars, but unnoticed by the vulgar.

By carefully marking all the steps by which the

compound and derived words of any language have been formed, by stripping them of all the letters or syllables prefixed, inserted, or added ; and by restoring to their places those that have been thrown away ; the simple elements of speech may be discovered, and a probable notion formed of that language which lies at the root of various dialects, spoken at a later period, and evidently related.

From a minute examination of the European and other languages, Dr Murray is persuaded that they are all founded on one language ; that this language consisted of a few monosyllables, some of which may be considered as varieties of the others. Of these he thinks that *AG* or *WAG* was probably the first articulate sound.

To men, in the first stages of society, all nature was animated. Judging from that activity which they felt in themselves, all the appearances or events in the surrounding universe were thought to be actions. When the impressions which these appearances made upon them were strong, and the sentiments which they awakened uttered in language, they used one or other of the terms now mentioned. All these are verbs of an interjectional nature, and the actions meant by them are forcible, vehement, and striking.

The time at which this simple and energetic language was spoken lies beyond the period of history ; but, if conjecture may be hazarded, it was spoken

by some tribe to the north of Persia, not far from the Euxine and Caspian Seas, from which neighbourhood the tide of emigration seems to have flowed westwards to Europe, and in other directions.

This primeval language he found at the root of all the languages which he has examined in this work, Celtic, Teutonic, Greek and Latin, Slavonic, Persic and Sanscrit. Of all these he finds the Teutonic to come the nearest to it, and of the branches of the Teutonic which claim this peculiarity, the first place is held by the Visigothic, the second by the Tudesque or Alamannic, and the third by the Anglo-Saxon.

As this original language became more familiar as a vehicle of thought, it was necessary to restrict the general meaning of these monosyllables, or use them in other related senses to that which they originally bore, and this object was accomplished by adding them to themselves, and to one another.

New terms were thus obtained, but considerably altered and softened, so as to be manageable by the voice, and agreeable to the ear. This alteration, or softening, took place chiefly upon the added syllables, which appeared generally in the form of A ; BA, FA, or PA ; GA, or CA ; DA, or TA ; LA, MA, NA, RA, SA ; or these syllables reversed. These new terms were again considered as roots to which the altered or softened syllables might be added anew ; and this

process might be repeated, as often as the occasions of utterance or communications of thought required.

All kinds of ideas could now be expressed, multitudes of words now started up. The cases and genders of nouns, the persons, moods, and tenses of verbs; adverbs, prepositions, and conjunctions; followed in succession. Thus were formed all the languages of Europe, spoken or dead, as well as those of Asia, considered in this work. As every piece of music has resulted from the endless variety in which seven notes, the *septem discrimina vocum*, can be placed; so the thousands of words spoken in Europe and part of Asia, formerly or at present, are only modifications or combinations of these nine radicals with one another.

There are, therefore, two stages of language mentioned in Dr Murray's Work; the first when the nine interjectional syllables were used; the other when the words of the same meaning, or the consignificatives, as he calls them, were added to these syllables,—a process which was carried on, as circumstances dictated, to the present time.

We do not say that these two parts of his system may not afford room for discussions; but, if they are not demonstrated truth, they look very like it. In support of his account of the rise of the European languages, he has resorted to the inductive me-

thod of reasoning ; and the reader will have cause to admire his ingenuity of analysis, if he cannot always subscribe to his conclusions. Similar ingenuity, perhaps, may bring out other results, and there is certainly room for the farther prosecution of these researches.

The object of Dr Murray was to promote European literature ; and it remains with succeeding philologists to refute or substantiate his views. He has gone a certain length, and it lies with others to fill up the outline. He is an expounder of languages on the principles of Horne Tooke, and only entered on the path which that ingenious philologist opened up. The field of inquiry is still large, and upon it laurels may yet be won by the adventurous and indefatigable scholar.

From this work of Dr Murray, it will be seen that the northern languages hold an importance which they have not always been thought to possess. They are seen to explain the beautiful languages of Greece and Rome, as well as Sanscrit, that venerable, though but lately known, language of India. Their usefulness, in this respect, can hardly be questioned, though all the admirers of those languages, perhaps, may not agree in this mode of accounting for their origin and progress.

Whether the radical language, on which these and some other languages are built, be the same as Hebrew, or that language, which is at the

foundation of Phœnician, Arabic, Chaldaic, Syriac, and Ethiopic;—whether it be the same as the Coptic, or ancient language of the Egyptians, into which Alexandrian Greek has been ingrafted; can only be determined by the future inquiries of philologists, equally skilful and industrious as Dr Murray.

From the conformity of all languages yet known, we believe that all men originally spoke one language; but, in order to establish this conformity still farther, we must examine not only the European languages in the manner which Dr Murray has followed; but all those which are spoken on the Continent of Asia, many of which are still unknown; all those which are spoken on the skirts and in the centre of Africa; all those spoken by the savages of North and South America; all those in the Islands of the Atlantic, Indian, and Pacific Oceans.

In this undertaking, the truth would not be so difficult to draw from the learned languages, in which the productions of human genius and science are recorded; as from those of savage and unlettered tribes, which are not written but spoken, and which are so disguised by pronunciation, that a stranger, however ingenious and indefatigable, could not avoid mistakes; not to mention that many of those who speak them are so remote from persons capable of analyzing them, that, in our

days, at least, we cannot hope to see the induction completed.

There is, however, no occasion to despair. Human sagacity and industry are great and unconquerable. A few years ago chemistry could hardly be reckoned a science, but of late how extended have been its researches!—how vast the facts which it has discovered! Its materials, no doubt, are more accessible than the tongues of distant and barbarous nations; but when, by universal consent, the true road to discovery, in respect to language, has been laid open, none can say to what length it may be carried.

III. Had Dr Murray reached the ordinary period of human life, we might, from his facility in acquiring languages, as well as extraordinary skill in analyzing words, from that rare industry and perseverance which he was known to possess, have expected that he would have pushed his inquiries much farther than he has done; and it must ever be regretted by those that have a taste for philological learning, that he did not live to publish in a mature state, what he intended on the *Origin of the European Languages*. He had for many years entertained the idea of writing on that subject; and he would naturally have wished to give all possible perfection to a work, on which he was to rest his fame as a scholar with future ages.

Even while struggling with an incurable disease, his ardour and activity could not be abated. Amidst every discouragement he was borne up with that enthusiasm which the love of letters inspires,—that desire of distinction which is “the last infirmity of noble minds,” and without which nothing great, or promising to last for ages, has ever been achieved.

This peculiarity of mind, which he carried to his grave, appeared at an early age. Before he left the paternal roof, he acquired, without a teacher, a competent knowledge of Hebrew, Greek, Latin, and French; and that zealous and enterprising love of literature which he displayed in the country, gathered new force, when he came to study at Edinburgh. While attending the Greek and Latin classes at the University, he engaged in studies, of which few of his contemporaries were capable, or even entertained an idea. From his knowledge of Hebrew, he naturally turned to Arabic, and this most difficult language he most completely mastered, not only perusing the Koran, in the excellent edition of Maracci, but also the version of that language in Walton's Polyglott Bible, which he often mentioned as an invaluable treasure for the student of languages, and by which he was initiated into Persic and Ethiopic, the former of which, before his settlement at Urr as a minister of the Scottish church, he taught to young gentlemen going to India; and the latter

he studied more minutely from the labours of Ludolph, with the view of editing the Travels of Bruce.

Some time before he became a student of divinity, he had fallen in with Ulphilas' Gothic version of the Gospels, which he highly valued, as confirming him in those ideas, which he began to entertain before he came to the University, concerning the origin of the European Languages. He studied the same subject further, in the fragments of a version of the Epistle to the Romans by the same author, discovered and published by Knittel; and in this study he was assisted by the labours of the learned Ihre.

From the Visigothic, of which these fragments form a precious remnant, he turned to kindred dialects; and while he considered it as the purest dialect of the Teutonic known, he entered into the spirit of the Alamannic, the next in purity, in the collections of Goldast and Schiller; into the Saxon, from which the present English has chiefly risen, in the works of Junius, as well as Lye and Manning; and into the Scandinavian, in the Edda of Sæmund. However diffuse and tedious the labours of these authors in some cases might be, he discovered their vast utility, and profited greatly by their hints and directions. To others, a grammar or dictionary of an unknown language would be barren and uninviting, but from these he

could draw the most profound and original instruction. Even from the geographical names of a country, or the historical names of its sovereigns, he entered into the analogies of language, and discovered strong supports of those conclusions which he had already formed.

These pursuits were greatly assisted by Hickes's Thesaurus of the Northern Languages. That invaluable work he perused carefully, and found it to contain a mine of knowledge, in that department of study to which his inquiries were directed. It afforded materials in abundance, by due consideration of which, his ideas concerning the affinities and rise of the European languages were established on the firmest ground.

We do not know whether he had any living assistant in learning Celtic, but he certainly studied the writings of Vallancey for Irish; those of Davies and Richards for Welsh; and those of Shaw and Stewart for Earse. By these and similar means he arrived at no small proficiency in this very ancient and truly original language.

These studies were followed up by an acquaintance with the Sanscrit, chiefly through the writings of Halhed and Wilkins. It was difficult for him to get access to proper books relating to Sanscrit; and he himself acknowledges, that he had not all the language before him; but he knew enough of it to enable him to connect the Sanscrit with the languages of Europe.

The chief link, by which he established this connection, was the Slavonic. He probably attained the knowledge of this language from some Russian popular works; and in the use which he has made of it, he discovers no want of skill, whatever there might be of books or leisure. Certainly his ideas of it are accurate, and not to be disputed.

With these immense stores of philological knowledge which he had laid up, he read over more carefully the classics of Greece and Rome. Among the former, Herodotus and Homer particularly engaged his attention; and among the latter, Cæsar, Tacitus, Pliny, and Jornandes; though he also resorted to Solinus, Justin, Pomponius Mela, and Ammianus Marcellinus. The reader of taste may easily conceive with what delight he must have read these interesting compositions; with what an intellectual feast he must have been entertained, when in search of materials to confirm and illustrate his theories.

Some of the helps, by which he acquired such amazing skill in languages, have thus been mentioned, that those who are ambitious to excel in Philology, may know what authors to peruse, if they would rival Dr Murray.

His bias for philological research naturally directed him to these publications; and from whatever cause he received this bias, his attempts were uncommonly successful. As he was thoroughly

versant in the principles of universal grammar, and had no difficulty whatever in learning any language; the meaning of the most useful words, the form of declining the nouns and pronouns, the method of conjugating the verbs, the power of the most ordinary and useful connectives were soon acquired; and when the ground was thus prepared, he went on with an ease, which astonished and delighted his most intimate friends.

To this exercise he was so trained and accustomed, that the most uncouth alphabets and the most dissimilar languages readily gave way to his skilful and unwearied efforts. Whatever difficulties they presented to others, he was sure to overcome. In whatever quarter he exerted his powers, he never failed to make conquests. He so well understood the elements of speech, and could make such excellent use of the safest guides, that all their idioms soon lay in full view before him. In these respects, what the poet has said on another occasion might be properly applied to him—

Tegimen derepta leoni
Pellis erat. Telum splendenti lancea ferro,
Et jaculum; TELOQUE ANIMUS PRÆSTANTIOR OMNI.

DAVID SCOT.

Manse of Corstorphine, July 6, 1822.



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ERRATA.

VOL. I.

- Page 19, line 18, *after* Christianity insert A. D. 597.
— 36, line 1, *delete* the kindred senses of: and line 3, *for* make.
NAG, *read* make; and NAG.
— 67, line 22, *for* heafod, the head, *read* heafod the head.
— 149, line 2, *for* names *read* name.
— 152, line 14, *delete* comma after Guttones.
— 153, line 13, *for* Lang, *read* Long.
— 157, last line but one, *for* MIDDLE, *read* middle.
— 321, line 26, *delete* OLDEST FORM OF GREEK. Line 28, *for*
LATIN. *read* OLD FORM OF LATIN.

VOL. II.

- Page 7, line 1, insert a comma before of.
— 8, line 1, insert a full point after Latin.
— 9, line 12, *delete* and.
— 18, line 10, *delete* comma after now.
— 26, line 23, *for* consignificative AG, formed AGBA, *read* consigni-
ficative, AG formed AGBA.
— 29, line 5, *for* AN; BUKAI, *read* AN BUKAI.
— 30, line 13, *read* a full point after mixture.
— 91, line 20, *for* he, from OL, *read* he. From OL.
— 99, line 15, *instead of* POU, TOPOU, *read* POU TOPOU. In line
16, *read* POI TOPOI, *instead of* POI, TOPOI.
— 152, third line from bottom, *for* AN, ON, *read* AN, ON;
— 189, line 17, *for* COMON, man on man, *read* COMON MAN ON MAN.
— 465, line 2, *for* SKALD is, *read* SKALDS.

LIFE
OF
ALEXANDER MURRAY, D. D.

DR MURRAY'S "Philosophical History of the European Languages" can scarcely be offered to the public, unaccompanied by some biographical sketch of its author. This must, however, be written under great disadvantages, by one to whom he was personally unknown; who must collect from the information of others the habits and character of the man, as well as the leading events of his life; and who, whatever his materials are, cannot venture to make any considerable addition to the size of the volume to which his narrative is to be prefixed.

It happens very fortunately, that that part of the subject which was least known, and which would

have required most research, was written by Mr Murray himself. The Rev. Mr Maitland, minister of Minigaff, one of his most intimate friends, had at one time proposed to collect some materials of his early life; and, with this view, had requested that he would furnish him with some leading dates and facts, and with the most probable channels of correct information on other points. Mr Murray, in reply, gave him a distinct history of himself, from his birth till the time when he first arrived in Edinburgh to attend the University. In doing this, he has not only rendered all farther inquiry with regard to this portion of his life unnecessary, but has given a specimen of personal biography, and of literary success and perseverance under every disadvantage, of which the press has yet furnished no similar example. It is written with all the native simplicity and openness of his character; and with a minuteness which, as far as it goes, leaves nothing farther to be told.

Mr Maitland explains the circumstances which gave occasion to it in the following extract from a letter to Dr Baird :* “ When you wrote me last autumn, requesting that I would endeavour to collect some memorials of Dr Murray’s early life,

* April 26, 1813.

I immediately commenced the task, but found my progress so slow and unsatisfactory, that I thought it might be best to apply to Dr Murray himself, to give me a brief sketch of dates and facts, and to point out to me the most likely channels of obtaining correct information. Dr Murray soon afterwards sent me the Memoir which I now enclose, and which I consider as one of the most curious specimens of literary biography to be any where met with.

“ It is, indeed, prolix and minute. But that very minuteness constitutes one of its principal charms. As he did not write from any notes, it affords a remarkable illustration of his powers of memory; and it is written throughout with so much simplicity, as to afford a genuine picture of his mind and character.

“ It was my intention to have put together a few particulars respecting Dr Murray from such information as I could collect. But the moment I perused his own memoir, I should have considered it sacrilegious to have abridged or altered one single line. One thing only I have done; and that (you may depend on it) has been done with fidelity. I have verified the facts contained in this sketch, by the most undoubted testimony; and you may rely on them as authentic materials for biographical history.”

Mr Murray sent his narrative in the form of a

letter to Mr Maitland, and along with it a more private letter, which it would be unjust to withhold from the public.

In the private letter, * he says, "DEAR SIR, I have, on receiving your letter, and Dr Baird's enclosed, meditated for some time on the kind or form of the notice which I should give you respecting my early reading. It has occurred to me, that a mere list of dates would convey little information, and that, as my access to books at that time of my life was irregular, and my school education quite broken and imperfect, no true idea of my progress, such as it was, could be obtained from stating the names of the books, or the periods when I was at school, without some connective history. I have, therefore, thrown the whole idle tale into a sort of narrative, by far too long indeed, and written too closely on the paper, as it goes by post. If you, by help of any intimate friend, can overcome the toil of reading it, it will present you with a lively image of 'much ado about nothing.' As I have kept no copy of it, (not having leisure to make one,) perhaps you can let me have a day's use of it, when you come to Fairgirth, for the purpose of making one. After all, the facts are sufficiently strong in my remembrance; but I hardly think that I shall ever take the useless trouble of

* Dated "Manse of Urr, July 25, 1812."

putting them again on paper.* I could have added many other inferior incidents; but you will justly think that those mentioned are sufficient. Your statement respecting my age is accurate, as you will see by the dates. Dr Baird's statement is erroneous, owing to the hurry of writing, and the distance of time. *I gave my age down*, as I then supposed the fact to be, at my first acquaintance with him in 1794, at 18; but I discovered in 1805, by inquiries at home, and by the Parish Register, that, on the 22d October 1794, I was 19 years of age. I was under his immediate care from 1794 to 1796 or 1797, when I began to support myself. In fact, I was always under his counsel and directions, and saw him as frequently as was suitable, from 1794 to 1806.

“As to my juvenile poems, I lost about a score of small poems, chiefly in the Scotch dialect, and once intended for publication. These were very incorrect, stupid, and silly. They were written in 1793 and 1794. I lost them in 1796. I have only remaining six poems in English, written in 1794; one of them is a fictitious and satirical narrative of the life of Homer, whom I represent as a beggar, &c. Another is called the Battle of the

* “The disadvantages I lay under could not have been overcome at 14 or 15, as I had no access to the grammar school till I was of that age.”

Flies, written in imitation of Parnel's translation of Homer's Battle of the Frogs and Mice. A third is on Inle and Yarico. A fourth on Robespierre and Murat, whom I represent as dead and damned. Their dialogue is very horrible. These poems are all grossly incorrect, but they have at times great vigour, both in the thoughts and the expressions. I think it hardly worth while to send them to you; but if you judge it to be necessary, you may inform me. I beg my kindest and most respectful compliments to Mrs Maitland; and ever am,

“ DEAR SIR,

“ Yours entirely,

“ ALEX. MURRAY.”

This letter renders every remark unnecessary to introduce the narrative which is given with so much detail in the following letter, and though written carelessly, and sometimes incorrectly, is inserted without the least alteration or abridgment :

“ *Manse of Urr, July 20th, 1812.*

“ DEAR SIR,

“ I HAVE many strong objections to state against the utility and propriety of the task which Dr Baird's partiality for me has imposed on you. First, I have as yet *done nothing* that, in a literary sense, entitles me to a place even in the *most tri-*

vial volume of biography. Next, I have a just aversion from being made a subject of biographical history ; as, in fact, on account of the absence of any permanent literary merit, a narrative concerning me must appear to every reader, as narratives of that kind have often appeared to myself, very contemptible *eulogies* of men who were, perhaps, a little clever, but whose actions had left no effects ; who, therefore, were not worth a monument, and whose histories seemed mere impertinence to a young aspiring man of letters. Lastly, It is—like human life and human weakness—a piece of absolute uncertainty whether I shall be able to execute my own literary intentions at all, or in a manner creditable to my memory. My ambition is high enough, but my feelings will be much hurt if, in the event of failure, I shall have the additional mortification of fearing, that I shall be held up to public ridicule by some fool or other, into whose hands the papers of my friends may fall, after their kindness and my small merits have left this scene of *accumulating biography.**

“ The present motives for this task are produced by friendship and great partiality. Gratitude seems to require that I should not refuse to give *you*, and my other *proven* friend, the means of gratifying an amiable curiosity. But I deprecate all the

* “ I allude to the tribe of life-writers by profession.”

unpleasant consequences which may follow, and often have followed, the disclosure of *the great importance of a man to himself*, made by the vain personage himself for advancing his own glory, or by the friends who loved him too much, to discern his *real magnitude*. In sole compliance, however, with the wishes of the friends whom I shall honour while I live, I shall set down some of the principal facts that respect my studies till the year 1794, when I received your letter of recommendation to Dr Baird.

“ I was born on Sunday, the 22d of October 1775, * and baptized a fortnight after, on Tuesday, 7th November—stated in the register of baptisms to be the 27th, but the old style is understood, (in the register.) The place where my father then lived is called Dunkitterick, or commonly Kitterick ; in Earse, Dun-cheatharaich,—the *know* of the cattle. It is on the burn of Palneur, on the south side, about a quarter of a mile from the burn, and on a rivulet that flows from the high hills above on the south. The hills of Craigneildar, Milfore, and others, quite overshadow the spot, and hide it from the sun for three of the winter and spring months. This cottage has been in

* “ I ascertained these points in 1805,—I did not exactly know my age in 1794.”

ruins for more than twenty years, as the farm is *herded* from the house of Tenotrie, the tenant of which holds both Tenotrie and Kitterick. This place, now laid open by a road, was, when my father lived there, in a completely wild glen, which was traversed by no strangers but smugglers. Patrick Heron's family, in Craigdews, were our next neighbours; and the black rocks of Craigdews were constantly in our sight. My father, Robert Murray, had been a shepherd all his days. He was born in autumn 1706, and remembered the time of the battle of Sheriffinuir. Our clan were, as he said, originally from the Highlands. My great-grandfather, Alexander Murray, had been a tenant, I believe, of Barnkilm,* near the present site of Newton-Stewart, but he had retired into Minigaff village before his death. He had several sons. John, my grandfather, was all his life a shepherd. He married, when he was young, a woman of the name of Helen M'Caa. His *children* were,—Patrick, father of old John Murray in Blackcraig—my father, (Robert, born in Garlarg,) William, John, and Grisel. My grandfather herded, almost all his married lifetime, the farm of Craigencallie, rented by old Patrick Heron, Esq. of Heron. My father married, about 1730, a

* "I think this is the name. The lands above Newton-Stewart were held by a number of small tenants."

woman of the name of Margaret M'Dowal, and had by her many children—Agnes, John, William, Robert, James. Some of these are still alive,—very old people. All the boys became shepherds. My father lived chiefly in a place called Garrarie, on the river Dee, opposite to Craigenallie, and in the parish of Kells. His wife died, I think, about 1770. In December 1774, or rather in January 1775, he married my mother, whose name is Mary Cochrane. She was the daughter of a shepherd also, who came originally from the parish of Balmaghie, and whose forefathers had been small tenants on the estate of Woodhall. She was born August 13th, 1739, and was more than thirty-five years old at the time of her marriage. My father was then in his sixty-ninth year, which he had completed before I was born.* When I became of age to know him, except his very grey, or rather white, hair, I remember no symptoms of the influence of time about his person or in his appearance. He enjoyed *hale* good health till about a year before his death, which took place at Torwood, or Derwood, in the parish of Kells, in August 1797.

“ He had been taught to read English in a good style for his time. He wrote not badly, but ex-

* “ I have one sister—Mary, born in February 1777, or 1778.”

actly like the old men of the seventeenth century. He had a considerable share of acuteness, or natural sagacity, a quality possessed by most of his clan. His temper was rather irritable, but not passionate. His moral character was habitually good; and I knew, from his way of talking in private about thefts and rogueries of other persons, that he actually detested these vices. He was very religious in private; but in company he was merry, fond of old stories, and of singing. Patrick Heron, your elder, if alive, will give you a better account of him than I can. He was no fanatic in religious matters, and always respected the established clergy, whose sermons he never, like many other people, criticised, at least, in my hearing. My brother, James, his youngest son by the first marriage, died of a fever in 1781, or 1782. His death, which happened at some distance from home, was reported to my father early on a Sunday morning, and I, then a child, could not conceive why my father wept and prayed all that day.

“ Some time in autumn 1781, he bought a catechism for me, and began to teach me the alphabet. As it was too good a book for me to handle at all times, it was generally locked up, and he, throughout the winter, drew the figures of the letters to me in his *written* hand on the board of an old *wool-card*, with the black end of an extinguished

heather stem or root, snatched from the fire. I soon learned all the alphabet in this form, and became *writer* as well as *reader*. I wrought with the *board* and *brand* continually. Then the catechism was presented; and in a month or two I could read the easier parts of it. I daily amused myself with copying, as above, the *printed* letters. In May 1782, he gave me a small psalm-book, for which I totally abandoned the catechism, which I did not like, and which I tore into two pieces, and concealed in a hole of a dike. I soon got many psalms by memory, and longed for a new book. Here difficulties rose. The Bible, *used every night* in the family, I was not permitted to open or touch. The rest of the books were put up in chests. I at length got a New Testament, and read the historical parts with great curiosity and ardour. But I longed to read the Bible, which seemed to me a much more pleasant book, and I actually went to where I knew an old loose-leaved Bible lay, and carried it away in piecemeal. I perfectly remember the strange pleasure I felt in reading the history of Abraham and of David. I liked mournful narratives, and greatly admired Jeremiah, Ezekiel, and the Lamentations. I pored on these pieces of the Bible in secret for many months, for I durst not show them openly, and as I read constantly, and remembered well, I soon astonished all our honest neighbours with the large

passages of Scripture I repeated before them. I have forgot too much of my biblical *knowledge*, but I can still rehearse all the names of the Patriarchs, from Adam to Christ, and various other narratives seldom committed to memory.

“ My father’s whole property was only two or three scores of sheep and four muirland cows, his reward for herding the farm of Kitterick for Mr Alexander Laidlaw in Clatteranshaws, on the other side of the Dee. He had no debts, and *no money*. We lived in a wild glen, five or six miles from Minigaff, and more from New-Galloway. All his sons had been bred shepherds. He meant to employ me in that line ; and he often blamed me for laziness and uselessness, because I was a bad and negligent *herd-boy*. The fact was, I was always a weakly child, not unhealthy, but yet not stout. I was short-sighted, a defect he did not know, and which was often the occasion of blunders when I was sent to look for cattle. I was sedentary, indolent, and given to books, and writing on boards with coals. In 1783 my fame for wondrous reading and *a great memory* was the discourse of the whole glen. But my father could not pay the expences of lodging and wages for me at any school. In harvest 1783, William Cochrane, a brother of my mother, returned from England, where he had made a few hundred pounds as a travelling merchant. He came to visit our family,

and being informed of my *genius*, as they called it, undertook to place me next spring at the New-Galloway school, and to lodge me in the house of Alexander Cochrane, my grandfather, then alive, and dwelling about a mile from New-Galloway. This simple expedient might have occurred to my parents, but I never heard them propose it: the idea of school-wages frightened them from employing it. I was brought to New-Galloway about the 26th of May 1784, and for a month made a very awkward figure in the school, then taught by Mr William Gordon. He read English well, and had many scholars. Mr Gillespie, who is almost my equal in years, being born in 1775, or 1776, was then reading the rudiments of Latin.* My pronunciation of words was laughed at, and my whole speech was a subject of fun. But I soon gained impudence; and before the vacation in August, I often stood *dux* of the Bible class. I was in the mean time taught to write copies, and use paper and ink. But I both wrote and printed, that is, imitated printed letters, when out of school. My morals did not equally improve. My grandfather was an old man, and could not superintend

* "The Latin scholars then in the school were a Dr Papple, now in Dumfries; John Heron, now deceased, a relation of my own; Mr Gillespie; Dr Alexander Halliday, now in India; Mr McKay, schoolmaster of Balmacellan, &c. The three last had only read the rudiments."

my proceedings. I learned, therefore, to swear, lie, and do bad tricks, all which practices I have ever since detested. I was fourteen days, or there-by, at this school after the vacation had terminated. But in the beginning of November 1784, I was seized with a bad eruption on the skin, and an illness, which obliged me to leave school, which I saw no more for four years.

“ In spring 1785, my health grew a little better. I was put to assist, as a shepherd-boy, the rest of the family. I was still attached to reading, printing of words, and getting by heart ballads, of which I procured several. I had seen the ballad of Chevy-Chase at New-Galloway, and was quite enraptured with it. About this time, and for years after, I spent every sixpence that friends or strangers gave me on ballads and penny histories. I carried bundles of these in my pockets, and read them when sent to look for cattle on the banks of *Loch Greanoch*, and on the wild hills in its neighbourhood. Those ballads that I liked most were Chevy-Chase, Sir James the Rose, (by Michael Bruce,) Jamie and Nancy, and all heroic and sorrowful ditties. This course of life continued through 1785, 1786, and 1787. In that time I had read, or rather studied daily, Sir David Lindsay, Sir William Wallace, the Cloud of Witnesses, the Hind let Loose, and all the books of piety in the place. My fame for reading and *a memory*

was loud, and several said that I was ‘ a living miracle.’ I puzzled the honest Elders of the Church with recitals of Scripture, and discourses about Jerusalem, &c. &c. In 1787 and 1788, I borrowed from John Kellie, then in Tenotrie, and still residing, I believe, in Minigaff, Salmon’s Geographical Grammar, and L’Estrange’s Version of Josephus. I got *immense* benefit from Salmon’s book. It gave me an idea of geography and universal history, and I actually recollect, at this day, almost every thing it contains. I learned to copy its maps, but I did not understand the *scale*. In 1788, or early in 1789, Basil Lord Daer came to attend a Committee of the Gentlemen on the line of road between New-Galloway and Newton-Stewart. He had made a map of the whole valley of Palneur from Dee to Cree, which map he lost on the moors near Kitterick. It was found and given to me, and I practised drawing plans of the Glen of Palneur, correcting and printing the names of places according to my own fancy.

“ As I could read and write, I was engaged by the *heads* of two families in Kirkowen parish to teach their children. The name of the one was Robert Milligan, and the other was Alexander Milroy, Laird of Morfad, an old and singular man, who had young grandchildren. I taught these pupils during the winter of 1787-8, but got acquainted

with few books. I received copies of the Numeration and Multiplication Tables from one M'William, a boy of my own age, and a brother teacher. I returned home in March 1788. My fees were fifteen or sixteen shillings. Part of this I laid out on books, one of which was the History of the Twelve Cæsars, translated from Suetonius; another, Cocker's Arithmetic, the plainest of all books, from which, in two or three months, I learned the four principal rules of arithmetic, and even advanced to the Rule of Three, with no additional assistance, except the use of an old copy-book of examples made by some boy at school, and a few verbal directions from my brother Robert, the only one of all my father's sons, by his first marriage, that remained with us. He was then a cattle-dealer on a small scale. In June 1788, I made a visit to Minigaff, and got from old John Simpson, a cartwright, and a great reader, the loan of several volumes of Ruddiman's Weekly or Monthly Magazine during 1773, 1774, and 1775, and an old ill-written and superstitious history of the Four Monarchies, of the Popes, the Kings of England, &c. My memory now contained a very large mass of historical facts and ballad poetry, which I repeated with pleasure to myself, and the astonished approbation of the peasants around me. On the 26th May 1789, my father and his family left Kitterick, and came to herd in a place called Drig-

morn, on Palkill Burn, four miles above Minigaff. He was engaged by Mr Ebenezer Wilson, now residing in Barncauchla. A prospect now opened of my attending Minigaff school. I set out by myself, and arrived in Minigaff village, where my friend, John Simpson, lived, and where Mr Cramond, schoolmaster of Minigaff, dwelt. I think he lodged in Simpson's house. Mr Cramond received me, and I travelled every day from Drigmorn to Minigaff. I read some English, but applied chiefly to writing and arithmetic. In the course of the summer I ran over all Dilworth's Arithmetic. But I was not in stout health, the distance from school was great, and I generally attended only three days in the week. My teacher allowed this. I made the most of these days; I came about an hour before the school met, I pored on my arithmetic, in which I am still a proficient, and I regularly opened and read all the English books, such as the Spectator, World, &c. &c. brought by the children to school. I seldom joined in any play at the usual hour, but read constantly. It occurred to me that I might get qualified for a merchant's clerk. I therefore cast a sharp look towards the method of book-keeping, and got some idea of its forms, by reading Hutton in the school, and by glancing at the books of other scholars. When the vacation came on, I was obliged to quit school. At Martinmas 1789, I

was engaged by three families in the moors of Kells and Minigaff to teach their children. I bought Mair's Book-keeping, having sent to Edinburgh for it by a man who rode as *post* between Wigton and Edinburgh. The families, one of which belonged to my eldest brother, resided at great distances one from another. My brother lived in the Back Hill of Garrarie; another family lived in Buchan, on Loch Trool; a third on the Dee, near Garrarie. I migrated about, remaining six weeks in each family. Among these mountains I found several books. Walker's Arithmetic, a History of England, a volume of Langhorne's Plutarch, having the lives of Eumenes, Pompey, Scipio, &c. and Burns' Poems, all which I read with perpetual and close attention. I was fond of verse of all kinds. In 1787, before leaving Kitterick, I made a *scoffing ballad* on a neighbour shepherd and a girl of my acquaintance. This was my original sin as to verse. In 1789, the whole moorlands of Ayrshire and Galloway were engaged in discussing the doctrines of a book written by Dr M'Gill, one of the ministers of Ayr. I entered with much zeal and little knowledge into the feelings of the people, and declaimed against Socinianism, and various religious opinions, which I certainly was not of age to understand.

“A little before Whitsunday 1790, I returned home to Drigmorn. My father had been engaged

to *herd* in Barneauchla, a farm within two miles of Minigaff village, to which farm we removed on the 26th May 1790. I had now easy access to school, and went regularly. As I now understood reading, writing, and accounts, in imitation of other lads in the country, I wished to add to these a little French. These were the sum total of qualifications deemed necessary for a clerk intending to go to the West Indies, or America.

“ I had in 1787 and 1788 often admired and mused on the specimens of the Lord’s Prayer in every language found in Salmon’s Grammar. I had read in the Magazines and Spectator, that Homer, Virgil, Milton, Shakespeare, and Newton, were the greatest of mankind. I had been early informed that Hebrew was the first language, by some *elders* and good religious people. In 1789, at Drigmorn, an old woman, who lived near, showed me her Psalm-book, which was printed with a large type, had notes on each page, and likewise what I discovered to be the Hebrew alphabet, marked letter after letter in the 119th Psalm. I took a copy of these letters, by *printing* them off in my old way, and kept them.

“ I borrowed from one Jack M’Bride, at Bridgend of Cree, Chambaud’s Rudiments of French Grammar. About the 30th of May 1790, I set to work on it. My indulgent master gave me whole pages of lessons, and in less than a fortnight

I began to read lessons on the second volume of the *Diabie Boiteux*, a book which he gave me. Robert Kerr, a son of William Kerr in Risque, was my friend and companion. He, in preparation for Grenada, whither he soon went, had for some time read French. His grammar was Boyer's, and the book which he read on an old French New Testament. There was another Grammar in the school, read by Robert Cooper, son of Mr Cooper, late tenant in Clarie. In the middle of the days I sat in the school, and compared the nouns, verbs, &c. in all these books; and as I knew much of the New Testament by memory, I was able to explain whole pages of the French to Kerr, who was not diligent in study. About the 15th of June, Kerr told me that he had once *learned* Latin for a fortnight, but had not liked it, and still had "the Rudiments" beside him. I said, "Do lend me them; I wish to see what the nouns and verbs are like, and whether they resemble our French." He gave me the book. I examined it for four or five days, and found that the nouns had changes on the last syllables, and looked very singular. I used to repeat a lesson from the French Rudiments every forenoon in school. On the morning of the midsummer fair of Newton-Stewart, I set out for school, and accidentally put into my pocket the Latin Grammar instead of the thin French Rudiments. On an ordinary day, Mr

Cramond would have chid me for this, but on that festive morning he was *mellow*, and in excellent spirits, a state not good for a teacher, but always desired in him by me, for he was then very communicative. With great glee, he replied, when I told him my mistake, and showed the Rudiments, "Gad, Sandy, I shall try thee with Latin," and accordingly read over to me no less than two of the declensions. It was his custom with me to permit me to get as long lessons as I pleased, and never to fetter me, by joining me to a class. There was, at that time, in the school, a class of four boys advanced as far as the pronouns in Latin Grammar. They ridiculed my separated condition. But before the vacation in August, I had reached the end of the Rudiments, knew a good deal more than they, by reading at home the notes on the foot of each page, and was so greatly improved in French, that I could read almost any French book at opening of it. I compared French and Latin, and rivetted the words of both in my memory by this practice. When proceeding with the Latin verbs, I often sat in the school all mid-day, and pored on the first pages of Robert Cooper's Greek Grammar, the only one I had ever seen. He was then reading Livy, and learning Greek. By help of his book I mastered the letters, but I saw the sense of the Latin rules in a very indistinct manner. Some boy lent me an old Corderius, and a friend

made me a present of Eutropius. I got a common Vocabulary from my companion Kerr. I read to my teacher a number of colloquies; and before the end of July, was permitted to take lessons in Eutropius. There was a copy of Eutropius in the school that had a literal translation. I studied this last with great attention, and compared the English and Latin. When my lesson was prepared, I always made an excursion into the rest of every book, and my books were not like those of other school-boys, opened only in one place, and where the lesson lay. The school was dissolved in harvest. After the vacation, I returned to it a week or two, to read Eutropius. A few days before the vacation, I purchased from an old man, named William Shaw, a very bulky and aged edition of Ainsworth's Dictionary. This was an invaluable acquisition to me. It had all the Latin words, and the corresponding Greek and Hebrew, likewise a plan of ancient Rome, and a dictionary of proper names. I had it for eighteenpence, a very low price. With these books I went off, about Martinmas, to teach the children of Robert Kerr, tenant in Garlarg, English reading, writing, arithmetic, and *Latin*. In his house I found several more books—Ruddiman's Grammar, the most *obscure* of all works that ever were offered to children for their instruction, a book on which I laboured much to no great purpose—Cæsar, and Ovid.

I employed every spare moment in pondering on these books. I literally read the dictionary throughout. My method was to revolve the leaves of the letter A, to notice all the principal words, and their Greek synonymes, not omitting a glance at the Hebrew: to do the same by B, and so on through the book. I then returned from X and Z to A, and in these winter months I amassed a large stock of Latin and Greek vocables. From this exercise I took to Eutropius, Ovid, and Cæsar, or at times to Ruddiman's Grammar. The inverted order often perplexed me, and I frequently mistook, but also frequently discerned, the sense. The wild fictions of Ovid have had charms for me ever since. I was not a judge of simple and elegant composition, but when any passage contained wild, sublime, pathetic, or singular expressions, I both felt and tenaciously remembered them. Here I got another book, which, from that time, has influenced and inflamed my imagination. This was "Paradise Lost," of which I had heard, and which I was eager to see. It was lent me by Jean Macmillan, at present residing in Minigaff village, then housekeeper in Garlarg, and afterwards married to Robert Murray, my brother's son. I cannot describe to you the ardour or various feelings with which I read, studied, and admired this *first-rate* work. I found it as difficult to understand as Latin, and soon saw that it required to be *parsed*

like that language. I had the use of this copy for a year, and replaced it with one of my own. I account my first acquaintance with *Paradise Lost* an era in my reading.

“About Whitsunday 1791, I returned to school, able to read *Eutropius*, *Ovid*, *Cæsar*, and *Ruddiman’s Grammar*, in an intelligent, but not very correct style. I certainly knew a great deal of words and matters, but my prosody was bad, and my English not fluent nor elegant. I found the young class reading *Ovid* and *Cæsar*, and afterwards *Virgil*. I laughed at the difficulty with which they prepared their lessons, and often obliged them, by reading them over, to assist the work of preparation. My kind master never proposed that I should join them. He knew, indeed, that my time at school was uncertain; and he not only remitted a great part of my fees, but allowed me to read any book which I pleased. I studied his humour, and listened to his stories about his college life, in the University of Aberdeen, where he had been regularly bred, and where he had been the class-fellow of *Dr Beattie*.

“I found my school-fellow *Robert Cooper* reading *Livy*, the *Greek Grammar*, and the *Greek New Testament*. A few days before going to school this season, I had formed an acquaintance with *John Hunter*, a miner under *Mr George Mure*, and who lived in the High-Row of the Mi-

nèrs' Village, at Mr Heron's lead-mines.* This man and his family had come from Leadhills. He showed me many civilities, and gave me the use of the following books, that had belonged to a brother of his then deceased: Luciani Dialogi, cum Tabulâ Cebetis, Greek and Latin; a Greek New Testament; Homer's Iliad, Greek and Latin, in two small volumes; Buchanani Historia Rerum Gest. Scoticarum; and Buchanani Opera Poetica. The first portion of my wages had gone to Dumfries or Edinburgh, to buy Moor's Greek Grammar and Schrevelii Lexicon. I got the Grammar, but I forget how I obtained the Lexicon. My master allowed me to pass over Cæsar, Ovid, Virgil, and Sallust, of which last, however, I borrowed copies, and read them privately, or at times with the young class. Dr George Mure was one of the young class, and my intimate friend. After I had read my own lessons, I almost always read along with him his lesson in Virgil and Sallust. But Mr Cramond permitted me to read Livy along with Robert Cooper, and Buchanan's History by myself. Robert Cooper was indolent, and I was proud to see that I had overtaken him, and could repeat Greek Grammar, and read Greek in the New Testament, with more ease. He was given to *tare*,

* "I was introduced to him by the late Mr Robert Guthrie, my much lamented friend, whose family lived in the same Row. I knew Mr Guthrie from 1787."

but I joined in no sports, but sat all day in the school. My amusement consisted in reading books of history and poetry, brought to school by the other scholars. At home I attacked Homer, and attempted to translate him by help of the Latin translation. In June 1791, we were allowed to read a daily lesson in the first book and volume of the Iliad,* which we prepared in the school. But I kept the second volume at home, and pored on it, till I fairly became, in an incorrect way, master of the sense, and was delighted with it. I remember, that the fate of Hector and of Sarpedon affected me greatly. And no sensation was ever more lively, than what I felt on first reading the passage, which declares, ‘that Jupiter rained drops of blood on the ground, in honour of his son Sarpedon, who was to fall far from his country.’ My practice was to lay down a new and difficult book, after it had wearied me; to take up another—then a third—and to resume this rotation frequently and laboriously. I always strove to seize the sense; but when I supposed that I had succeeded, I did not weary myself with analysing *every* sentence. About that time I formed a sort of axiom, that *every* language must have a certain number of words, and that, in learning a language, the student is not master of it till he have seen all these.

* “ We had but one copy, mentioned above.”

I therefore always liked to turn over dictionaries, as well as to read authors.

“ In July 1791, I found my Greek knowledge increase. I began to translate sentences into Greek, by help of certain phrases at the end of Schrevelius. And so far as I remember, I, during that summer or autumn, attempted to introduce myself to your notice, by letters in Greek and Latin. The Greek one was short, and no doubt very inaccurate; the Latin one was longer, and inaccurate likewise, but less exceptionable. From that time you began to give me the use of books, and good advices as to my future behaviour and studies, which in my situation were very desirable.* I had from you the loan of Longinus—the *Œdipus Tyrannus*—a volume of Cicero’s *Orations*, which I read with great delight—and some others. All that summer and harvest were devoted to hard and continued reading, which was not limited to words in Greek and Latin, but extended to the history and poetry in the several books. I carried Homer in my pocket abroad, and studied him with great diligence.

* “ You must no doubt remember, that I waited on you frequently during the autumn 1791, and during the years 1792, 1793, and 1794. I was not 16 years of age till October 1791. When I went to Edinburgh, I supposed and reported myself to be 18; but Dr Baird’s error is venial, and easily accounted for.”

“ I had long possessed the Hebrew letters, and knew the meanings of many words. I was now determined to learn that language. I sent for a Hebrew Grammar to Edinburgh, by the man who rode post. He brought me Robertson’s Grammar, and the first edition of that book, which contains the Arabic alphabet in the last leaf. Mr Cra-
mond, to whom I showed it, in September 1791, at the time when I received it, informed me, that he once was able to read Hebrew, but that he had now forgotten it entirely. I had for a long time known the alphabet; I found the Latin easy and intelligible; I soon mastered the *points*; and, in the course of a month, got into the whole system of Jewish grammar. On an accidental visit to New-Galloway, I was told by John Heron, a cousin of mine, and father to Robert Heron, author of several works, that he could give me a small old Lexicon, belonging to his son. This present was to me astonishingly agreeable. It contained, besides the words and their Latin interpretations, the book of Ruth in the original. When I came home, some person informed me, that a relation of Mr Wilson’s in Auchinleck, then living in Minigaff village, had in her possession a Hebrew Bible, the property of her brother, Mr William Wilson, a dissenting clergyman in Ireland. She consented to let me have the use of it for several months. It was a small edition in several volumes, I forget from which

press. I made good use of this loan; I read it throughout, and many passages and books of it, a number of times. At Martinmas 1791, Mr William Douglas, in Dranandow, engaged me to teach his children. The fee was, I think, thirty-five or forty shillings. I devoted, as usual, every spare hour to study. French, Latin, Greek, and Hebrew, occupied all my leisure time. I sometimes amused myself with *printing* songs and favourite pieces of poetry, in the following sort of character:

‘ Amang the bonnie winding banks,
Whare Doen rins wimpling clear,’ &c. &c.

“ A ballad written in this manner excited more admiration than it really merited, because few lads in the country could do it. I wrote this kind of hand with great celerity, but it is now *obsolete* with me.

“ I returned to school in summer 1792, and read Latin and Greek rather for practice, than in a rudimental way. The fault of our teacher was a slovenly inattention to grammatical minutiaë, which hurt my future appearance at College, and is more or less the evil of all country schools. In return for this, he was kind, familiar, and communicative. His foible was the love of drink. He had nobody to prepare a comfortable meal for him in his little way, and he went to the ale-house, in order to avoid the wearisomeness and inattention which

distressed him at home. You know he at length became unfit for any public situation. Yet, had I been placed under a more formal and regular master, I should never have been able to make a respectable progress. For the broken state of my time would have condemned me to wait on children in low and young classes, in order to get by memory every part of the Rudiments. And every absent winter, and inaccuracy in reading, would have been pretexts for *beginning me* anew in the Rudiments and Grammar. All the accurate men have this way of thinking. Mr Dalzel, the Professor of Greek, rebuked me severely for looking into Plato and Aristophanes in my first year at College. I received his admonitions, but still persisted in reading these writers. Desultory study is, no doubt, a bad thing, but a lad whose ambition never ceases, but stimulates him incessantly, enlarges his mind and range of thought, by excursions beyond the limits of regular forms.

“ In 1792, I read portions of Homer, Livy, Sallust, and any author used in the school. In the autumn 1792, my companion Cooper left the school, and went, I believe, to Glasgow University.* I could not imitate him for want of funds. In the winter 1792-3, I engaged myself with Thomas Birkmyre, miller of Minigaff Miln, and taught

* “ Or to Wigton School, I forget which.”

his children during that season till March 1793. My wages were only thirty shillings, but my object was to get a residence near Newton-Stewart, and to have liberty of going, in the winter *forenights*; to a school taught by Mr Nathaniel Martin in Bridge-end of Cree. Several young lads attended it, with a view to *exercise themselves* in reading English poetry, and *in spending their hours agreeably*. Martin had been at Edinburgh, and possessed many new books, such as the Bee, Duncan's Cicero, some of the best English Collections, and so forth. In the Miln I got Gulliver's Travels, and Clarke's Evidences of Christianity. I did not understand the one, nor care much for the other. My companions at the nightly-school were William Gifford, lately a writer's first-clerk in Edinburgh, one Thomas Baird, clerk to a tobacconist, John Mackilwraith, son-in-law to John M'Kie, lately merchant in Castle-Douglas. John Mackilwraith was an old friend, for his father-in-law was tenant of Kitterick in 1788. From him I got the loan of Bailie's English Dictionary, which I studied, and learned from it a vast variety of useful matters. I gained from it the *Anglo-Saxon* Alphabet, the *Anglo-Saxon* Paternoster, and many words in that venerable dialect. This enabled me to read Hicke's Saxon Grammar, without difficulty, after I went into Edinburgh, and led the way to the Visi-Gothic and German. About the

end of autumn 1792, I had procured from one Jack Roberts, a small Welsh History of Christ and the Apostles. I had seen a translation, or rather the original English, of this book in former years, but I could not get access to it after I had the Welsh in my possession. I mused, however, a good deal on the quotations of Scripture that abound in it, and got acquainted with many Welsh words and sentences. If I had a copy of the Bible in any language of which I know the alphabet, I could make considerable progress in learning it without Grammar or Dictionary. This is done by minute observation and comparison of words, terminations, and phrases. It is the method dictated by necessity, in the absence of all assistance.

“ In 1791, I had the loan of a stray volume of the (Ancient) Universal History from my neighbour school-fellows, the Maclurgs, who lived in Glenhoash, below Risque. It contained the history of the ancient Gauls, Germans, *Abyssinians*, and others. It included a very incorrect copy of the Abyssinian alphabet, which, however, I transcribed, and kept by me for future occasions. I was completely master of the Arabic alphabet, by help of Robertson’s Grammar, in the end of which (first edition) it is given in an accurate manner.

“ In the autumn of 1792, about the time I went to the Miln, I had, in the hour of ignorance and ambition, believed myself capable of writing an

Epic poem. For two years before, or rather from the time that I had met with *Paradise Lost*, sublime poetry was my favourite reading. Homer had encouraged this taste; and my school-fellow, George Mure, had lent me, in 1791, an edition of *Ossian's Fingal*, which is, in many passages, a sublime and pathetic performance.* I copied *Fingal*, as the book was lent only for four days, and carried the MS. about with me. I chose Arthur, general of the Britons, for my hero, and during that winter, 1792-3, wrote several thousand of blank verses about his achievements. This was not my first attempt in blank verse. In 1790, I had purchased 'The Grave,' a Poem by Blair, and committed it almost entirely to memory. In summer 1791, about the time that I intruded myself on your notice, I wrote two pieces in blank verse, one on Death, and another on some religious subject, and sent them to Dr Boyd, at Merton Hall. The Doctor expressed a wish to see me, and I went and waited on him. He was very kind to me, but did not seem to relish my poetry. Dr John Hope, who was at the time on a medical visit to the Doctor, hinted to me, that, in order to please him, it would be proper to court the Comic rather than the Tragic Muse on the next occasion.

* "I had read *Telemaque*. Miss Ravenscroft Dunbar, then at school, had a very rare and curious edition of it, which I have never met with in Edinburgh."

“ The poem of Arthur was, so far as I remember, a very noisy, bombastic, wild, and incorrect performance. It was not without obligations to Ossian, Milton, and Homer. But I had completed the *seventh book* before I discerned that my predecessors were far superior to me in every thing. The beauties of the first books of Paradise Lost overwhelmed me ; and I began to flag in the *executive department*. My companions, young and ignorant like myself, applauded my verses ; but I perceived that they were mistaken ; for my rule of judgment proceeded from *comparison* in another school of criticism. In March 1793, I left the Miln, and went to a place called Suie, on the very limits of Minigaff, and a mile or two above Glencard. I was employed there to teach writing and arithmetic to one Alexander Hislop, formerly a travelling *merchant*, an old acquaintance, and a warm friend. Here I got Pope’s Homer, which, indeed, I had seen before, but had not read. In the end of March, one James M’Harg, son of a small farmer in the Moss of Cree, who had been at Glasgow for half a year, in some manufacturing house, came to Suie on his return from Glasgow. I showed him the Epic poem. He was transported with it, and declared that it was the most wonderful piece in the universe. This was not my first introduction to him. I knew him in 1789 at Minigaff school, and visit-

ed him now and then while he lived as a merchant in Dashwood, (Newton-Stewart.) He had formerly lent me Milton with notes, and the first volume of Pope's Works. I told him that I did not think the *Epic Poem* well done, and that I meant to destroy it, and take to smaller pieces. He was an enthusiast in Scotch verse, and had written many comic poems in the manner of Burns, some of them far from contemptible. His heart was very warm, but, like most poets, he was indolent in business, and generally unsuccessful in his affairs. I returned home in May 1793, but did not go to school. Indeed, my business there was completed. The whole periods of my school-education stand as follows: 1. From Whitsunday, 26th May, to the middle of August 1784, at New-Galloway school, adding a fortnight in the end of October and beginning of November same year. 2. About six weeks of time spent at Minigaff in summer 1789. 3. From Whitsunday to vacation time, and a fortnight after vacation, 1790. 4. From Whitsunday to vacation time, 1791. 5. From Whitsunday to vacation, and a fortnight after, 1792.

“ I passed the summer 1793 at home, and in long visits to my friends in Newton-Stewart, and other parts. I used to live *weeks* with James M'Harg, and to write in company with him ridiculous burlesque poems on any subject that struck our fancy.

Newton-Stewart, at that time, read with great interest Tom Paine's Works, in which M'Harg and I did not feel ourselves much concerned. We both liked *liberty*; but I remember that the death of the King of France, which I read in January 1793 in a newspaper, almost made me cry; and I hated Marat and Robespierre. M'Harg had a practice of preying on the credulity of ignorant people, who were not able to read, but were keen Jacobins. He told them a world of lies about the success of the French, &c. &c. which they, with great and absurd joy, communicated to their neighbours. We both did a little too much in this wicked way, for we thought these people below par in sense. During that summer I destroyed Arthur and his Britons, and began to translate from Buchanan's Poetical Works his *Fratres Franciscani*. I made an attempt to obtain Mochrum school, but Mr Steven, * who received me very kindly, told me that it was promised, and that my youth would be objected to by the heritors and parish.

“ Some time in summer 1793, I formed an acquaintance with William Hume, a young lad who was intended to become an Antiburgher clergyman, and who kept a private school in Newton-Stewart. About the same time you introduced me to several members of the Presbytery of Wig-

* Minister of Mochrum.

ton. My friendship with Mr Hume procured me the loan of several new books. I paid a visit to Mr Donnan in Wigton, an excellent man and a scholar. He examined me on Homer, which I read *ad aperturam libri*, in a very tolerable, though not very correct, manner. He gave me Cicero de Naturâ Deorum, which I studied with great ardour, though a speculative treatise. I was enthusiastically fond of Cicero, as my Dictionary gave me a most affecting account of the merits and fate of that great man. In 1791 I bought for a trifle a MS. volume of the Lectures of Arnold Drackenburch, a German professor, on the Lives and Writings of the Roman Authors, from Livius Andronicus to Quinctilian. This was a learned work, and I resolved to *translate* and publish it. I remained at home during the winter of 1793-4, and employed myself in that task. My translation was neither elegant nor correct. My taste was improving; but a knowledge of elegant phraseology and correct diction cannot be acquired without some acquaintance with the world, and with the human character in its polished state. The most obscure and uninteresting parts of the Spectator, World, Guardian, and Pope's Works, were those that described life and manners. The parts of these works which I then read with rapture, were accounts of tragic occurrences, of great, but unfortunate men, and poetry that addressed the passions. In spring 1794, I got a reading of

Blair's Lectures. The book was lent by Mr Strang, a Relief clergyman, to William Hume, and *sublent* to me. In 1793 I had seen a volume of an Encyclopædia, but found very considerable difficulties in making out the sense of obscure scientific terms, with which those books abound.

“ Early in 1794 I resolved to go to Dumfries, and present my translation to the booksellers there. As I had doubts respecting the success of an History of the Latin Writers, I likewise composed a number of Poems, chiefly in the Scottish dialect, and most of them very indifferent. I went to Dumfries in June 1794, and found that neither of the two booksellers there would undertake to publish my translation; but I got a number of subscription-papers printed, in order to promote the publication of the Poems. I collected by myself and friends four or five hundred subscriptions. At Gatehouse, a merchant there, an old friend, gave me a very curious and large-printed copy of the Pentateuch, which had belonged to the celebrated Andrew Melvin, and the Hebrew Dictionary of Pagninus, a huge folio. During the visit to Dumfries I was introduced to Robert Burns, who treated me with great kindness; told me that if I could get out to college without publishing my poems it would be better, as my taste was young, and not formed, and I would be ashamed of my productions when I could write and judge better.

I understood this, and resolved to make *publication* my last resource. In Dumfries I bought six or seven plays of Shakespeare, and never read any thing, except Milton, with more rapture and enthusiasm. I had seen *his Poems* before.

“ During this summer my friend M'Harg was in Edinburgh, employed as a hawker, or itinerant dealer in tea, &c. He described my situation to James Kinnear, a journeyman printer, a very respectable man, who informed him, that if I could be brought into town, Dr Baird and several other gentlemen would take notice of me. I communicated this to you,—you countenanced the measure, and, in consequence, I arrived in Edinburgh in the beginning of November 1794.

“ My Dear Sir, I have exhausted the paper with a wearisome detail of trifles, and have not room to *subscribe* myself,

“ Your very faithful and grateful Servant,

“ ALEXR. MURRAY.”

Such is the account of his early life given by Mr Murray himself. In tracing the successive steps, by which a boy, from the lowest ranks of the people, who was equally destitute of instructors, and of all the usual facilities of acquiring information, under the pressure of almost every possible disadvantage of external circumstances, could, at the

age of nineteen, have become qualified to avail himself of a University education, it is difficult to say, whether our astonishment is greater, in observing the disproportion between the means which he possessed, and the wonderful attainments to which, by the blessing of Providence, they ultimately conducted him ; or in considering the ardour and perseverance, by which he surmounted obstacles, which would have consigned any man of a common mind to perpetual insignificance and obscurity.

Much was certainly to be done, after he came to Edinburgh, to render any degree of literary eminence attainable. But there were no difficulties in his way equal to those which he had already overcome. And from this time he found resources and protection beyond his hopes, and such as were sufficient to assure him of ultimate success.

Even the humblest of his friends could then contribute to pave his way to the most efficient patronage. He mentions, in his narrative, a Mr M^c-Harg of Galloway, then an itinerant hawker, or dealer in tea, by whom he was recommended to Mr James Kinnear, at that time a journeyman printer in the King's Printing-office.

To him he soon after sent some specimens of his poetry, and, what was much more curious and important, specimens of his knowledge in Hebrew, Greek, Latin, and French.

He was mentioned by Mr Kinnear to his rela-

tion Mr Porteous, of the Royal Infirmary, who represented his case to Dr Hunter, Professor of Divinity, who was at all times a liberal benefactor of helpless men, and was the first individual in Edinburgh who offered to assist him with money to enable him to attend the University. It is not known that he availed himself of this offer; for, on coming to town, in November 1794, having been particularly recommended by Mr Maitland to Dr Baird, Principal of the University, he was examined by Dr Baird, Dr Finlayson, and Dr Moodie, to ascertain his qualifications for the University, as a free scholar; and, in their presence, read *ad aperturam libri*, and analyzed with accuracy a passage of French, an Ode of Horace, a page of Homer, and a Hebrew psalm.

Such acquirements in a young man, who could scarcely be said to have had the benefit even of a school education, could not fail to astonish his examiners, and to secure him the most efficient patronage in the University. By their recommendation, he not only procured the direct advantages of the University without expence, but such assistance and protection, as enabled him to prosecute his studies with every advantage which Edinburgh could afford him. It is not surprising, that, with the countenance received from them, added to the extraordinary qualifications which he already possessed, he should have been able, at a very early

period, by his labours as a private teacher, and his occasional contributions to the periodical publications of the time, to support himself with some degree of independence, during his attendance on the University; especially when, two years after his first examination, (in January 1797,) he received from the Corporation of Edinburgh a college bursary, which, by the terms of his presentation, was to be paid quarterly, and was continued for four years. He could then look forward with confidence to the completion of his academical studies.

It is no more than justice to those who had the merit of bringing forward into the literary world a man of such distinction as Mr Murray, to record their names in the account of his life. To his humble friend Mr M'Harg, and to his penetration and active zeal, he was indebted for his first introduction to that city, in which he laid the foundation of the celebrity which he afterwards attained. Mr Kinnear's house was the first which received him, * on his arrival in November 1794; and he owed much to his attentions and civilities during the whole course of his academical studies. Mr Maitland first introduced him to Dr Baird, from whom he received most efficient assistance and patronage

* Mr Murray has left notes, in which he mentions every house in which he resided for the first ten years after he came to town, specifying the situation of the different houses, and the names of those with whom he lived.

during the whole course of his life. And “too much praise,” says the author of the *Literary History of Galloway*, * “cannot be paid to Mr Maitland and Dr Baird for their kind and generous conduct, particularly as they were entirely strangers to each other, and were actuated solely by the motive of bringing into notice indigent merit, and opening to Dr Murray a wider field for the cultivation of his genius and talents.”

The progress of his studies at the University did not disappoint the sanguine expectations of those who patronized him. He was soon able to reckon among the companions or the friends of his studies men whose names will never be separated from the history of the age to which they belong: Dr Robert Anderson, Mr Thomas Campbell, Francis Jeffrey, Esq. Henry Brougham, Dr Thomas Brown, Dr John Leyden. Above all, Dr Leyden became his most intimate associate. He was of the same age with himself. Their original pursuits, in the acquisition of knowledge, were substantially the same; and it was in the same line, and nearly at the same period, that the astonishing attainments of both did honour to the literature and the character of their country. “Murray,” says the Rev. Mr Morton, in his *Poetical Remains of Dr Leyden*, † “once observ-

* Page 295.

† Page 17.

ed to Dr Anderson, that there was nobody in Edinburgh whom he should be so much afraid to contend with in languages and philology as Leyden; and it is remarkable, that the latter, without knowing this, once expressed himself to the same person, in the same terms, in commendation of Murray's learning."

Though it is an anticipation of events which happened at a considerable distance of time, it is most interesting to connect with this anecdote the following quotation from the work now offered to the public, in which Mr Murray recognizes, with peculiar interest, the literary eminence of his friend Dr Leyden. "At the date of the last Chinese embassy," he says, * "Britain had not a man who could officiate in it as an interpreter. In this prostration of the useful knowledge, by which the intercourse of mankind is opened, and their origin investigated, it is pleasing to notice the efforts of literary societies abroad, and of some individuals, whose love of learning, their first and favourite passion, may yet do much in a cause not publicly supported. I allude to a paper in the tenth volume of the Asiatic Researches, on the languages and literature of the Indo-Chinese nations; and I feel a virtuous satisfaction in perceiving, that two friends, once animated with no mean emulation,

* Vol. I. p. 175 and 176.

though the one be now in illiterate obscurity, and the other be far from his country, are still undivided.” *

The premature death of Dr Leyden in the island of Java, in the year 1811, was deeply regretted by Mr Murray, who expressed his feelings from that event, in terms which did equal honour to his own heart, and to the memory of his friend. “ Our indefatigable and invaluable friend,” he says, in a letter to Dr Anderson, † “ than whose a more ardent spirit never comprehended whatever is vast, or surmounted whatever is difficult in literary pursuit, has prematurely closed his brilliant day, and is gone. When recently engaged in researches into the several affinities of certain languages in which he was extremely conversant, I felt an anticipation of pleasure, from the thought, that my inquiries would, in due time, come under his able and learned judgment. Alas! this expectation was utterly vain, for the possibility of its being accomplished was already past.”

“ In this manner are we left to mourn our irreparable losses, over the havoc made by time and

* The allusion is evidently to Dr Leyden, who was author of the article referred to in the Asiatic Researches, and the quotation is evidently written before Dr Murray had any prospect of a Professor's Chair.

† July 11, 1812.

death, among the best of our comforts, and see age advancing rapidly ; many gone for whom we wished to live, and much undone which should have been accomplished.”

Having completed his course of Philosophy, Mr Murray applied to the study of Theology, that he might qualify himself to become a minister of the established church.

During this period he became an occasional contributor to the Scots Magazine, and was ultimately employed by Mr Constable as its principal conductor. The Magazine for January 1802 is stated to have been under the management of Dr Leyden and himself conjunctly ; and the seven subsequent numbers are said to have been exclusively edited by Mr Murray.*

Among other articles, he inserted in three successive numbers of this Miscellany, a Life of the late distinguished and enterprising traveller, Mr Bruce of Kinnaird, which contained the substance of what he afterwards prefixed to the third edition of Mr Bruce's Travels. In the Edinburgh Review, which commenced in the year 1802, he was

* Dr Murray was early a writer of verses, though he did not much cultivate his poetical talents, after he was rising to eminence. There are several productions of his in the Scots Magazine of the year 1802, both in prose and verse. They are said to be distinguished there by one of the letters B, X, Z.

the author of the articles on “ Valancy’s Prospectus of an Irish Dictionary,” in the year 1803 ; on “ Clark’s Progress of Maritime Discovery,” in the year 1804 ; and on “ Maurice’s History of Hindostan,” in the year 1805 ; any one of them sufficient to establish the literary and intellectual distinction of its author.

But, during every period of his studies, he devoted a great proportion of his time to the investigation and analysis of language. Every language to which he could find access attracted his curiosity. No difficulties discouraged him, if he thought it possible, by industry or research, to obtain the means of information ; and his astonishing facility in the acquisition of languages enabled him to attain, in a few months, what would have been beyond the reach of ordinary talents and of common industry, during the longest life.

It is stated, in his own narrative, that before he came to Edinburgh in the year 1794, he had acquired the knowledge of the Anglo-Saxon alphabet, by the assistance of Baillie’s English Dictionary ; that this afterwards enabled him to read Hicke’s Saxon Grammar, and then the Visigothic and German ; and that, at the same period, he had made some progress in the Welsh. He tells us, besides, that, from the languages of Europe, he was irresistibly directed to the languages of the East ; and, as early as the year 1791, by the help of a detached volume

of the Ancient Universal History, was in possession of the Abyssinian, and from Robertson's Hebrew Grammar, of the Arabic alphabet. Afterwards, when his university education had given more form and substance to his inquiries, and he had begun to perceive the original affinity between the languages of the East and the dialects of Europe, he applied his mind with more eagerness to the Eastern languages, and one discovery was quickly succeeded by another.

In the prospectus of a work which he announced in the year 1808, the substance of which is contained in the work which is now given to the public, he says, "I have been gratified to find, what has often been vaguely asserted, that the Greek and Latin are only dialects of a language much more simple, elegant, and ancient, which forms the basis of almost all the tongues of Europe; and I hope to demonstrate, on some future occasion, of Sanskrit itself."

In one of his letters to Dr Baird, he says, "The publication of Dr Wilkins's Sanskrita Grammar did me material service, though I got his book only in May 1809. Before that time I had limited my views to an examination of the European dialects. I understood Hindostanee and Persic, and was able to confirm the opinion of Sir William Jones as to the ancient affinity of the Greek, Teutonic, Persic, and Sanskrit. But

though I knew the alphabet, and had some specimens of the Sanskrita, I could not explain any passage of it. I received his book with the pleasure felt in gratifying a favourite passion ; and I am now happy in being able to identify the Edda and the Vedas. It will amuse you to hear, that OEDA in Islandic, and VEDA in Sanskrit, are not only in the main the same word, but that they are actually the same as our own term “ Wit,” or “ Wita,” which, as you know, in old times signified “ Knowledge.” By means of the Sanskrit I have detected the ancient form of many Persic words, and the history of the several parts of the verb. I have ascertained the identity of the Sarmatee and Slavi, and traced their affinity with the Medes. Of course, I have made the tour of Asia and Europe, and I hope with some advantage to a study which is rather too much despised, but which occupies a considerable portion of the time of every man who reads foreign or ancient books.”*

By a similar process and analysis he ascertained, to his own satisfaction, that all the European and Indian dialects have the same origin and affinity.

While Mr Murray was eagerly prosecuting stu-

* The writer of this Memoir has not seen the original of this letter, but has given the quotation as he finds it in “ Murray’s Literary History of Galloway,” pages 298 and 299.

dies in which he could have but few competitors, it cannot surprise us, that he should have been selected by the booksellers, who had published “ Mr Bruce’s Travels to discover the Source of the Nile,” to prepare a new edition of that valuable work.

The first edition, published by Mr Bruce himself, was nearly out of print ; and from the opposition which it had encountered, both from the learned and the ignorant, it was of great importance that the second edition should be ushered into the world, not only with all the additional information which Mr Bruce’s papers could supply, but with all the advantage which the discernment and industry of an enlightened Editor could bring to it.

After Dr Leyden had gone to India, Mr Murray was, indeed, the only individual in Great Britain, or perhaps in Europe, who was in any degree qualified to do justice to such an undertaking. *

* Before Mr Murray’s engagement with the booksellers, it appears that his respectable friend Dr Leyden, who had not then gone to India, had been consulted on the general subject of Mr Bruce’s Travels, and of the proposed edition. A letter of his to Mr Manners, the bookseller, has been preserved, which, not only on account of the subject, but as the letter of so eminent a scholar as Dr Leyden, ought not to be withheld from the public. Mr Murray seems to have adopted the greatest part of the hints which Dr Leyden suggested ; though, it is probable, that he had it not in his power to avail himself of some of them. But the letter itself is not on that account less interesting to those who can estimate the character of the writer ; and it is here

He had some slight knowledge of the Abyssinian dialect, and at least was acquainted with the Abys-

inserted without abridgment. The precise date is not mentioned. But it must have been written in one or other of the years 1801 or 1802. "DEAR SIR, (Tuesday — Edinburgh.)—Having now, by the politeness of Mr Bruce, had an opportunity of examining his father's MSS. with some attention, it is with much pleasure that I proceed to give you my opinion concerning the publication of the posthumous edition, and the additions which may be made from the MSS. With respect to what may be properly denominated the Travels of Mr Bruce, I am convinced that considerable additions may be made from his original journals. These contain many detached observations, which display much accuracy and ingenuity, which the author, when polishing his book, as a classical work, did not find necessary to introduce. In these days, when the ancient rage for travelling seems to have revived, one regrets, that so original an observer should be deprived of an honour which he may justly claim. These observations ought to be introduced in the form of notes, on account of the obvious impropriety of interfering with the text, except by the omission of sections, which may sometimes be judicious, as in the case of the Abyssinian History. The manners and literature of the Abyssinians may likewise be illustrated by some manuscript observations and extracts from the Abyssinian MSS. of the Kinnaird Collection, which likewise occur among the papers of Mr Bruce,—as Extracts of the Synaxar, and the Book of Enoch, concerning which I have lately seen an ingenious Memoir by Langles, Member of the National Institute of Paris. As the posthumous edition must of necessity be accompanied by a Life of the Traveller, it is fortunate that the principal materials for this have been

sinian alphabet, before he came to the University. Since that time, he had most assiduously prosecut-

supplied by the traveller himself, in a very copious Memoir addressed to the Honourable Daines Barrington, which, though it is obviously not written for publication, nor could its present form advantageously meet the public eye, would not only afford authentic materials, but copious extracts to his biographer. To the friends of Mr Bruce this is the subject of principal delicacy and importance, as it must necessarily include a critical estimate, not only of his work in a literary point of view, but of his general character, actions, and life. It must likewise comprehend a discussion of the literary questions which have originated from the publication of his Travels, and, particularly, an examination of the objections of the learned Hartmann. Between the literary public and the friends of Mr Bruce these are questions of the utmost delicacy ; and, perhaps, some of his friends may think such a discussion unnecessary. For my own part, I am decidedly of the contrary opinion, and think that a literary question can only be settled by literary investigation ; and that a contemptuous silence always recoils on those who obstinately maintain it. I farther think, that, at present, it is much more easy to maintain the integrity of Mr Bruce than it will be after the lapse of a few years. The Biography of Bruce ought likewise to be illustrated by as much of the literary correspondence between him and his friends as possible, for there is nothing which tends so much to convey the stamp of authenticity.

“ In this life I am convinced that many excellent materials, that would tend to develope and elevate his literary character, might be procured from his learned Memoir on the Ruins of Pæstum, which could not be published in a se-

ed the study of the language ; and by the help of Ludolph's Dictionary and the Polyglot Bible, had made himself master of the two dialects, of which the language consists—of the Amharic, which is the court dialect ; and of the Geez or Tigré, which is the written language, and which is scarcely to be

parate form. I know nothing which, if judiciously employed, would convey a higher idea of his literary powers.

“ To the volume of Natural History some additions might certainly be made ; but not many of the drawings could be used, as the descriptions are wanting.

“ Of the drawings which remain at Kinnaird of his antiquities of Africa, about fifty may be published. Of these thirty-eight are highly finished. They relate to Tugga, Tucca, Terebenthina, Cicta, and Tripoli. As these ruins have never been accurately described or delineated, an original and interesting Work on the Antiquities of Africa, or rather of Barbary, might be formed of these ; taking the original Journal of Mr Bruce in Barbary as the running text or letter-press, which might amount to seventy or eighty pages in quarto. The original Journal certainly requires to be carefully revised ; and must be occasionally illustrated with notes from Dombay and later travellers. This is the only work which should be published separately from the new edition ; and if the new edition could be undertaken in quarto as well as octavo, ought to make a part of it. But of this you, my dear Sir, and your friends, must be the proper judges. I have only stated my literary opinion, and am, Sir, yours sincerely, JOHN LEYDEN.”—*Addressed to Mr ALEXR. MANNERS.*

found in common use, beyond the province of Tigré.

He had become acquainted, besides, with the dialects in use, in the countries which lie in the vicinity of Abyssinia, the Falashan, Gafat, Agow, Galla, &c. ; and was therefore possessed of qualifications for editing Mr Bruce's Travels, which, it is very probable, were never, in all their extent, possessed by any other individual.

That he might have access to the papers and manuscripts, which had either been prepared by Mr Bruce, or had been in his possession, he resided constantly at Kinnaird, the mansion-house on Mr Bruce's estate, from the month of September 1802, till the month of July 1803.

No situation could have been more gratifying to a man who had Mr Murray's predilection for oriental literature. Independent of the importance of his labours, as the Editor of Mr Bruce's Travels, the variety of eastern manuscripts which he found in his repositories, to which scarcely any other situation would have given him access, must have added as much to his private satisfaction, as to the extent of his acquisitions as an oriental scholar.

But his first concern was the publication of an improved edition of Mr Bruce's book, from the papers and manuscripts at Kinnaird ; and the ability and discernment with which he executed the trust reposed in him, will always reflect honour on

his memory. The good sense and discrimination with which he put the public in possession of the substantial merits of Mr Bruce, and vindicated both his personal character, and the character of his book, against the petulance and sarcasms both of ignorance and malignity, are not less conspicuous, than the modesty and fairness of the Editor.

He published the second edition of Mr Bruce's *Travels* in the year 1805.

Three years after the original publication of the first edition, Mr Bruce had been advised by his friends to publish a second edition in octavo, and before his death, had made arrangements for that purpose.

Mr Murray's edition was therefore printed from the copy which the author had himself prepared for the press, and had all the advantage of his last emendations and corrections.

It has other advantages, from the indefatigable industry and peculiar talents of the Editor.

From his knowledge of the Arabic, Ethiopic, and Amharic, he was in a situation to examine Mr Bruce's manuscripts, and from them to add much to illustrate and confirm his narratives.

In the appendixes and notes to the different books—in the account of the Egyptian theology in volume second, selected from Tablonski, after a careful examination of his authorities, and an attentive survey of the Coptic language—in Num-

bers second and third of the same appendix, written entirely by Mr Murray, in which there is much additional information with regard to the origin of the Egyptians, and the history and language of Egypt—in the introduction to volume third, collected from Ethiopic manuscripts, and intended to illustrate the history and constitution of the Abyssinian monarchy—in the appendixes to the last five books of the Travels—and in the extension of the appendix of natural history—Mr Murray has not only made great additions to the accounts before given of individuals, and to the narratives of Mr Bruce's journies in the country of Abyssinia, but he has arranged a large proportion of miscellaneous information found in Mr Bruce's original journals. He has certainly furnished a variety of minute explanatory notices, which an inquisitive reader finds of importance to illustrate the author's narrative ; and has added many facts and details, which are there either omitted or abridged.

The publication of so large a proportion of the original documents is, besides, an authentic attestation of the truth and correctness of Mr Bruce's historical detail, which every candid and intelligent reader knows how to appreciate.

Mr Murray prefixed to this edition a life of Mr Bruce, compiled not only from his papers and his literary correspondence, but from a Memoir written by himself, about the year 1788. He had suffi-

cient materials; and if the arrangement of them has done justice to the memory of Mr Bruce, it has reflected honour on the judgment and talents of his biographer.

The sale of the second edition of the Travels was so successful, that Mr Murray was soon requested to prepare a third. With this view he was again, for a few weeks, resident at Kinnaird, in the year 1811, and appears to have left it in the end of the month of May in that year. The third edition was, from that time, in preparation, till it appeared early in February 1813, only a few months before Mr Murray's death. His preface is dated on the 30th of January.

This edition contains additional extracts from Mr Bruce's journals, from which, when they are added to the extracts given in the preceding edition, Mr Murray conceived the public to be fully prepared to ascertain both the merits and the defects of the printed narrative.

Mr Bruce, like all other travellers, was sometimes led to form hasty and unfounded opinions, from the facts which were presented to him. Mr Murray does not disguise his own opinions, when he differed from him. On the contrary, he takes frequent opportunities, in his notes and appendixes, to express his dissent from Mr Bruce's theories and speculations, and to state very different opinions from the same facts. But this he uniformly does,

with the respect due to Mr Bruce's information, and to the peculiar talents which distinguished him.

It had always been Mr Murray's object to become a parochial minister in Scotland; and he had become a licentiate of the Church several years before the publication of Mr Bruce's Travels. But he had been occupied by subjects so remote from the means of obtaining church patronage, that hitherto he had scarcely made any exertions to obtain a living; and his friends had found no opportunity of providing for him.

But notwithstanding the neglect and injustice which most meritorious individuals often experience, the eminent and peculiar talents, as well as the sterling worth of Mr Murray, could not ultimately fail to secure him both protection and patronage.

The living to which he was ultimately inducted was procured by means as honourable to his character, as they were gratifying to his feelings. William Douglas, of Orchardton, Esq. to whom he had for some time given private lessons, had learnt that Dr Muirhead, minister of Urr, an aged and respectable clergyman in the presbytery of Dumfries, was anxious to obtain an ordained assistant and successor. It was not difficult to obtain Dr Muirhead's consent; and the application to the patron, in which several of Mr Murray's friends

co-operated with Mr Douglas and Dr Muirhead, was equally successful.

It could not fail to be gratifying to obtain a situation, so agreeable to him in other respects, from the kind offices of friends, whom his acknowledged merits had procured him; and especially from the gratitude and affection of a pupil, who was delighted to have such an opportunity to express the respect and consideration with which he regarded him.

The situation was not less gratifying to him for other reasons. He had the prospect of receiving from Dr Muirhead and his family every degree of countenance and kindness. His maternal uncle, Mr Cochran, was a farmer in the neighbourhood; and in his family he had an invitation to reside during the life of Dr Muirhead. He was, besides, universally acceptable to the parishioners, of whom every individual was prepared to receive him with the utmost cordiality.

These expectations were all realized. He was admitted to the charge of Urr, as assistant and successor to Dr Muirhead, in December 1806. For two years he lived with comfort and respectability in the family of Mr Cochran; and uniformly received from Dr Muirhead and his family all the attention and kindness which he had anticipated. Dr Muirhead was at first able to take some part in the public duties of the Sunday. But his constitu-

tion was gone; and his health gradually declined, till he died on the 16th of May 1808, leaving Mr Murray in the pastoral charge of the parish.

Mr Murray's residence with Mr Cochran had introduced him to the neighbouring family of Mr James Affleck, farmer in Grange; and he soon formed an attachment to Henrietta Affleck, his daughter, whom he married on the 9th of December 1808. It has been sometimes remarked, that juxtaposition makes more marriages than all other external circumstances. In the present instance, it contributed to form a connection, which secured to Mr Murray, during the few years which he survived, a large portion of domestic happiness; and the connection has ever since done honour to his memory, among those to whom Mrs Murray is personally known.

As minister of Urr, Mr Murray was indefatigable and conscientious in his pastoral duties. Much of his time was certainly devoted to literary pursuits. But these he did not permit to encroach on his pastoral labours. He was a zealous and affectionate preacher. And though conscientious usefulness was the object of his life, and he was incapable of frittering down the doctrines of Christianity to meet the prejudices of the great or of the small, he appears to have given entire satisfaction to all orders of the people, who universally regarded him as a faithful and evangelical pastor, who sin-

cerely meant to do justice to the duties of his office.

But his public service was the least part of his pastoral labours. During the course of every year he was accustomed to catechise the individuals in every district of the parish, according to the established practice of the Scottish clergy, who have always considered a chief part of their usefulness to depend on the fidelity with which they adhere to the apostolical rule of "teaching not only publicly, but from house to house."

In conjunction with the parochial schools, this is at least one of the most important circumstances in the habits of the country, on which the morals and the peculiar character of the Scottish population depend.

But his pastoral labours did not prevent Mr Murray from the assiduous prosecution of his philological inquiries. During the whole period of his incumbency at Urr, the book which is now offered to the public was in preparation. His correspondence with his friends, amidst all the playfulness of confidential intercourse, had almost always some reference to his favourite studies.

The limits prescribed to this Memoir render it impossible to insert much of his correspondence, either on literary or common subjects. The author particularly regrets, that it is not in his power to insert his correspondence, in the year 1812, with Sir

William Drummond of Logie-Almond, who is certainly one of the most learned and ingenious philologists which this country has produced. He has it not in his power, though it had been possible to obtain Sir William's permission, not only because it would require more room in the publication than this Memoir can occupy, but because, though Sir William's ingenious letters are before him, Mr Murray had preserved copies of but a small proportion of his part of the correspondence, and has left these not only imperfect, but in some parts illegible.

It relates chiefly to the Coptic language, or what is understood to be the ancient language of Egypt. Sir William had sent Mr Murray his book on this subject, in which he had made respectful mention of him as a man well acquainted with Ethiopian literature, and as the editor of Mr Bruce's Travels. In his correspondence afterwards, he enters on what may be called "the Coptic Question," as a subject which he considered Mr Murray to be one of the few persons in this country competent to examine. "It is evident," he says, * "that the Coptic and Sahidic are dialects of the same language. But the question is, Whether or not this language were the ancient Egyptian?"

There appear to have passed two or three letters

* September 28, 1812.

on this subject, in which the argument has been managed on both sides with a knowledge of the subject, which could only be surpassed by the fairness and candour of the writers.

The last letter from Sir William, which appears,* contains the following paragraphs, which the writer of this Memoir hopes he will be pardoned for transcribing: "I have read," he says, "your letter, of the 28th of October, with great attention, and with pleasure, as well as with profit. It contains the most luminous account of the Coptic language which I have yet seen, and shows that its author well merits the reputation which he has obtained as a philologist. I do not blush to acknowledge, that it has tended much to shake the opinions which I held on the subject of the ancient language of Egypt. My sincere wish is to discover the truth; and if I again call your attention to the question, it is only with a view to that object. The rules which you have given for considering the Coptic, and for carrying on inquiries concerning it, are admirable."

Sir William afterwards states certain difficulties, which still seemed to him to require explanation, with the ingenuity which does so much honour to his literary character, and which his correspondent knew so well how to appreciate.

* Dated November 7, 1812.

There is but one fact more in Mr Murray's literary history which requires to be mentioned: His election to be Professor of Oriental Languages in the University of Edinburgh.

This important event in his life happened some weeks before the commencement of his correspondence with Sir William Drummond.

After the statement which has been given of his peculiar eminence as an Oriental scholar, and of the astonishing extent and superiority of his philological knowledge, it is humbling to be obliged to relate, that he was not elected without a considerable exertion on the part of his friends, nor without the production of most decisive testimonies to his literary attainments; and that among the patrons of the University, (the Magistrates and Town-Council of the City,) his election was carried only by a majority of two votes.

It is no reflection on any of the candidates to say, that scarcely any individual in this, or in almost any other country, was entitled to be his competitor, on the ground of equal qualifications.

But it must be admitted, on the other hand, that every individual has a right to prosecute his own claims against any competitor; and, in such a case, to lay his qualifications before the public, whatever their extent may be. There was certainly, on this occasion, both a serious opposition, and a keenly contested canvass.

It became, therefore, necessary to bring Mr Murray's pretensions fairly before the public; and to satisfy the Patrons of the University, that, in electing him, in the face of all opposition, they would do no more than justice to themselves, and to the distinguished University entrusted to their patronage.

There were three candidates in opposition to Mr Murray, for whom certificates and recommendations were laid before the patrons. One of them, (the Rev. Mr Dickson of St Cuthbert's,) as soon as he understood that Mr Murray's name was mentioned, publicly withdrew his pretensions, by a letter to the chief magistrate.

The testimonies and recommendations produced for the different candidates, and the whole correspondence on the subject, will be found at large in the Scots Magazine for July 1812.

Nothing more shall be inserted here than a few extracts from those letters which give the most direct testimony to the peculiar qualifications of Mr Murray, from gentlemen qualified to estimate them from their own habits of study, and, in particular, from their acquaintance with Oriental literature. He had many testimonies from men of the first character, who had no pretensions to Oriental learning, but whose superior penetration and impartiality entitled them to the confidence of the public. But those testimonies are certainly of most

importance in the narrative of his life, which came from men who were personally qualified, by their own habits of study, to estimate the extent and the distinctive character of his literature.

The first is a letter from Henry Salt, Esq. who had himself travelled into Abyssinia, and must be admitted to have been one of the few individuals in this country, who were personally competent to judge of the Oriental and philological attainments of Mr Murray. It is dated on the 23d of June 1812, and was addressed to the Lord Provost of Edinburgh: "My Lord, As I have been informed that the professorship of Oriental Languages in the University of Edinburgh has become vacant, and that the Rev. A. Murray has been proposed as a candidate for it, I do myself the honour of addressing you in his favour.

"My acquaintance with Mr Murray originated in my admiration of the deep erudition and extensive research displayed in his edition of Mr Bruce's Travels in Abyssinia. Having twice visited that country, I was led to pay particular attention to its history and literature; and in these pursuits I received so much assistance from Mr Murray's labours, that I took an early opportunity on my return to England, in February 1811, from the mission to Abyssinia, in which I had been engaged, to recommend him to the Marquis Wellesley, *as the only person in the British dominions* in my opinion adequate

to translate an Ethiopic letter, which I had brought from Ras Willida Selasé, addressed to the King. My recommendation was attended to, and Mr Murray finished the translation in the most satisfactory way.

“ Mr Murray has since undertaken the very difficult task of translating, for the use of the British and Foreign Bible Society, an abstruse dissertation in Ethiopic, on doctrinal points, written by the patriarch of Alexandria, and presented to me by the prime minister of Abyssinia; and the Society felt so greatly obliged to Mr Murray, that, at a general committee, the thanks of the Society were presented to him, and an order given, that he should be furnished with copies of all the foreign versions of the Scriptures published by the Society.

“ To such honourable testimony as this my individual opinion can add but little weight; though I cannot help taking the liberty of stating, that I think the University, by such a choice of a professor, would do honour to itself, as well as a benefit to the literary world, as Mr Murray's superior attainments in the various branches of the Oriental languages seem to me to qualify him particularly for such a situation. I have the honour to be, &c.

“ HENRY SALT.”

The second letter is from A. Hamilton, Esq. Professor of Oriental Languages in the East India

Company's College at Hertford, and is addressed to Dr Thomas Brown. From this letter the following paragraphs are extracted: "92, *George Street, Saturday*.—My Dear Sir, I learn with great pleasure from your note, that there is a probability of Mr Murray's being elected to fill the chair, vacant by the death of Dr Moodie. I happened last week to meet with him in Galloway, and found his acquisitions in Oriental Literature and Languages so extensive and various, as greatly to exceed my power to appreciate them accurately. With the few languages in which I am conversant, he discovered an acquaintance that surprised me exceedingly; but the range of his studies included many of which I am completely ignorant." The third testimony is from Dr Baird, the Principal of the University, addressed to the Lord Provost, from which the following paragraphs are extracted: "I mentioned in my first letter, announcing Mr Murray as a candidate, that, on his very first arrival in town, when a boy, he read and explained, and analyzed accurately, a Hebrew psalm, *ad aper-turam libri*. He did so in presence of Dr Meodie, Dr Finlayson, and myself. He had learnt the letters from finding them at the head of the subdivisions of the 119th Psalm. He then borrowed a Hebrew Grammar, Dictionary, and Bible, and, without a master, made himself extensively, and, as we found, correctly acquainted with the language.

He had never at that time heard any other person pronounce a word of it. I have, in justice to him, to mention farther, that, above twelve years ago, he gave me in manuscript for perusal, *A New Hebrew Grammar, or Treatise on the Nature and Elements of the Hebrew Language*, which he had composed. It was, in my judgment, a comprehensive, judicious, and able performance, and displaying a very intimate knowledge of the peculiar structure, idiom, and general character of the Hebrew."

The fourth and last letter is from the Rev. David Dickson, withdrawing his pretensions as a candidate, from his conviction of the superior claims of Mr Murray, from which the following paragraphs are extracted. The letter is dated July 6, 1812. After stating the appearance of Mr Murray as a candidate, as the *sole* reason which had determined him to withdraw from the competition, he says, "Mr Murray's attainments in Oriental Literature are so extensive and profound, and have already raised him to such a high rank among Oriental scholars, that I should be in danger of incurring the suspicion, and should certainly possess the feeling, of having brought dishonour on myself, were I to throw the smallest bar in the way of that preferment, to which he is so justly entitled. When I consider, that, before he had nearly finished his theological studies at the University, a time when most young men in his situation are only beginning

to learn the first Elements of Hebrew, he had made himself thoroughly master not only of it, but of its cognate languages or dialects, the Chaldee, Syriac, Samaritan, and Arabic—That twelve years ago he had composed a new Hebrew Grammar—That he has ever since prosecuted his researches on philological and literary subjects, and especially into almost all the languages of the East, with the most unwearied perseverance and distinguished success ;—when I consider these facts, I confess, that I should blush at the thought of hesitating even for a moment to relinquish my own wishes and views with regard to the professorship, in order to promote his hopes of success.”

These documents, which are mentioned for no other reason than that they give a striking view of Mr Murray's attainments in Oriental Literature, and do the highest honour to his memory, were supported by a great variety of the strongest opinions which could be expressed in words, from men who, though not Oriental scholars, held the first rank in the science and learning of their country: Dugald Stewart, Esq. Dr James Gregory, Dr Thomas Brown, Mr John Playfair, Lord Woodhouselee, the late Lord Meadowbank, Mr Baron Hume, Francis Jeffrey, Esq. Sir Walter Scott, Bart. &c. ; names which every well informed man knows how to appreciate. Nothing could be said to detract from the value of testimonies from such men as

these. The only candidate in opposition was well entitled to all the recommendations which were given him. But even in these, with two exceptions, no attempt was made to lower the pretensions of Mr Murray. One individual *indirectly* pleaded his exclusion, because he was not a minister of Edinburgh! and another, *more indirectly still*, while he considered him as a profound Oriental scholar, affected to start *a doubt* of his *taste* in literature, though he admitted, that “his opinion of him was founded, in a great measure, *on public report*,” and might be “far short of the justice due to him!”

It is scarcely necessary to add, that, on the 8th of July, Mr Murray was elected Professor of Oriental Languages. On the 15th, the University conferred on him the degree of Doctor in Divinity—a distinction which certainly ought to have been given him long before that time.

It would be unjust not to mention, with the respect which it deserves, that, in his election to the professorship, Dr Murray was most particularly indebted to Dr Baird, the Principal of the University. He had been uniformly his most zealous friend from his first appearance in Edinburgh; and, down to the period of his election as a professor, seems not to have lost any opportunity of assisting and befriending him. On this occasion, he exerted himself most effectually to render his election secure;

and did so, from his conviction of his peculiar qualifications, in opposition both to his personal and his party friends, with a firmness and consistency, which certainly did him honour with all impartial men.

Dr Murray was not a man to forget his obligations to any one individual to whom he had been indebted, and least of all to forget what he owed to Dr Baird, who had so long and so effectually patronized him.

But on this occasion he recognised, with the feelings of an honourable mind, obligations of an earlier date, with which his gratitude led him to connect all the subsequent prosperity which had attended him.

It will be recollected, that Mr Kinnear of the King's printing-office was the person who originally encouraged him to come to Edinburgh, and the first who received him into his house. And it is a circumstance much to the credit of Dr Murray's character, that Mr Kinnear is one of the first of all his friends whom he wishes to recognise on his election to a professor's chair; and whom he recognises in terms of peculiar meaning and delicacy. In a letter to his friend Mr Alexander Smellie, written two days after his election,* he says, "I have not had an opportunity of communicating to our

* 10th July.

good and most excellent friend, Mr James Kin-
near, my thanks for the pains he took, in preparing
me for the Hebrew professorship. They are not
the highest steps which raise the building. He
was as anxious for my welfare in the year 1794, as
it is possible for my best friends to be in the year
1812. I will not fail to express my thanks to the
Honourable the Dean of Guild. Indeed, I shall
express them all my lifetime.”

Mr Kincaid M'Kenzie, the Dean of Guild,
was, indeed, one of the ablest and most efficient of
his friends in the council. To him he wrote a
letter, which bears date on the 9th of July, the day
after his election, but which was evidently written
before the intimation of his election could have
reached him, from which the following extracts are
taken :—“ I have this moment received letters
from Mr Smellie and Dr Baird, informing me of
the unexampled struggle which you have made to
support my pretensions as a candidate for the pro-
fessorship of the Eastern Languages, in the coun-
cil, and in every place where they could possibly be
promoted. To say that I am grateful for this
most disinterested and remarkable friendship would
be feeble language, indeed, and far short of what I
actually feel. Without considering for a moment
what may have been the result of your efforts,
which is as yet totally unknown to me, I request
permission to assure you, that they have made an

impression on my mind which will not be effaced by time. If your efforts have been exerted for an *unsuccessful* candidate, they will not be forgotten—*for we have perished in light*. If, on the other hand, your labours have been crowned with success, you have made a professor who will not forget his friends, nor, so far as his humble abilities go, dishonour the testimony they have given for him. Addicted to literature almost from my infancy, and pursuing it in obscurity, where I had neither friends nor supporters, I have found all these; and my efforts through life are due, not more to the ambition of doing something eminently great in the line of my studies, than to the redemption of that pledge which my benefactors have mortgaged for me. If I can execute my intentions, I am not afraid that your Lordship and the public shall ever be ashamed of the boundless partiality which you and they have shown for a stranger. And this depends in no respect on the event of an election.”

Dr Murray was formally inducted to his professorship on the 26th of August 1812, and began to teach his public class on the 31st of October following. Soon after that time he published, for the use of his students, a small treatise, entitled “*Outlines of Oriental Philology*,” which, though it contains much ingenious and original matter, as an abridgment of the Principles of Oriental Gram-

mar, was known to have been both composed and prepared for publication after his arrival in Edinburgh. The subject was so familiar to him, and had been so long arranged in his own mind, that little time was necessary to complete such a work.

From November till the end of February or beginning of March, Dr Murray appears, with very little interruption, to have taught his class regularly. Though he had a severe struggle, during the whole period, with an asthmatic and consumptive habit, he was as ardent as he had always been in his studies; and under the severest pressures of declining health, never despaired of his recovery. He persisted in his public prelections till an excessive debility, of necessity, confined him to the house. Even when his health did not permit him to attend his public lecture, he continued to teach a small Persic class in his own room; and discovered as much zeal in prosecuting his peculiar studies, in the last weeks of his life, as at any period of his greatest activity.

The extent of his occupations, during the College session, did not prevent him from giving some part of his attention to any subject within the sphere of his own studies, on which he saw that his peculiar talents or information would be useful.

From circumstances which it is not necessary to specify in this Memoir, he had, several months before he became a professor, corresponded with Dr

Charles Stuart of Dunearn on a subject which Dr Stuart is long known to have had deeply at heart—the progress of Christianity in India. Dr Murray had voluntarily offered to write an Essay on the Importance of the Indian Mission; and, in particular, on the Importance of the Translation of the Scriptures into the several languages of India, carried on through the Missionaries at Serampore. He saw the importance of this great undertaking, not only to the best interests of religion, but to promote the progress of civilization and science, as well as the commercial interests of Great Britain.

This offer had been made to Dr Stuart some months before Dr Murray's introduction to the University. But his time had been so completely occupied by the prospect of that event, that he had not been able to accomplish what he proposed.

Dr Stuart reminded him of the subject in the beginning of the winter session; but, though he found him as zealous as ever with regard to it, he saw that he was then so much engaged with the business of his class, that it was not in his power to apply his mind to it at that moment.

He proposed, however, of his own accord, to send Dr Stuart a sketch of his plan, which he allowed him to publish, if he should think it would be useful.

The letter which he promised, with a short extract from another, were afterwards published, and

will be found in the Appendix to this Memoir. It is not necessary to say more of either here, than that they are both worthy of the discernment and talents of their respectable author, and of the subject of so much general interest to which they relate.

During the course of the winter, independent of his labours in teaching the principles of the grammar, and in practising his students in reading the text of the oriental languages, he delivered a course of lectures on general subjects of oriental learning.

He did not live to complete his plan, nor were the lectures which he delivered completely finished. But they certainly related to subjects of the greatest interest and importance, of which he appears, from his notes, to have given the most luminous and practical views, and which he illustrated with an extent of oriental learning in which he had few competitors, and with a degree of sound judgment and discernment, more valuable than the utmost efforts of ingenuity.

The slightest sketch of the subjects of these lectures is sufficient to convey an idea of their importance in the literature of the university.

In some preliminary lectures he gave a general view of the advantages arising from oriental literature; and earnestly recommended the study of the eastern languages, 1. As an introduction to the

moral, political, and natural history of the world ; 2. As the means of gratifying and enlarging a cultivated taste ; 3. As a most important preparation for acquiring the knowledge of religious truth ; and, 4. As the direct channel of intercourse with the eastern nations. In a subsequent lecture he gave a short general view of eastern writings as objects of taste, from Arabia, Persia, and India.

There is then, in another lecture, a short view of the progress of society in the east, with some details of peculiar customs and manners in different conditions.

There are two lectures which contain the principal facts relating to the formation and translation of the Jewish Scriptures.

There are two most important lectures on the opinions held by the principal nations of antiquity respecting the creation of the universe ; which were intended to form an introduction to the study of the Jewish Scriptures.

There is a very learned and curious lecture on the invention and history of the alphabet ; in the conclusion of which he traces the origin of what have been called the Masoretick points, to the practice of the Syrians, in the third or fourth century, who placed certain Greek vowels in a contracted form, above or below their native consonants, stating, that, when the Syrian New Testament was brought into Germany in 1555, these

vowels appeared sufficiently plain in the course of the punctuation : That the uncontracted vowels were called, by the priests, the method of vulgar writing, while the more refined among them preferred dots, which are evident abbreviations of the same vowels, in completing their manuscripts : That both systems are to be seen in every Syrian book ; and that not a doubt remains that the Jewish points are from the Syrian. The lecture contains much more on this curious subject.

The last lecture, which was intended to follow this one, was not finished, and does not appear to have been delivered. But he had made some progress in preparing it ; and what he had written is introduced by the following sentence, which cannot be read without the most painful reflections : “ It is with exceeding regret,” he says, “ that I am compelled, by the state of ill health into which I have unexpectedly fallen, to bring our labours to a premature termination. I have waited day after day to see if any partial degree of recovery might enable me to continue attendance, and confirm your grammatical attainments by a greater extent of practice in reading. My expectations have not been fulfilled.”

Having said this, he stated in what manner he meant to conclude his course for the session, by offering to his students, 1. Some remarks on their actual progress ; 2. A series of advices on the

manner in which they were to pursue their Hebrew studies ; and, 3. Some general reflections on the part they had to act during the course of their lives, and on the expectations which their country had a right to form with regard to them.

Though he had made considerable progress, he had not completely finished what he meant to say on the first of these points ; and the two last were left entirely untouched.

Every individual who reads the mere titles of these lectures, and connects them with what he knows Dr Murray to be capable of, must be conscious of the value of the course of study which he was conducting, and of the irreparable loss which the university and the public sustained by his death. The subjects of his lectures are of the last importance ; and, though the lectures themselves have been hastily, and in many points, perhaps, incorrectly written, they approach so near to what he intended, and contain so much sound and interesting information, that it is impossible not to regret that the university, and, indeed, the republic of letters, should have been so prematurely deprived of their completion.

Even in the imperfect state in which their author has left them, it is not, perhaps, altogether impossible, that, with a proper revisal, they might still be turned to some account.

Dr Murray's introduction to the university had

certainly held out great expectations, from the peculiarity of his most singular literature and talents. Much he certainly would have done to enlarge the sphere of Scottish literature, if Providence had prolonged his life, which, since his decease, there is hitherto no prospect of obtaining to the same extent. But human foresight is limited, indeed; and nothing can be expected with confidence which depends on the breath of mortals.

Dr Murray had been contending for many years with a consumptive habit, always flattering himself in his intervals of relief with an ultimate recovery; but with a mind too intent on his duties and on his studies, to watch the progress of a deceitful malady, which insensibly exhausts the principles of life while the hopes of the patient are kept alive on the verge of the grave.

He was conscious of his weakness and of his decline; but till within a very few hours of his death, he never seems to have lost the hopes of his recovery.

Though for several weeks in March he had been confined to his room, he was always looking forward to his return to Urr, where he seems to have firmly believed the summer would revive him; and he only waited for the approach of favourable weather to undertake the journey.

Mrs Murray and his children had remained at Urr during the winter, for he had yet no house in

Edinburgh, and was still minister of Urr, not intending to resign his pastoral charge till the following autumn. He had so little fear of his own health, that no persuasion could hitherto bring him to consent that Mrs Murray should join him in Edinburgh. He could not think of removing her from the children, while he believed, that, in a very few weeks, or days, he would be able to rejoin her at Urr. He persisted in assuring her that he had every attendance, and that she had no cause to be unhappy, or to be alarmed on his account ; that he was fully resolved to be at Urr early in April ; and that her taking a journey to town before that time would be as inconvenient, as he believed it to be unnecessary.

The severity of the weather in the beginning of April, more than his own debility, which was, notwithstanding, visibly and rapidly advancing, convinced him at last, that at least at the time he had projected, he could not undertake the journey ; and Mrs Murray then obtained his consent that she should come to town. He fixed the 16th of April as the day when he would expect her ; and the event proved, that if she had delayed her journey till that day, she would have arrived too late.

Fortunately, the friends who attended him understood his situation better than himself. The late Dr Thomas Brown, his physician, wrote to a friend in the neighbourhood of Urr, intimating the

real state of his patient's health, and urging Mrs Murray's journey to town, with the least possible delay.

Mrs Murray had not received her husband's letter, fixing the 16th for her arrival ; but much to his satisfaction and her own, and greatly to the relief of his friends, who saw the rapid progress of his disease, she reached his lodgings on the 13th.

She found him busy with an amanuensis, whom his friends had procured to write for him, still deeply engaged in his favourite studies, and with a multiplicity of papers before him, as unconscious as ever of his danger, and even proposing to take an airing next day in a coach, if the weather should be mild. He was still able to walk unsupported in his room, and when he leaned on Mrs Murray's arm, as he went to bed, told her, that he had never till then taken the same assistance from any of his attendants.

He was much interested in her account of the children, and in all her arrangements at Urr, and was eager to tell her, that nothing had prevented him from entreating her to come much sooner to town, but his anxiety about the children, whom he was at last happy to find she had left under the care of her sister.

During the following night he had a great deal of sleep, and thought himself much refreshed in the morning.

In the morning he took leave of Mrs Murray's brother, who had attended her to town, and was then setting out on his return. He thanked him for his attention to her, and, with a considerable degree of cheerfulness, expressed his hope, that they would soon be able to join him in the country.

He was out of bed during the whole of next day, and (what was surprising) seemed to eat heartily, both at breakfast and dinner. He was, notwithstanding, visibly worse, though quite unconscious of his situation; and when his medical friends clearly showed him, in the course of the day, that they were alarmed, though without expressing their opinion in words, he observed to Mrs Murray, after they had left him, that they seemed to think him in a worse state than he had any idea of, and then added, "If I have deceived you, I was myself deceived."

After this, he spent some time in giving Mrs Murray directions about his private affairs, and particularly about the payment of some small debts, for which the creditors had no vouchers. He then said to her, that he had many things to mention, and one especially, (evidently referring to his death,) that she ought to prepare herself for an event, which he now saw was very soon to happen.

On this last evening of his life, he did not go to bed till eleven o'clock; and he had a most disturbed and restless night. He was often audibly

employed in prayer ; and at one time was heard repeating the 19th verse of the metre version of the 118th Psalm,

O set ye open unto me
The gates of righteousness,
Then will I enter into them,
And I the Lord will bless.

And he expressed his affectionate gratitude to Mrs Murray, when she subjoined the 20th verse,

This is the gate of God, by it
The just shall enter in,
Thee will I praise, for thou me heardst,
And hast my safety been.

He was in full possession of his faculties to the last moment, and distinctly showed that he was so, even after he was unable to speak. He expired without a struggle soon after six o'clock in the morning.

These are minute particulars, too minute for fastidious readers. But it must be recollected, that they belong to the last moments of one of the most considerable scholars which this country has ever produced—of a man who did more, with the slender means which he possessed, than the most eminent scholars in Europe would, under the same disadvantages, have ever attempted, and who had held

out the promise of an accession to the literature of his country, if his life had been prolonged, which aggravated a thousand fold the regrets which prematurely followed him to the grave.

What is still more important, they are the last memorials of a good man, who consecrated his literature to the service of Christianity; who, though he died prematurely, while much which he had meditated was still unaccomplished, has left much, of which learned men can avail themselves for ages to come, and as much as will transmit his name to posterity in the same eminent department of eastern literature, with the names of Sir William Jones, Dr Leyden, Dr Carey, Mr Morison, and Dr Marshman.

Above all, it must be added, they are the memorials of one, whose life was a learned commentary on his Christian belief, and who died at last in peace with God, with the faith and resignation of a genuine believer.

One of the last directions which he had strength to utter to Mrs Murray, was "to take clear burying ground for him;" meaning, no doubt, to express his wish, that he might be buried in a grave which had not been occupied before.

He was buried in the Greyfriars' church-yard, close to the wall, on the north-west corner of the church. No monument has hitherto been erected for him, nor is there even a stone placed to point out his grave.

But Dr Murray required not this slender memorial. His "Outlines of Oriental Philology," and the posthumous publication to which this Memoir is prefixed, will, in the history of literature, record his name among the most learned of his contemporaries.

At his death he left a son and daughter. The daughter, with a constitution too like her father's, did not long survive him. The son, though not strong, is at present a promising young man, who, if Providence prolongs his life, may do honour to his father's memory.

It has been mentioned, that, in 1811, at the request of the Secretary of State, in consequence of the recommendation of Henry Salt, Esq. Dr Murray had translated a letter from the Prime Minister of Abyssinia to the King of Great Britain,—a service to which no other individual in his Majesty's dominions was at that time competent.

This was not forgotten after his death. His Majesty was pleased to bestow on his widow an annual pension of eighty pounds, as a public acknowledgment of her husband's merits.

The book to which this Memoir is prefixed was not completely finished by its Author. One chapter, in particular, is imperfect, which is mentioned in a note to page 321 of the second volume.

But it is necessary also to state, that there were two original manuscripts; and that a few paragraphs and notes, found in that which had been

first written, are subjoined to the present publication, as they evidently relate to the same subject.

There may be some reason to doubt whether this had been the intention of the Author; whether he had intended them for this publication, though they relate to the same subject; or, whether, after they were written, if he had intended to publish them, he had not changed or modified some of the opinions contained in them.

But as he did not live to publish, and might have had a view of those paragraphs, which would not have excluded them from the public eye, whatever alteration, correction, or arrangement of them he might have contemplated, it has not been thought expedient to withhold them. It is necessary, however, that the reader should be apprised of the fact.

Those paragraphs and notes, indeed, contain so many learned and interesting statements, that the Reverend Dr SCOT, Minister of Corstorphine, to whose liberal superintendence and revisal the Public are indebted for the appearance of this work at present, did not think that it would have been justifiable to have suppressed them. If they are in any degree different from what the Author himself ultimately intended, their publication in their present form is not to be imputed to him, and they certainly contain a great deal which does honour to his memory.

Too much praise cannot be given to the kindness and the learned industry of Dr Scot, without whose superintendence, it is more than probable, this book would not have been offered to the world at present. He will have the goodness to accept of this sincere and public acknowledgment from those who take an interest in Dr Murray's family, and in his literary character.

They have also strong reasons to acknowledge their obligations to Messrs Constable and Company, who, from respect to the memory of Dr Murray, have most handsomely taken charge of this publication at their own risk. Their conduct, on this occasion, is worthy of their general character, as friends to the families of meritorious writers, and distinguished patrons of the literature of Scotland.

The Author of this Memoir does not think himself qualified to estimate either the merits or the imperfections of Dr Murray's book; or to anticipate the character which it will ultimately obtain in the learned world. He believes that he is doing an acceptable service to those who are competent to form an impartial judgment; and will always remember, with satisfaction, the share he has had in promoting the publication of the posthumous work of such an Author as Dr Murray.

He has only to add, that the astonishing attainments of such men as Sir William Jones, Dr Ley-

den, and Dr Murray, which have more the resemblance of intuitive perceptions, than of acquisitions by ordinary means, cannot be appreciated by common men.

A vain man will perhaps rather question the extent, and even the reality of attainments, so unlike his personal experience, than be compelled to confess his own inferiority. But Horace has suggested a reply to him, to which there can be no rejoinder, in his supposed address to the frog, who imagined that she could inflate her body to the size of an ox.

Cum magis atque
Se magis inflaret ; non si te ruperis, inquit,
Par eris ; hæc a te non multum abludit imago.

Hor. Satyr. Lib. II. Sat. 3.

APPENDIX.

LETTER from ALEXANDER MURRAY, D. D., Professor of
Oriental Languages in the University of Edinburgh, to
CHARLES STUART, M. D.

*Edinburgh, 5, College Street,
Dec. 25, 1812.*

DEAR SIR,

I PROMISED to state to you my reasons for thinking, that the effects about to result from the exertions of *The British and Foreign Bible Society*, are indistinctly comprehended by several of its friends, and still more imperfectly by the Public at large. The translating of the Scriptures into every language is viewed by many as an undertaking purely religious, suggested by great but enthusiastic benevolence, somewhat too extensive, and, at all events, to be defeated in its object, by the gross indolence of barbarians, or the force of their established superstitions.

Whoever has contrasted the influence of our religion on life and manners, with that produced by the most venerable systems of superstition, will not hesitate a moment as to the propriety of publishing the doctrines of Christianity in every quarter of the world. Regarded merely as a system of moral discipline, as a rule of conduct, as an antidote against pernicious errors sanctioned by religious falsehood, it merits a preference to every form of ethical opinion. Other religions

degrade the mind, in proportion to the impression they make. Our pure faith elevates the whole character in a degree indeed very perceptible, even to heathens. "Send us," said a wealthy Indian, to the Missionaries to whom his people had applied for a protector, "send us a man who has learned all *your ten commandments.*"

But I decline any discussion of the moral and eternal benefits of true religion: they are generally admitted. Some other considerations of far inferior, but yet particular moment, have not occurred so readily, even to that part of the Public which takes an interest in every thing connected with human improvement. That the labours of the Society are opening a way for enlarging useful knowledge, and conferring essential advantages on all concerned in its operations, should not be unknown to the Public, or partially understood by its numerous supporters.

1. Our country is the chief residence of civilization and science. It stands unrivalled in religion, government, and public intelligence. The highest point that has as yet been practically reached in the theory of human improvement has been attained in this island. Indebted for much of its opulence to a continual intercourse with foreign countries, Britain has the power, above any other state, of communicating its native advantages to them, and of procuring in its turn correct information as to the state of the world. Nothing has been more anxiously desired by men of scientific pursuits than a perfect survey of the natural and moral condition of the globe. *That* has been the acknowledged object of all the voyages, travels, and discoveries, that have been undertaken for many years. But never did a period occur so favourable to these views as at present. A regular system has been formed for visiting every tribe on the face of the earth, for translating a large popular work into every spoken dialect, and for opening in that manner an intercourse with

the most obscure nations. A number of men are found willing to forsake their country, and the enjoyments of civilized life, that they may struggle with the caprices of barbarians, where no traveller, for amusement, would dare to appear. These persons have already shown excellent abilities for their office. Scientific men must not forget, that the history of our own species is still incomplete, for want of facts; that, of the languages spoken on the earth, which are at once the pedigree of nations, and the medium of intercourse, we know not a fourth part; that further, the Bible in any dialect, with the grammars and dictionaries produced at the time of translation, consign that language to this country for the use of the speculative and practical inquirer. Would a scientific traveller, intending to visit Armenia, Tartary, some part of India, or perhaps China, be nothing the better for preparing himself at home, during some months, by reading the respective languages, either under his own skill, or with the assistance of some oriental scholar? If he enter any of those countries without this preparation, is he not obliged to depend on an interpreter, or reduced to study the language in the midst of disturbance, and perhaps danger, under people who do not understand him, and who are as ignorant of grammatical methods as our own common peasantry? But an objection has been made, that the Bible is not a proper book for that particular purpose. It may be answered by observing, that the Scriptures exhibit a language by great variety of composition, from simple dialogue and narrative, to the most sublime poetry. It will not be easy to point out any book which a learner can sooner translate, or of which he can read more in a little time. It might require many months of hard study among foreigners to acquire what it can teach in a philological sense; and this labour being surmounted at home, the traveller can, on his arrival, procure books, and natives to read to him.

2. The exertions of the Society are providing means of doing good for future generations. We know that the moral improvement of nations is subject to accident and chance, to unexpected changes, and the unforeseen zeal of private individuals, whose line of conduct is frequently decided by casual situation. In this manner Providence governs human affairs, and sometimes permits, for inscrutable reasons, the best endeavours to fail in success. The greatest benefit may incidentally arise from having a command over the books and literature of a distant country. China is now shut against Christians. The writings of the Jesuits would, however, qualify a person for availing himself of any opportunity to enter it. When all public exertion has ceased, a benevolent adventurer may yet carry truth and science into countries that sit under delusion and ignorance. How amply have the Jesuits, and some later travellers, prepared us for opening an intercourse with Abyssinia, the only Christian kingdom in Africa. We possess the written language of that ancient state, and books sufficient for directing our judgment.

On this general, but obvious principle, the labours of the Society may yet support the literature of Europe, and all the best interests of mankind. The Missionaries at Serampore have given us more Indian literature during a few years, than we have had since the British took possession of the country. Government has wisely patronized their exertions. We are indebted to them for many works, of which the Sanscrit Grammar is not the least valuable. They have put it in the power of British Scholars to compare the history of India with that of Greece and Rome, to illustrate, from an unexpected quarter, the languages of Homer and Virgil, to teach as a common dialect, the radical basis of the ten modern languages now spoken in the Peninsula. We may smile at the attempts made by some learned persons to show that

the Society's labours have been grossly exaggerated. I have almost before me at present, portions of the Scriptures in the Sanscrit, Bengalee, Orissa, and Mahratta, and I might easily add several other dialects, the principles of which we are enabled, by getting those books, to teach, if required, in this University ;—a thing totally impossible a few years since, and certainly arising from the industry of the Society. In a short time we may expect the Malay of the interior, the Birman, and the Chinese itself, with some of the Tartar dialects spoken north of the Chinese frontier, in the regions that poured successive hordes of barbarians on the nations of the West.

It has been asserted to me by many well informed gentlemen from India, that both Hindoos and Mahomedans would read with attention proper portions of our Dictionaries of Arts and Sciences, if these were translated into the native languages. The effects of this kind of reading would not be inconsiderable. It may be looked upon as a principal engine for unsettling the foundations of their inveterate prejudices, and for exciting different opinions, as to our scientific and moral character. The possession of those languages is the first step towards this experiment.

3. The political and commercial advantages resulting from an intercourse opened with the whole world, are surely very obvious. The business of government cannot be conducted in our foreign dominions, without a knowledge of the popular languages. It is our interest to promote justice, order, and good behaviour in all our settlements. We cannot make our intentions effectual, without close intercourse with our native subjects: while we know not them, nor they us, distrust, oppression, and falsehood must continue. A sense of this has led to those literary regulations now observed in the Company's service.

With China and the eastern islands of Asia we have long

had a lucrative communication. Yet all the knowledge which we have of the languages of those countries is insufficient for public or private purposes. It was found necessary to seek an interpreter in Italy for assisting Lord Macartney in his Chinese embassy. The language has since been studied by a few individuals, but no work has appeared to promote that species of literature. Perhaps we shall owe the first accession to our scanty knowledge of the singular language and written character of China, to the industry of the Missionaries at Serampore.

It is surely desirable that a merchant, or society of merchants, should have some access to information respecting commercial countries; that even they should have it in their power to qualify some of their number for visiting these. It is no solid objection to this, that our trade has been profitably managed without such assistance hitherto; a maxim analogous to the old creed of agriculture, that the ground does well enough without improved cultivation; or to the principle of some Indian politicians, that "the people do just as well in their present state." Trade, agriculture, and human society, will always repay judicious expenditure. The exertions of the Society are putting the world in possession of that which no government has leisure to collect, nor any mercantile body power to furnish on demand. Make the unnecessary supposition, that every Bible distributed in barbarous countries by the agents of the Society is instantly delivered to the flames, the means of future intercourse for the several purposes of *religion, science, commerce,* and international *policy*, are secured. The gate is opened; we are discovered to the world, and the world to us.

I have stated these as my sentiments respecting the foreign proceedings of the Society. It would not be easy to find an institution, in the success of which so many passions have an interest. Besides that encouragement given to it

for national reasons, it merits support from every man of literature and science, whose pursuits are in the least connected with foreign countries. The Christian and Philanthropist (they are synonymous terms) will view its progress with anxious hope, and pray that it may at last be the instrument of placing all the kingdoms of the earth under a better rule than any human government !

If this letter appear to you and your friends worthy of publication, you are at perfect liberty to make that use of it.

I am,

Dear Sir,

With great regard and esteem,

Your very humble and obedt. Servant,

ALEX. MURRAY.

Extract from another Letter.

—I MAY remark, that the “Dissertation on the Character and Sounds of the Chinese Language, including Tables of the elementary Characters, and of the Chinese Monosyllables,” by Mr Marshman, printed at Serampore in 1809, is by far the most instructive, accurate, and rational account of that language which has yet appeared in Europe. It contains a Grammar and Dictionary of the spoken language, and a primary Index of the written character. As these gentlemen are now in possession of the latest and most improved Chinese Dictionary, compiled and published by order of the Emperor, we may expect from their labours, if properly supported, a knowledge of the most interesting and celebrated language in the world.—



PHILOSOPHICAL HISTORY
OF THE
EUROPEAN LANGUAGES.

VOL. I.

A



PHILOSOPHICAL HISTORY

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CHAPTER I.

Account of the principal Nations of Europe, and of the German Tribes, whose Languages have reached Posterity.

“THE object of this Treatise is to ascertain the general affinities of the European nations, by examining the origin and progress of their language. If an undertaking so difficult and extensive can be accomplished, additional light will be thrown on the history of a large and most interesting section of the human race,—a kind of rule will be furnished for conducting similar speculations,—the theory of speech will be better understood,—and the numerous dialects of Europe, Persia, and In-

dia, the vehicles of the most refined wisdom and sentiment, will at length be arranged and illustrated.”

The nations of Europe, with the exception of some inconsiderable tribes, are descended from five particular races of men. These, though originally from a common and single stock, * have long ceased to know or acknowledge their affinity. In the forests of the west the Celts and Germans, the immediate ancestors of the modern Europeans, soon effaced their moral and physical resemblance to their eastern kindred, from whom they were forever divided by immense tracts of sea and land, intervening enemies, and the more powerful obstacles of new institutions. The hordes (which wandered nearer to the parent race) equally forgot their connection with the civilized nations of Asia. Each tribe, at the irregular, but perpetual, calls of want, ambition, or danger, disappeared gradually or rapidly into the vast wilderness, whose boundless plains and woods, destitute of human cultivation, were fitted to remove from the mind all former impressions, and to produce in it only the sensations, and consequently the rude habits, of savage life. In these solitudes each horde soon multiplied into various nations, regulated by similar customs, and loosely connected by language.

* See Note A.

This, the only monument of their origin, which men must, in some form or other, indelibly preserve, is insensibly changed, till, in a few ages, whatever is mutable in its composition, establishes a perpetual difference amongst those who use it. That I may reunite the separate and distinct nations of Europe, and promote their literature, by relating the origin and progress of their speech, so far as these are common to them all, "it may be convenient to lay before the reader a short account of the principal races of the population of Europe. As the affinity of these races is established in this work, a view of the great republic, from the dawn of its history, will mark the compass, and define the objects of investigation. The primary tribes of Europe are, as is generally known, *1st*, The *Celtæ*, ancestors of the Irish and Scotch; the *Cymri*, progenitors of the Welsh, Cornish, and Armoricans; *2d*, The Teutones, ancestors of the Goths, Scandinavians, Saxons, Dutch, and all the German nations; *3d*, The Sauromatæ, or Slavi, whose descendants are the Russians, Poles, Bohemians, and Croatians; *4th*, The Greeks and Romans, whose posterity still possesses the south of Europe; *5th*, The Finni, ancestors of the Laplanders, and of a variety of small nations in the north: the Avars, or Hungarians, have been classed in this division."

I. The Celtæ were found at the dawn of history in possession of the western extremity of Europe. They were discovered by the Roman ambition in Gaul in a state of disunion and military decline, which speedily effected their subjugation. Proofs are not wanting to show that they had been a numerous, warlike, and adventurous people. But before the approach of Cæsar, and the light of history which accompanied his expeditions, they had sunk into that most hopeless of all the states of human society,—they had acquired the weakness, levity, and servile spirit of civilized life, before they had attained to any of its political or moral improvements.* In the west of Gaul, and in Britain, there is evidence to presume, that the greater part of the population consisted of that division of the Celtic race whose posterity now possesses the name of Cymri. But in Ireland the population was wholly Celtic, of that original stem which had penetrated, in the earliest ages, into Gaul, Spain, and the British islands. The ancestors of the Cymri were of Celtic origin, as their customs and language sufficiently evince. But they had remained nearer to the east, in the heart of Europe, while their kindred reached the Atlantic Ocean, until the languages of both underwent a considerable change. The causes of savage war

* Note B.

and emigration at length drove the Cymri into the west, whence they expelled the Celtæ, and took possession of Gaul and Britain. In these places they were conquered by the Romans, and afterwards greatly reduced by the Saxons. After many ages we find the posterity of the Celtæ and Cymri form a valuable portion of the free, enlightened, and virtuous British confederation. Their languages have been preserved by a generous national attachment, and still more by the introduction of writing, which has transmitted to us many manuscripts of respectable antiquity, and of excellent, but as yet unexhausted, use in illustrating their dialects and ancient history. *

Of the Celtic and Cymraig languages, this work contains a character, in a part of the narrative where it will be better understood and introduced than at present. They are more intimately allied to the dialects of Persia and India than the immense distance of time and place would warrant us to believe. Upon no vague interpretation of historical passages, or the faith of an indiscriminating etymology, but on cautious and regular inquiry, I assert that this connection is as near as could possibly exist between the languages of nations so long and permanently separated. The Celtic abounds in very ancient forms of words,

* Note C.

common at this day in Europe and Asia. The Cymraig, or ancient British, illustrates the earlier state of the Celtic, and, by certain peculiarities in its words, unites the Celtic, of which it is a dialect, with the Teutonic. The latter is easily identified with the Persic and Indian; and the breadth of Europe is illumined by a train, which is kindled on the mountains of the west to terminate on the banks of the Ganges. *

II. The Celtæ and Cymri were driven from their forests by the Teutonic tribes, the ancestors of the greater part of the modern nations of Europe. The era of the Teutonic settlement in Germany, where that race of men was discovered by history, cannot be established. † Long before the Romans had subdued their own country of Italy, the German warriors had approached the Rhine, and sought, in alliance with the Celtic nations, a residence in those countries which bordered on the Alps. Their inroads became frequent, and at last irresistible. The Celts gradually yielded, and must have been soon overpowered, had not the Roman arms retarded for several centuries the course of an invincible and uniform valour, which civilized and systematical warfare might repress, but could not subdue, which ac-

* Note D.

† Note E.

cordingly survived the vital powers of the most regular government of ancient times, and destroyed the effects which it had for a thousand years produced on the world.

Neither the Celtæ nor Teutones had any distinct and probable traditions regarding their origin.* The one of these nations deduced itself from Dis, a deity whose attributes and nature are but imperfectly known. The other, with some consistency, but little knowledge, imputed its descent to the Earth, the mother of gods and men, whose son Tuisto, a divinity whose name is preserved in that of the third day of the week, in Teutonic countries, produced Mann, the parent of the German tribes.† Such uninformative fables are invented by nations in their rude state, in every part of the world, and are abandoned as false or ridiculous by their enlightened posterity. The ancient history of Germany must be cautiously discovered in monuments which the weakness and pride of savages could not corrupt or destroy,—in that uniformity of physical and moral qualities which the greatest of the Roman historians traced in all its tribes at an early period, and in those dialects of a language common to the whole Teutonic race, which remain at this day to illustrate his performance. The evidence of language and

* Note F.

† Note G.

history shows that the German nations were so intimately related, that an embassy from the Marcomanni, on the borders of Hungary, might have been delivered in the dialect peculiar to the tribe who sent it, on the banks of the Elbe and Oder, without the necessity of interpretation. The interest which the descendants of that race of men have in the tribes which have transmitted to them laws, manners, and all that the victorious hordes of a forest could leave to their descendants, is enhanced by a discovery that the Teutonic nations spoke a language so simple and original, that their intermixture with the Celtic, Greek, or Indian races cannot be suspected, and that the light, which their speech diffuses over classical literature, is the effect of long separation from the southern world. As, in this work, particular use will be made of the assistance which the Teutonic supplies in the history of language, an account may be expected of the several nations whose neglected monuments have afforded what Greece and Rome could not furnish. A generous, but not partial, recollection of the spirit of independence and valour which issued from German forests, may apologize for the readiness with which that task, closely connected as it is with the subject in view, shall be undertaken and performed. Within the pale of history the Germans were a pastoral nation, which has been considered as approaching a

civilized and settled state. Their eastern confines joined them to a people of a different race, the descendants of the Medes and Persians, whose posterity now occupies the same vast regions, in which their fathers led a wandering life, and practised customs more peculiarly native to the Scythian wilderness.

III. The Slavi were known in ancient history by the name of Sauromatæ. These were Median tribes which issued from the north of Persia, either by the eastern passage of the Caucasæan mountains, or by coasting the Caspian Sea. They reached in time the banks of the Tanais, and, in the course of some centuries, got possession of all the countries on the northern shore of the Euxine. Impelled by other tribes, they lost the plains, and were driven into the Carpathian mountains, between which and the coast of the Baltic, they wandered over immense tracts of woody or marshy ground, too rude to be coveted or invaded by their enemies. The Gothic nation forced its way through their hostile tribes and marshes in its emigration towards the Euxine. About the time when the Gothic power was destroyed in Italy, (A. D. 553,) Jornandes, the Gothic historian, whose forefathers had served under the Alani, near the mouth of the Danube, relates that the Sauromatæ were divided into three nations, the Antes, Venedi, and

Slavi; which all spoke the same language, and possessed similar manners and governments. Some account of the Slavonic nations will be found in the Second Part of this work, when the properties of their language come to be considered. The descendants of that people are the Poles, Vends, and Bohemians, all the nations from the Adriatic to the Euxine, which lie between the 44th and 46th degree of N. latitude, and the Russians, whose dominions extend from the Baltic and Spitzbergen to the American Ocean, and the boundaries of China. The language of this vast portion of mankind is too little known in Europe; and the uses to which it may be applied in historical and philological discussions have been hitherto almost unperceived or neglected.

In the north of the Russian empire, on the shores of the Frozen Ocean, exists the progeny of another race, which, though now obscure and inconsiderable, once peopled the countries in the vicinity of Caucasus, inhabited the banks of the Wolga, and established itself, under a certain degree of civilized and regular government, in the recesses of the Arctic forests. This race, which Tacitus describes nearly in the same manner that modern and better information would approve, was,

IV. The Finni, the ancestors of the Laplanders and Finns, and of several savage tribes on the

shores of the Northern Ocean. These, till very lately, subsisted entirely by hunting and fishing. Destitute of all civilization, they exemplified the lowest state of human society ; surrounded by wants which they were contented to bear, or imperfectly supply, without exertion of skill, or thought, or industry. Their language is but little known : it has not been attentively surveyed or considered : it appears, however, to be distantly related to those which are the subject of this work ; and it may excite curiosity and surprise, that the inhabitant of the Finnish marshes knows the sky, and what is synonymous with that, the heavens, by no other name than one imported from the distant regions of India. The contrast between the fortune, character, and country of the Finns, and those of the nations to which we now pass, is that which is found between the extreme of polar misery and the plentiful and genial comforts of the most favoured climates,—that which exists in the immense difference between the savage mind, in its lowest state, and the powers of the same spirit cultivated to a height bordering on perfection.

V. The names of Greece and Rome sufficiently mark the boundless place which they hold in all that concerns taste and literature. The origin of the tribes which formed their first population is nearly as obscure as that of any other European

people. The ancestors of the Romans have been reckoned of Greek descent by some authority founded on tradition and language. In the darkness of partial and limited erudition, claims have been advanced in favour of their Celtic origin, which are not confirmed by mature examination. The Latin is not a dialect of the Greek; it possesses many properties of an original and distinct character; it approaches, in a variety of peculiar and remarkable features, to what may be considered as the natural aspect of the Greek, while unmoulded by time into that form which is common to the Ionic, Doric, and Aeolic dialects. If the Latins had been, like the Phocæan or many other states, a colony from Greece, the resemblance of language must have been incomparably greater. It may be safely admitted, that the Romans were related to the Greeks; that they were certainly a division from the ancient inhabitants of Thessaly or Peloponnesus; and that their language, on that account, is an excellent commentary on the Hellenic dialects: it must, however, be cautiously observed, that if the Latin be viewed as a descendant of the Greek, which has degenerated from a pure original, and lost its native perfection in a barbarous colony, the conclusions drawn from that opinion will be ill-founded, and the philological reasonings erected on them fallacious and unsupported. The obscurity which envelopes the origins of

Greece is faintly dissipated by the native traditions, which countenance an immigration through Thrace and Thessaly. Before this work terminate, the reader will probably be enabled to decide for himself on that rational subject of inquiry. The enumeration of these races of mankind, which are justly regarded as the aborigines of Europe, may be concluded with this general truth, long since anticipated by the penetration of the learned, and rashly used in their speculations by many theological and systematical writers ; that all these races descended from one common tribe, which imparted to each of them its language in a state of considerable advancement. In what particular spot of the earth that tribe wandered, how far it was civilized, whether it had become a great nation, or still consisted of disunited hordes of necessitous barbarians, when its laws or anarchy filled the European wilderness with colonies, will not be easily or soon ascertained. It has been remarked, that the obvious affinity between the Teutonic and Persic points out an early emigration from the East. It has also been declared by a writer, whose literary and moral attainments will be long admired, that the Persian and Indian nations were originally the same ; an opinion which the very late introduction of Indian literature into Europe has prevented those who are qualified from subjecting to examination. The recent benefit of surveying the Indian lan-

guage enables me to confirm practically the sentiments rather than the theory of Sir William Jones, by developing the early progress of speech, and arranging in luminous order the essential properties of its various dialects.

CHAPTER II.

The same subject continued.—Account of the Teutonic or German Tribes.

IN entering upon a new subject of almost unlimited extent, it is convenient that the reader should possess some easy and familiar principle to direct him in his difficulties,—to alleviate the weariness occasioned by close attention,—and to convey more abstruse knowledge to the mind through a medium which is pleasant, and, at the same time, appropriate. It is fortunate for this inquiry that, of all illustrations, those drawn from old, common, or even vulgar English, are particularly suitable.* The mysteries of language, in its rudest state, can be explained by the words of our own tongue to better purpose than by those of any other speech. By a careful study of the Anglo-Saxon, Visigothic, and the elder English writers, more knowledge may be obtained of the original structure of the Greek, Latin, Celtic, or Sanscrit, than the deepest erudition can possibly

* Note H.

supply. The English reader may prepare himself for beholding his native tongue at its formation—for tracing its affinity with the oldest dialects which exist: And, if he feel any regard for that original unity which has been too long forgotten in Europe, or the still more sacred glow of freedom, which is essential to all high cultivation of the mind and heart, he will probably receive with indulgence a very short and preparatory account of that republic of independent nations, whose ancient or modern dialects have contributed materials for this particular purpose. These nations are the English and Dutch; the Visigoths, ancestors of the Spaniards; the Scandinavians, progenitors of the Danes, Swedes, Norwegians, and Normans; and the Franks and Alamanni, whose descendants are the French and Germans.

I. The English are the offspring of the Giotæ, Angli, and Saxons. The first of these tribes inhabited Jutland, the second an angle or recess of the Baltic around Sleswic, the third occupied the shores of the German Ocean, near the mouth of the Elbe, and a considerable part of the North of Germany. The Angli and Varini were early united by common laws and privileges. All these nations formed but a small portion of the Germanic name; but they were warlike, adven-

turous, and ambitious from habits which, in part, belonged to the fierce people from whom they had descended, but in a greater degree to their local situation. They had long carried devastation into the Roman colonies on the Continent and in Britain. They had braved every difficulty which the ocean presented, to deter the weak and unskilful from distant expeditions; and, in the fifth century, some exiles, from that very district where the remains of the Cimbri and Teutones had finally disappeared, effected a settlement in South Britain, and founded a German colony. The general character of the Saxons is well known, and therefore need not be described. It is pertinent to add, that the language of that people in England has been preserved in many valuable and important monuments. Though not written till the introduction of Christianity, there is no foundation to believe that it was materially different at the time of their settlement, from what it afterwards was in the later period of the Saxon monarchy, in the days of Bede or Alfred. Examination fully proves that the ancient Dutch, Frisons, and Saxons, used the same speech, which was pure, strong, and copious, admitting of unlimited composition, and, like all the older German dialects, possessing inflections like the Latin or Greek, and, consequently, admitting of transposition. In the decline of the Saxon government, the Danes gained

the English sceptre, and imparted some of their customs to the people, which, however, were only temporary. The philologists who have studied our ancient monuments, have specified a slight shade of innovation in the language, which may be considered as introduced by the Danes. This is obviously very faint. The Anglo-Saxon retained its purity with little diminution, as may be seen from its state in writings composed about the Danish period. The Paraphrase of Genesis, imputed to Caedmon,—the Fragment of a Paraphrase of the Book of Judith,—and the Version of Boethius by Alfred, are noble relics of those remote times. The wild spirit of Scandinavian poetry is infused by Caedmon into the inspired narrative of the Jewish legislator, whose primæval account of the creation, the fall of man, the deluge, and the origin of the chosen people, formed a subject worthy of the highest efforts of a powerfully elevated imagination, in a language every way able to promote them.

The Anglo-Saxon received particular injury from the introduction of the Norman-French. A colony of Scandinavian adventurers, about the year 912, wrested from the French several provinces. During their residence in these, they lost the use of their native tongue, and when they invaded the neighbouring kingdom of England, about 151 years after, they established, as far as au-

thority of government could, their own dialect of French in the place of the national language. It was long before this ambitious experiment was abandoned. The Saxon tongue is generally believed to have undergone a remarkable change during the operation of that attempt. The change which it underwent was no doubt extensive in so long a period, but a similar process was observable at the same time in the kindred dialects of Holland and Germany, though exposed to no external violence. The introduction of new words formed in either case the chief ground of difference. These Continental tongues insensibly left the greater part of the inflections which they inherited from antiquity. The Anglo-Saxon spirit subdued the adventitious colony into a body entirely English,—the language exerted an analogous power over the French ; and any person conversant in old English must have remarked, that these terminations and inflections which the Saxon was supposed to have lost in the Norman period, as well as many words no longer found in English, existed in common use long after the Norman-French was every where obsolete.

II. I have derived much assistance from the various dialects of the English and Scottish nations in the subsequent inquiry, nor less from the aid constantly afforded by the Dutch and German ; but

every philologist, engaged in European antiquities, must owe his principal obligations to the remains of a dialect which no longer continues to be spoken, — a lasting monument of the early triumphs of Christianity, — and of that Teutonic tribe which terminated the degenerate glory of Greece and Rome. The history of the Goths cannot be better known by its abridgment here.* It is sufficient to remark, that their traditions ought not to be altogether rejected by sober inquirers after truth, confirmed, as the substance of these traditions now is, by the uniform testimony of all the ancient chronicles, and the more decisive evidence of affinity in language. † The Goths, Vandals, Burgundians, Gepidæ, and Longobardi, were divisions of one people. From Scandinavia, where they left two considerable districts, which inherit their name at this day, the Goths crossed the Baltic, pursued for some time an eastward course along the shore, till they multiplied, or confederated with other tribes, into a force which was adequate to the opposition which they encountered. They afterwards ascended the Vistula, to that point where its most eastern stream runs at no distance from the western branch of the Dnieper. They had nearly perished in the marshes of that dreary district. A part of the nation, and of the

* Note I.

† Note K.

large droves of cattle, which constituted its only wealth, was left on the banks of the Przypiec. The most adventurous penetrated through the unsteady wilderness, and dispersed the Spali, a Sarmatic tribe which opposed their passage. Filimer, the Gothic king, conducted his nation to the coast of the Euxine, where it afterwards increased into a numerous and formidable people, under the names of Visigoths and Ostrogoths. This distinction, which had been produced by local situation, was continued in their new settlements, though the ancient union of the Gothic tribes was remembered and acknowledged by themselves at the latest periods. The empire of Hermanuo, their greatest prince, extended to the Baltic, over all the Sarmatian, Finnish, and Vandalic stems ; but was at length dissolved by the Huns. The Visigoths crossed the Danube, obtained a settlement within the Roman empire, and at length plundered Rome and Italy. They fixed their lasting residence in Spain, while their kindred, the Ostrogoths, took possession of Italy, at that time abandoned by the courage, freedom, and wisdom, which had formerly made it the most considerable country in Europe.

When the Visigoths received Christianity, about the year 376, in Thrace, the Scriptures were translated into their language by Ulphilas, their bishop, a man of great ability and virtue. Of his translation, an imperfect manuscript, containing frag-

ments of the Four Gospels, was found, in the sixteenth century, in the monastery of Werden, in Germany. Some passages of the same version have been recovered at a later period. These relics are the oldest monuments of the Teutonic nations. The dialect of the Silver Book, a name obtained from the colour of its letters, is a perpetual evidence of the original and uncorrupted purity of the nation which spoke it. It serves for a standard by which the later changes may be detected and estimated. By means of it I have discovered the origin of the moods, and deponent or middle voice in the Greek and Latin; as also the ancient states of the cases of nouns, of the inflections of verbs, of the indeclinable parts of speech, and of the names of numbers, from all of which I have deduced important conclusions.

III. The isles in the Baltic and the peninsula of Scandinavia were first peopled by Finnish tribes. These were expelled by the Teutones, of whom the Goths were probably a division. The posterity of the Teutones are the modern Swedes, Danes, and Norwegians. A colony of Norwegians was fixed in Iceland in A. D. 874. The languages of all these nations are from a single and peculiar dialect of the Teutonic. But all the German dialects approach nearer to the Visigothic than the ancient Scandinavian, which possesses a distinct and original cha-

racter. It has suffered considerably from contraction ; it has acquired new forms of inflection in its nouns and verbs ; its words are notwithstanding exceedingly pure, and of eminent use in philological inquiries. The Icelandic is particularly valuable, as it is the repository of all those superstitions which were common to the northern nations in their Pagan state. The poetry of the Edda exhibits the spirit which despised every danger, and regarded death in the field as a happy introduction to that perfection of enjoyment, with which it long and victoriously inspired the Saxon to plough the seas, the Dane to ravage the shores, and the Goth to penetrate into the very heart of an enemy's country. In this work, the use which may be made of the northern literature has not been forgotten. Passages from the Edda will be found illustrative of the language of the Vedas.

IV. The Tudesque or Alamannic must particularly be remembered and quoted in the course of these researches. This dialect, which, of all the German tongues, is nearest to the Visigothic, was spoken by the Franks and Alamanni, ancestors of the French and southern Germans. The Franks, whose posterity forms the greatest and most powerful nation on the European continent, were a confederation of the Salii, Sigambri, Bructeri, and the more celebrated states of the Chamavi and Catti.

They assumed the general appellation of Freemen, which they were entitled to bear, and which they supported by uniform valour for ages. They were the posterity of the first Teutonic tribes with which history makes us acquainted, of those which triumphed over the Roman legions in the plenitude of their discipline, and are recalled to our admiration by the name of Arminius. They lost their liberties in their new settlements in Gaul ; and exchanged their language for the Latin, which they had long known and preferred. Some fragments of the Franco-Tudesque are preserved, but scarcely discriminated from similar monuments of the Alamanni, a great nation early subdued and admitted into their confederacy by the Franks. The Alamanni were an assemblage from all the Suevic tribes. No name was more celebrated in ancient Germany than that of the Suevi. It was derived from a particular custom which was practised by the greater number of the Teutonic nations. After many centuries of internal war, the Suevi disburdened their vast territories of their superabundant population, which poured itself into the Roman dominions. Unsubdued by the defeats which they sustained from the Romans, the Alamanni gained possession of the Alps, and of a part of Gaul. In these regions they became tributary to the Franks.

The Alamannic dialect is imperfectly preserved, but what remains of it is exceedingly valuable. We

trace in it the rudiments of the modern German, and that softening of the consonants which discriminates the High Dutch from the other Teutonic dialects. The inflections of the nouns and verbs are better perceived in the dialect of Tatian and Olfrid, Alamannic or Tudesque writers, than in Saxon or Scandinavian. So close is the affinity between the Alamannic and Visigothic, that scholars of the greatest erudition, though obviously deficient in critical learning, have pronounced the fragments of the Silver Book to be Tudesque, not Visigothic; and their sentiments must be allowed to have that plausibility which the equally narrow arguments of their antagonists were ill calculated to disprove.

By a skilful, accurate, and philosophical comparison of all these dialects, ancient or modern, the state of the radical speech from which they arise may be fully discovered; and by extending the same industry to the other European tongues, a similar result prepares the mind, already no stranger to the various steps of the progress which language has made, for displaying the simplicity and the elements of its origin.

CHAPTER III.

Origin of the European Languages.

THE nations from the confines of China to the Atlantic Ocean, from Novaya Zemlia to Africa, speak different dialects of a language, of which the Teutonic is the simplest form now existing.* Though history never could approach it in its infancy to record its earliest appearances, that language was the invention of a single tribe in the rudest ages and state of society. The account, exhibited in these pages of the rudiments of speech, depends not on hypothetical but inductive reasonings; and however imperfect as a complete narrative, it contains all that investigation can now supply.

Language was formed by man in the exercise of perception, memory, abstraction, and judgment, the natural faculties of the human mind. These were continually forced into action by sensations of a painful or pleasing character, excited by external

* Note I.

objects, and by the inward operation of the active principles or passions. Born in society, and indebted to it for preservation, till he have learned how to act and think in ordinary cases, he must have inherited language, or invented it.* It does not appear that any language originally existed in a finished state. Its composition indicates an infancy, which has been succeeded by many gradations of change, and subsequent improvement. The imperfect system of communication of thought, formed by children and the deaf, in civilized nations, is the principal one still in use among savages. It must have been the only one before the introduction of articulate speech. The voice, the body, the countenance, all contribute to express what the mind feels or knows. In the course of time the use of the natural signs was aided by the articulation of a few short interjectional syllables. These were uttered while the feeling, or external action, affected the mind. At first they probably were but two or three in number; which was increased gradually, as the convenience of them began to be felt. The process could not be rapid, for the natural signs are always more ready, and consequently more intelligible.†

Philosophers have involved this subject in difficulties, by supposing that savages form few abstract

* Note M.

† Note N.

ideas, and that their notions and their names of objects are all individuals.* Children, or persons in a low state of society, draw their notions from particular sensations and perceptions; but it is obvious that they associate these perceptions with others on the principle of resemblance; and so far generalize their scanty ideas, that we can easily see traces of conclusions which their minds have derived from comparison of their recollections. In reality, no savage whatever, in possession of a sound mind, arrives at maturity under the constant discipline of want, desire, and external nature, without a reasonable proportion of abstract ideas, on which he wills and acts. That the inventors of our parent tongue were rational, though rude in speech, is not to be disputed. They perceived nature in a state of change around them. They felt their own ability to act. They imagined that the effects, produced by external objects on their senses, arose from an agency similar to that of which they were conscious in themselves. Hence all languages are formed on the idea of action. The tree grows, the fire burns, the stone hurts, the plant poisons, are forms of expression still in common use. The actions of man, and the world in which they live, are not discriminated in the thoughts of barbarians and children; and the first attempts at speech con-

* Note O.

sisted in an effort to give short expressive names to the great classes of effects which association had formed, which experience continually perceived, and judgment arranged agreeably to their characters.

Taste and philosophy will receive with aversion the rude syllables, which are the base of that medium, through which Homer, and Milton, and Newton, have delighted or illumined mankind. The words themselves, though inelegant, are not numerous : each of them is a verb and name for a species of action. Power, motion, force, ideas united in every untutored mind, are implied in them all. The variation of force in degree was not designated by a different word, but by a slight change in the pronunciation. Harsh and violent action, which affected the senses, was expressed by harsher articulations.

I. To strike or move with swift equable penetrating or sharp effect was AG! AG!

If the motion was less sudden, but of the same species, WAG.

If made with force and a great effort, HWAG.

These are varieties of one word, originally used to mark the motion of fire, water, wind, darts.

II. To strike with a quick, vigorous, impelling force, BAG or BWAG, of which FAG and PAG are softer varieties.

III. To strike with a harsh, violent, strong blow, DWAG, of which THWAG and TWAG are varieties.

IV. To move or strike with a quick tottering unequal impulse, GWAG or CWAG.

V. To strike with a pliant slap, LAG and HLAG.

VI. To press by strong force or impulse so as to condense, bruise, or compel, MAG.

VII. To strike with a crushing destroying power, NAG and HNAG.

VIII. To strike with a strong, rude, sharp, penetrating power, RAG or HRAG.

IX. To move with a weighty strong impulse, SWAG.

These NINE WORDS are the foundations of language, on which an edifice has been erected of a more useful and wonderful kind, than any which have exercised human ingenuity. They were uttered at first, and probably for several generations, in an insulated manner. The circumstances of the actions were communicated by gestures, and the variable tunes of the voice; but the actions themselves were expressed by their suitable monosyllable.* External objects are known only by their qualities: each quality was considered as an agent; the character of its actions suggested the appro-

* Note P.

appropriate syllable, which was the verb, noun, and adjective of that quality, at the pleasure of the speaker. When fire burnt or moved in a stream of flame, AG denoted its action, itself, and its bright or penetrating quality. When water yielded to the pressure of the foot or hand, it was WAG ; when it rushed in a stream, it was RAG. When a man simply moved along, the term was WAG ; when he moved by quick steps, it was GAG ; but if he ran, it was RAG. If he struck another a vigorous blow with his fist, the word was BAG ; if he did the same with a staff or branch of a tree, it was LAG ; if he stabbed him with a sharp object, it was RAG ; if he dashed him down to the ground, it was DWAG ; and if he put him to death by bruising him when fallen, the expression was MAG. For the same reasons the names of objects varied. WAG was moving, GAG was going, RAG was running, BAG was beating, LAG was laying or licking, RAG was wounding or cutting, DAG was striking violently, and MAG was murder.

When any of the actions denoted by these primitive words was rapidly done in a diminished manner, and with less force, the broad sound of the proper syllable was changed into a slender one. Thus LIG was a slight blow : DIG, and TIG, and RIG, were diminutives of DAG, TAG, and RAG, whether used as verbs or nouns. *

* Note Q.

As none of the words, recently enumerated, were proper, but generic appellations ; as in that state they were applicable to all objects, whose qualities had any resemblance, an ambiguity must have existed in the use of them, which their modification by the natural signs of gesture, look, and intonation, could not entirely remove. This inconvenience was felt, and it must gratify a reflecting mind to consider the various and unequal remedies, which have been adopted by the separate races of mankind, to supply a palpable defect. The Chinese, whose language continues to be monosyllabic, had recourse to the expedient of varying the sound with the sense, a method sufficient to serve ordinary purposes, but of narrow compass, and liable to difficulties in practice.* But the fathers of those nations, whose languages were to receive the most abstract or animated thoughts which the mind is capable of forming, began early to compound their words, and to multiply terms with all the fertility of arithmetical permutation. This new stage of language attracts particular attention.

* Note R.

SECTION II.

It is a natural habit of the human mind to restrict what is general to particular, and to generalize anew that which has been so restricted ; retaining, in the meantime, the restricted idea for the base of the new abstraction. The words AG, BAG, DAG, GAG, LAG, MAG, NAG, RAG, and SAG, had been in common use to denote general classes of action. * The necessity of restricting their sense to particular kinds of action was founded in the original penury of language. Hence these terms, besides their primary sense, acquired a more limited and *personal* meaning, peculiar to the actions of the hand or body. AG naturally signified move, but, applied to the action of the hand or the body, it denoted hold, have, possess. Another form of bodily exertion is when an object is moved or brought by active and quick impulse. On this account, BAG began to signify carry, bear, produce ; DAG, which originally expressed strong violent action, came to signify work, do, perform, or finish ; GAG, instead of its general signification to move unequally, assumed the special sense of go. LAG, to lay, became, in a restricted sense, to lay hands on, seize, hold, or possess ; MAG, to compress, force together,

* Note S.

or gather, varied into the kindred senses of augment, become greater in quantity or number, produce, form, or make. NAG, whose radical meaning was nearly the same as the preceding, converted its original signification into work, work *upon*, operate, or effect. In similar manner RAG, work, and SAG, hold, manage, direct, are restricted senses of RAG, to move violently, and SWAG, to move firmly and forcibly.* These words, of which the general and particular applications were familiar to every individual, when annexed to one another, modified the proper meaning of each radical, altered its sense from an absolute to a limited state, and expressed circumstances of time, degree, and manner of action. An example will illustrate this part of the subject. The radical WAG, as has been stated, signifies to move, shake, or agitate. This is its original unrestricted sense, not limited by time or any other circumstance.† When GA, go, or DA, do, are joined to it; WAGIDA, which is a contraction for WAG-DAG, expresses that the action is finished or done; and GAWAGIDA, that it is done and gone by. This is the origin of the imperfectly preterite and perfectly preterite tense and participle in all the Teutonic dialects. Another participle, generally used in a preterite sense, was formed by affixing MAG, make, produce; or NAG, work upon, effect. So WAGAMA

* Note T.

† Note U.

and WAGANA signify moved, that is, made to move, wrought on to move. If the radical was used as a noun, which frequently happened, the words MA and NA gave it an attributive sense. So WAG, a wave, viz. *moving* water, with MA signified wave-made, that is, become a wave, or wave-augmented; in other words, with or to a wave, the wave added to some other thing; which form is the original dative case: With NA, WAG became WAGANA, a preterite participle, an adjective, and accusative case. In the first sense the new compound belonged to the verb, and signified moved; in the second, to the noun WAG, and implied wave-wrought, waved; in the third, it denoted *on* a wave, or *acting on* a wave.*

The effects, produced on the radicals by the other words already mentioned, were equally important. By joining AG, *having*, to WAG, move; the compound bore what has been called a possessive sense. If the new word was used as a verb, it was a diminutive of the radical; as a noun it was a diminutive of the original noun; as an adjective, it signified possessing the qualities of the primitive noun or verb. Thus WAGAG, which, by ordinary contraction, is WACC, signifies to move often or a little, by repeated but small impulses; and WAGIG is either a little wave, or, as an adjective, wavy; of which the

* Note X.

literal translation is wave-having, that is, possessing a wave or the properties of a wave.

Along with BA, * bear, bring ; and LA, hold, or have ; every radical suffered a like change. To continue the illustration ; WAGABA, which is literally move-bearing, and WAG-LA, which is move-having, were early contracted into WABBA and WALA, both as frequently met with in all the European languages as any other words of their kind. WABBA signifies to make a quick repeated motion, to wave, or to weave ; and WALA, to turn or move about, which is the specific sense of its contracted form. In the uncontracted state the sense of WAGLA is obvious to every Englishman. †

The influence of RAG, ‡ work, and SWAG, make, may be traced universally in the greater part of the words of all languages from Tartary to the Atlantic Ocean. Their original sense may be exemplified in WAG-RA, motion-working, and WAG-SA, motion-effecting. It may seem superfluous to explain the power of ER in WAGGER, he who wags ; in WAYER, he or that which waves ; in ROBBER, he or that which robs, or in many thousands of words of the same description. Though this termination is in English chiefly used to express personal action, in the earliest ages it signified acting in an ad-

* Note Y.

† Note Z.

‡ Note 2 A.

jective or general sense ; and therefore it required the aid of another word to fix its meaning to masculine, feminine, or neuter agents. In verbs it produced a signification of greater activity, as to the time and repetition of their sense. So WAG is to move, but WAGGER to move much, make many motions ; SPIT, to cast out by the mouth ; SPITTER, to do so in a quick manner ; PAT, to give a light blow ; PATER, to make many light quick beats. The compounds of SA and the radical words were equally numerous. For example, WAG, to move ; WAGSA, to possess motion, to wax ; MAGSA, to possess bruising, to mash ; RAGSA, to possess stretching, or thrusting out, to rax ; LAGSA, to possess or have laying, to begin to beat or strike. As nouns, these compounds signified that which has the power of motion, pressing, extending, or beating ; as adjectives, they had a similar and obvious shade of meaning. *

By the help of these nine words and their compounds, all the European languages have been formed. † To trace their powers and applications, in the different terms of the several dialects, is that immediate rule by which the incessant, but obscure and forgotten, steps of the progress of speech may be discovered and recorded. In English, in Latin, Greek, Celtic, and Sanscrit ; in ancient or in

* Note 2 B.

† Note 2 C.

modern language, the same changes on the same words have produced that boundless variety, which overwhelms the memory, makes the mind of man, in different ages and climates, a stranger to the mind of his own species, and creates no ordinary impediment to the dissemination of science. *

* Note 2 D.

CHAPTER IV.

*Origin of Language.—Continuation of the subject.—
Formation of the Pronouns, the Moods and Tenses of
Verbs, and Cases of Nouns.*

SECTION I.

AT the same period in which language was enlarged by composition, * in the manner already described, it received a permanent addition to its strength, from the combination of LAG, to strike; MAG, to press; NAG, to crush; and RAG, to rush or break; with BAG, to beat; DAG, to dash; GAG, to go; SAG, to hold; and WAG, to move. A table is given in the Notes of these compounds, which fixed for ever the masculine character of European speech. Some of them are little used at present. Many of them, in a simple or derivative state, give that energy to our poetical compositions which has been so much felt and applauded by able judges. The reader will find in the Notes examples of their effect and significations. † With regard to the principal subject, it is pertinent to observe, that

* Note 2 E.

† Note 2 F.

every new compound might be verb, noun, or adjective, at the pleasure of the speaker. The two last of these states were peculiar to it, the other was rather secondary. All compounds were words of an adjective nature formed from the radical, of which they retained the sense in a limited character, and modified by the special sense of the component word. At first, compounds were not contracted; but their length and harshness soon introduced that process in such of them as were generally used, and these rapidly underwent new composition with the ordinary affixes, which were always moveable, long accurately understood, and, in after ages, when their original sense was lost, habitually applied by the most ignorant peasant, with natural, and, for the most part, with absolute propriety. * Pronouns were invented and joined to the verb, about the time that composition changed the language from its monosyllabic to a composite form. Proper names did not then exist, at least their number must have been exceedingly small. † The words, which were employed to signify persons, were all of them such as, in one or other sense, expressed possession, the simple idea of which was hold, seize, sway, or have. They were AG, WAG, and HWAG, move with the hand, hold; THWAG, seize, take; SWAG, sway, manage

* Note 2 G.

† Note 2 H.

with the hand, keep. These, as nouns, underwent the future changes of that class of words. They were at first common to whatever could be called self, which was I, thou, he, she, or it, in the sense of the *same* thing. At length, like other words, they were restricted, and were appropriated as follows; AG and WAG to the first person, as it is now called; THWAG to the second, and third; SWAG to the third person, and to the expression of that idea, contained in demonstrative and relative pronouns. AG was compounded with MA and NA. The first compound, AGAMA, which signifies belonging to possession, that is, to self, is used in a mutilated form for I and me, in all the European languages. The other compound, AGANA, in every Teutonic dialect, signifies belonging to self,—or own, which is its form in modern English. SWAG, by composition, became SWAGMA or SAMA, the same; and its simple form, SWA and SA, is the pronoun of the third person; as also the demonstrative and relative pronoun in Old English or Saxon, in Visigothic and Sanscrit. AG and HWAG, self or same, began to be used as relative adjectives; and THWAG, which at first equally signified same, thou, he, was limited in sense to the second person, and to an occasional substitution in place of SA, the, and who.*

* Note 2 I.

Such was the origin of the simple pronouns. The cases of nouns and adjectives are next to be considered.* While the verb and noun were in their primitive state, they were utterly indeclinable. As soon as composition was introduced, a multitude of nouns was formed. Each bore the termination which belonged to its component: A OR AG, BA, GA, DA, LA, MA, NA, RA, and SA, were the natural forms of the nominative, but they were gradually changed in a considerable degree. For unaccented syllables are easily varied, and often dropped altogether. Besides, the tendency to join A, RA, SA, DA, or their abbreviated forms, AR, AS, AD, to the end of words, was perpetual, because these terminations gave an appropriate sense to each term. AG or A, acting or having, that is, an actor; RA, a worker; SA, a possessor; are the words which form the whole classes of attributives and substantives in which an actor, possessor, or agent, are designated.

The nominative, therefore, varied according to the component word or words in its termination. The other cases were all adjectives, raised on the nominative considered as a radical.

1st, The Genitive. It was adjectively formed by adding AGA, having; or NASA, which is a compound of the seventh and ninth consignificative

* Note 2 K.

verbs. Suppose that the example is the noun *CWINO*, a woman, which is the ancient name in English, the accusative case is *CWINO-NA*, having the sense of on or upon; but the genitive is *CWINO-NASA*, by contraction *CWINONS*; the meaning of which is pertaining to a woman. So, from the words *HAIRTO*, a heart; *WATE*, water; *AUGO*, an eye; *HIMIN*, heaven; which are common Visigothic nouns, and almost English, arise the genitives *HAIRTINS*, *WATINS*, *AUGINS*, *HIMINIS*, pertaining or belonging to a heart, to water, to an eye, to heaven. In Old English, these were *HEARTIS*, *WATIS*, *EIES*, *HEAVENIS*. The present English genitive in *s*, as in heart's, eye's, queen's, &c. is the relict of this ancient adjective form.

2*d*, The Nominative plural was the same with the genitive. Savages express plurality by repeating the noun, as, indeed, they are naturally prompted to do whenever number, magnitude, or frequency of any kind presents itself. Our ancestors, whose propensity to composition was, at one period of their language, almost unlimited, formed a separate adjective to express whatever is found in pairs, as the feet, eyes, hands, and the like, vestiges of which derivative abound in the Greek, Sanscrit, and Visigothic.* But they entertained an idea, that, as an object connected with an-

* Note 2 L.

other by that relation, now designated by the preposition *OF*, might be conveniently viewed in language as an adjective, to which the noun of the related object might be affixed; so, in like manner, that the same adjective might denote the relation between number and unity.* Hence, notwithstanding the constant influence of contraction, the genitive singular and nominative plural are the same in English words at this day. In the most ancient forms of the Latin, Greek, Sanscrit, and Teutonic, the accusative plural differs not from its nominative, though in the singular a difference be universally established.

3d, The Dative plural and singular were originally made by joining *MA*, in the sense of augmented or added to the noun. Thus, *CWINOMA* signifies to or with a woman; *CWINÖNÖMA*, by contraction *CWINOM*, to or with women. †

Another form of the dative, peculiar to the Celtic, Greek, Latin, and Sanscrit, was produced by joining *BA*, bring, or *BA-SA*, the second and ninth consignificatives, to the noun. So *REGS*, a king, by contraction in writing, *REX*; the original sense of which is, he who directs, or a director; Gen. *REGIS*, anciently *REGINS*, belonging to a director; Dat. *REGI*, formerly *REGIN*, and *REGIM*, and *REGIMA*, with a director; Accus. *REGEM*, formerly *REGEN* and

* Note 2 M.

† Note 2 N.

REGINA, on a director ; Nom. Plur. REGES, from REGINS, and its immediate contraction REGEIS, directors ; Gen. Plur. REGUM and REGOM, from REGONA, of directors ; REGIBUS, from REGIBASA, belonging to directors.

4th, The genitive plural was formed on the nominative plural, by joining NA, A, or AG, having, to the principal part of that case. So CWINONS, women ; CWINONA, of women.

On the same principle of expressing relation by adjective forms, the proper sign of the preterite participle was affixed to nouns, particularly to such as signified places or individuals. For example, DALA, a hollow place, a vale, compounded with DA, became DALADA, or DALATHA, and DALATH, which did not only signify daled, or made a vale ; but also put in the vale, or in the vale. With NA this compound formed DALATHANA, an adjective signifying down, or what is put down ; and with RA DALATHRA, pertaining to what is down. In Greek and Sanscrit, adjectives, so formed from nouns, make a class by themselves, which has been called the ablative case of nouns in books which treat of the Indian language.

Although every verb in its original form comprehended, in the bare radical, all that we now express by our present of the infinitive, present participle, and verbal nouns ; yet a practice was early introduced of changing the root into a noun, by

affixing to it a consignificative verb, which was either NA or DA. So WAG, move, to move, moving; received an infinitive by adding NA, as WAGANA, to move; or by annexing DA, as WAGIDA, to make motion. One of these was the common form of the infinitive, in English, as late as the age of Chaucer; the other is the infinitive in Celtic, Slavonic, Persian, and Sanscrit, and in certain cases in Latin, under the title of Supine.

From what has been said in the preceding chapter, on the origin of all adjective and derivative nouns by composition, along with the exemplification of the same doctrine in this chapter in what respects the inflection of these words; it may be summarily deduced, that all cases, terminations, and signs of number or gender, arise from the use of the consignificative verbs.* These were perpetually applied, in the second stage of language, to multiply particular terms, to express the relations which naturally or artificially exist between and among objects, and to mark degrees of more or less in qualities and actions.

A single observation on the origin of gender may suffice to conclude all that appears to be at present necessary for the illustration of nouns. The unaugmented radical, being noun and verb at

* Note 2 O.

pleasure, and expressive of action alone, had no appropriating sign whatever. * Nouns of a limited nature were formed by adding AG or A, having ; RA, working ; SA, holding ; to the root. As that agent which has, works, holds, is generally a person ; nouns so compounded began to be appropriated to persons, a distinction of whose sex became finally convenient. The noun, in its simplest form, remained to mark the object or action which it denoted, without regard to any actor. This state of the noun is the neuter, in which all substantives and adjectives continued, until, by addition of such consignificative words as had been allotted by use to distinguish the masculine or feminine agent, they assumed a respective gender. At first, all substantives were, by their nature, adjective nouns, that is, names of qualities. The adjective, therefore, when applied to any substantive, was considered as liable to receive all its changes of case, number, and gender. For as both words owed their form to consignificative verbs, which were fixed to their radicals for a special purpose, it was esteemed necessary that they both should have similar terminations in an uniform and perspicuous manner. †

* Note 2 P.

† Note 2 Q.

SECTION II.

While the noun underwent these important changes, the verb, the fountain of language, acquired new and interesting properties. It has been shown that it was monosyllabic, expressive only of action, and general in its sense; because it was a rapid articulation, framed to communicate to others the presence of some remarkable operation in nature or in the mind. The word used was that which the savage speaker had been taught, or accustomed to articulate on former occasions, when actions, *similar* to that immediately at the time affecting his senses, had taken place. The monosyllabic word, therefore, expressed a great class of action, not an individual event.* Though this word might be repeated after the action had terminated, it was properly an affirmative verb in the present tense. † The first effort to mark preterite action consisted in doubling the verb, of which traces, more or less evident, are found in all the dialects from Britain to China. For example, LAG, strike, LAG-LAG, struck; BAG, beat, BAG-BAG, beaten; MAG, press, MAG-MAG, pressed; and so on throughout the whole language. These forms, which served for a preterite tense in any person, according to the view of the speaker, soon under-

* Note 2 R.

† Note 2 S.

went contraction, and become *LELOG*, *BEBOG*, and *MEMOG*; it being established as a general rule by observation, that if *Λ* be the vowel of the present tense, or radical, the preterite receives *o*; but, if the vowel be slender, the preterite receives *Λ*. The sense of this new form of the verb was completely preterite; and whether it were used as a participle, a noun, or with pronouns as a particular tense, it continually preserved its characteristic properties.

The origin of the imperfectly preterite tense has been amply related in treating of the consignificate verbs. It derived its power, in what regards time, from the words *DA*, *do*, and *GA*, *go*. As to a future tense, our fathers, from the beginning of their language, down almost to our own age, made no other distinction between future and present in speech, than that which may be gathered from the tenor of the discourse. The Celts and Cymri followed the same practice.

When language had acquired a present, a preterite, and imperfectly preterite tense, the verb was rendered personal by joining *AG*, *I*; *THWA*, *thou*, *he*, or *she*; to the several tenses. The original plural of *AGAMA* appears to have been *AGAMANSA*; and the ancient British still preserves in ordinary use the word *HWYNT*, *they*, which was originally *HEOND*, from *HWAG*, or *HWAGEN*; in English, *who*; but, in its primitive signification, *self* or *same*. The readers of our modern tongue may be reminded, that the ter-

minations est, eth, and s, in our verbs, as in layest, layeth, lays, and laidst, or laigest; are the faded remains of the pronouns which were formerly joined to the verb itself, and placed the language, in respect of concise expression, on a level with the Greek, Latin, and Sanscrit, its sister dialects. These pronouns, as is evident from the Visigothic, and a comparison of the other existing monuments, were affixed as follows: The example here chosen is LAG, lay. *

LAGAMA and LAGA, I lay—LAGA-SA-THWA, thou layest—LAGA-THWA, or LAGATHA, he or she layeth—LAGAMANSA, LAGAMATHA, and LAGAMASA, we lay—LAGATHWANSA and LAGATHWANSHA, you lay—LAGAHWONDA, or LAGONDA, they lay.

The two preterites of LAG, viz. LELOG and GALAGIDA, received the same additions; but the necessity of shortening the verbs, so augmented, gradually reduced the pronouns into mere terminations, the exact sense of which was not known by those who used them. When it was found difficult to pronounce them at the end of certain verbs, or tenses of verbs, they were dropt. In the plural they were grossly corrupted, and in the end, like many other original properties of the old language, utterly removed, and their place supplied by the use of the separate pronouns, which formerly had

* Note 2 T.

not been named, except in cases of special emphasis. In the example quoted, LAGA, LAGAST, LAGATH, LAGAM, LAGIATH, and LAGANDA, were changed, in several stages of corruption, into I lay, thou layest, he lays, we lay, you lay, they lay. In Latin, in which LAG is retained in many forms and senses, particularly in the sense of read or speak what is written, and in Greek, in which the same word signifies to utter or say, the pronouns are affixed in the following manner :

<i>Latin</i>	leg-o, is, it :	imus, itis, unt. I, &c. gather, collect, read
<i>Greek</i>	leg-o, eis, ei :	omen, ete, onti, I, &c. place, put, lay, express
<i>Visigothic</i> *	lag-ya, yais, eith :	yam, yeith, yanda, I, &c. place, put, lay
<i>Saxon</i>	lag-e, ast, ath :	on, on, on, I, &c. lay, put
<i>German</i>	leg-e, est, te :	en, en, en, I, &c. lay
<i>Sanscrit</i>	lag-āmi, asi, ati :	āmah, atha, anti, I, thou, he, we, ye, they cling
<i>Old British</i>	car-wn, it, ai :	em, ech, ent, I, thou, he, &c. loved
<i>Celtic</i>	beir-eam, idh :	eamaid, ith, idis. Let me, &c. bear
<i>Persic</i>	ber-em, i, ed :	eim, eid, end, I, thou, &c. may bear.

After this display of the pronominal words in conjunction with the verb, little remains to be said further on that branch of the subject.

* Note 2 U.

Besides, the indicative or direct manner in which every verb expresses its communication, it may be useful that it should also point out, by some shade of difference, when the action is performed on condition, when it may, can, or will happen ; but neither has directly taken place already, nor does so at present. * The inventors of language supplied this convenience, by laying a more full emphasis † on the latter syllables of the verb, which had, in time, the effect of changing the vowels from short to long, and of forming, in the present and preterite tenses, what has been termed a future, conditional, subjunctive, or optative mood. The emphasis rests on the last vowel of the word, and is the natural sustained mark of the mind in suspense, or under desire.

Pres. ind. LAGYA, YAIS, EITH : YAM, YEITH, YANDA ; I lay, &c.

Pres. condit. GIF, IK, LAG-YAU, YAIS, YAI : YAIM, YAITH, YAINA ; I, &c. may lay.

Pret. ind. LAG-IDA, DES, DA : IDEDUM, IDEDUTH, IDEDUN ; I, &c. laid.

Pret. condit. LAG-IDEDAU, IDEDEIS, IDEDEITH : IDEDEIMA, IDEDEITH, IDEDEINA.

That the nature of this change may be comprehended by every English scholar, it must be stated, that, when such words as *if*, *though*, *unless*, *except*,

* Note 2 X.

† Note 2 Y.

whether, or, and the like ; are used before verbs, that they lose their terminations of *est*, *eth*, and *s*, in those persons which commonly have them. No speaker of good English, expressing himself conditionally, says, though thou fallest, or though he falls, but though thou fall, and though he fall, nor though thou camest, but though, or although, thou came. These conditional states of action our remote ancestors signified by a fuller pronunciation of the closing syllable of the verb. For they used no auxiliary words, such as *have*, *may*, *can*, *shall*, *will*, nor the preterites of these, which are *had*, *might*, *could*, *should*, and *would*, in conjugating their verbs. The use of these words is rare in the Visigothic Silver Book ; and, on many occasions, on which they are now necessary in English, they were not employed by our German predecessors. In the ancient language, there were three tenses only, a present, a preterite perfect, and a preterite imperfect. The present and future were the same. Each tense had its conditional, formed as has been now shown. The imperative and future were often expressed by the present of the conditional mood : For that which is asked or ordered to be done, and that which shall be performed, are nearly related to conditional or possible events.

As all verbs were naturally actives, * no provi-

* Note 2 Z.

sion had been made for designating a passive state. I bear, I suffer, I tolerate, I undergo, I stand, sit, live, sleep, die, and every other word pertaining to a fixed, passive, or inanimate condition, were active in form, and, as it should seem, to a certain degree, in idea. Besides the neuter sense, which such verbs as are now mentioned, gradually acquired; a new voice was invented in every verb, to be called the Middle, Reciprocal, or Proper, at the pleasure of grammarians.* It was produced by joining A or AG, self, to each person of the verb; and though it literally described the action of the verb to be performed on the actor, it was transferred in Greece, India, and Germany, to the passive, by a process, of which examples are given in the Notes.

Being formed in a manner too intricate for continual imitation, it was corrupted by the Visigoths, and relinquished by the later Germans, for the easier method of circumlocution. I venture to restore the Visigothic passive from a comparison of its parts with the Greek and Sanscrit. It appears only in the present tense, though it certainly was also found, at one period of the language, in the preterites. †

VISIGOTHIC—*Pres. Ind. Act.* lag-ya, yais, cith : yam-
yeith-yanda

* Note 3 A.

† Note 3 B.

VISIGOTHIC— <i>Pres. Ind. Passiv.</i>	lag-yam-a, yaiz-a, yad-a : yamed-a, yeitheith-a, yand-a. I, &c. lay, on, or to myself
GREEK— <i>Indic. Pres. Middle</i>	leg-om-ai, es-ai, et-ai: ometh-a, esth-e, ont-ai. I speak to myself, &c. &c.
SANSKRIT— <i>Present, Proper voice</i>	lag-è, as-è, at-è: āmah-è, adw-e, ant-è. I cling to myself, Thou, &c.
LATIN— <i>Pres. Ind. Act. voice</i>	leg-o-r, eris, it-ur: im-ur, imini, unt-ur. I am read, &c. &c. *

The reader may easily distinguish in all these examples, the additional words in its several forms of A, AI, E, and UR, after the personal pronouns. All the passive voice in Greek and Latin is constructed after this form, and applied according to a phraseology, quite vernacular in French, Spanish, and Italian; examples of which are found in the sentences—Il se perdoit dans les eaux; he was losing himself in the water, or he was losing in the water—Il se noye, he is drowning—Il se trompa, he was deceived or mistaken—Cela ne se fait pas aussi, that is not done so, or that does not do itself so—Elle s'est morte, she is dead, and so in innumerable other instances.

A different method of expressing a passive sense

* Note 3 C.

in the verb consisted in giving it a form analogous to a participle. So, I wake, in the old, as in the modern language, signified, I am in a waking state, considered actively ; but I waken, either denoted I *become* awake, I wake myself, or, I am awaked by another, which is the passive state. To lengthen, weaken, hearten, darken, &c. are specimens of a mode of expression which was once universal in Europe.

But the great and leading principle, on which all new tenses or forms of the verb were constructed, was that of converting the verb into a kind of noun, to which consignificative words were instantly applied, expressive of the idea which was present in the mind, whether that related to time, or to incipient, frequent, diminished action ; or to any other circumstances which can affect the word. An account of the particular forms, produced in that manner, will be given in the Second Part of this work, where the origin of the Greek and Latin tenses and derivative verbs is explained. An example or two are sufficient to illustrate the general observation in the present chapter. LAG signifies lay. Compounded with SA, which means working, possessing, holding ; LAG forms LAGSA, which literally is lay-working, having, or partaking of laying ; but in use it signifies to give laying, to lay, to begin to lay, to be about to lay, to increase in laying. So WAG, move ; WAGSA, to begin to

move, to go on moving, to be about to move, to wax or increase. This form is the source of many inceptive, desiderative, and frequentative verbs; and the origin of the first future in the Greek language, of the second future in Sanscrit.

As the original properties of the verb have been now fully described, this section of the narrative may be closed with a view of the four participles, which are the foundation of an infinite number of derivative verbs and nouns in every dialect.

I. The completely preterite participle is formed by the reduplication of the verb, already mentioned. Examples of it are OGOGA, moved; BEBOGA, forced, bent; DEDWOGA, driven, dashed; GEGOGA, whirled; HEHWOGA, shaken, driven; LELOGA, laid; MEMOGA, condensed, collected, heaped, crammed together; NENOGA, forced, crushed; REROGA, broke by rushing, tearing; SESWOGA, moved, carried round with powerful force.*

II. The common or indefinitely preterite participle, † made by prefixing GA, go, or adding DA, do; examples of which are AGIDA and WAGIDA, shaken; BAGIDA, driven by striking; HWAGIDA, whirled about with strong impulse; DWAGIDA and DAGIDA, struck forcibly, moved with violent action;

* Note 3 D.

† Note 3 E.

THWAGIDA, struck heavily, thwacked ; TWAGIDA, seized firmly, pulled, tweaked ; GAGIDA, moved, trundled, gone ; LAGIDA, laid, licked, seized, beaten ; MAGIDA, squeezed, bruised, held close together, choked or murdered by pressure, mashed, mawled ; NAGIDA, utterly forced down, quenched ; RAGIDA, torn, rent, shaken violently by rushing impetuous force ; SWAGIDA, swayed, moved, turned, circumvented ; CWAGIDA, shaken by a destructive blow, quashed ; SCAGIDA, moved, shaken, driven ; SLAGIDA, struck, laid ; SMAGIDA, bruised, smashed.

III. The preterite participle in ANA, INA, ENA, or ONA, formed by affixing NA, work upon, effect, operate ; of the power and use of which, the words giv-en, driv-en, riv-en, sunk-en, drunk-en, and the like, are ordinary examples. So, in the old language, were AGANA, moved, acted ; WAGENA, shaken ; BAGENA, beak, banged, bent, impelled ; FAGANA, wrought, joined by knocking together, agitated ; PAGANA, driven together, fixed ; CWAGENA, collected by force, squeezed together ; DWAGENA, driven, dashed, driven in a course, driven aside ; THWAGENA, thwacked, thumped, grasped hardly ; TWAGANA, caught, pulled, twisted, twined, tweaked ; GAGENA, moved, rolled, gone : HWAGANA, forced, impelled, whirled, moved by straining ; LAGANA, licked, laid, put down, levelled, lessened ; MAGANA, squeezed by force, moulded, made, produced ; pressed together,

milled, softened ; collected by pressure, heaped ; enlarged, magnified, enforced, strengthened ; cut, wounded, indented : NAGANA, driven down, compelled to bow, move, go, run ; killed, crushed, softened : RAGANA, rushed, torn, broken, shaken, rocked, stretched, extended, run, flowed, steamed : SWAGANA and SAGANA, moved violently, rolled, agitated, made to turn, wheel, sweep, strike, or impel : SCWAGANA and SCAGANA, shaken, concussed by most vehement action or power.

IV. The participle of the present tense, which was compounded of the verb and two consignificatives, NA, work ; and DA, do, make ; may be exemplified in WAGANADA, by contraction, WAGANDA and WAGAND, shaking. In some dialects, GA, go, was used instead of DA : Thus, WAGANGA, shaking, wagging ; which is the participial form adopted in modern English.

In the Visigothic, Latin, Greek, Sanscrit, Celtic, and, indeed, in every other dialect, these important modifications of the verb were the same, differing only by a slight shade of various pronunciation, and obscured, in some measure, by the consignificatives, SA, he ; A and I, she ; ON and UM, which had been constituted as special marks of masculine, feminine, and neuter, by a process al-

* Note 3 F.

ready illustrated. Let us remove the veil of these adventitious circumstances, and unite for ever the particular effects of the same general law.

Participle of the Present Tense.

	Masc.	Fem.	Neuter.	
<i>Visigothic,</i> <i>or Teutonic</i>	lagands,	andei	and	: laying: Old Scottish, lay-
				and
<i>Greek</i>	leg-onts,	onta,	ont.	speaking
<i>Latin</i>	leg-ents,	ents,	ents.	reading
<i>Persic</i>	berd-ende,			bearing. Old Scottish, ber-
			and	
<i>Sanscrit</i>	lag-an,	anti,	at.	clinging

For the CELTIC and CYMRAIG see the Notes.

Participle of the Preterite in da.

<i>Visigothic</i>	lag-ids	da	id
<i>Greek</i>	lelechots	ota	ot
<i>Latin</i>	lec-tus	ta	tum
<i>Persic</i>	berd-ideh		
<i>Celtic</i>	beir-the		
<i>Cymraig</i>	câr-edig.		
<i>Slavonic</i>			

Preterite Participle in ana.

<i>Visigothic</i>	lag-an
<i>Greek</i>	leg-omen-os
<i>Latin</i>	plenus
<i>Sanscrit</i>	lag-an
<i>Celtic</i>	le-ana
<i>Cymraig</i>	ll-awn.

The participles of the reduplicated verb became obsolete in many of the dialects, their places having been gradually occupied by those in DA ; but many instances occur, in all the dialects, of adjectives, or substantive nouns, which have been immediately formed from these obsolete varieties.

CHAPTER V.*

Origin of Derivative Nouns, Adjective and Substantive—Of Derivative Verbs, and the several Species of the Verb—Of Compound Terminations in the principal Parts of Speech.

SECTION I.

IT has been shown how the rude monosyllable, the sign of action, or of that which acts, obtained voices, moods, numbers, and persons, as a verb; and cases, numbers, terminations, and other properties, as an adjective or substantive noun. The original idea of action must recur to the mind of the reader when he is now told, that the four participles are the mighty and inexhaustible fountains of derivative words of whatever description. The truth of this assertion prevails universally in all the dialects of Celtic, Cymraig, Teutonic, Greek, Latin, Slavic, Persic, and Sanscrit. The manner, in which it became so, is easily explained.

1st, Any verb, by forming a preterite participle in ed, such as pass, passed, give, gived, drive,

* Note 3 G.

drived ; cleave, cleaved ; REG for reach, reged and reached ; STREKE for stretch, streked, and stretched ; gave rise to an adjective and substantive. To an adjective ; for what can be better English than cleaved wood, cleaved rocks, or stretched cords, a bended bow, joined pieces of matter ? The literal sense of these words are, that the actions of cleaving, stretching, bending, joining, had been done or performed on the objects specified ; but the secondary sense loses sight of the act and time, and considers the effect solely. The very same words speedily became substantives of a common description, for passed was changed into past, the past ; gived into gift ; drived into drift ; cleaved into cleft and clift ; reged into right ; streked into straight ; bended into bent, an inclination of matter or mind ; joined into joint, an articulation, (as Johnson would have explained it.) *

Hence all verbs, adjectives, substantives, and every word whatever not a person of a verb, which ends in D, TH, T, or in any of those letters with any single vowel after it closing the word, are directly or indirectly descended from the preterite participle in DA, or the present participle in NADA or NDA.

As a direct illustration of the extent to which this rule was carried, it must be added, that sub-

* Note 3 H.

stantives, in all stages of the language, easily admit of being converted into verbs, and of receiving the preterite consignificate. Examples of which may be adduced in the verbs to straight, to gift, to drift, to right ; and in eyed, fated, skied, vaulted, rooted, footed, and many others which do not merely signify looked at, being fated, made a sky, a vault, a root, &c. but having or possessing an eye, a fate, a sky, vault, root, and the like.

2d, The preterite participle in EN produced a similar division of words. As heave, to *lift*, in the old English made heaved, and heaven, and hove ; so its participles, besides their proper use, formed three original substantive nouns ; heaved, the head ; heaven, the elevated part of the atmosphere ; and hove, any thing raised, a house ; in many dialects called HOFF. The common words riven, driven, molten, chosen, and many other adjectives, are of this order, particularly an innumerable class of substantives and attributives from all the dialects, such as often, even, waxen, wooden, silken, wheaten, &c. and of verbs, as hasten, lighten, glisten, moisten, straiten. The word which gives the peculiar sense to all these is NA, make, work,—so heave, lift ; heaven, or hoven, *made* to lift, *lifted* ;—wood, wood-en, made wood, as a participle, but in a secondary sense, like vaulted or eyed, it signifies, adjectively, having wood, or belonging to wood. Contrast the expressions wooden image, and wooded

image ; or earthen dome, and earthed dome. The same power of NA exists in straiten, to make strait ; lighten, make light ; moisten, make moist, and the like.

Sd, The most original of all derivative words come from the ancient redoubled preterite. Every English speaker knows that the preterites of many verbs differ materially from their present tense. For example, cleave, clove ; weave, wove ; drink, drunk ; come, came ; abide, abode ; drive, drove ; bind, bound ; shoot, shot, and so of others. In the earliest ages, these words were CLIF, cleave ; CLIF-CLIF, or CECLOF ; WAB, WEWOB, or WEWOF ; drink, DEDRONK ; CWIM, come ; CECWOM, or CECWAM, came ; AN-BID, continue, remain ; AN-BEBAD, remained ; DREIB, drive ; DEDROB, or DEDROF, drove ; bind, to put on a tie, from BAGAND, or BEGEND, encircling or putting about ; BEBAND, or BEBOND, bound ; SCIT, drive, cast ; SCESCOT, shot, driven. According to the idea on which drived became drift, cleaved clift, streked straight, bended a bent, heafod, the head, that is, were changed from participles into substantives or adjectives ; CECLOF became clove, a chink or fissure ; WEWOB, a thing woven, a web ; and WEWOF, that which is woven into a web, woof ; DEDRONK that which hath taken drink, drunk ; ANBEBAD, a residence, abode ; DEDROB, a drove, that which has been or is driven ; BEBAND, a tie, band, or that with which some-

thing has been bound, a bond; or that which binds in or borders a region, a bound. From SCESCOT, driven, cast; came SCOT, the old word for a shot or discharge of any missile weapon; and SCOT, what is cast on one to pay in a club, a share. SKATT was the old name of money, because it was given out in payment.

Many of these preterite participles, besides some change in the vowels, received ED and EN; but when they annexed these, the change was not so considerable. Indeed, it then occurred irregularly. Thus, bounden, hoven, frozen, sodden, are not so regular as throw, thrown; wash, washed or washen; wreathe, wreathed or wreathen. The law of change was, that radicals in A, AE, E, AI, or any broad strong sound, after full reduplication, were contracted into o and U; and that slender radicals in E approaching to I, in I, EI, Y; underwent contraction into A, or some broad vowel.

4th, The participle of the present in ANDA and ANGA produced a numerous class of new nouns and verbs, in a regular or contracted form. The substantives, lightning, airing, shipping, opening, spring, evening, dawning, writing, painting, sufficiently mark the nature of this kind of words. The verbal in ing, as thinking, loving, &c. is a very common and useful translation of the natural power of the verb. In the first ages, this participle generally ended in ANDA, INDA, or ONDA; which occasion-

ed a new noun and verb from every radical. So BAGAND, binding, a twisting, contracted into BAND, BEND, BIND, of which the preterite BOND or BAND gave rise to a new generation: WAG, move; WAGEND, WAND, WEND, WIND, be moving: HWAG, move with violence or with an effort; HWAND and HWIND, whirl: SWAG, turn; SWIND, move: LAG, lay, assuage, soften, smooth; LIND, smooth, mitigate: DAG, strike; DING, beat: GAG, move; GANG or GING, go: DRAG, draw; DRING, draw out, protract; SAG, speak, put out words, (*exprimere vocem;*) SING, continue the voice: HWAG or HAG, move or lift with a strain; HANG, lift up, suspend: SWIG, to turn, move by force; SWING, to make turns in motion, like a bell when rung; BAG, to beat; BANG, to beat greatly: WRAG, to force by violent action, to cast, bend; WRING, to twist, torture, drive out of its straight and natural form or path, in the preterite WRONG: RAG, to shake by a penetrating, breaking, rushing force; REND, also to stretch, put out, send out, produce, bring: STAG, step or give a stretch; STEND, to make strides, also STAND, to fix the feet in their steps: FAG, to lay hold of; FANG, seize: HIG, bend after in pursuit; HIND or HEND, pursue, try to catch, (preterite partic. HUND or HOND, that which catches—a dog.) From all these sources now explained, incessant streams of derivative words increased the language. Every new noun might become a verb, every new verb

might produce others having its own particular shade of meaning. The radicals were also compounded with the remaining consignificatives, with AG, *have* or *act*; BAG, bear; LAG, hold; MAG, make; RAG, work; and SAG, possess.

1st, Any primitive or derivative might become a noun of action, a verb, or an adjective, by affixing A, AG, IG, OG, which are varieties of the same word; so BAGA, a striker; LAGA, a layer; MAGA, a destroyer; DAGA, a stabber; RAGA, a breaker, runner; WIGA, a wriggler, a worm or serpent; SAGA, a speaker;—or, if a feminine agent was understood, the adjuncts were I or O, AITHEI, a mother; MAWEI, a maid or girl; THIWI, a servant maid; CWINO, a woman; CWIMANDA, he coming, he who will come; CWIMANDEI, coming, as an adjective, with a feminine noun, but CWIMANDO, *she* coming or will come. Verbs are made by adding to the root AG, IG, or OG, as suits the pronunciation. So DAG, day; DAGIGA, I dawn, or become day; DAGIGEST, DAGIGATH, thou, he, &c. dawn. In most examples, this application of AG is hid by contraction. The power of the auxiliary word is make, work, act; or have, possess, pertain.

In the formation of adjectives, this consignificative holds an eminent place, which deserves to be particularly noticed. All possessives in AG, IG, OG; AC, IC, OC; ACH, ICH, OCH; or ending, as in English, in IE or Y; arise from this word. For examples, WAG, a wave, a motion; WAGIG, having a

wave, belonging to it, wavy ; HEF, a heave, a lift ; HEFIG, partaking of a heave, heavy ; LEAF, a blade of a tree ; LEAFIG, having a leaf, belonging to a leaf, leafy ; ROD, red ; RODIG, having redness, ruddy ; GORE, thick blood ; GORIG, partaking of gore ; TAG, to draw, stretch ; in the contracted present participle, TEND, to stent, stretch ; TENDEND, stretching, and in the softer Latin pronunciation TENDENT ; TENDENTIGA, partaking of stretching, that which belongs to stretching ; TENDENTIA, tendency. These are the steps by which the Latin and its descendants have enriched language.

The derivative thus formed is of a diminutive character in what regards the sense. The radical has the sense unimpaired ; the word produced by AG implies not the full sense, but some degree of it. So dew, the morning or evening damp ; dewy, having the quality of dew, having the nature of dew ; snowy, having something of snow. This appears particularly in nouns ; dog, an animal well known ; doggie, having the nature of a dog, a little dog ; dear, a darling ; dearie, a little darling ; lad, a young man ; laddie, a little youth, a favourite boy.

In the very infancy of language, AG was affixed to all the radicals in the above sense, which changed each of them into a frequentative or diminutive. So WAG, move ; WAGIG or WAC, shake, move by little and repeated pulling, awake, vex, weary,

harass, weaken : LAG, lay on ; LACC, lay on gentle blows, liek with the tongue, stroke, soothe, flatter : BAG, beat ; BACC, work with repeated action, bake : MAG, bruise ; MACC, bruise gently, knead, make into a mass or paste : RAG, rush, drive through an object ; RAC, stretch out, reach with the hand or any other instrument, stretch in walking, expand, open, spread out : SWAG, to lay hold of, seize ; SWAECC, to seize gently, taste : LAG, seize with a blow, lay on hands ; LAECC, take, hold : SMAG, to hit an object with a firm destructive impulse ; SMAECC, to hit it in the same manner with a little and smart force, to smack : SLAG, to strike fiercely ; SLAECC, to make smooth by little blows, to sleek : SPRAG, to rush forth violently ; SPRAEC, to send forth gently.

2d, The radicals compounded with BA, bring, bear, produce ; constituted another order of nouns and verbs. AB, to increase, BAB, to beat little strokes, to BOB ; CWOB, to make indistinct motion ; DAB, to give a little smart stroke, to dab ; GAB, to move the mouth frequently ; NAB, to strike forcibly, but quickly ; ROB, to pull rudely and speedily ; SWAB, to sweep, move rapidly ; STAB, to pierce ; TAP, to touch gently and hastily ; RAP, to make a quick harsh beat ;—all these, and many hundreds besides, in the ancient and modern European, or Asiatic languages, are contracted forms of the radicals, or their derivatives, in composition with BA.

Every word ending in B, P, F, as also many in V, are of this order.

3*d*, The consignificate MA, make, was, like NA, work, an early sign of the preterite participle, and, therefore, a fertile progenitor of many words now in ordinary use. Some examples will explain this class of substantives and verbs, of which our ancestors frequently availed themselves. BAG, force, bend ; BAGM, what is bent, rolled, a piece of wood, a tree, log, beam : WAG, to turn, turn round ; WAGM, what is turned round ; WAMBA, the belly : LAG, a laid sunk place ; LAMA, a ditch : RAG, rush ; RAMMA, that which rushes in fighting a ram : THWAG, seize ; THWAMA, or THUMA, that which catches, a thumb : SWAG, seizure, property, possession, self ; SWAMA, and SAMA, belonging to *self*.

In composition with BA, this order of words is remarkably numerous and expressive, in all the dialects. So from TOG, lift, raise ; TUMBA, a hillock, grave-heap, tomb ; from LITH, a bending ; LIME, a joint :* from DOB, to beat, make hard ; (whence DOB and DOFF, hardened, stiff, dull, deaf,) comes DOBUMBA, by contraction, DUMBA, dumb. The derivatives in P, which is the softer sound of the consignificative BA, are plentifully used in the English and Scotch dialects. I shall insert some of the more amusing and ordinary varieties of these.

* Note 3 I.

From DAG,* to wet, bedew, sprinkle ; DAMP, a little dewed or wet : from CEAG, to move the teeth or mouth, chew, check, or bite ; comes CHAMP, to bite very actively and violently. The frequentatives, (for all words of this kind are of that description,) the frequentatives, BUMP, to give a little hard blow ; or if from BOOM, which originally signified to blow the Gothic trumpet ; to make a short repeated deep sound : DIMP, to make a hollow by a little stroke ; DUMP, or DOMP, a dull blow, a blow on an unelastic body : THUMP, to beat hard ; LUMP, PLUMP, and CLUMP, a heap, mass ; SLUMP, a mass, a heavy stroke ; CRUMP, to make small, to crush into wrinkles ; IMP, a shoot ; STUMP, a stem, or stock of any thing, are from BAG, to beat, force ; DAG, to strike ; THWAG, to thwack, or beat strongly ; LOGD from LAG, a gathering, a collected mass ; SLAG, to dash ; RAG, to break ; AG, to grow, breed, produce ; STEBM, a stub, of which this latter word is a diminutive. Many other examples might be added to these, though enough has been done to illustrate the general observation.

4th, LAG, to hold, seize, possess, is, by itself, in composition with the radicals and others, the parent of an extensive order of nouns and verbs. By the addition of other consignificative words, its influence becomes still greater. As examples of its use,

* Note 3 K.

we may quote WAG, to move ; WAG-LA, to partake of motion, WAGGLE : SWEG, to revolve ; SWEGEL, the moving clouds : REG, to stretch ; REGEL, a thing extended, or straight, a rule : GAG or GOG, to move unequally ; GOGEL, to move so, quickly : MAG, to bruise, maim ; MAGEL, to maul, mangle : SAEG, from SWAG, to-go ; SAEGEL, that which makes go, a sail. Such forms are often contracted ; so, WAL, to roll, turn ; BAL, to roll ; CWAL, to bruise, kill ; DWAL, to wander ; FAL, joined, wrought together, from FAG, to work, operate, collect, join, fadge ; HWAL, and HAL, to hold and turn, the one sense originating from HWAG, in the signification of seize, the other from the radical meaning of move ; LALA, to lay, lie along, loll ; MAL, to bruise, grind, mill ; SCAL, a cut, slice, shell, scale ; STAL, a fixed place ; STIGEL, a sharp, or spiked object. The same words, by composition with ED and IG or IC, its softer form, soon underwent a secondary change ; examples of which are, WEALC, to roll ; HWEALC, to twist ; BALG, to make round, the belly ; to swell, rage ; FALD, from FAGELED, gathered together, a fold ; MEALC, what is squeezed from the teat ; MULD, crumbled earth, mould ; SCALD, the scaly state, scald ; SCALC, one whose hair is cut, a slave ; SPEALC, a split, from SPAL, to cut ; WEALC, a twisted shell ; DALG, a ditch, from DAL, dig, and DOLG, a dagger, a wound, from the same compound ; SWELG, a throat, or open mouth,

from SWEL, swallow ; FEALG, dun, or flame coloured, from FAGEL, fiery, waving, shining. Compounded with MA, this species gives HWEALM, overturn ; CWELM, a complete murder ; HELM, a cover, from HWEL, and HEL, to cast over, hide ; WELM, a bubbling spring, or boiling heat, from WEL, originally WIGLA, move constantly in little waves ; FILM, a little skin, from FELL, the skin, a wrapper.

5th, The consignificative RA, work, must next be considered in its effects on the language. These, at all times, have been important. They may be seen in stagger, swagger, wager, and some other common verbs ; and probably in several thousands of English adjectives and substantives. In the earliest ages, this kind of compounds were, like those of LA, and other affixes, contracted ; hence WAR, to keep, strive against, hold, ward, beware ; BAR, to carry, move ; CWAR, and CAR, to turn, roll ; DWAR, and DAR, to strike, wound ; THWAR, to twist, thwart ; TWAR, and TAR, to pluck, tease, torment ; GAR, to stab ; HWAR, to turn, roll ; LAR, to lay thick to bed ; MAR, to hurt, injure, impede ; NAR, to fasten ; RAR, to rush, sound, roar ; SWAR, to move heavily, to be heavy ; FAR, to move, go ; and innumerable others, from compounds of later derivation.

Applied to form adjectives, RA produced FAGER, from FAG, labour, join, put together artfully and aptly in its parts ; a compound which does not sig-

nify one putting together, a maker or joiner, but wrought into the state described: *MAGER*, from *MAG*, press, which signifies not a presser, but put into a pressed sunk state, meagre: *LAGER*, a place where things have been laid; *LIGGER*, a lying place, a bed, a camp: *WATER* from *WAGD*, *WAGT*, contracted into *WAT*. The compound signifies pertaining to water; that which has become water. Secondary compounds, with *ER* affixed, are innumerable: so in the old language, *BAG-ER*, that which rushes forward with its body or snout, a boar: *AGER*, that which moves by working, an oar; *AGER*, belonging to possession; *AAR*, property, goods: *WIGER*, from *WIG*, struggle, contend; *WER*, war, and the like: and in modern English, *AFT-ER*, belonging to *AFT*, what is off, or behind; *LAUGHT-ER*, pertaining to *LAUGHT*, which was a name for this act from *LAHOD*, the preterite of *LAH*, or *LAG*, to burst into a loud sound, laugh; *SLAUGHTER*, making destruction by striking; or pertaining to that act, from *SLAGD*, a noun derived from the preterite of *SLAG*, to strike a blow. Of the same species are *LATTER*, *FORMER*, *SOONER*, *EARLIER*, and, indeed, all comparatives, as they have been called, of adjective nouns. The following distinctions in this matter are to be carefully made. *RA* originally signified make, but not maker, for verbs were names of action, not of actors. When affixed to words, it therefore communicated the sense of make to

them, as in DRIVE, compel; DRIV-ERA, (for the last vowel was always short in such instances,) drive-making, or driving. To make this noun personal, it required the addition of A, or AG, act; hence DRIVERA signified he who drives, a driver, and in the feminine DRIVERI or DRIVERO. In the decay of the terminations this original fact was lost, by confounding the latter syllables; so that ER, originally ERE and ERA, in joiner, walker, keeper, &c. appears now to be the same with ER in scatter, flatter, and the like. This last is simple, the other is a compound. The use of ER or RA in adjectives may now be explained: thus, MAG, much, from MAG, to condense by force, heap; MAGER, having the quality of MAG, pertaining to MAG or much: LAEG, lay, bring down; LAGTS, contracted; LITS, what has been or is brought down, little; LITS-ER, having the quality of LITS, viz. LESSER: WIS, wise, from WITS, knowing; WIS-ER, being in the state of wise, belonging to that state.

The termination RA produced, according to the above description, adjectives, substantives, and verbs, as likewise a new form of the adjective expressive of its state, and commonly used to signify an increase of its particular sense.

All verbs obtained by such composition became subject to the common law of the language, to receive the nine consignificatives, and form new words.

The last radical source of compounds is by the union of SA with the primitive; its sense being added to modify the general term. So BAG, to strike; BAG-SA, possessing striking, to strike in an inferior manner, to begin to strike: WAG, to move: WAGSA, to begin to move, to move by little and little, to wax: LAG, to lay, throw, throw away; LAGSA, to begin to throw away, to do so a little, to let go, relax: MAG, to squeeze: MAGSA, to squeeze a little, press a little, mitigate by pressure: RAG, dart forth; RAGSA, to rash, run into; RAC, to reach; RACS, to rax, to stretch. The same termination was affixed almost universally in some dialects to adjectives and substantives, that their relation to a masculine agent might be designated;—but a distinction similar to what has been made in the case of RA takes place here also. SA, in nouns in which an agent is implied, is from SWA, self, or he; not from SA, possess or hold. Consequently, verbs and adjectives of quality are from the latter; the former produces the masculine adjective or substantive. Here we may close the subject of nouns and verbs, which have arisen from the nine primitives or their compounds, enumerated in Chapter III. at the beginning, by addition of the nine consignificatives.

SECTION II.

Derivatives of all kinds, consisting of a radical and consignificative, were, in a short time, inter-compounded with the nine moveable words. Some of these compounds have been already mentioned. The general law of their formation is, “The original compound becomes a new root, and is in that state frequently contracted. The consignificatives are added to this word, as they formerly were to the monosyllable.” The nouns and verbs so produced are all of a frequentative, diminutive, or restricted nature as to meaning—all fitted on that account to express the delicate and varying shades of action and thought, and from their aptitude in this respect to supersede their primitives.*

Some idea may be given of compounds of this kind, by a sketch of their more usual forms, which shall conclude the chapter.

1st, Those derived from preterite participles : BAGD and BAGT, by contraction BAT, beating ; hence, BATEL, fighting ; BATTER, to beat frequently ; BIG, to strike, catch hard, with hand, mouth, teeth ; BIGT, a piece bit off, a bite ; BITTER, having the quality or active power of biting : BLAGD, from BLAG, to strike, drive out, blow ; hence BLAWD, to

* Note 3 L.

drive at ; * BLADDER, having the quality of being blown ; from the same BLAG, in the sense of sending out, shooting ; BLAD, whatever has grown, a blade, corn, &c. ; BLADIG, leafy ; BLADGIAN, to have blades, grow ; BLOGD, whatever is blown, a flower, a blister, &c. ; BLOTSUM, what has been blown, a blossom : MAGD, produced ; MODERA, a producer, mother : FAGD, made ; FADORA, a maker, author, father : BRAGD, birth, bringing forth ; BRAGDOR BRODOR, one belonging to the same breed, a brother : DOGT and TOGT, producing ; DOHTOR and TOHTOR, one pertaining to production, that has been produced : AGD, EACD, increase ; ATT-A OR AUCTOR, one who makes increase, an author, a father : SEGD, setting, sealing ; SADOLA, a thing to sit on, seat, saddle ; SET, setting ; SETTLE, to give setting to : RAGD, noise, racket ; RATTLE, making of noise, repetition of noise : HWIG, turn ; HWIGER, to make turns quickly, to whirr ; hence HWIREL, HWIRL, to put in action that kind of turning : TWAG, to seize or pluck forcibly ; TWIG, to do so with less force, or quickly ; TWIGER and TWIRL, to make move rapidly by touching : SMAGD, a strong blow, a keen, penetrating, sharp impulse ; SMEDDUM, sharpness ; or the dust which has been made by the operation of such impulse, flower, &c. : FAGD, seizure, from FAG and FAH, seize, fathom, as much as can be con-

* Note 3 M.

tained in the arms at a stretch ; but in a primitive sense, to beat, move, impel, fly, fall ; hence FEDER, that with which flying is performed, a feather ; FIGEN, a thing for moving with, a fin ; FIDDER from FIGD, motion, to tremble as dogs do when glad.

2d, Compounds of BA, FA, and PA, as WABBLE, to make the diminished action peculiar to WAB, weave. WAB properly signifies to go as a pendulum, but WABBLE, to make short oscillations of the same kind : DAB, to plunge into water, or into any thing else ; DABBLE, to do so frequently at one time : GAB, to use the mouth ; GABBLE, to use it nimbly and often : NIB, to make a quick sharp cut, with the teeth ; NIBBLE, to do so repeatedly : STUB, a cut stem ; STUBBLE, small cut stems, or small stems of any kind. In the old language AB signified strength, from AGBA or ACBA, increase, vigour ; hence ABA, a strong man, and ABAL, strength, which must not be confounded with *habile*, dextrous : BAG, beat ; BAFF, to beat with broad blows ; BAFFLE, give a variety of such blows with less force : WAG, move ; WAFF, move in a light manner ; WAFFLE, to agitate by light frequent movements : STIG, press with a pointed strong force ; STUFF, cram into by such pressure ; STIFFLE, to press down by much and frequent action of this kind. Of similar race are APPLE, CRIPPLE, GRAPPLE, RUMPLE, CRUMPLE,

RIPPLE ; from AP, anciently the name of all kinds of fruit ; CREOP, creep ; GRAP, seize ; RUMP, make into wrinkles ; CRIMP, form into plaits or small inequalities ; RIP, pull up, and rub gently. Words in AMP and IMP are exceedingly compound ; for instance, CRAG, break ; CROGMA, CRUMA, what has been broken, a crumb ; CROMBA, to make into crumbs ; CRUMBLE, the final derivative, to make by small frequent motions into the state of crumbs. HWEALB, a turn, from HWEAL ; CEALB or CEALF, the young of cows, from CIG and CWIG, to bring forth ; LAMBA, the young of sheep, from LAG, lay, bring ; HWEALP, the young of dogs, &c.

3d, Compounds of EN or NA ; and M or MA, as BOTTOM, from BOGD, a stump, a root, foundation ; BESOM from BEGSOM, a sweeper ; BOSOM from BOGSOM, the bend, the hollow recess of the breast ; BARM, whatever is carried, or may serve for carrying, the head or foam of working liquor, or the lap ; WARM from WAGERUM, in a moved agitated state ; WORM from WIGERUM, a thing that wriggles ; THARM from THWARUM, twisted ; SWARM from SWAR, to be in force, in a multitude ; KIRN, churn—what is driven back and forward, the action or the instrument, from CYR, to turn ; MILN, the grinding place, from MULENA, ground ; CWERN, a hand-mill, from CWIRENA, turned. Of old, feminine nouns had this termination, so GODENA, a goddess ; REGINA, a female sovereign ; MAEGDINA, a female young per-

son ; for MAEGD or MAGD from MAG produce, signified a child of any sex. Thus MAEG, by itself, but rather with the consignificative A, is found in the sense of a boy, a son, a relation, brother, cousin, man of the same tribe, man in any sense. Of this word MANN is a contraction, and meant originally either a male or a female. Under this head must be reckoned such verbs as HEARTEN, WEAKEN, DARKEN, TURN, from TWIR, to go round ; the nouns BUTTON, GLUTTON, IRON, HORN, BURTHEN, SCORN, SLATTERN, GARDEN, BRAIN, TWAIN, WELKIN, derived from BOGD, any rounded object, or stump of a rounded form ; GLUGD, the preterite participle of GLUG, to swallow ; AES and AER, the ancient names for every metal ; HWEORN, the participle of HWEOR, to raise or turn ; BAR, carry, in the participle BERD and BARD, a load ; BORDEN, what makes a load ; SCYR, to cut, use sharply and contemptuously ; SLAGTER, to act in a soft, careless, dirty manner, from SLAG wetness, dirt ; GARD an enclosure, from GEWARD, enclosed, or GERAECED, bound ; BRAEGEN, soft, bruised, broken ; TWEGEN, divided, from TWIG, to divide by cutting ; WEOLCEN, the curled clouds, the revolving vapours of the air. Diminutives in kin are of this class. They are secondary compounds made with AG and NA ; for example, LAMB, the young of a sheep ; LAMBIG, a little lamb, (a lammie, as it is pronounced in Scotland,) whence LAMBIGENA, a lammikin, a lambkin.

Under this title also must be noticed all words terminating in *N*, except derivatives from the participles in *ND*, *NT*, or *NG*, which, by corruption, have lost their final letters. Derivatives from the Latin or French, which terminate in *ON*, with few exceptions, ended in *ANG*, *ING*, or *ONG*, the sign of a present participle. Indeed, there is reason to suspect that they originally stood as follows; *REG*, to direct, govern; *REGIGONGA*, a governing, a region; *CAP*, take; *CAPT*, taken; *CAPTIGONGA*, a seizing, a caption; *SEC*, cut; *SECT*, cut in the preterite sense; *SECTIGONG*, section; *RELATUS*, brought back, related; *RELATIGONG* or *RELATIGING*, a *relating*. These harsh but significative terminations were softened into *ON*. Such formations are common in the Teutonic dialects, and perfectly agreeable to the established analogies of the language, being similar to the English verbal nouns, which end in *ING*, of which the loving, the speaking, the hearing of the ear, the understanding of the mind, are familiar instances.

4th, Compounds of various kinds, and of a complicated description; such as *DWERG*, a dwarf; *HARD*, firm under the touch; *YOUTH*, *GROWTH*, *SHANK*, *FLIRT*, *START*, *THANK*, *BLINK*, *CLASP*, *GASP*, *NARROW*, *HOLLOW*, *BARROW*, *WINDOW*, &c. An analysis of some of these miscellaneous terms will display the genius of ancient speech, and exemplify the history of many hundreds of similar words. *DWIG* means to

drive, turn, change ; DWIGEN, DWINE, and DWINDLE, to change, diminish, disappear ; DWIR for DWIGER, to decrease ; and DWERIG, DWERG, and DWARF, a diminutive creature. HARD is from HWERED, collected, gathered, firmly rolled, repulsive. YOUTH is in Anglo-Saxon GEOGOTH. The radical is AG, increase, grow ; also breed, produce. GEOGOD is the abstract, but the adjective is OG, growing ; and GEOGING, waxing ; by contraction YING and YOUNG. It is worthy of observation that AGELD in the preterite signified ALD or OLD ; the one word is properly translated growing, the other grown : GROUTH is from GROWOTH, the preterite participle of GROW, to send out, spring : the radical is GRAEC, in its preterite GROH, which is changed into GREW. In the oldest state of compounded language, many preterites and parts of verbs ended in G, or its softened sound H ; and these in time were converted into the terminations AW, EW, and OW, and the like. Ordinary examples of this are found in BLOGEN or BLUGEN, blown ; BLUH, blew ; SAEG, see ; SAH, saw ; THRAG, throw ; THRUG, threw ; THROGEN, thrown ; HAG, hew ; HAGED, hewed ; CRAG, crow ; CROG, crew ; CROGEN, crown ; SCEAG, see, observe ; SCOG, saw, discerned—the originals of show and shown ; FLIG, flee ; FLOG, flew ; FLOGEN, flown. Among nouns, BOGA, a bent object, a bow ; LOG, laid, low ; LOGEN, laid, low ; CLUG and CLIW, clue, roll ; STRAEG, straw ; LAG,

law ; DEAG, dew ; SAGA, a saw ; PAGA, a pat, a paw ; MAGA, the maw ; FLAG, a breach, flaw ; CEOC, the jaw ; SCAG and SCOG, a shaw, a covert of wood ; FALG, a furrow ; FELG, a fellow ; SLAG, a blow ; BULG and BILG, any swelled thing, a billow ; TRUGAN, to trust, lean on, depend on, believe ; TREUGA, a truce ; TRUGOTH, trust, truth ; CRAG, a crow, any noisy thing ; BRAEG, a ridge standing out, a ledge, a brow ; SORG, heaviness, sorrow ; MORG and MORGEN, the dawn ; SNÆG, snow ; ROG and RAG, a line, a straight course or line, a row, order, series ; HOLG and HOLH, hollow ; HALIG, holy ; AL-HALIGEN-MAESSE, All-saints-mass, All-hallow-mass. In conformity to this extensive law, GROWTH is the preterite of grow, from GRAC or GRAG, send out, spring : SHANK or SCEONC is a compound of SCIN, the sharp prominent bone of the leg, from SCIN, to cast out : The radical is SCAG, to agitate greatly and forcibly ;—hence it signifies to shake, drive, strike, cut by a blow ; to drive by violent impulse, dart, shoot. The words THANK and BLINK, originally THANC and BLINC, are formed after the same analogy. THIG and THWIG signify to seize, pull, catch ; and in a secondary sense, take. In the latter sense they were early used to mark the operations of the mind. In simple and vulgar language, the up-take means perception, judgment, and understanding. I cannot up-take him, signifies, I cannot understand what he means or says.

I take it that you do not know, is, I think you do not know ; my opinion, my suspicion, my judgment is, that you do not know. Hence THINC, from TAGING or TAGINCG, taking, judging, the act of judging. As a verb, this word signifies, I perform the act of taking : in the infancy of compounded language, it also denoted perceive, take with the eye : the preterite is GETHANC, imputation. The word BLINK or BLINC is from the radical LAG, to strike, a very early application of which to light has left numerous derivatives in every European tongue. LAG, shine, dart like light, has produced LIG and LOG, flame, lowe ; LIGED, (preterite partic.) LIHT, light ; LOGMA, LEOMA, a making of light, a leem ; LAUCHMON, to lighten ; LAUCHMONI, lightening : BLIG, to strike with hasty light, or to flash like an active or winking eye ; BLIGING, a coruseation ; by contraction, BLINC, to give quick repetition of light : from the same radical, GLIGM, to gleam, give flashes ; GLOM, (preterite,) the state of gleaming, when light and darkness mingle ; GLOMING, a present participle from GLOM, the *actual* presence, or beginning of morning or evening twilight ; GLIMMER, from GLEAM, to give short quick flashes ; GLIMPSE, from GLIOM-SA, to make *one* gleam, to give a flash ; GLENT, a hasty small turn of light, from GLIGEN, to lighten ; GLENT, and GLINT, from GLIGENOD, lightened. From GLIGD, the preterite of GLIG, to send out

light, is GLIT, a single spring of light ; and GLITTER, to make many quick short springs of that kind. GLIGS signifies to begin to shine ; GLIGSOD, GLIST, an incipient emission of light ; GLISTEN, to begin to shine, to be in the act of assuming a clear appearance, as happens when tears come into the eyes. Such are the powers of our native speech.

Words ending in SP are often, by transposition, from PS. The old language has CLAPS for CLASP, GRAPS for GRASP, WAPS for WASP, GAPS for GASP. CLAP is to strike in one sense of the compound radical LAP, and in another to seize ; hence CLAPS, and CLASP, to begin to seize, to lay hold on : GRAP is to grip, seize ; GRASP, and GRAPS, to make a seizure by a smart act : GAPS is to make a quick strong gape, from GAP, to open : WAPS means either that which waps, viz. strikes, or, which is the most probable, that which waves back and forward in airy rings. The consignificative SA, hold, seize, take, gives all this order of words a very *active*, operative character, as to signification.

From SA, and the consignificatives AG, or AC, and DA, rise the two immense orders of verbs and nouns in ASG, ISG, OSG, USG ; or ASC, ISC, OSC, USC ; and in ASTA, ISTA, OSTA, USTA. The derivation of the first order is as follows ; BAG, in one sense, a blow, BAGSA, the giving of a blow, making of a blow ; BAGSC, or BAGSIG, blow-making, by contraction, BASG, or BASC,

a beating ; BAG, in another sense, to move, make run, or to run ; BASG, viz. BAGSAG, or BAGSIG, having the property of running, that is, round : FREG, or FRAG, early, new, soon, got after being killed or made ; FREGS, pertaining to FRAG or new ; hence FRAGSC, fresh, having the quality of being new : LAG, lay on ; LAGS, and LAGSC, to lash : MAG, and MAC, pound, mix by force ; MAGSC, mash : RAG, rushing, precipitate ; RAGSC, having that quality, rash : FLAG, to dart broad flames ; FLAGSC, a flash : THRAG, squeeze, bruise ; THRAGSC, to thresh, beat : SPLAG, to bring a broad quick blow ; SPLAGSC, to splash : NAG, and GNAG, to bruise by a knock ; GNASC, gnash : SWAG, to move powerfully ; SWAGSC, to swash : SCOT-A, a man of the Scottish tribe ; SCOTISC, belonging to that tribe : ANGEL-A, a man of the Angli, the tribe which dwelt in the angle ; ANGLISC, belonging to that tribe : WAL-A, a traveller, foreigner ; WALISC, belonging to foreigners, Italian or Welsh : GRAEC-A, a man of the Greek nation ; GRAECISC, belonging to it, Greekish : DWEORF, a diminutive man ; DWEORFISC, dwarfish : UPPA, raised, from GEHOP, elevate ; UPPISC, having the quality of being raised, uppish : LAG, laid and low ; LAGISC, having the quality or nature of being low, laighish. So blackish, sweetish, tartish, rakish, foolish, &c. from BLAC, defective in colour ; SWEET, soft to the taste or senses ; TART, stinging, pungent ; RACA, a roaming,

roving man ; FOL, a soft, simple creature. The other order in SDA, and STA, is formed in this manner ; BAG, move, carry ; BAGSA, to be *in the act* of moving, an actual load ; BAGSODA, or BAGSTA, a thing actually borne : LAG, lay, lay off, put away, let go, loose, send off ; LAGSA, to be in the act of doing so ; LAGST, the deed or act of letting go ; —but LAG, to lay on, has LAGST, a load, a burden, a last ; LAG, to lay down foot ; LAGST, LAST, a foot-step, the print of a foot, and shape of a foot ; LAG, to seize, by laying on hand ; LAST, a lifting of any thing, as water, &c. : CWAG, to move, drive, cast a throw ; GA-AG, and GA-AH, to blow, breathe ; GA-AHIST, GAST, breathing, breath, what is of the nature of air, a ghost ;—but GAG, to go, to come, to travel, produces GASTA, a comer, traveller, a guest : BLAG, to drive, drive or force out, blow as wind ; BLAGST, a blast : FAG, join together, work into a firm connected state, fix, bind ; FAGST, the act, or abstract of fixing, making firm, fastening ; hence fast, a secure place, and fast, a fixed or *kept* time ; far different from the descendants of FAG, to chew ; FAGD, and FAD, or FED, perform eating, *feed* ; FEDST, an eating, a feast. Adjectives receive this termination, as LAG, slow, lying, lengthening out, waiting ; LATA, for LAGTA, having those qualities, LATE ; LATSTA, having the nature, or being made to have the nature and quality of late, latest, LAST : LIG, or LAG, to lay, bring down, decrease ; LIGT,

and LIT, diminished, small ; LITEL, having the quality of small ; LITSA, actually possessing the same quality, pertaining to it, less ; but LITS, actually diminished, also receives the consignificative RA, and forms LITSER OR LETSER, lesser ; and LEAST comes directly from LITS-EST. MAG, force, power, large, long, broad, takes ER, and forms MAGER, which, when considered as an adjective, means plentiful, numerous ; but as the comparative of an adjective, or quality of a quality ;—greater, wider, broader, more abundant. In the form of MAGSOD, magnified, by contraction, maist, most ; it exemplifies this part of the general subject. So also MIGN, diminished from MIG, to press, grind, crumble, consume, diminish ; had these appearances—MIN, diminished ; MINER, having the nature of MIN, small ; MINNISTA, made into the state of MIN or small : and FAECO, from FAC, to make into a heap ; whence FAEC, a division, a parcel, a piece of any thing ; and FAECO, or FAECS, belonging to a part, partial, which adjective received the forms of FAECOER, fewer ; and FAECOIST, fewest.

CHAPTER VI.

Sketch of the Nomenclature of the External World and Man, as fixed by the Inventors of our Language.

THE copious account of the progress of speech, in the preceding chapters, may be confirmed by a view of those names, which our ancestors imposed on the principal objects of nature and thought. A sketch of this kind must be imperfect. It will, however, be sufficient to satisfy rational curiosity, to stimulate abler inquirers, and to show how the mind conducted itself in forming the medium of rational intercourse.

The opinion of the active powers of nature had its origin in analogy ; * but it was universally received among the savage tribes, that were insensibly preparing the way for a better state of society and knowledge, by giving a necessary impulse to reason and thought. I have shown the idea, according to which articulate sounds were formed to express those general notions, which are the product of every human mind, acting on the various, com-

* Note 3 N.

plicated, and constant experience of the senses, which is obtained between infancy and maturity.

While words continued to be monosyllabic, the act, the agent, the effect, the instruments of action, if known, had one and the same name. Composition removed that imperfection of speech, by creating methods of limiting the sense of the radical, of expressing the relations of time, place, manner of acting, and of particular persons. The general and abstract idea, affixed to each monosyllable, imparted to every new compound its essence, modified according to the speaker's intention; and, therefore, in a state of being applied to designate any individual act, quality, or object within the range of precise communication.

It must be attentively remembered, that all terms run from a general to a particular sense.* The work of abstraction, the ascent from individual feelings to classes of these, were finished before terms were invented. Man was silent till he had formed some ideas to communicate; and association of his perceptions soon led him to think and reason in ordinary matters. Then the actions of life received names, which remote generations might transform, but could not abandon nor destroy.

Objects were named from any leading or prin-

* Note 3 O.

cipal quality. Permanent or inherent qualities were considered as prior or present acts. The radical itself, the preterite and present participles of the radical or derivative verb, are, therefore, the base of all nouns. All new objects were named from their qualities, which were classed according to their resemblance to other acts, or qualities, formerly examined and known.

FIRE, AIR, WATER, EARTH, are the most obvious agents in nature. Fire was called AG, move, *agitate*, penetrate, *dart*, shine. The same word signified to burn. Its derivatives were A-GELA or AELA, to burn; EGLED or ELD, fire or kindling; ELDING, matter of fire, firewood; ASCA, burnt matter, ashes; AGEMBER or EMBER, a burning particle; CAGAL, coal, the same as elding; ACSELA, a burnt or burning thing, AISLE; BRAG or BRAC, to destroy by fire; * hence BRIGN, BRINN, burn. The radical is RAG, agitate, destroy; hence RAGST, roast; BRIGSTEL, to bristle; TRAEC and FRAEC, to fry. To kindle was TAG, to catch fire TAGEND, TAND, and TIND. From AG is CAG, to shine; also CAGAND, kind, to kindle or fire. In ancient times AGERA signified to fire, whence ARD, combustion. The flame was LIG, LOG, and FLOG; a spring or rush of light was RAGD, a ray; and a large stream of light, BAGM,

* Note 3 P.

a beam. As to the effects of fire on the senses, they were described as HWAGT, agitated, strongly moved, pressed, hot or WACEROM, from WACER, to agitate much; warm or CAGLED, fired, calid.

The air * was named from the same radical AG or WAG, to move. Hence AH and AHER, the mover, the blower; WAG and WIND for WAGEND, the moving object; WAG, to blow; WAGD and WADGER, the air, state of the air, weather; AHMA, a breath of air; AHERA or AURA, and GA-AHALA, a gale: hence also GA-OHST, a blast or *gust*. Clouds were called MAG, *collected*; or NUB, condensed; or CLOGD, what is gathered; or generally WEOLCEN, what is rolled, the welkin. The circumvolution of the clouds, or of any large body, was called SWEG and SWEGEL, or SWER; the upper regions of the air SCEOG, the covering; the sky, HEOFEN or HIFMEL, and HIMMEL, the elevated or LIFT, the lifted region. † The sun, a female deity in the northern latitudes, was called SWOL and SWINNO, she who shines, from SWAG or SAG, to send out, eradiate. To shine was also DWAG, DAG, and RAG. All these words denote the striking or darting of light. The bright region or the upper atmosphere was AG, burn or shine, or AGTHER and AITHER, the fiery part of the air. The moon was either SELINNA, the female shiner,

* Note 3 Q.

† Note 3 R.

her name in Greece, or MANA, he who increases, waxes, grows. The stars were STAIRNONS, those which move, from STYR to stir, or those which are fixed, from STAIR, stiff. The coruscation of light was called FAG, literally to shine like waving light; and such light was termed FOGON and FON and FIGER, properly fire.

Water received some of its hundred names from WAG, to move, which is its obvious quality when it is pressed, or when it runs; AG, WAG, AH, A, EA, EAG, EAGSC, AGER, WAGER, AB, AP, WAP, WAC, HWAGM, HUM, WAGS, and WAS, are all the same expression, varied by the consignificatives. Hence WAG, to wet, supple; WAGD, wetting, and its attenuated form WET, to moisten. WET, as a noun, is a derivative of WETET, moistened. Running water was RAG, to burst or run; hence RAGEN, a run, a river; also STREGM, what is stretched; or GANG, a course or movement; STRAGEND, strand, a runner; FLOGS and FLOGT, a flow; BECC, a moving or bending stream; BROG, a burst of water, a brook; FAGD, a fall. Stagnant water was called LAGO, lake: and STAGEN, stanek, standing; and LIGN, a linn. Any lake or the sea was named MOR or MAREI, the great water; or SAEG, the moving water. WEG, movement, was the general name for waving, rolling water; GEOT, a dash of water, a jaw; and BILG or BOLG a swell or billow. Springs were called WIGL, what boils in little waves, a well, or spout;

BURN, BRUNN, or indeed by any appellation which generally signified moving, living, starting, running. A WHIRLPOOL was named HWEOL, a circling flood, a wheel; GYRG, what turns round; SWELG, a swallow, and the like.*

A small globular portion of water was DROP, from the preterite of DRIB, to squeeze; or BOB, from BAB, to blow; or GUTA, from GUT, to sprinkle, cast: † MAGD or MOGD, LAGM or LIGM, NAGD or NATT, are words which signify wetness, moisture, wet earth, or similar objects: LAM, mud; CLAET, clay; and LEAG, water; MAAD, or MAT, and its derivative MOIST; are original substantives and adjectives in most dialects. FOG likewise signifies wet: its compounds are FOGEL, foul; FIGT and FEUCHT, damp; FAGNA, FANA, fen, mire; and several others.

To make wet, to melt, are MAG; hence MAGELT to melt; to squeeze down, to press, THWAG; to move, consume, SWAG; to which may be added BAG, to press, beat, agitate, work; hence BAGTH, to supple, wash, bathe; RAG, to run or melt like grease; FAG, to become soft, wet, putrid; SWAL, to waste as a candle; and THAG, to thaw, wash, soften; WACS, to supple in water, wash; and LAEG, soften with water.

Rain was called RAGIN, from RAG, to rush; snow

* Note 3 S.

† Note 3 T.

SNAG, from SNAG, to drive on ; sleet SLAGT, from SLAG, to beat ; hail HAGEL, from HAG, make into round balls ; or GRANDIN, from being like grain ; * a shower SCUR, a running or moving storm. This word is from SCIR, to move, which has in the preterite GESCURA. STIRM, a storm, is from STIR, a contraction of STIGER, to move, to STEER, or STIR. A rainbow is REGEN-BOGA. Mist is from MIGST, gathering ; dew † from DEAG, to dip, make wet ; dank, from DEAGINCG, having the actual property of DEAG, moisture ; and damp is from DEAGAMPA, or DEAGENIBA, by contraction DAMPA. Frost arises from FRIG, to make rigid, that is stiff ; and ice, from EAGS, cold ; or EACS, union ; because the waters are joined. The ancient name of cold was AG, action, painful action. The derivatives were AGEL and ALG, the state of cold, being cold ; GE-EGELO, GELU, cold ; and CE-EGELED, made cold, or cold. The extremes of heat and cold resemble one another in the effect which they have on the senses.

The ancient names of the earth were AG, AC, EAC, APA, OP, and several others, which all originate from AG, to move. ‡ Production of every kind was denoted by terms signifying to move, act, work, operate, make. Increasing of every kind was denoted by words whose proper meaning was to

* Note 3 U.

† Note 3 X.

‡ Note 3 Y.

move, stretch, act, proceed. Maturity and Age were expressed by the preterite participles of these words. Active destruction was easily marked by such emphatic terms as belonged to its numerous causes. Some of these were to break, dash, drive, strike, shake, stab, tread, crush. But to fall, to run, to melt, to sink, to wither, to harden, to crumble, become dry, or soft and putrid; expressed ideas, which are perfectly familiar in such a world as ours to its decaying inhabitants.

The earth was commonly termed *AGER* and *AKER*, the grower; and *GROWEND*, the ground. The derivative of *ACER* is *ACERTHA*, and *AIRTHA*, earth. Crumbled earth was *MULDA*, from the preterite of *MUL*, to bruise; pulverised earth *DWOGST*, dust, from *DWAG*, to drive; wet earth was *LAG* or *CLAG*, *CLAY*; and *LAGM*, loam. The plain soil was named *LAG* or *LAGER*, what lies; *LIG* and *LEAG*, a lee, or level field; and *LAGANDA*, the lying ground, the land. From *TAG*, to draw out, to produce; the earth was called *TAGER* or *TEGER*, the producer, a word altogether synonymous with *AGER*; also *TEGLOR* or *TELLUR*, which is the same. A hollow below or between hills was *DIGL*, and *DAGL*, and *DIGN*; a dale, dell, and den; from *DIG*, to drive, penetrate by force, delve; also *HOLH*, a hollow, from *HWAG*, to dig. The ground was often called *PADANA*, trodden, from *PAG*, to beat with the foot, tread. Hills were named *HEH* and *HOH*,

from HAH, to lift ; and MAGUND, a heap, a large heaping, from MAG, to gather by pressure and force. Hence MUND was a heap of any thing, a mound, a mountain, a defence, protection. Particular names of these were BRIGA, BEORGA, what is pointed, prominent, from BRIG, to reach out ; SWEOR, the neck or turn of a hill, from SWIGER and SWIR, to roll, turn ; CNAG, a round hill, from NAG, to drive round by force ; of which the derivatives are CNOGEL, a knoll ; and CNOPA, a knob. From TOG, to lift, are found TOGM, a heap, and TOGMUL, tumulus, a little heap, and TOGMOC, a Celtic word, in the Lowlands of Scotland called a tammock. LAW and HLEAW arise from the preterite of LIG, to take up, lift.

Among the earliest names of mountains are ALB, from HELB or HELP, an obsolete derivative of HWAG, or AG, to lift or raise ; and BIGEN, or BEINN, from BIG, to dart, stab, point. The sharp ridgy appearance of many mountains procured them the names of DRUM, the back, from DRAG, to stand out, to run along ; and CROBAT, from CRAB, a derivative of RAG, to stand out in a sharp form. A hill, with a circular plain on the top, was called DUN and DINAS, from TYN, to inclose.

Rocks and stones were termed RAG or ROC, a split ; CRAG, a split ; LAG, and LAP, a cleft ; CLIP, and CLIFF, cloven ; STAGENA, fixed, from STAG, to be stiff. A ravine was called HOLH, heugh ; or

CLOG, from CLIG, to cleave, a cleugh. A flat stone was LEAC, from LAG, to broaden, make plain. A sharp naked spot or rock, was SCAR, from SCYR, to cut. A pass among hills, if strait, was called GLAC, from GLAC, to catch ; but GLIGING, or GLINN, was the low lying ground between mountains. An uncultivated plain was FELD, or field, from FAG, to make fall. Any natural grass was HAGATH, heath, from HAG, to rise ; and any strong plant, of a single stem, was RECD, from RAC, to reach, spring. The ground was often called BEGEND, the declivity or bent, from its appearance ; and any long bending grass had the same name.* The term MOR signified a hill, from MAG, gather ; a lake, from MAR, a broad or great water ; and a large wet tract of ground. An island was EA-LAND, and often EA, water-land. Any ground, over which or around which water flowed, was WHOLM, and HOLM. A sharp stripe running into the sea was RAEC, RAECEN, and RINN, from RAEC, a long snout, a point ; or NAS, a nose ; or MUKS, a pointed mouth.

All plants, trees, grass, and every vegetable thing, obtained the general appellations of AG, or HAGAD, GRAS, WACS, FAG, WORT, CRUT, TRAG, or RAG, from AG, to increase, grow, bear fruit ; HAG, to rise, spring ; GRAC, or GRAG, and RAG, to rise ;

* Note 3 Z.

TRAG, to grow; FAG, to proceed by moving. Hence AGBA, and APA, fruit; AKR, and WOCER, increase of corn, trees, cattle, and of every thing vegetable or animal. Hence also WACSA, to breed, grow, generate, increase.

The body of a tree was called BAGM, BEAM, and STUBN, the stock; a forest was WACD, a wood; a bush was BOGSC, a shrub; SCRUB, or SCROBBA, a short tree; SCROGGA, the same, from SCRAG, to cut, whence SCRED, for SCREGED, shred, and SCROGUNTED, scrunted. Other names were WALD, from WAGELD; HOLT, a knot of trees; and HURST, or HIRST. A branch was called BOGA, a bough, from BAG, to bend; and BRAEC, and BRANC, from RAC, to reach out, or to separate from, as the arms do from the trunk. A branch of a branch was SPRAEG, a spray; a little division TWIG, or TWIGEN, by contraction TAN. To sprout was termed BAG, and BLAG, and CWIG, or CIG, active verbs in ordinary use in the senses of to drive out, to strike out, to move. From BAG came BOGD, a bud, a round germ, which the French call bouton; from BLAG the old term BLAGD, BLAED, produce of any plant; and the modern words blade, blossom, bloom, the very names of which may remind the cold philosopher, that he has not yet reasoned himself entirely into stone.

O flowers!

That never will in other climate grow,

My early visitation, and my last
 At even ; which I bred up with tender hand
 From the first opening bud, and gave you names ;
 Who now shall rear ye to the sun, or rank
 Your tribes, and water from the ambrosial fount ?
 Thee, lastly, nuptial bower, by me adorn'd
 With what to sight, or smell, was sweet ! from thee
 How shall I part !

Paradise Lost, B. XI. p. 279.

The word, which in ancient times had the greatest circulation in phrases expressive of growth and life, was *CWIG*. This is a derivative of *WIG*, to move, have motion, life, animal or vegetable principle. The radical *VIG*, and *VEG*, and its compound, *VIC*, were in use among the Romans, who pronounced the derivative *CWIG* in a hard manner, which has elsewhere undergone great variation. *CWIG* was articulated *GIG*, in Greece and Rome. The derivative *GIGNO*, *GENUI*, *GENITUM*, is universally known. Applied to plants, *CWIG* signified to bud ; to beasts, to breed. A cow was called *cwo*, a breeder, her young *cwealf* ; the young of the goat, as likewise a child, was termed by the Teutonic nations *cid* ; *cild*, a contraction of *cigeld*, is the ancient form of child ; *cwino*, a breeder, is a woman. Applied to birds, *cig* meant to hatch, to bring out ; hence *cicēn*, a chicken ; and *cip*, to chip, or form an embryo in an egg. In plants, the straw, the grass of

the field, and several species of herbs, received their names from this general word.

The being, who, in a savage state, gave those appellations to the world around him, called himself AG, SAG, SAMA, and SELF, every one of which expressed property. This idea, which he had formed of himself, has left its traces in every dialect from Tartary to the Atlantic. The Hindû, the Icelander, the inhabitants of the Polar, as well as of the Temperate zones, continue to think and speak in the same manner as with their progenitors on this subject. The names by which our rude ancestors distinguished their own species from others were various; some expressive of strength and power, others of birth and generation. In the infancy of language, there were no terms which possessed an indecent or immoral sense. At the fountain of speech, as of life, all was pure, on account of the naturally general signification of the first words. In allusion to his strength, man was called WIGA, a warrior; or WACA, and WACER, and WAIR, a male: also MAGA, and FAGDS, names of the same import, from WAC, to produce, and FAG, to get, procure, or breed. Woman was called CUINO, and FEGD-MINA, and WICBA, or WEIBA, and MAGDA, from CWIG, FAG, WAC, and MAG, words in ordinary use to denote the production of vegetables and animals. The same terms expressed the growth of the tree, the budding of the rose, the blooming of

the spring, and the generation of every species of animals. The general term applied equally to the parent and to the child; for example, *MAG*, to produce; *MAGA*, a father; *GEMAGA*, *MAGD*, and *MATH*, what is produced, a son, or daughter. Another participle of this word, viz. *MAGENA*, produced, is at this day pronounced man, which originally signified either a male or a female. *WEIB*, or *WIF-MAN*, is now woman; and *MOGDOR* and *FAGDOR*, mother and father. Another name was *AGDA* or *ATTA*, a parent, which in some dialects is *ATHAIR*, in others *AUCTOR*; which last shows its origin. The verb *TAG* also signified to bring forth, to produce: its derivatives were *TOGD*, generation, and *TADA*, a progenitor. To produce offspring, as a mother, was entitled *CWIG*, and *EAC*, or *WAC*; to bear fruits, grain, young, was *BAR*, to bring, carry, fetch. Hence *BAREN*, what is brought or born, a child; and *BARENDI*, a bearer, a producer, a *parent*. The words *CEN* and *CNAG*, *ENITI* and *NASCOR* in Latin, were also common. An infant was called *BARN*; a little boy, *CNAPA*; a lad, or even a boy, *CNIHT*,—words which have not had equal fortunes, for bairn is obsolete in English, *CNAPA* is a knave, and *CNIHT* is a title of honour. *CNAPA* is the diminutive of *CNIHT*.

A family and all related to it were called *CYNN*, from *CWIGEN*, in Latin *GENS*, in Greek *GENOS*, race, kin. A person friendly to another was call-

ed CYNOD, kind, that is, like one of his own family, his natural friends. * The country or place of birth was named AECDEL and AETHEL or CWITH, and FADER-LAND. Relations were called CNEOMAGAS, † and GESIBBAS. A man often called himself SWAG, and AGN, and SWIGELBA, self. It was common to say myself, his-self, herself, itself, that is the property, the possession of me, him, her, it. A son was called SWAGENA, one's own, belonging to self; and a sister was termed SWAGSTORA, and SWISTOR; a father and mother-in-law were SWAGER and SWAGERINA. From ATTA, a father, came ATHUM, an uncle, an EEM; and ABA, a producer or parent, was either a father or grandfather. The young were called EACINGAS, growing persons; the old EACELED, grown persons: a generation was named EACELD and ALD: an age signified the same from AG, to increase. The leaders of a tribe who were the old men, were called ALDOR and ALDOR-MENN. There were no monarchs in the independent solitudes of Asia and Europe. Every man was a warrior, and had his share of the battle and the council. The whole tribe was CYNN, or THIOD, or FOLC; the person chosen at times to command it CYNINGA and THIUDANS; ‡ the man of the tribe, or nation. A leader was termed TOGA, and REIKS, director; a chief man, TIR; a noble person,

* Note 4 A.

† Note 4 B.

‡ Note 4 C.

(for there were some of that kind, whose honour had been created by the merits of their ancestors,) AECTHELA and ETHELA, a man of birth, from EAC, to breed. The descendants of such men were AETHELINGAS.

Slaves were commonly called SCALCAS, * from SKAL, to shear, cut, because their hair was not permitted to be worn in the manner of their masters. A house was called HIG, HIW, and HIGS, by contraction HUS, from HIG, to raise; also HOF, from HEF to erect: the diminutive is HOFEL, a hovel. The entrance was called DWOR from DWAG, to divide, a division, a cleft; or GAGDA, and GATA, a gate, or passage. † The enclosure, which always encircled a habitation, was GARD or CURT, from GEWERED, kept, and CYRED, turned. The principal beam was BAGM or ROF-TRIW, from ROF, a derivative of RAC, to extend, rear, raise; or RAZN, from RAG, the line of whose derivatives is RAC, to extend; RACER, by contraction REAR, lift, elevate; RAF, to lift up, raise the hand, the voice, and the like. The materials, which were all of wood, were called TIMR from TOG, to lift, take up, raise. To build was TIMRIGAN or TIMBRYIAN. For many ages habitations were not fixed beyond the period of an encampment, which was regulated by the conveniences of the spot

* Note 4 D.

† Note 4 E.

and other interests of the community. The station was called STAD, STEAD, and STATH; the plain where it was made, HAM or FELD, from HIGM, a raising of houses. Any single or congregate dwelling was HAM or WIC, and WICS, from WIC, to move, act, live in. The more common names of residence were LIG to lie; WIC, to move about; DWAGLA and DWAL, to wander; WICNA, to won, derived from WIC or WIG; also BIG, to move, bend, turn, stir; and SIG, to move; not omitting BIGDA, to bide, a derivative of BIG.

In ancient Greece the same vagrant life was practised, until at length houses became fixed, and small villages were formed on the model of the old encampments. Hence, WICS became OICOS, and HAM come. Encampments were frequently made on tops of hills, which were called BERG: hence a hill, a town, a fortification, and security, have the same name in all the Teutonic dialects. In Greece these were termed PURGOS from BAIRGS, and PERGAMOS, and BERGAMOS.

An army, which was generally composed of the families of the tribe in their natural divisions; or of some brave leaders, surrounded by their companions, was called HERE and HARYIS, from HER, to *gather*; a soldier was WIGGA or HERE-MANN; a companion, GESINTHA, or GISELA; a company, GESINDEL; all from SCIND, to go, or travel. The battle had many names, all derived from such words

as WIG, to contend ; SIG, to turn, defeat ; BAG, to beat ; SLAG, to strike ; MAG, to toil, labour ; NAG, to knock ; RAG, to stab, and the like.

The shield was SCYG, and SCYGD, and SCYGELD, or SCYLD, the cover, from SCAG, to cast over, protect ; or RAND, the circle, from RINOD, run, that is, round. The pole-ax was ASCA, the cutter, from AC and AG, to cut through ; or SAGARI, the cutter, from SAG, to cut ; a little sword or knife was SEACS or SCEAGEN, skein ; the sword was ECGA, the sharp-edged, or SWEGERED, what is swayed in use.

The place where tribes convened was called MOT and GEMOT, from MET to join, unite ; or GARUNI and GAFAURDS, from GARINN and GAFAR, run or go together. The great assemblies took place, at fixed periods, on or around a large heap of wood or earth, which had been raised for the purpose. On the top of it was a round eminence, on which the altar or object of worship stood : on a platform below that eminence the nobles and elders met : the populace or army, for no slaves, or persons not free, could be present, stood on a larger and lower platform, or at the foot of the mound. Victims, which were sacrificed on the declivity of the mound, appeased with their blood the God of War, whose image or symbol was placed on the top. Priests, called GALDORAS, and WIGLERAS, and WIGANS, from GAL, to sing, and WIG, to wave, or dedicate to the gods, offered these sacrifices.

The human mind which perceives motion, force, and active might in its own exertions ; which soon associates with these the changes of the external world, and on the great principle of resemblance, becomes acquainted not with individuals only, but with classes of objects ; could not be long unconscious of itself, nor without a name for its own leading qualities. Life to an ordinary observer seems to consist of motion, which is supported by the breath and by food, and is often believed to be the same with the air which maintains it.* From AG, to move, blow, were formed AGMA and AHMA, breathing, the breath ; AGENIMA, by contraction ANIMA, the breath, spirit. When the living power was viewed as an agent, the word was made masculine. The passions, that is to say, all the active principles of the mind, which, while they operate, disorder the body, received names according to the sensations which they produced. Violent indignation or fierce courage was termed MOD and MAD from MOGED, move ; or RAGE from RAG, to rush ; or THWOGM from THWAG, to drive, rush ; or WOGD, WOD, from WAG, to move, agitate. Hate was named from HWAGT heat, and all sharp painful passions AG and ANGER from AG, to pain, agitate, or burn, and its derivative ANG, to fret ; or AGONDA, ONDA, zeal, warmth, or irritation,

* Note 4 F.

from the same AG, in the senses already explained.

The dispirited passions were chiefly named from words signifying heaviness, trouble, vexation, labour, toil ; so SWERIG, heavy, sorrowful, from SWER, heavy, painful ; DROB and DROF, troubled, from DREIB, to drive ; ANG-MOD, anxious, from ANG, vexed, and MOD, the mind ; BROG, breaking, affliction, from BRAC, break. Most words, which signified to drive, beat, annoy, served likewise to express fear.

On the contrary, the joyful states of the mind are all named from verbs denoting quickness, elevation, and the like : GAG, to move quickly, play ; in the preterite GOG, merriness, joy, joke : GLIG, to act quickly, and bend nimbly ; hence GLAGD, glad ; GLIG, glee, play, mirth : FAGEN, fain, from FAG, to shake, to vibrate ; whence FYKE and FIDGE, and the adjective FICKLE : MAG to be strong, hearty, vigorous ; hence MAG, and MAGERIG, merriness, and MAGERITH, mirth. To these may be joined BLIGTHA, pliant, blithe, from BLIG, to bend ; FOGN, fun, from FAG, above stated ; GAGMANA, game, from GAG, as above ; HOPA, hope, from HEF, to exalt, raise.

Any word signifying originally to take, seize, catch, apprehend, seems to have been applied to express perception by all the senses, and the knowledge, opinion, idea, or notion, which the mind

forms from it. I take, I hold, I gather, I behold, that is, lay hold on, I discern, I distinguish, I separate or divide, I feel, are sentences which illustrate the origin of intellectual phraseology. I feel is from FAH or FAG to seize, of which a derivative is FIGEND, find ; I take and touch, are from TAG or its diminutive TEK, to pluck, pull, grasp ; I see, is from SAEG, to seize, take ; I hear, is from HER, to lift, as from HLIQ, or HLIF, to lift, come list and listen ; I taste, is from TAGST, a derivative of TAC or TAG, to take : in old French it is TASTER, to hold : I smell, is from SMAG, to penetrate : for the taste and odour of bodies were called by the Teutonic nations SMAECC, SMAECEL, words of kindred race with SMOC, the penetrating vapour of burning, boiling, drying substances. The nature of these appellations abundantly shows how the operations of the senses, and of the mind itself were denominated. The most common names for the understanding, in Germany, Greece, Italy, and India, were derived from MAG, to seize, the very radical which had produced MAG in Celtic, MANUS in Latin, MARE in Greek, and MUND in Teutonic ; all signifying the hand. MAG, applied to the mind, signified to apprehend, to perceive ; hence MOGD, the perceiving power, the holding faculty : its derivative MUN, take, produced MUNOD, taken, thought, reputed ; and GEMUND, or GEMYNDE, the mind, and memory ; for to take and

hold, perceive and retain, are allied ideas. Another name sprung from WIG, to get, gain, win; the preterite participle of which, WIGD, gave rise to a new verb in some dialects, signifying to see with the eye; in others, to see or catch with the mind. WIT, the noun produced from wig, get or gain, signifies in many languages, to know, catch, or get information, either by the senses or the internal faculties. Other names, such as AND-GIT, AND-NIM, UNDER-STAND, FOR-STAND, some of which are from GET and NIM, to obtain and seize, illustrate this part of the subject. A compound of SAEG, to seize, is common in Latin, under the form of SENTIO. SEFN and SINN are Teutonic words in ordinary use, to express the idea of mind, perception, sense, thinking. The verb THINC, from TAG or THIG, to seize, take, is found to be synonymous with SEEM, a compound or derivative of SEE. SAIWALA, the soul, literally "the power of seeing and perceiving," is from SAIHW, the ordinary form of SAEG to see.

Names for the judgment, the distinguishing faculty, arose from DEM, to take, divide; AH, to take; hence AHT, estimation. The Latin AUTUMMO and ESTIMO come from AHTUM, thinking, and ASITUM, which is the same. AG or AH, take; from the primitive AG, move; in the old Teutonic, denoted thinking: ACS signified to get, take knowledge, ask: SCAGD or SCAD meant dis-

inction, dividing; and SCEOL the act or ability of making distinction. SCYR had a like sense, and SCEAW both signified to make another discern, or to discern by ourselves. The word KEN also expressed to discern with the eye or mind: its derivatives are CNAW, know; and CUNNIAN, to feel, distinguish by trial of the senses. *

The names of the memory are chiefly from MAG, MAN, and MAR, hold. The imagination was called BILD, the image or form, or MATA, the maker, framer, finder; and in Celtic, MAC MEMNA, the son of the memory.

The inclination or propensity towards any act or object was NAEGING, or WIGELA, from NAG, to bow; LIG, to lie, to lean; WIG, to bend. Expectation was HOPA, from HEF, heave; or BIDUNG, waiting. Despair was WAN-HOP, want of hope, or TWIGUNG, doubting, from TWIG, to divide. Belief was GALEAF and GALAUBA, from LAUB and LEAG, to let on, lean on, trust. Truth was TRIGWOTH, a noun, from TRIGGW, true, and that from TRIG, to press with the hand, foot, or any organ of sense, to *try*. WAAR is another ancient name of truth, from WAGER, known, certified, analogous to GCWISE, in German, certain; from WIT, know. To incline to think any thing true is WEN, from WIGN; its derivative is WENSC, a wish. To stretch

* Note 4 G.

the mind in thought is REC, from RAG ; whence RECED, studied, explored, RED or RAD. The same word, not however in the same sense, signifies to stretch out, extend ; and so open and explain a matter ; also to stretch the voice, relate, recount, number ; hence RECMA and RIMA, numeration. The Latin REOR, I think, produced RATIO, (RADIGUNG,) thinking.

To be false, to lie, was termed LIG and LEOG, to lie, keep down, conceal, lurk ; or let on, pretend : likewise FAC, BRAEGD, GEDIHT, from FAC, to seem, appear ; BRAEG, to stretch out, *pretend* ; and DIHT, a making, a made story. To mislead was DWAL, from DWAG, drive off the path ; SWIC, from SWEG, to sway. To wander was WAG, WOR, WAND, IR, from AGR ; MAR, from MAG, to force. LAEC means to flatter ; TOG and TAG, to draw, entice. WAG, to laugh at, make sport of, deceive ; LOCC, to draw, seduce ; WIGL, to move, bring by small motion, wile. The original powers of these terms are explained by the common phrases, to draw, lead, work upon, attract, in the sense of entice, seduce, drive aside, shake, mislead, misguide, bias, turn, bend, trip, jostle, in the sense of put from the right or straight course of walking, travelling, acting, either bodily or mentally ; for our ancestors were guided by common feeling and perception, when they thought and spoke. All matter or matters naturally existing, or placed in

an extended position, they called REGED, STRECED, TAGED, or TOGEN, which afterwards became RIHT, or right, straight, and TEANN, stiff, drawn in Celtic. When the idea of force was retained, the meaning was tight, stretched, drawn or *thin*. When the mere quality of extension was denoted, these words became applicable to every thing in a line, or things lineally arranged ; to roads, objects extended perpendicularly, or running along horizontally. Hence the words RAW, a row ; RANK, ANANGER, and the like. The contrary quality of bent, crooked, winding, &c. had many names, for every verb of motion was naturally fitted to express it. Hence AG, to move ; WAG, to move ; BAG, to bow ; CWAG, to agitate or force ; DWAG, to drive ; THWAG, to strike or press ; RAG, WRAG, and THRAG, to twist ; as likewise, TWAG, to twig or twirl ; produced AG and ANG, crooked ; GEWOG, bent : derivatives, of which were WOGM or WOMM, the state of being not straight, distorted ; and WOH and WOHG, a winding, bending, turning, error, depravity : also GEBOG, bowed, bent, twisted, inclined, which, when applied to the mind, became expressive of error and vice. CWAGM and CAM, bent, crooked, &c. is found in many dialects : DWAGEL, from DWAG, signifies, in Teutonic, wandering, which is turning back and forward, generally on account of ignorance. THWAG produced THWAGER, or THWAIR, cross, not straight,

across, thwart, perverse. CRAG, which is the derivative of RAG, gave rise to CROOK, and CROOKED. The derivatives RUG, RUNKLE, CRUNKLE, CRIMP, are but a few of the very numerous forms of RAG in this sense, to be found in all the dialects. From WRAG came WRIG, to wriggle, to make wry : and WRING, to twist, or distort ; of which the preterite is WRONG, distorted, driven out of the straight or natural state. From THRAG arose THRAGEN, thrawn, twisted, forced out of the right nature. The Celts, Indians, and Romans, for THRAG pronounced THAR and THARC, by a transposition of the letters, very common among them in combinations of this kind. Hence TORQUEO, TORSI, TORTUM, to throw, twist ; TORQUES, a chain, &c.* Even LAG, to lay, in the sense of fold, † ply, bend ; afforded LOGBA, a bend, a loop, a turn ; LOXOS, LIQUUS, PLAGIOS, and LUGOS, common Greek and Latin words for bent, transverse, &c. not omitting the whole families of PLICO and FLECTO, which have so greatly enriched the European tongues.

This analysis removes all obscurity from the terms which express right and wrong. The right way of acting, in a moral sense, is as much a reality in the mind of an ordinary man, as the straight or the right road. With him, the right road is determined by his judgment, the straight road by his sense. He may doubt about the right road

* Note 4 H.

† Note 4 I.

among a number, till he have examined them. He doubts as little that there is a RIGHT road, though he have not examined them, as he doubts the truth of his senses, as to their being straight or crooked. Moral distinctions vary in degree, but not in kind. When the judgment has a full opportunity of deciding, its sentence is right or wrong, true or not true, as long as the facts before it are entirely the same. The mind does not create distinctions of this kind, but discovers them in the nature of things. It may suppose extension without breadth and thickness, but the idea of lineal extension it receives from nature. It may suppose that the murder of an infirm and helpless person is not wrong, or even right in a moral sense, but the ideas of right and wrong, to which it refers all particular actions, are original like those of extension and solidity. *

In the above manner, names were invented to express the notions which have been now described. Rough, smooth; even or plain; hard or soft; light or heavy; like and unlike, are properties of matter which, on the principle of natural association, have also given names to several mental qualities. Indeed, the connection established in this way between ourselves and the external world, or rather between our perceptions of the world, and our in-

* Note 4 K.

tellectual and moral knowledge, though it joins ideas essentially different, and consequently gives rise to considerable ambiguity ; yet, on the whole, it appears to be altogether necessary, in the present limited state of the human mind. It unites the divided acts, objects, and qualities of matter with our sensations of pleasure and pain, with our abstract opinions and judgments ; in short, with every thing which is spiritual in our constitution. By the classification thus incessantly promoted, a finite mind becomes capable of knowledge, concerning an incalculable number of objects and ideas, which it could never receive by individual experience. The infinite mind knows all individuals, in all states and times ; the limited mind knows only arrangements.

The idea of smooth, plain, even in objects, was in ancient speech expressed by LAGED, and LOGN, and LAGEN, laid ; preterites of LAG to lay ; or BAGED, beat ; PAGED, paved ; or MAGED, bruised, pressed ; NAGED, inclined, put down ; RECED and STREKED, reached, extended, unfolded ; also SLAGD, SLAEC, and GLIGD, &c. from SLAG, strike ; SLACK, strike lightly, polish ; SMAGD or SMAGTH, from SMAG, to smile ; from which come sleek, glid, or glide, smoothly. * From REC, reach, extend, comes RAECD, redd, clear, ready ; and BRECED and GRECED,

* Note 4 L.

extended. These words are in modern English, broad and great. From *MAG*, in the sense of force, condense, collect; came *MAG*, much, large, broad in space; many, large in number, or size.* From *LAG*, lay forth, lay out, came *LAGINGA* or *LANGA*, lying, stretching out, long; and from *WAG*, increase, *WAGD* or *WIGD*, increased, wide.

From *RAG*, to stab, sting, pierce, break, came *GEROH* and *RUH*, rough, prickly, rugged. The ancient verb *AG*, to penetrate, afforded *AG*, sharp; *AGIL*, prickly; *AGA* and *ECGA*, a point, a pointed or edged weapon. *STIG*, to sting, stab, pierce, produced several appellations of this kind; such as *stickle*, *stickly*, &c. Solidity was formed from *SWEGLA*, moving, vehement, strong: a compound of *SWEG* produced *SWIND* and *SUND*, the common word for *entire*, whole, firm. Any word signifying force, strength, stiffness, might express that idea. *STAG*, to dash; *STIG*, to set down with force, to stamp and step, has among its numerous derivatives *STAGD*, a station, *set* or standing-place, a fixed spot; and *STIGD*, a stithy; *STIGBA*, stiff; *STAIR*, fixed, stiff, barren; *STOR*, in Scottish *STUIR*, strong, stiff, large. Strong, stiff, and solid, are nearly synonymous in the old language. Hard and harsh are from *HWEOR*, to move, strike, turn; a derivative of *HWIG*, and nearly allied to *HURT*. Their forms

* Note 4 M.

were HWEOREDA and HARDSK, or HARDISC. As for *strong* itself, it comes from STRAC, to stretch; its earliest form was STRACING and STRANG, from which the abstract STRANGITH, strength. As force and motion are constituent ideas in the radicals, there is not a primitive verb in the language which, in one or other form, has not been applied to denote them.

It is a fact equally general and remarkable, that the most delicate and gentle perceptions take their names from the verbs which signify violent agitation and power. The original words for these are, SWOFD, soft, from SWAB, sweep, drive along; MOL-LIS, from MOGD, ground, bruised; or its derivative MAL, in the preterite MOL, ground; HWAST, delicate, from HWAG, move sharply; NESK, nice, soft, from NAEG, to gnash, knock; LENIS, from LEGN, *laid* down; LIND, smooth, from LIGENED, sleeked; sweet from SWEGT, laid, allayed; tender from TEGNER, a derivative of TAGD and TOGD, wrought, pulled, crumbled. The adjective TYDDER, brittle, fragile, is common in Anglo-Saxon.

All names of motion, strong, frequent, heavy, slow, soft, &c. are indigenious.

The qualities even, plain, equal, and like, are allied. Continuity of surface was expressed by EAC, joined, added, continued, from AG. Hence EAC, EABEN or IBN, and LAGEN, laid, mean joined, or laid in surface: RECED, straight, extended,

is expressive of the same state. To agree is from *AGREER*, the principal word in which is *GRE*, liking, from *GRAD* or *GRATIA*. *EAC*, *LIG*, and *REC*, not only mean the even, sleek, redd state of surface, and the agreement of two smooth objects, but also agreement, conjunction, and union of minds, or affections. The first, *EAC*, produced *AM* for *ACM*, agree, love; the second, our words, like, *LUVÉ* or love, *LUFST* and *LIFST*, or lust and list. The third is found in many of the dialects in the sense of love, of which *GRAIDH* in Celtic, *GRATIA* in Latin, *CHARIS* or *CHARITS*, for *GRATS*, in Greek, are familiar examples. Equal, even, level, plain, are words closely related in their application, whether it be to external or mental qualities. The well known term *FAGER*, fair, from *FAG*, to join; illustrates the idea according to which they are used. It means polished, well-made, when it refers to an individual; concordant, agreeing, paired, when it is an epithet of two objects. It is almost synonymous with *MACA*, from *MAG*, to gather, conjoin, collect; to which the English language owes mate, match, and marrow.

These are the origin of the ordinary names of the primary qualities of matter. In the progress of speech, a difficulty occurred in finding terms to designate the parts and the whole of an object. The words *HAL*, whole, and *SUND*, sound, are derivatives of *HWAL*, turn; and *SWUND*, from *SWAG*, to

roll. As EAC signified continuity, what is joined or united; so HWAL and SWUND, meant what is rolled, turned together.* When applied to time, EAC signified continual, eternal; SIN had the same sense. Continuation of matter, of space, of time, was the ruling idea in them all. Viewed in this light, they expressed unity, perpetuity, integrity; one; continual; sound, whole. Parts of matter, or of objects, came to be denoted by such words as BIT, BRAC, STUC, RAGEN, &c. signifying fragments and divisions. But the half was HWEALF and HWEALB, a turn, a side; LAGTH or LEATH, the breadth or side in Celtic; and SAM and SAMOD, or EMN, even. In Latin, the former of these words is SEMI, in Greek HEMI.

Proximity of objects was marked by words signifying pressed, joined, straitened; as ANG, strait, from AG, drive; and NAH, close; NAHER, near; both from NAG, press, force.

Space was called ROCM, reaching, or HWEARF, turning; LAGD and LAGR, lair; STATH, standing, state. Place itself is from PLATS, and this from PLAG, to lay, broaden; PLAT and FLAT being synonymous. Time was termed TIG, TIGD, TIGMA, from TIG, to go or pass; HWEILA from HWEOL, to run, turn; THRAEC from THRAG, to run; FAEC

* Note 4 N.

from FAC, to go ; SINTII and SITH, from SIND, to move : the words course, race, turn, explain these fully. EAC, EHE, ECER, and ERE, whence early, signified the beginning of time or place, from EAC, to produce : RAG, to raise, spring, had the same sense : FRUM, beginning, is a derivative of RAG. FORA, gone, from FAR, to go, produced FORMA, former ; and FOREST, first. LAG, laid, weary, heavy, and its compound SLAG, are the radicals of LAGTA, late, and LAGTISTA, last, latest ; and SLAGO, slow. Time recently past or passing, was called NU from GENUG, close, dense, pressing ; and objects recently produced were, NIGO or NIW, new. Time past joined to the present, that is continued time, was EAC, or GE-EAC, and GE-EACD, by contraction GYT, yet. The Visigothic has YU for GEO, at present, now ; and NAUH for NU AUH, now also. All continuity and coincidence in time and in place, or of the objects in the same time and place, are expressed by EAC, AUK, AKEI, and ANDI, in English EKE, besides. AND is the present participle of EAC or AUK, join : it is a contraction of AUKANDI or EACEND, adding, continuing. Time approaching speedily, was marked by SUNS and so A and SWITH, quick, hasty, vehement, continued, from SWIG to move, SWIN to move on ; and by REC, RECEN, instantly, from REC, to rush, run. Other adjectives, pertaining to this subject, will be mentioned afterwards in a particular manner, because

the terms, which express the parts of time and place are an important class of words, displaying great ingenuity in their application, and of universal use in practice.

That quality of matter, which constitutes one of its principal properties, is its weight ; * the names of which are HEFIG, related to heaving, heavy ; from HEF, lift, heave, and the consignificative AG ; SWER from SWEGER, and that from SWAG, to force, bear, move ; WEGTIG, weighty, from WEGD, or WEGT, motion ; for the verb WAG signified to move, carry, *lift*, and in that sense we have WAEG, a weight, or that which lifts an object by equipoise. The Greek name for heavy was BARUS or BARU, what is borne, carried ; the Latin GRAVIS is from GRAV, a derivative of RAG, to run, reach, extend ; GRAVIS and GRANDIS are related to BRITHES, heavy. Weight and large size are closely associated, on which account MOGLES or MOLES, from MAG, to gather ; and HAUP, HEAP, from HAG, to lift up, raise ; are common in the dialects. Great motion, force, weight, and magnitude, are all kindred ideas by the radical constitution of language. Little weight, or lightness, is in almost all the dialects derived from LAG to lift, whence LIGED and LIHT, light ; and LEVIS, ELAFROS, in Latin and Greek : LAGHA is the same in Sanscrit.

* Note 4 O.

Form and colour of all kinds were named indirectly. There was no original provision made for expressing either themselves or their varieties. The hue, the shape, the make, the form, are from HAEG, to strike, cut, hew ; SCAB, to strike, cut, a derivative of SCAG, to shake by cutting or working on. SCEAF, in Teutonic, means to make, form, create, shape. Therefore SKEAPEND and SCEOPPEND signify the Creator : GESCEAFT is a made or created thing, a creature, which is analogous to WIHT, a creature, a thing, from WAC, to produce. The organs of production are GESCAPA. GEMACE, the make, is from MAC, work on, mould, form. Our word FORM is from FREM, to make ; shape, do. TEOG, to agitate, pull, excite ; and CIN, to generate ; have TOG, the making ; and KIND, the kind. HIW was soon transferred to colour, which was anciently denoted by AG, SCEAW, and SPEC, the light, show, and species or appearance. Colours were divided into light and heavy, clear and dark. A strong, a weak, a sad and gay colour, were terms of contrast. White was called AG, ARG, AGELBA, shining, from AG, shine ; and LEOGIC, LEUC, light-like, clear ; HWAGT, HWIGT, or HWIT ; from HWAG, to shine, penetrate, burn. Black, on the contrary, was SWEORT, from SWEOR, strong, heavy ; DEORC, from DWEOR, to press on vehemently ; NIGER, from NAG, to bear down, oppress, annihilate ; WON and WAN, from WACN, defective, weak ; OBSCURE, from OB, before

or upon, and SCUR, covered, a derivative of SCAG, cover, whence SCADO, a shade, shadow. Other names were MALAND or MAELEND, from MAL, thick, and PELOS, defective, from PALL, moveable. From LAG, to lay, diminish, came LAGIG and LAEC, lacking, defective, from which BLAC, and its kindred term BLAECIG, BLAEW, blue. The Celtic DUBH is from DAUB, deaf, dull, heavy, empty; of which the radical is DWOG, beat, deaden, destroy. Green is from GRENE, GRUN, and GROWEN, as VIRIDIS from VIREO, and CHLORUS from CHLOA, grass. GLAUC and GLAS are from LEOG, light or fire, as are GE-ALIG, GEALG, yellow, from AL, to burn; and FEALG from FAGELIC, fiery, fallow. RED* is from RAGED or RAECED, rayed, sent forth in a strong force! RUDIG is the diminutive: BRUN is from BRUN, burnt: GRAEG is iron coloured, rusty, reddish; it is also hoar, a word from HAR, whitish. The Scythic name of CAUCASUS was GRAU-CAH, the white or snowy hill: HEAWI-GREI was sea-green; HEAWEN and HAEWEN-DEAGE, green or beryl-coloured. There was a considerable degree of vague and inaccurate freedom in the use of all these words.

To dye was DEAG, dip; RAG, colour; MAL, stain, paint: FAC, any discolouring substance; GLAES, transparency, from GLEOG, shining; a clear,

* Note 4 P.

radiant state was GLUTH, glow, from GLOG, shine : BAG, to supple, soften, and its derivatives, BAP and BATH, were anciently in much use.

Having related at such length the names which were early given to the qualities of the external world, and to the human faculties, I purpose to conclude this sketch with an account of the names of the human body, of its parts and principal actions, to which shall be subjoined the appellations of some animals. The object of this chapter will be fully attained, if it comprehend as much as shall illustrate the true method of philological analysis.

The human body was termed REC and RETH, HRA, CRAS, CREUN, and CREAT, the shape, or form ; from RAC to frame. RUP, a shape, is found in some very ancient dialects. CROP and CORP, its derivative, have been superseded in English by BODIG, body, which is from BOGD, a lump, butt, stock, trunk, foundation. The head, hands, arms, limbs, legs, feet, are from HEAFOD, or HEAFD, heaved or raised ; HAND or HEND, to seize ; ACERM, what is joined, eked, affixed ; LITHM, a flexure ; LAG, to go ; and BAGT, or FAGT, preterites of BAG, to move. Other names of the head are BEGEN or BENN, the point ; NOGD, what is rounded, the noddle ; SIR, from SWIR, the turn, the vertex. The eye, AG and OG, from AG, to shine ; the ear, OGER, the taker ; the mouth, MUNTH and MUND, what seizes ; the teeth, from TUNTH, what bruises,

grinds ; the jaw, CEAC and CINN, from CAG, to chew, agitate the place of the jaws, or CEOL ; the throat, HALS and SWIR, the turn ; the nose, NOSU, BEC, NEB, REC, SNYGT, SNOBEL, from NAG, to force the breath ; BEG, to point ; NAB, to be peaked ; RAG, to extend ; SNAGT, cut, sharpened ; SNOB, to snuff. The eye-brows are BREAG, what is extended, stretched. The hair is SCUFT, TAGL, LOCC, RON, HAR. These, which are but a few of its numerous names, are from SCWAB, a derivative of SCWAG, to shake ; TAGL, a pointed object, a tail ; LOC, the preterite of LAC, enclose, fold, curl ; RAG, to run out, grow, be stiff and sharp ; and HWAR, rough. The brain is BREGEN, what is bruised, that is soft ; or HWAIRN, a name derived from HWAR. The ancient names of the skull are CLAG, CROG, CRAN, CAL, HWAIRNEI, HEAFOD-BOLLA, HARNISCALA. The bones were called AGST, or BAN ; the flesh, CRE, FLAEC, LEOR, SWEOR ; the blood, SWEOT, SANG, BLOD ; the muscles, MOGSC, or MOG, what moves ; the heart, HAIRTO, or CRID ; the lungs, LIHT, GELONGEN, PLUM, PNEOGM ; the liver, AG, LOBER, or LIFER ; the bowels, BOGELAS, ROPAS, INNEWWARDAS, GUT, or EYT, &c. ; the stomach, MAGA ; the reins, LUND-LAGAS, RAG ; the belly, WAMBA, BALG, BUCE,—words derived from WAG, and BAG, and BAL, its derivative, to turn, bend, arch ; the bladder, from BLAGD, blow ; the navel, from NAB, turn, wind ; or WAMB or AMB, a

turning ; the genitals, according to their form or functions. Some of the words from which their names have arisen are *MAG*, to produce ; *CWIG*, to generate ; *SCEOP*, to form, create ; *RAG*, to bring forth. Terms, equally general in their sense, are *EAC* and *AC*, to grow, conceive ; *GIN* and *FAG*, to produce ; *NAG*, to bear ; *BAR*, to fetch, bring ; *RAG*, to germinate. The verb *MIG* signified, in the earliest ages, to emit urine ; and there is not a dialect, from the Shannon to the Ganges, which has not this word, or some of its derivatives, in that sense.* Words synonymous with the Latin *EJICIO*, *EMITTO*, express other natural acts and functions ; though, in the first ages, all of them were applicable to classes of objects, and as little restricted to any particular sense as these Roman verbs that have been now quoted.

The parts of the arm were, *AMS* and *SCYLD*, the shoulder ; *ACS* and *ACSEL*, the arm-pit ; *BOGA* and *AGELINA*, the bow, angle, corner, the elbow. The whole arm was sometimes called *AGELINA* ; from *AG*, to join ; and *AEC*, *BRAEC*, *GRAD*, from *RAC*, to reach. The hand had numerous names, such as *MAG*, *MAGN*, *LAG*, *CLAG*, *FRAG*, *CROG*, *GLAC*, *GRIP*, *BAGS*, from *MAG*, to catch ; *LAG*, to lay on, seize ; *RAG*, to reach for, that is take, or reach to, that is touch, reach to another, that is give. Every

* Note 4 Q.

kind of motion, which the hand could perform, might give it a name. Every radical had a restricted sense, which arose from personal action ; accordingly, BAG, FAG, CWAG, WAG, LAG, NAG, RAG, SAG, and indeed every primitive word, in the restricted sense of beat, move, work, lay, drive, hold, turn, shake, labour, pluck, draw, &c. applied to this instrument. The hand shut was BAG, BOG, and FAG, whence box and fist ; the catch, or palm, was FOLM ; the thumb THUMA, the seizer or taker ; the fingers were MAG, TAG, or FANG, from MAG, catch ; TAG or TWAG, pull or touch ; FANG, catch. To close the hand was CLIC, cleek ; in English, clench. The toes were named from the same verb as the fingers ; only TAG was generally the name of the former, and TAGT and LAGTEL of the latter. The knee was CNIW and CNIG, the bending ; the joints LITH, from LIG, to bow. The tendons STRENG, what is stretched ; and NERB and SINU, words of like sense. The foundation of the feet, or of the body sitting, were BONN, and BOGT, or BOT, the bottom, the sole, which word is from SUL, a base. HOH, HOHM, HEIL, from HAH, to lift, or hang ; were the hough, the ham, the heel.

The breast had many names, UCHD, the rising, the eminence ; BRUST, the division ; BOG, the bow, or bend ; BOGSOM, the recess ; BRON, from RAC, to be sharp ; NIPEL and STRICEL, from STRIC and CNOP, what is prominent, headed ; PAP and BUB,

round, circular. All the names of milk and sucking refer to pressure or drawing. So LAG, draw; LAGT, what is drawn, milk; MAG and MAGEL to press; whence MAGELIG, milk; SWIG, to draw: SIG and SUG, sucking; DWAG, to force; DAGD, the pap. To bring up children or any young was AG, AGLA, and ACLA, ALA, to increase, nourish, feed, foster; RAC and LIFT, rear, raise; also BRED, from RAC, breed. *

The back was called GEBAC, HRIG, DRAG, all meaning what is bent, or stretched out, that is ridged. † Any point on the back, or at its extremity, was RUMP or ROMP, from RAG, to run out. In animals, SWAND, TAGL, CWAGD, STEORT, SCWIB; from SWAG, to turn; TWAG, to seize; CWAG, move, shake; STIGER, stir, move; SCWAB, sweep; are in use at this day.

The ordinary acts of the body are so numerous that only a very few of their names can be inserted here. ‡

All primitive verbs have been used in expressing the varieties of corporeal motion. BAG § *produced* bear, bustle, bend, bounce, bite, bob, beck, boggle, *in the sense of hesitating*, bow; FAG *produced* fetch, fare, go, fag, or *weary by moving*; fair,

* Note 4 R.

† Note 4 S.

‡ Note 4 T.

§ Note 4 U.

that is *shapely*, fall, faddle, fickle, fidge, fatten, feed, feel, fumble, fence, fester, find, fit, and fadge, fuss, which is *hurry*; PAG *produced* to pad or pace, palpitate, pass, peep, pore, puff, pull, put. The radicals AG, WAG, CWAG, HWAG, and GWAG, which are words of related signification; *produced* act, eat, ague, a *shaking*; agony, a *convulsion*; * ach, *pain*; ankle, *the angle of the leg*; wag, † to *shake*; waggle, and waddle, walk, wake, wail, wander, wear, *to carry clothes*, weep, winch, *to turn or twist about*; wink, work; hold, halt, haste, have, keep, haul, heave, hear, hie, heat, help, hew, hitch, kick, hit, hoot, wheeze, huff, hunger, hurl, hurry, hustle; call, cast, catch, chat, cheer, chew, choke, come, keep, cough, &c. gape, *to open*; gab, *to speak, jabber, jig*; go, *to move*, and gad, *ramble*; also get, give, gibe, gog, and goggle. The words in common use from DWAG, THWAG, and TWAG, in the sense of bodily action, are dash, die, do, dine, dodge, dowse, be dull and dumb, dwell, dwindle; take, touch, talk, tattle, taste, tell, tickle, tipple, titter, tug, tumble, turn, twine, twitch or tweak, thirst, totter. LAG *produced* lay, lick, lash, laugh, lead, lean, leap, let, leave, lie, lift, light *from an eminence*, limp, lisp, listen, live, loath, loiter, lock, loose, lug, lull, blab, blow, bloat, blush; climb,

* Note 4 X.

† Note 4 Y.

cloy ; finch, fling, flatter, flush, fly ; glut ; play, plod, ply ; slacken, sleep, slumber, slash, splash, &c. In like manner, MAG produced march, meat, maul, meet, mock, move, mumble, murmur ; smack, smell, smark, smirk, smother. NAG gave naked, nap, *to sleep*, nod, kneel, nip, nourish ; gnash, gnaw ; snack, snap, snarl, sneak, snub, snuff. The derivatives of RAG, which refer to bodily action, are very numerous in all the dialects. Some of them are rack, rage, rail, raise, arise, ramble, run, range, rant, rattle, rave, raw, reach, *to stretch* or *to vomit* ; reel, ride, roar, rock, roll, rot, rouse ; brag, breed, bring ; crack, cramp, creep, cry ; drag, draw, dream, dress, drink, droop, drown, drudge ; fret, frizzle, frown ; be greedy, grow, grin, gripe, grope, groan, growl, be gruff or grim ; scrape, scratch, scream, spread, spring, straddle, strain, strangle, stray, stress, stretch, stride, strike, strip, stroke, stroll, struggle, strut ; wrench, wrest, wriggle, wrinkle, writhe.

The derivatives of SWAG, to move, which claim a place in this enumeration, are say, sit, see, send, set, be sick, sink, sup and sip, soil, sound, soothe, be sore, sot, sour, suck, be sullen, swathe, swap, and stoop, swagger, swallow, swash, sway, sweat, swink, swell, swerve, swig, swim, swing, swoon.

Among all these verbs, not one, in its radical form and sense, pertained to the body. They and others of this kind, without one exception,

are from words of a general signification, the nature and origin of which have been formerly explained.

The names of animals are derived from similar sources. * It must, however, be remarked, that, as it was customary, in the first ages of language, to name the human species from the fact of being BORN or produced, as the words MAN, CHILD, BARNE, &c. in old English, and the terms ADOLESCENS, JUVENIS, MAS, MARITUS, VIR, and the like in Latin, sufficiently establish ; so it was usual to call the domestic animals by the ordinary fact of their being bred ; or of their having a productive faculty. The name which was proper to the young of all animals frequently became the appellative of the species.

It is almost needless to observe that all living things had the general name of CWICU, quick ; or ANIMATA and ANIMALIA, from ANAM the breath of life ; the ox, sheep, cow, and goat, the most ordinary species of tame animals, had the names AUHS, AWI, EOWA, CWO, and GAT, the three first from AUK and WIG, to breed. The bull was called BOGS, BUGEL, from BUG, to spring, or BAG, to bellow ; sometimes STEOR, and TARB ; and often AUHS, a male breeder : CU and CWU, the female, is from CWUGA, the derivative of CWIG, to bring forth. Her young

* Note 4 Z.

was named WIGT and WIGTULA, (vitulus or vitula,) a diminutive from WIG, to bring forth young ; and CWEGELBA or CEALF, which is the same. AGH, in Celtic, is a very ancient name of a bull or cow : it is directly from AG, to move, breed, increase. The word SCEOP or GESCEOP, a sheep, from SCEOPAN, to make young, produce ; is not so ancient as AWA and AWI, which last is the feminine termination.* This word is found in almost every language : in the Celtic it is OTHISG, (pronounce OISC ;) in the Teutonic dialect, AWI, EOWA ; in Latin, OVIS ; Greek, oīs ; Slavonic, OVTZA. A lamb or young sheep is UAN in Celtic, or LUAN ; in Cymraig, OEN ; in Teutonic, EACEN and LAMBA ; Greek, AMNOS ; Latin, AGNUS ; Slavonic, AGNETZE and AEGNENOKÉ. Every one of these is derived from AG and EAC, to breed and bear young of whatever kind. The verb, to YEAN or EAN, is, in Anglo-Saxon, EACN ; in Slavonic, AEGNITE. It is a word pertaining to the conception and production of all animals ; nor had the original inhabitants of Europe, and the adjacent regions of Asia, any common name for the domestic animals, except what was founded on the idea of their fertility. The ram was called RITHE, REATHAGH, HWRDD in Celtic and Cymraig ; ARIES in Latin ; CRIOS in Greek ; RAMMA in the Teutonic : from

* Note 5 A.

RAG, to rush forward, to butt, his well-known quality. Other names were WEDDER or WETHER, and in Slavonic VARANE, from WAGD, production. The modern English senses of ox and wedder are recent, and not according to the original meaning.

The horse species had several names. The oldest is EAG or EAC, a breed. A female was called MARA, from MAG, to bring forth young; and the young FOGLA and FALA, from FAG, to breed. The word signifies what is bred or brought forth. It was once common to the young of birds, and of every animal. A very ancient name of the horse species was MARC, from MARA, mare, already explained. Other names were ASP, and GHORA, current in India and Persia. Among the Teutonic nations the words HENGISTA and HORSIA came into use, and have nearly superseded all others. They are derivatives of HANG and HOH or HAH, for the word HORSIA was originally HOHARSIA. The sense was taken from the appearance of the male. Of this proud conquest of our remote ancestors we have received but a very imperfect account. The time when the horse, and other domestic animals, were first brought under human control, is not known.*

Herds of cattle were called DROF, AGMEN, GREX, HERD, FEAH, NEAT, and NEATEN, from such words as DRIVE; AG, to drive; RAG, to run; HERED,

* Note 5 B.

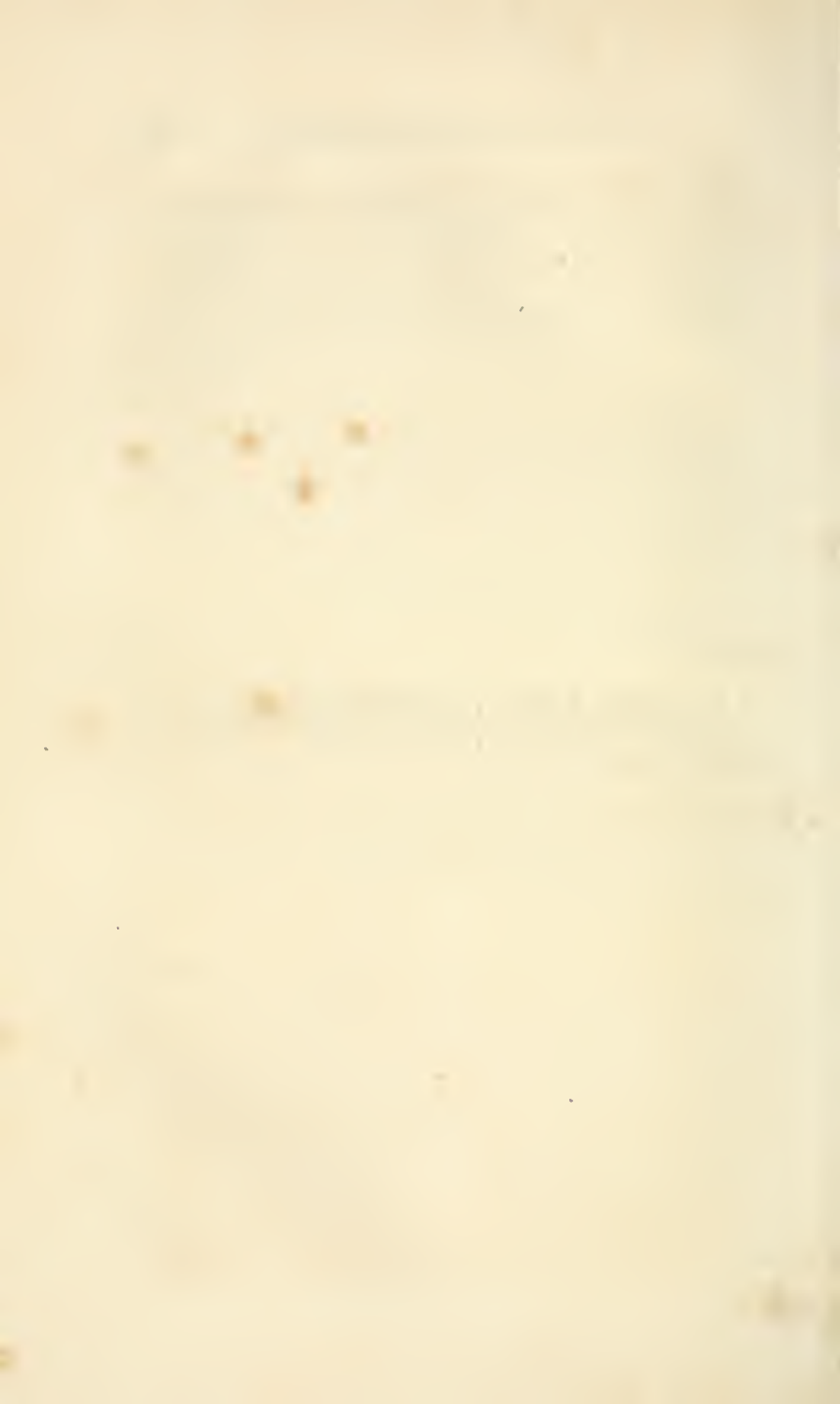
multitude ; FAG, to breed ; NYD, to compel ; sometimes ORF or HWERF, from being driven about ; and AL, which is synonymous with a breed. The Greek term pōū is from PA or PAG, in Teutonic FAG, to feed.

Our term bird is probably from BRID, a chicken. The oldest name of this part of the animal kingdom was AG or AGA, from AG, to move. This produced AVIS in Latin, ORNIS in Greek ; EDYN ADERYN in Cymraig ; EUN and EAN in Celtic ; AR, ARNA, EARN, in Teutonic. The Latin ALES is from AGLA, by contraction ALA, a wing, a fin ; the organ by which one flies or swims. The Celtic throws important light on this matter. ITE (undoubtedly from IGTA or AGTA, the preterite of AG) signifies a feather, a wing, a fin ; hence a fish is called IASG, and in Greek ICHTHUS ; a bird IAR : ITACH is winged, and ITALACH flying. The same property which gave rise to the terms VOLUCRIS and ALES, from VOLO, and ALA ; and FLAGEL and FAGEL, from FLAG and FAG, to move or fly ; produced FEDER, a wing or pinion, from the same FAG ; and AGILA, the flyer, the eagle, from AG. A wing (originally WAGINGA) is in Greek PTERON ; in Slavonic KREILO ; but a single feather and fin of a fish are PERO ; and a bird PTITZA. The Teutonic verb is FAG, to move, fly ; FAGD is flying ; FAGDERA OR

* Note 5 C.

FEDERA is an instrument of flying ; FIGNA is PENNA in Latin, but fin in English. An animal possessing fins is FIGSC, a fish. The Greek name of FERN, a species of plant, is PTERIS, the winged or feathered.

FACTS AND ILLUSTRATIONS.



FACTS AND ILLUSTRATIONS.

Note A. p. 4.

A PRESUMPTION will be established in favour of the above statement, by a view of certain words which no nation can be supposed to borrow from another, which, however, are found in the language of every European, and many Asiatic countries.

<i>English.</i>	<i>Celtic.</i>	<i>Cymraeg.</i>	<i>Teutonic.</i>	<i>Slavic.</i>	<i>Finish.</i>	<i>Persic.</i>	<i>Sanscrit.</i>
Father	Athair	Tad	Fader	Otche	Atkia	Pader	Pita
Mother	Mathair	Mam	Modor	Mate	Ama	Mader	
Brother	Brathair	Brawd	Brothar	Brate	Weli	Brader	Bhratri
Daughter	Nighcan		Dohtar	Doche			
Moon	Luan	Lloer		Mésyache			
Heart	Cridhe						Kridaya
Light							
Wind	Gaoth	Gwynt	Ahst and Wind	Vêtr			
Man	Mac	Mâb	Maeg	Mūja	Mori	Murd	Manu
Name	Ainm	Enw	Namo	Imya		Nām	Naman

The coincidence among the words of the above list is obvious, and cannot be accidental. Indeed,

it will be found greater, when the reader is informed that, in all these languages, there were many synonymous words once in use, which afterwards became obsolete, except one principal term. Dad and father are of this kind in the Teutonic dialects. In Visigothic and Greek, ATTA and FADER, or PATER, occur frequently. The term AMM, for mother, is found in several Teutonic dialects, and in Sanscrit. OTCHE is a variety of ATTA. Though NIGHEAN be the common Celtic word for daughter, DEAR is also found in the oldest writings. LUAN and LLOER, from LLÛG, light, are the Celtic and Cymraig names for the moon, but MIOS and MIS, a month, which signifies a moon's course, show that the word from which they come had been in the language. A particular history of all these terms is contained in this work. It is hardly necessary to confirm the evidence of the above table by the Greek and Latin, in which ATTA, AVUS, PATER, AUCTOR, are a father ; MAIA, MATER, a mother : FRATER, (pronounce like fratter in English,) a brother ; FRATRIA, a brotherhood ; THUGATER, a daughter ; LUNA, MANA, MENE, the moon ; MENSIS, a month ; COR, CEAR, CARDIA, the heart ; LUX, light ; LUCOS, clear and white ; LAMPROS, shining ; VENTUS, ATMOS, ANEMOS, wind, from AH and WAH, or rather AG and WAG, blow, of which hereafter ; MAS, a male ; ONOMA and NOMEN, a name.

Note B. p. 6.

The state of Gaul, at the time of the Roman invasion, is accurately described by Cæsar in many places of his Commentaries, particularly in Lib. vi. before his account of the insurrection under Acco. His narrative of the divisions of Gaul is well known, but requires illustration. The Belgæ were mostly of German origin. The Aquitani spoke the Vasc, or Gascon tongue, which seems to have been universal in Spain. The names of the Spanish rivers, mountains, cities; all show that the inhabitants were of the Celtic race. The words TAG, TAGUS, DURI, DURIUS, TURIAS, and SUERO, are from TAGW, TAW, running water, DWOR, water, and SUIR. A noble commentary, on the ancient history of Europe and Western Asia, might be written by a prudent and rational philologist, from the materials supplied by geography. The French writers Pelletier, Gebelin, and Bullet, are not to be trusted. The name of mountains, and of cities raised on them, was BRIGA, a Cymraig word of very extensive use. Hence Augusto-briga, Lacobriga, Meidobriga, Mirobriga, Arabriga, Tala-brica, now Talavera; Sego-briga, &c. Spanish towns; also the Canta-bri, Braecarii, Artabri, Berones, Brigantes; Spanish tribes. All the Celtic dialects, viz. the Irish, Scotch, Welsh, Cornish, and Armoric, have the word BRIGA in one or other form. It therefore requires much skill, to determine the particular dia-

lect, to which that and many other words immediately belong.

Note C. p. 7.

Some of the arguments for the opinion stated above, concerning the Cymri in Gaul, rest on the following details: 1st, The inhabitants of Britain were all Cymri. See an admirable view of this fact in Mr Chalmers's *Caledonia*, Vol. I. throughout, but particularly in B. I. c. 2, 3. The Scottish Celtæ are a colony from Ireland. See the same work, B. II. c. 6. The ancient British and Gaulish tribes had the same names. Compare Ptolemy's Maps of Gaul and Britain. 2d, The names of Gael, Celtæ, Caledonii, are clearly derived from Celyddon and Gwyddel in Welsh or Cymraig, words which signify the woods; for Coed Celyddon (pronounce Kelithon) is common Welsh for the Caledonian wood in Scotland. The native terms are, CEL, a wood; GWYD, trees; GWYDDO and GWYDD, woody land; GWYDDEL, (pronounce guithel,) an Irishman; GWYDDELEG, in Celtic GAODHELIG, the Irish language. See Richard's Welsh Dictionary and Mr Chalmers's *Caledonia*, *passim*. The Gaulish nations were called by the Greeks Celtæ nearly 500 years before the Christian era. The Romans pronounced GWYDDELI GALLI. The Belgæ, who derived their name from Bolg, fierce or warlike, and their dialect from the

Celtic, appear, from the titles of their tribes, towns, and chiefs, to have spoken in the British or Cymraig. So BRATUS-PANTIUM, from PANT, a valley, a bottom; CATALAUNUM, the battle-plain; MORINI, the people on the sea, from MOR, the sea; ADUATICI, the people at the ford or passage of the Mosa, from ODDI * * * All words ending in TES, such as ATREBATES, CALETES, show the Cymraig plurals CAID, OD, YDD, and EDD. Such names as VELOCASSES, TRICASSES, BIDUCASSES, are from GWAS, a youth, a young man. It was common to add MAGI and GWASI to the names of tribes, and MAG and DUN to the names of towns. MAGI was youth or men, GWASI young men. MAG was a field or plain, and DUN an *enclosed* height. *3d*, The names above mentioned belong to Belgic Gaul, with the exception of one. That the Cymraig dialect was spoken in Celtic Gaul appears from the names of the rivers GARUMNA, from GARW and AVON, the rapid river; and ARAV-UR, the ARAR, the slow river; the DIVONA, from DW, God, and FFYNON, a fountain. This word is explained by Ausonius Burdigalensis in the verse,

Divona, *Celtasum* linguâ, fons addite Divis.

The Cymraig mode of forming compounds may be seen in LUG-DUNUM, the hill of the crow; (consult, on this name, Plutarch's Treatise on Rivers;)

likewise in VINDOMAR, INDUTIOMAR, TEUTOMAR ; ORGETORIX, EPOREDORIX, DUMNORIX ; in which MAR or MOER is a chief, and RHYS a leader or champion. But the point is completely established by the interpretation of certain Gaulish words given by Roman writers. For example, PEMPEDULA, quinquefolium, the plant cinquefoil, mentioned by Apuleius and Dioscorides, from PUM, five, and DEILEN, a leaf ; and PETORITUM, found in the classics, a Gaulic chariot, says Festus, so called à numero quatuor rotarum. Now, every *true* Briton knows that PEDWAR is four, and RHOD a wheel. The argument turns not on DEILEN and ROTH, leaf, and wheel, which are common to the Celtic of Ireland and Wales ; but on PUMP and PEDWAR, which, in all the dialects of the Irish, are COIG and CEATHAIR. This distinction has existed since the earliest times. The Celtæ of the first colony adopted the forms QUINQUE and QUATUOR, not from the Latin, but from the original dialect of their ancestors. The Cymri followed the Teutonic nations in this respect. A multitude of words in their dialect approaches to the Teutonic form, and therefore afford excellent assistance in connecting the Celtæ with the Eastern races of men. The facts thus stated require little confirmation from the Cymraig word ALLOBROGAE, which an ancient scholiast on Juvenal affirms to be derived from the Gallic words BROG, ager ; and ALLO, aliud ; in

modern Welsh AL-BRO; nor from CEVEN, the names of the mons Gebenna, CEVENNES signifying a ridge. The Arverni had that name from ARVERN, near the mountains; the Alps and Appennines, from ALP, high, elevated; and PENN, a peak. It is needless to multiply proofs, which a candid inquirer may have at will, in support of the opinion, "That the population of Gaul and the Alps, and the north of Italy; the armies which invaded Greece under Bolgius and Brennus; the allies of the German Cimbri and Teutones, were Cymri, not Celts of the Irish division. That primitive race had been expelled from the Continent, a few tribes only excepted, before the dawn of history."

Note D. p. 8.

The distance between India and Ireland is so great, that any idea of a direct intercourse between the two countries, in ancient times, must not be entertained by minds which are free from prejudice or enthusiasm. No credit can be attached to the numerous systems of Bryant and his admirers, on this or any other subject. A few distorted words, a solitary passage of some ancient writer, a train of improbable reasonings, form the substance of their voluminous works, which impede and burden the study of rational inquiry. It is not, however, the less certain, that the Celtic is an original language, which bears great similarity in many of its

words to the Sanscrit. The Greek, Latin, Sanscrit, and Celtic, resemble one another. The Teutonic often differs from all of them, and affords an explanation of their peculiarities. For example, the Celtic word, CEUD ; British, CANT ; Latin, CENTUM ; Greek, HECATON ; Sanscrit, SAT ; Persian, SAD ; and Slavonic, STO ; signify *hundred*, a term which has led to the history of all the rest. In the oldest Teutonic book, hundred is written TAIHUNTEHUND, that is ten-ten, from TAIHUND, ten. HUND, the last syllable of this word, came into use for it. In the above mentioned languages, HUND was corrupted into CENT, and CEUD : DECA is the Greek corruption of TAIHUND or TIGUND, ten : HECATON stands for DECAEDCOND. In Sanscrit, TIGUND became an adjective, DASAN and DASAT, ten. Hence DASADASAT, a hundred, by contraction SAT. The Persian and Slavonic forms are similar to the Sanscrit, because the Persians and Indians were the same people ; and the Slavi are descendants of the *Sauromatae*, *i. e.* northern Medes. The name MED or MAT signifies tribe, or people. See Lye's A. S. Dictionary, in voc. MAGAS and MAEGTH. HUND-RAED in A. Saxon, means the *number* of HUND : STO, in Slavonic, is instead of SATO.

Note E. p. 8.

The Teutonic nations had peopled Germany

many centuries before the Christian era, but they had not crossed the Rhine, till about the time of the invasion of Italy by the Cimbri and Teutones, two of their most warlike tribes. The Greeks knew something of the countries beyond the Rhine and Danube, before, or about the period of Alexander the Great. Pliny quotes Pytheas of Marseilles, Eratosthenes, and others, on the subject of the Guttones, Cimbri, and their kindred, on the shores and in the isles of the Baltic. His words are, “ Pytheas GUTTONIBUS, Germaniæ genti, accoli æstuarium Mentonomon nomine ; ab oceano, spatio stadiorum sex millium : ab hoc, dici navigatione, insulam abesse Abalum. Illuc verò succinum fluctibus advehi, et esse concreti maris purgamentum. Incolas pro ligno ad ignem uti eo, proximisque Teutonis vendere. Huic et Timæus credit, sed insulam Basiliam vocavit.” (Lib. xxxvii. c. 2.) Pomponius Mela, who wrote about A. D. 45, describes the very large arm of the ocean beyond the Elbe, “ Codanus ingens sinus,” full of great and small islands ; and adds, that Codanovia, the largest and most fertile of all these, was, in his days, still possessed by the Teutoni. Pliny, Lib. iv. c. 12, gives an account of the Sinus Codanus, joining to the Cimbrorum promontorium, which he relates to be full of islands : “ Quarum clarissima Scandinavia est, incompertæ magnitudinis, portionem tantum ejus quod sit notum, Hellevionum gente IO

incolente pagis, quæ alterum orbem terrarum eam appellat. Nec est minor opinione Finingia." The Romans derived their knowledge of these regions, from the conquests in Germany under Tiberius, from the notices obtained by the garrisons on the Rhine and Danube, and from the traders in amber, which was brought from the mouth of the Vistula. Julius Cæsar observes, in his Commentaries, that the Hercynia Sylva was known to Eratosthenes.

If any theory may be formed on a matter so obscure, it is probable that the Suevi were the most ancient of the German nations. The Vinduli, or Vandali, of whom the Burgundians, Varini, Casini, and Guttones, (Goths,) were a part; seem to have been Suevic colonies, that had occupied the southern shore of the Baltic, and several of its islands. The Cimbri, Teutoni, Cauchi, Cherusci, and other tribes from the Batavian coast to Scandinavia, were certainly more removed, both in place and dialect, from the Suevi than the Vindili. The Visigothic, Longobardic, Vandalic, and Suevic tribes that invaded Italy, Spain, and Africa, were assuredly the same people. But the western dialects have peculiarities which separate them from the Eastern Teutonic; though, in substance and form, both are, generally speaking, the same. The Finns had possession of Scandinavia till they were expelled by the Teutoni. Pliny describes the Teutonic and Finnish countries in language almost proper at this day; and Jor-

nandes, after relating the unvarying history of the Northern Scred-fini, or Finns, that use snow-skates; mentions also the Finni mitissimi, Scanziaë cultoribus omnibus mitiores; that resided in the south, near the Ostrogothæ, Raumaricæ, and Raugnaricæ. The isle of Funen is said to have its name from the Finns. It seems almost certain, that the Teutoni entered Scandinavia three or four centuries before the Christian era, and drove before them the Finns, of whom the remains were still to be found in that country in the age of Justinian. The Finns of the North are now called LAPPI, from LOP, leap; (Vide *Paul. Warnefredæ de Gest. Lang.* Lib. i. c. 5.) Their ancient appellation is from FAEN, a fen, a marsh; given them by the Teutones.

The name SCANDEN-AU, the land of caves, was bestowed on that large district, from the practice of dwelling in rocky caves, “excisis rupibus, quasi castellis, ritu belluino.” (*Jorn. c. 3. de Reb. Get.*) SCAND, or SCANDS, is a cover or defence, from SCEAGEND, covering. The modern word is SCHANTS, a fort; and in English sconce, which is still more humble. SCANDER is one of the most ancient Teutonic plurals on record. AU and GAU are a region, from AGA, grow, ground; the same as AIA and GAIA, earth, in Greek. The name Codanus is considered by Grotius as a corruption of GUDEN, or Gothic. He quotes, in support of this opinion,

the adjective GUDSKE, often applied by the Swedes and Danes to Gothland; and his derivation is much confirmed by the term Guttones, the Latin appellation of Gothen, Goths. The reason why we find Guttones, Gottones, and Gotthones or Gotthoi in the classics, is this: The Greek and Latin TH was not pronounced like our TH in thing, as is generally imagined. THETA was articulated like T-H in CHAT-HAM, the T and H being distinctly but consecutively heard. Gothen, therefore, was not pronounced as among us, but GOT-HEN, which produced the above orthography. The progenitors of the Spaniards called themselves GUDEN and GO-THEN, good men; from Guds or Goths, useful, beneficial, serviceable. The Quadi, on the contrary, were called CWADEN, bad men,—a character which they maintained with much less difficulty.

Note F. p. 9.

An admirable but obscure account of the political and religious state of Gaul is given by Cæsar, De Bello Gal. Lib. vi. The Druids, a regularly instituted priesthood, had, before his age, reduced the Celtic religion into a system, and consequently they had rendered it more complex and intricate than it usually exists among savages. They taught the people that they were descended from Dis or DITS, the God of Night; by which they instructed them to reckon time in preference to day. The

principal Gaulic deity was Mercury, whom they worshipped as the inventor of the arts, and patron of travelling and merchandise. The native title of this god was Teutat, probably from TEUT, people; in modern Celtic TUATH, or TUADH, a word common in old Gaulish, as may be observed in TEUTOMARUS, and similar names. A passage in Livy mentions a heap of earth, called MERCURIAS TEUTATES, which identifies Mercury and Teutat, "the God of the People." One of the well-known occupations of the Grecian Mercury was to conduct souls to the infernal regions, which possibly was also exercised by his Celtic representative. After Mercury, Cæsar records, that the Gauls worshipped Apollo, Mars, Jupiter, and Minerva, concerning whom they entertained the common opinions. The native names of these deities were Belen or Belin, Hesus or Gaes, Taramis and Belisama. The learned have been at pains to deduce the deities and superstitions of Gaul from those of Phœnicia,—a labour which has contributed to pervert truth and dishonour philology. According to them, Teutates is Taaut and Thoth, Belin Baal, Belisama Beelsamaia, the Queen of Heaven. It requires only a reasonable portion of Oriental learning, and a little common sense, to detect the absurdity of these etymologies. The opinions which have filled, and continue to fill, volumes of Celtic, Antediluvian, Indo-Scythian, and Phœni-

cian antiquities, vanish under the influence of rational erudition, like idle dreams. The itinerant character of superstition and of Phœnician commerce may account for some vestiges of the worship of Phœnicia and Egypt in Britain, Gaul, and Germany ; but the religious system of any of these countries appears to have been peculiar to its respective people and nation.

The Belgic Gauls were mostly of German origin ; but I think that it is evident, from the names of their tribes and chiefs, that in Cæsar's age they spoke a corrupted dialect of the Celtic. It has been already shown, that the Celtic of proper Gaul was, in his days, not Earse, but ancient British. The pure German names of ARIO-VISTS, the support of the army ; SUEVI ; UBII, the Lowland men, from UB, under, below ; EBURONES, the bank-men, from EBUR or UBAR, a bank, (of the river Rhine ;) PAE-MANI ; CHERUSCI, from HERE, an army, a multitude ; HARUDES, from HAR an army ; VANGIONES, from WANG, a plain, a meadow, WANG-WONEN ; MARCO-MANNI, march-men, or borderers ; SIGAMBRI, dwellers on the river Sig ; may be contrasted with BELGAE, from BOLG, fierce ; NERVII, of uncertain origin ; MORINI, people on the sea, from MOR, sea ; ATREBATES, dwelling in TREV, villages or cantons, from A-TREFOEDDAU ; ADUATICI, living at the ford or passage of the river, from AD-UATH ; and the Belgic names of

the chiefs Boduognatus, Comius, Iccius, Antebrogus, and others. The Suessiones were a powerful Belgic tribe, governed at one time by Divitiacus, a name evidently not of Teutonic, but Celtic origin; and afterwards by Galba, (Cæs. Comm. Lib. ii. p. 32,) which signifies, in the Celtic dialects, DURUS or FORTIS. BIBRAX was a Belgic fort, the name is not German. The Belgic name Boduognatus resembles in part that of Critognatus, the celebrated Arvernian. If it were necessary in this place, or if it led to any better end than the refutation of the common belief, that the Belgæ spoke Teutonic, I could collect minute evidence, sufficient to prove beyond doubt, that these German colonies had exchanged their original speech for a dialect of that country in which they had settled.

As for the indigenous Celtæ, almost every name contributes to determine their Cymraig origin. The Boii, from BEIAIDH, formerly BOGTH, victory, bravery; BOGII, brave; Carnutes, Carnoeddau, the people of the cairn, for their district was the chief seat of the national religion; Armorici, the people along the sea, called, by Procopius, Arborichi, that is, Ar-vorichi, for BETA was pronounced v in his time, as it is at present in Greece; Mediolanum for MEADHO, now written MEW, MIDDLE, and LLAN, an enclosure, a town; Noviodunum, Newydd dyn; Camulogenus, descend-

ed from the god Camulus, whence Camulodunum. Tasgetius Carnutensis, sprung from the former kings of the Carnutes, was called Tywysogaethi, pronounce Tŭ-ŭsogaethi, that is, related to a king, a prince. Moritasgus is king or chief on sea, a sea-king. From the Roman way of writing Uchel-dun, viz. Uxello-dunum; we discover that the Celtic guttural CH was by Cæsar written X, which illustrates Dumnorix, Vereingetorix, Viridorix, Bituriges, Caturiges, Cingetorix, and similar names of chiefs, (RIGH,) and tribes named from chiefs: Caturix means the chief of battle. Some of these names are known to be British from their mode of composition, rather than from the words, now become obsolete in Welsh, but common in ancient British names. The Vasc, Irish, and Welsh, are radically the same; but they have peculiar shades of difference, the exact discrimination of which determines the character of the philologist. Whitaker declared that many thousands of English words were borrowed from the Welsh by the Saxons. The Caledonians are implicitly believed by the modern Highlanders to have spoken Earse. The very memory of the Strathclyde Britons has perished in the north of Scotland. Another order of inquirers maintains, that the Caledonians, Belgæ, and ancient British, spoke Teutonic; and they actually pretend to trace a colony from the isle of Peuce, in the Euxine, to Scandinavia and Scot-

land. The vestiges of language refute these improbabilities.

Note G. p. 9.

Tacitus relates these fables in his celebrated treatise on the ancient Germans. The name *TUISTON* or *TUISCON*, for the reading is disputed, seems to be from *TWIG* or *TIG*, in what particular sense it is not easy to ascertain. The nominative, *TIW*, has been derived in late times from *TIWAES* or *TIWES* in *TIWES-DAEG*, Tuesday, commonly translated *DIES MARTIS*. Some have distorted *TUISTONEM* into *TUETONEM*, and *TEUTISCONEM*, which is an instance of unwarrantable emendation. *TUISTON* is probably from *TIOHST* or *TWIHST*, generation, but this is mere unsupported conjecture. His son *Manus* bears a more certain title, the name *MANN* being indubitably from *MAGEN*, a derivative of *MAEG*, a child, a son, whoever has been born, a man. The descendants of *MANN* were the *Ingewonen*, *Istaevonen*, and *Herumwonen*, names descriptive of the local situation of the tribes. The *Ingewonen* were those that dwelt in the interior towards the Cimbric Chersonese, or promontory of Jutland; the *Istaevonen* were those that dwelt in the west; the *Herumwonen* those that dwelt in the middle of the country. (Vid. Tac. de Morib. Germ. c. 2, cum not. Brotieri. Edinburgi, 1796.) These names are fabulous, and not of great antiquity. Pliny's

account, Lib. iv. 14, is, "That there are five races of Germans. The Vindili, (the Vandalii of Tacitus,) of whom the Burgundiones, Varini, Carini, Gutthones, are a part. Another race are the Ingaevones, a part of whom are the Cimbri, Teutoni, and the nations of the Chauci. But those next to the Rhine are the Istaevones, a part of whom are the midland Cimbri. The Hermiones, of whom are the Suevi, Hermunduri, Catti, Cherusci. The fifth division are the Peucini and Basternae, who border with the forementioned Daci."

The name of Germani was given by the Belgic Gauls to a few tribes which passed the Rhine about the age of Cæsar. Though most of the Belgæ were of German origin, (Vid. Cæs. de Bello Gall. Lib. ii.) yet they appear to have lost their own tongue, and to have spoken a dialect of the Celtic. The name Germani is a Celtic corruption of Wehrmannen, from WIGR, battle, and MAN, a man. The Belgæ repelled the invasion of the Teutones and Cimbri, when they were on their way through Gaul into Italy. All ancient writers agree in considering the Cimbri and Teutones as Germanic tribes. As the name of Germani became known to the Romans about A. U. C. 531, before our era 222, (Vide Lapidés vel Fastos Capitol. apud Piranesi, pag. 42,) when one of the consuls defeated the Galli Insubres, and their allies the Germans, at Clastidium; the passage of the Germani

over the Rhine must have happened a little earlier than is generally supposed. Carbo was killed by the Cimbri A. U. C. 640, near Aquileia. They ravaged Gaul for several years. In A. U. C. 645, they defeated the consul Silanus in Italy. The Tigurini, a division of the Helvetic Gauls, destroyed Cassius and his army in A. U. C. 647. The Cimbri routed Scaurus in A. U. C. 646; and in 649 they and their allies, the Teutones, Tigurini, and Ambrones, overcame Manlius and Caepio, who lost 80,000 of their troops. Marius, after watching the united Gauls and Germans for some time, defeated the Teutones at Aix, A. U. C. 652; the Cimbri on the Adige in Italy, A. U. C. 653; and dispersed the Tigurini. The name of the Cimbric king was Boiorix. The king of the Teutones was Teutobochus, a man of extraordinary stature and bodily strength. Both names are Gaulic rather than German; and it deserves to be remarked, that the armour of the Cimbri, as described by Plutarch in Mario, p. 420, indicates the opulence of Gaul, a country which, in those times, was much more wealthy than Germany. The Cimbri and Teutones were driven southward by an inundation of their settlements in Jutland. The remains of the Cimbri are described by Pliny, Tacitus, and Ptolemy, as residing in that peninsula in their own age; and so generally had their fame established itself among the other tribes, that the

chiefs assumed the name of Cimberius. Cimberius and Nasua were leaders of the Suevi, a very populous and formidable German nation, which is described by Cæsar, *De Bell. Gall. Lib. i. and iv.* The Suevi of Cæsar are said to be the Cherusci and Catti of succeeding writers.

The language of all the German tribes was the same ; and though there were many varieties in dialect, these consisted more in pronunciation than in difference of terms or construction. As the Suevi were the greatest nation, their dialect seems to have been the most common in ancient Germany. The Alamanni were descended from them ; the Visigoths, Vandals, Longobardi, and Burgundians, appear to have been Suevic colonies ; and the Saxons, though parted from the Suevi by an extent of country, discover their extraction in the affinity of their dialect.

Note H. p. 17.

A great impediment to the science of philology has been produced by a partial acquaintance with the languages of this division of the globe, which has led either to inaccurate opinions concerning the origin of speech, or to a misapplication of such minute facts as individuals occasionally possessed. A student in Hebrew seeks only for Hebrew words in every dialect. The learned Bochart found Phœnician everywhere. A Celtic philologist derives

the European languages from his mother tongue. A German proceeds on a similar principle in his inquiries. The historian of Manchester affirmed that many thousands of English words were directly from the ancient British. He was deceived by the resemblance of terms, which was as great between the Slavic and English, as between the English and Welsh. Others fill their pages with etymologies, which are constrained and absurd, supported by no evidence but the shadow of erudition. When I assert, that the language of our own country is calculated to illustrate the history of speech, I only mean, that, after examination, I have found, that the Teutonic dialect is the purest, though not the most polished descendant of the tongue, which was, and is still, used from India to the Atlantic ; and therefore the most suitable for explaining the properties of the other ancient and modern varieties. I have considered, with that attention which the importance of the subject merited, the Celtic, the Cymraig, all the dialects of the Teutonic, from the Icelandic to the county differences of the English : the Latin and Greek acquisitions of every polite scholar have been compared with those neglected tongues ; the Slavic language, the Persian and Sanscrit, not omitting what could be procured of the Finnish, have been contrasted with the dialects of the West of Europe ; that it might be fully ascertained, whether the speech of so great a por-

tion of our species was regulated by general laws, or entirely subject to the incessant and capricious influence of ignorant chance. I am now convinced, that the wildest and most irregular operations of change in every language obey an analogy, which, when it is discovered, explains the anomaly ; and that, as is common in the study of all progressive knowledge, a view of the gradual history of human speech, in any considerable portion of the world, leads directly to a scientific acquaintance with its principles, which may be of the highest use in illustrating obsolete dialects, in preserving the purity of our own, in facilitating the intercourse of any one nation with all others, and in completing the moral topography of the globe. It were highly to be wished, that mankind had only one language ; an advantage which will never be directly realized, but which may certainly be approximated by enlightened arrangements. It would next be desirable, that all written knowledge, of whatever description, the product of past ages, could be preserved in a durable, untarnished, and accessible state, unfaded in its colours, and perfect in its composition. Nothing can accomplish this but a rational philology, conducted upon philosophical principles, and supported by that extensive erudition, which judgment, application, and talents fit to be entrusted with the literature of the world, alone can supply. The difference between a civilized nation, and one which ei-

ther has never felt, or has imperceptibly lost the benefits of genuine refinement, consists in that command over all the ancient and modern stores of moral and physical science, which raises ordinary individuals to a rank of information superior to that of sages in former times, and ensures not merely the perpetual extension of knowledge to the whole community, but also the power of unlimited improvement. That command, as is evident, must be imperfect, until we have completely established the means of attaining to remote or past, and of conveying down to posterity present, acquisitions. Pure science is indeed more easily transmitted; but the mind is as much instructed and formed by works of imagination and history, as by abstract or physical discoveries; and when taste and morals have perished, the light of science becomes soon extinct. While all of these shall be communicated by speech, an attention to the properties of the medium must continue to aid their preservation and advancement.

Note I. p. 22.

All the historians of the Roman empire have had occasion to describe the character and actions of this celebrated German tribe. Philology alone, however, can ascertain its affinity with the other Teutonic nations, so as to settle with precision the races, with which the Goths were most nearly connected, or of which they were a colony. Many

writers of great respectability confound the Goths and Getæ, partly from an opinion that the north of Germany, then a forest, could not support a nation so numerous ; and partly from the resemblance of the names. The history of the Getæ is not unknown. They were subdued by Darius in their territories, near the southern mouth of the Danube. His conquest was transitory. The Getæ remained, after the Persian and Macedonian monarchies were destroyed ; but they had crossed the Danube, and settled in Dacia, a kingdom which they had conquered from the Sarmatæ, before the period of the Roman empire. I cannot admit, on the evidence which is afforded by history and philology, that the Getæ were of Teutonic origin. *1st*, They were Thracians, a people never described, as related to the German tribes. *2dly*, We have evidence to show that the Getæ and Daci were of one race ; and as we possess many names of the Dacian chiefs, we have it in our power, to contrast them with those of the German and Gothic princes. The Getæ resisted Darius when he invaded Scythia, A. C. N. 508 ; and were greatly reduced by his army. Xerxes afterwards disturbed Thrace, in his expedition into Greece. The Macedonians often attacked the Thracian tribes. The Getæ, distressed by these intrusions, formed a settlement on the opposite shore of the Danube, and, in future ages, went by the name of Daci. The Odry-

sæ took possession of their ancient seats ; but Sitaces, the king of that people, fell in an engagement with the Triballi, a western tribe, in the eighth year of the Peloponnesian war. The Triballi continued to be most powerful Thracian people, till the period of the Macedonian empire: Teres, Sitaces, Rhoimetaces, Rhesus, Rhescuporis, are names of Thracian kings, and very unlike those of the Visigoths or Germans. The Getæ and Daci lived beyond the Danube in the time of Augustus. “ Daci quoque suboles Getarum sunt ; qui cum Orole (read, says Vossius, Boirebista, from the epitome of Trogus) rege adversus Bastarnas male pugnassent,” &c. (Justini, Lib. xxxii. p. 224.)

Note K. p. 22.

The personal authority of Jornandes is not great. His judgment was neither refined nor acute. He was so partial or undiscerning, as to confound his ancestors with the Getæ, and to ascribe to them the achievements of the Scythæ, Amazons, and the Thracian people, who were attacked by Darius ; but, in return for these palpable defects, he gives an abstract of original poems, and of the histories composed by Ablavius, Cassiodorus, and Priscus. His account of the Scandinavian nations is unique ; and the narrative of the origin of the Goths and Gepidæ is far too circumstantial and particular, to be entirely fictitious. It has the air of a wild or-

mantic tale, repeated by a barbarian, in which the great and leading facts are coloured by the imagination, with which they were in contact. The origin of the tribe is perfectly conformable to the manners and practice of the nations on the Baltic. We know, from Pytheas, that the Teutones inhabited its shores. Pliny and Tacitus inform us, that the Scandinavian tribes excelled in navigation as well as in arms.

From the earliest ages, till the time of the Norman invasion of England, they had been accustomed to a sea-faring life. The practice of sending out colonies was common among these nations; and when we reason concerning their numbers, we must recollect the well-attested accounts of Cæsar and Tacitus, respecting the Gauls and Germans on the Rhine.

The notes on Chapter II. may be concluded with a view of the changes, which words in all languages undergo, from contraction of their syllables, or attenuation of their letters.

I. *Attenuation* consists in aspirating a consonant, or in changing it into a softer one. FIRST, By aspiration of the consonants.

In all the Celtic dialects, B, C, D, F, G, L, M, N, P, R, S, T, may occasionally receive the aspirate H. Anciently this aspiration and the consonant were both pronounced; as they are in the English

words *abhor*, *Wickham*, *adhere*, *wolf-head*, *Brigham*, *Clapham*, *falsehood*, *lighthouse*; and in the *words* *million*, *Amherst*, *onion*; only the sound of H was strong, and followed the consonant in close union with it; the vowel before or behind enabling the person to pronounce both. In time the semi-vowel or liquid letters began to be pronounced a little through the nose; and CH, GH, and DH, in the throat. BH, MH, were nearly converted into V: DH in Welsh slid into the sound of TH in those: in Irish Celtic it was often pronounced like GH in the throat. CH in Welsh and Irish was sounded like H in *horse*, but much stronger. In Irish TH and FH lost the consonants T and F, and retained H only. The same befel SH, the letter itself being dropt, and only the aspirate retained.

The Sanscrit had nearly the same course, for most of its consonants admitted aspiration. K, G, T, D, P, S, all admit of aspiration, and may be sounded KH, GH, TH, DH, PH, SH,; as do the soft consonants in CH, as in *church*, and J, as in *judge*. Except in SH, sounded as in *shall*, the H is distinctly heard after these consonants. The aspiration is retained more firmly in Sanscrit than in *Cymraig*, or *Welsh*, or *Celtic*.

SECONDLY, By changing the consonants into softer ones. In all languages the hard consonants B, D, and G, are particularly liable to be softened into P, T, and C or K. Both B and P fall into F

and v, and thence into w. D softens into T, or into TH, as in those or them. G hard changes easily into K, and into GH, and CH, guttural ; and consequently into H alone. In old English, we have SAEGEL and SAEHEL, a sail ; LIG and LIGH, and LIH and LI, now written LEE, a plain ; DAEG, and DAEH or DAH, a day ; FLEGEND, FLIHAND, FLIAND, flying ; RIGT, (straight,) RIHT, and RICHT, right ; NIGT, NIHT, and NICHT, night. The GH in straight, weight, light, sight, burgh, through, and in hundreds besides, is a vestige of hard G, sounded as in dog or rogue, which gradually fell into GH, as in Brigham ; or CH, as in Wickham ; and then into strong H, articulated in the throat, as it is at this day in Germany, Holland, Sweden, Scotland, and every where else, within the range of the pure Teutonic dialects. In Scotland, the above words are STRAIHT, WAIHT, RIHT, NIHT, LIHT, SIHT, BRUH ; and I have heard THRUH pronounced for through. The H is as strong as any Englishman can make it ; and must be audibly uttered. Observe, all Scottish words in GH do not preserve this sound at present : All did so formerly. *And remark, as a general rule, that all silent consonants in writing are vestiges of obsolete pronunciation.*

Farther, in every language, G, C, D, T, before or after a slender vowel, E, I, or Y ; are particularly liable to be changed into J or DGE ; and CH or TSH ; so RIG becomes RIDGE ; KIRK becomes CHURCH ;

NATION becomes NATYON, NATSION, NATSHON, NASHION. Our sound of this and many like is from the French. The later Romans pronounced NATYO with a liquid but sibilant articulation, which soon became NATSIO, then NASIO : the French NASHION we utter NASHON. D is often changed into I among bad pronouncers of Celtic, who say IIA for DIA, God ; and the like. In Celtic, (see Stewart's Gaelic Gram. p. 14-20,) c, g, t, d, s, l, n, r, have all a softer sound before a slender vowel. C, before or after e and i, sounds like c in cure ; g, as in fatigue ; t, as in cheek or chuse ; d, as in June or Jew ; s, as in show ; l, as in million ; n, as mignonette, (a plant ;) r, as in rear. This law of change must be thoroughly studied by every philologist. It is the source of great alterations in language. It operates most extensively, and destroys the form of words ; for the progress is from hard to soft, and the softened words never return to their ancient sound, but fall into one similar to their actual one. Thus CASEUS, in Saxon CEAS, in English CHEESE, and in corrupt Welsh-English SEEZE. Some groupes of consonants suffer particularly by this change ; so, FISC, fish ; LAGS, lash ; FRESC, fresh ; SCEAC, shake ; DRENC, drench, CRACS, crash ; SCEON, shine. The Sanscrit and Slavonic, Latin and Anglo-Saxon, have undergone the influence of this law in a very high degree. The Scandinavian dialects, the High and Low

Dutch, and some others, have preserved firmly the primitive forms of their words.

II. Contraction is a change which results from a propensity to make the signs as rapid as the thoughts which they express. Harsh combinations soon suffer contraction. Very long words preserve only the principal, that is, the accented part. If a nation accents its words on the last syllable, the preceding ones will often be short, and liable to contraction. If it follow a contrary practice, the terminations are apt to decay. But the greatest of all contraction takes place from softening, and then dropping the hard consonants, particularly G. This hard letter, which is often uttered from the throat, becomes H, and finally disappears. Thus GEOC, GEONG, GILD, GEOWER, GEPOINTED, GEUROGHT, GEDON, GEMADE, and hundreds of participles beginning with GE or GA, *gone*, became yoke, young, yield, your, ypointed, ywrought, ydone, ymade. (See Chaucer, Spenser, &c.) In the middle of words this change was unlimited; so BAGEL, CWAGEL, DEGEL, TAGEL, FRAGIL, FAGEL, BRAGEL; HAEGEL, HIGEL, LAGEN, MAGEN, MAGL, NAGL, REGEL, REGULA, SAEGEL, SAGED, SIGEL, STAEGER, SLAGEN, SPRAEGEN, SPRIGING, WTAGR, THIGING; WAGEL, WAGEN, WRIGEN, *produced* ball, quell, dell, tail, frail, fail, brawl, hail, hill, lain, main, or *force*; maul, nail, rail, a *wrapper*; rule,

sail, said, seal, stair, slain, sprain, spring, tear, thing, wail, wain, a *waggon*, wren, a *bird*, *motacilla*. The same change occurred in the terminations ; so AEWIG, aye ; BOGA, a bow ; BRAEG, bray ; BLOG, or BLAG, a blow ; CLAG, clay ; CAEG, a key, an opener ; DAG, a day ; DILG, delve ; BILG, a bilge, a billow ; BURG, a burrow ; EAG, an eye ; FLAG and FLIG, fly ; HAEG, a haye or enclosure, and grass ; HIG, hye ; HEFIG, heavy ; HARDIG, hardy ; LIG, a lee ; LAG, a law, thing set or laid ; MAEG, a boy or girl, a may ; RAGN, rain ; SAEG, sea ; SWAG, motion, sway ; SNAEG, creep, sneak ; OMEAGSC or SMEAGS, smash ; SPLAG, splay, broad ; STAG, stop, stay ; TIG, tie ; TREGO, tree ; SPRIG, spray ; WAEG, way, wave, weight or weigh ; WRAG, wray.

The Greek and Latin were obedient to the same law, in a very extensive degree. Their terminations in AIOS, EIOS, &c. were once in AGS and IGS ; those in IO-ONIS were in ONG and ING, so REGIO for REGING or REGIGUNG, a ruling or governing ; ORIGING, origin, arising, originating ; MARGING, the border, the mask or masch ; AGLA, axilla ; ALA, a wing or arm ; FAGSKIS, fascis, a bundle ; MUGLUS, mulus, a mixed or mongrel animal : NOGDUS, a knot ; MAGNUS, a hand ; RAGDIGS, RADIOS and RADIUS, a long rod. Examples of this kind are innumerable in Celtic, Cymraig, Latin, Greek, Teutonic, Sanscrit, and, I believe,

in every human language. This is a *law* of which a reader must not lose sight for a moment, if he wish to investigate the revolutions of speech.

Another common law of contraction consists in the expulsion of N or M before hard consonants. So TUNTH, tooth, becomes TOTH ; MUNTH, MUTH, mouth ; SWINTH, strong, becomes SWITH ; and SUNTH, truth, becomes SOTH. This takes frequent place in Greek, Latin, and Sanscrit, especially in participial words. We have in these languages OPINIO for opinion ; FACTIO for faction ; TRANSITIO for transition, the old nominatives. We find TUPTEIS for TUPTENTS, TETUFOS for TETUFODS, (D is subject to similar elision ;) KRITAWATA, done, for KRITAWANTA ; BAGAWAT for BAGAWANT, fortunate, &c. These observations are required here, to make intelligible some important conclusions in this work. Other notices on the subject will be given in their proper places, it being unnecessary to detain the reader with minute particulars ; though it must be remarked, that an accurate and extensive knowledge of these, as they are found in the various dialects, alone can ensure the decisions, and verify the inquiries of the practical philologist.

Note L. p. 28.

The radical identity of the Greek, Zend or Persic, and Sanscrit, has long since been declared by

Sir W. Jones. This work will practically establish his opinion in what respects the European nations ; but, as to the Asiatic, it is to be regretted, that many of them, which speak dialects of the Sanscrit, are still most imperfectly known. The Indians and Persians, two very ancient and powerful nations, have sent out innumerable tribes, some of which have peopled the northern latitudes of Europe, others have penetrated into the Asiatic isles, and many have occupied the countries between the Ganges and the Chinese empire. The history of mankind will not be complete, until first the affinities of the Asiatic nations, and afterwards the connection of the African and American races, be ascertained through the medium of language. We know little of the Tartars, Mongûs, and Mandshurs. We have not scientifically arranged the tribes in the north-east of Asia. We are in darkness as to the Chinese language, itself a phenomenon in the history of speech, on account of its monosyllabic form and singular intonations. At the date of the last Chinese embassy, Britain had not a man who could officiate in it as an interpreter. In this prostration of the useful knowledge, by which the intercourse of mankind is opened, and their origin investigated ; it is pleasing to notice the efforts of literary societies abroad, and of some individuals, whose love of learning, their first and favourite passion, may yet do much in a cause not

publicly supported. I allude to a paper in the tenth volume of the Asiatic Researches on the Languages and Literature of the Indo-Chinese Nations; and I feel a virtuous satisfaction in perceiving, that two friends,* once animated with no mean emulation, though the one be now in illiterate obscurity, and the other be far from his country, are still undivided.

Note M. p. 29.

Nothing can be affirmed in this work as to the remote origin of speech. The theories erected on the Mosaic genealogies have been of no other service than to encourage indolent and believing readers in trusting to imaginary systems. The ark of Noah, the confusion at Babel, the language of Paradise, have been the grain of truth lost in accumulated falsehood. The severity with which philosophers have repressed reasonings from final causes, till the properties of the world shall be ascertained by induction, applies in this case. When the languages of the four continents have been all collected and considered;—when the affinities of nations have been settled through that medium;—when we have made a plan of the existing facts, arranged by their obvious relations,—we may venture to spe-

* By the two friends, the author means himself and the late Dr LEYDEN, author of the paper alluded to.

culate on the birth-place of the species, and the state in which it was produced. Large quotations from the Hebrew and Arabic would have enhanced the erudition of this work, if these had been pertinent to the subject. But I am certain that they are not so. The Hebrew, Arabic, Chaldee, Syriac, and Abyssinian nations, are a distinct race, the properties of whose speech have been but little examined, and have never been philosophically explained. Philologists of a certain description see no difference among the elements of their erudition. When their raven has left the ark, he builds his nest on a barren rock with materials of all descriptions.

Note N. p. 29.

Children, in the course of the first years of their life, besides the cries produced by pain, express their desires by several short sounds. They taste and feel whatever they can reach. Consequently they are exposed, while awake, to continual sensation and perception. In the noisy talks and objects about them they find abundance of materials for common ideas. They soon attempt to articulate the sounds familiar to them. They are, in this respect, greatly influenced by those who nurse them. Though some vowels and consonants are naturally easier than others, they pronounce those which are most commonly repeated to them. They soon acquire a very considerable stock of general

notions, the fruits of experience, from the dawn of memory till the latest period ; and, before they can speak, it is evident that they think nearly to the same extent which they do for some time after. There is a habitual reference in their minds of new perceptions to those already known. This continues throughout life. We compare unusual sensations with those which, in the course of our former experience, they most resemble. If we name them, we do not invent a new term, but we apply one already common in a new sense. If the object have several qualities, we give a short description of it. A savage calls brandy "fire-water ;" cannon, "the white man's thunder ;" a ship, "a water-wigwam," &c.

The deaf make sounds in imitation of those that they believe others pronounce. They observe the motion of the lips of them who address them. The hands and countenance are the chief organs of their communication. In all ordinary ideas as to matter, common actions, and conduct, they evidently make a proficiency not inferior to those who can speak.

Note O. p. 30.

This is the opinion of the illustrious author of the Theory of Moral Sentiments, and the Essay on the First Formation of Language. He seems to have been misled by the unqualified assertions of philosophers, as to the degree in which savages form ab-

stract notions. A distinction should be always made, in speculations on this subject, between ordinary and philosophical abstraction. No peasant forms *refined* ideas respecting morals, or abstract reasonings on causes and effects. But still he has a greater stock of general words than to call every river a Thames.

In short, our knowledge of language and man will warrant us to infer, that such words as cave, tree, or river, are from general terms; a cave is a hollow; a tree is a grower; a river is a runner; and it further appears, that the words hollow, grow, and run, are from others still more general. The actual experience of savages always must extend to the qualities of the external world, and the natural feelings. They judge intuitively, rather than reason on this experience, which has habitually undergone the powers of association, abstraction, and the united faculties of a sound but untutored mind.

¶ Note, pp. 51, 52. *

A concise statement of the manner in which the human mind, at all periods, views the external world, is contained in the following sentence: “ Every change in the state of things is considered

* There is no reference to this note in the text. It relates to the nine words, which the author has found at the foundation of the European and other languages. (See First Dissertation, closing the Facts and Illustrations belonging to Chapter III.)

as an effect, indicating the agency, characterizing the kind, and measuring the degree of its cause." See *Outlines of a Course of Lectures on Mechanical Philosophy*, by Professor Robison, Edinburgh, 1797. The author of these was equally distinguished for his moral, literary, and scientific acquirements. The first attempts of men to communicate their thoughts consisted in expressing, by short rapid sounds, the *actions* of the world about them. As these were various, they required various and different signs. The character of any motion or action indicated, by resemblance, the class to which it naturally belonged, and entitled it to the sign of that class. It cannot be easily discovered in what order the signs were invented. The two first in the above enumeration appear to be next to the vocal cries, which form a part of instinctive speech. The character of the action, sharp, strong, violent, or unequal, seems to have produced the articulations R, S, D, G. There is a natural prosopopoeia in these and the other radicals, not the effect of study or philosophy, but of that kind which is the foundation of harsh descriptions, of harsh objects, and the contrary. An ear can distinguish the difference in this respect between DASH and LASH, between RACK and THWACK, between KNOCK and ROCK, to shake. Speculations on this subject are amusing, but they must not be carried too far. No confidence can be placed in works which pretend to divine the sense of words from their articulations. If I had not as-

certained the existence of the above syllables, by the analysis of throwing off the parts of words, which are evidently additional, and affixed for obvious purposes, and of examining varieties, till the simplest form of the word appeared, I would neither have considered these syllables as original, nor stated them as such to the reader.

It is further to be observed, that the doctrine of forming names of objects and acts, from their sound, is not verified by examination, to the extent in which it is commonly held. Very few of the interjections are the same in different languages. The sounds of bees, cattle, serpents, and the like, as they are respectively the same every where, ought to have had similar names in every country. This is not absolutely the case. These natural sounds are expressed by such articulations as the people of any country have associated with noises of that kind. To buzz, in English, is *JUJAT* in Slavonic; (observe the *j* is pronounced like *j* in French, and not very differently from the English *z*;) in Celtic it is *SUISAN*, *DURDAN*, or *TORMAN*; in Latin and Greek *BOMBIO* and *BOMBUS*. To hiss like a snake is, in Russian or Slavonic, *SHĪP* or *SVĪST*; in Greek *SIZO*; in Latin *SIBILO*. In all examples of this kind, I have observed, that the consonants may be the same, but that the word itself is from some general radical, modified for the purpose. Imitative words, made without reference to any radical, are

very rare in language. The words PAPA, BABA, MAMMA, TATA, are quoted as purely natural. It is indisputable, that P, B, T, and M, are the articulations first made by children ; but it is forgotten that the nurse is perpetually calling PA, MA, TA-TA, and the like, in the infant's ear. I admit the truth of the articulation, but cannot admit that PATER, MATER, DAD, and the like, are from natural sounds ; nor that this accidental circumstance, of their being heard in the mouth of infants, had any material effect in producing FAG, MAG, and DAG, or TAG, the obvious roots, not of these words only, but of hundreds besides in the same line of signification.

Note P. p. 32.

Some command over these words must have been obtained by repetition. AG! AG! AG! would denote that the action was violent and terrible ; and AG, AG, AG, AG, that it was done very much, or frequently. The syllable might be used in all the extent of our imperative. RAG, run ; RAG, RAG ; run, run ; DWAG, DWAG' ; drive, drive ; dash, dash ; NAG, knock, crush ; MAG, MAG, MAG ; kill him, murder him by bruising. Bring water, BAG WAG ; bring a little water, BAG AG ; drive a stone, DWAG LAG. The oldest name for a stone was LAG, cloven, split, from its being a split of a rock. The word rock itself means a rift, a sliced or riven object. Roll a stone, RAG LAG, that is run it. SWAG LAG, move a stone, a heavy

rock by rolling. Any thing that grew, increased, waxed, was said to run, or move, according to the idea of its quickness or force. LAG RAG, take, or lay a reed; MAG AG, bruise the fire, crush it; DWAG AG, dash out the fire, extinguish; BAG AG, move the fire, that is kindle it, raise it, or help it; AG AG, burnt—the repetition marks the thing done; TIG TIG, touch, or touched, smitten; GAG or GWAG, walk; DAG DAG, work work, labour; AG BAG, the serpent bites, (for all twining or sinuous figures, as eels, serpents, &c. were called AG;) AG DWAG, the serpent strikes; AG LAG, the serpent gives a blow; AG AG, I eat: MAG MAG, I am chewing, grinding; NAG, champ it with thy teeth; BAG, he drinks, that is, takes water; WAG, the air moves; TWAG, it is thin, that is, drawn, tugged, tense; LAG, it is flat, viz. laid, levelled; DWAG, he is dead; DWAG! DWAG! killed! killed! MAG! O MAG! murdered! O murdered; BAG, BAG, BAG! they fought very much, greatly; SWAG SWAG, they gave heavy blows; RAG, rushed on. Such I consider as a just and not imaginary specimen of the earliest articulated speech, when words were few, and the natural signs of voice, gesture, and looks, indicated and supplied their deficiency, as a system of communication.

Man, in a savage state, is a rational being, but far more governed by passion, than in his civilized condition. His wants and sufferings produce a

necessary and habitual apathy ; but when roused, he is wild, ungovernable, and comparatively frantic. The howlings and exclamations of a barbarous tribe, when it has lost some of its members ; and the war-song and war-hoop, used in all savage countries, show that the dominion of imagination is almost unlimited in that state of society. Yet it must not be supposed that uncivilized barbarians do not think that they possess very few abstract ideas, and that all their knowledge is of individual objects. Their knowledge of the qualities of their forests, mountains, and rivers ; of their own rude arts and weapons, and of their ancient habits and customs, is various and ingenious in a high degree. Their languages are often more copious in terms respecting these matters than is necessary ; and I believe that the most speculative and abstract notions might be expressed in any language, however scanty, if the writer were fully master of the analogy or general law, by which abstract terms are always formed. I shall advert to this subject afterwards.

Note Q. p. 33.

The act, the action, the effect of the act, were denoted by one and the same word. So LAG was the act of laying or striking with a long implement, as an arm, a rod, a staff, a sword ; the action of *laying* ; and likewise the thing laid, or the *state* of

having been levelled. A verb, a verbal noun, an adjective, or substantive, were consequently produced. Thus LAG, as a verb, was to lay; as a noun of the action, laying; as a noun of the effect, laid, level, plain, broad, stretched, (for all these senses are implied;) or as a substantive, a plain, an esplanade, a lee, or land; also an expanse, a stagnant object, as a lake, &c. MAG, to press, or thrust; signified grind, bruise, gather, collect, condense, unite, which are acts; also pressing, grinding, bruising, gathering, &c. which are actions. Next, it signified pressed, ground, squeezed, bruised, or what is equivalent, mouldered, pulverized, softened, broken, destroyed, wasted; likewise gathered, thickened, collected, viz. large, in any dimension; dark, great, long, broad, thick, &c.; as a noun, what grinds, viz. a mill, the jaws, the stomach; what is ground, meal, dust, mould; what is broken, or softened into a pliant, powerless state, dead, mortified, withered, viz. a murdered or killed man or beast, a withered plant, a rotten or dissolved thing of any kind, a melted thing; or in the sense of gathered, a cloud, a mound, a mountain, a mass.

If a reader attend to the common descriptions of objects in poetry, and works of science, he will find the origin of many of the names of these objects. For instance, a monster, what is pointed at, a show; mountain, a heaped eminence; wall, a

raised mass ; a mild man, a softened character ; a contrite man, a person improved by suffering ; modesty, keeping within bounds or measure ; a liar, a hider of the truth ; a token, what shows or teaches, (it is from TAEC, to point, or show, and was formerly written TAIKN ;) a fly, what flies ; a bull, what bellows, and the like.

The cause of change above specified is founded in nature. The quick pronunciation suggested by the diminutive character of the act or object, abbreviates the vowel. Between frequency and diminution of action there is an affinity, which has made the correspondent terms similar in almost all languages. Take the following illustration of this remark : BAT is a single quick hard blow, from BAGT, the participle of BAG, to beat ; PAT is a soft blow of the same kind ; PATER means the act of making *many small* pats or beats ; but PITTER is to make a succession of still smaller beats, similar to the chattering noise of a grasshopper.

And pittering grasshoppers, confusedly shrill,
Pipe giddily along the glowing hill.

LEYDEN'S Scenes of Infancy, p. 12, and the note p. 155.

The common words TIG, a slight and a quick touch ; SPRIG, a little branch or spray, originally SPRAEG, a branch ; WICK, a little turn or corner ; STIBBLE, a little stub or stem ; TITTER, a series or number of small audible breathings, from suppress-

ed laughter ; WHIFF, a short and small blast from the mouth, from the obsolete WAFF, to wave hastily ; TICKLE, to touch smartly, but in a diminished manner from TAC, to touch ; TRICK, a light quick turn, from TRAC, to turn or pass. These, and hundreds of other instances, explain this fact. The principle extends to compounds, and in good reading to whole sentences, which go by the name of parenthetical. Vulgar terms, such as shilli-shalli, blibber-blabber, trick-track, wiggle-waggle, fiddle-faddle, and many others used in low, and, often with great propriety, in comic discourse, illustrate this position, which a philologist must not neglect to verify and attend to. From the dawn of speech till its maturity, words of this description not only existed, but abounded in every dialect.

He has a fouth o' auld *nick-nackets*,
 Rusty airn-caps and jinglin' jackets,
 Wad had the Lothians three in tackets,
 A towmont gude ;
 And parritch-pats and auld saut-backets,
 Before the Flood.

BURNS'S Poem on Grose's Peregrinations, Stanza 6.

In English.—He has a store of old knick-knacks, rusty caps of iron, and tinkling coats of mail, as many as would be small-nails sufficient to serve, for a full year, the three counties of Lothian. He has porridge-pots, and salt-boxes made before Noah's Flood.—Observe, that jingle is the diminutive of jangle, which is English ; and a collection of toys and antiques is sometimes facetiously called a knick-knackatory.

Note R. p. 34.

The Chinese language, of which we owe the only but imperfect account that we have to the French, is a most important article in philological inquiries. It is monosyllabic, and consists of about 20,000 words, all ending in A, E, I, O, U; in ANG, ENG, ING, ONG, UNG; or in a single N, pronounced like NE in the French word profane. The sounds ANG, &c. are like the protracted sound of TANG, or DING-DONG in English. The G is not at all heard. They multiply terms by variation of the accent, inflexion, and tone of voice. There are four varieties in general use; the protracted, slow, and gradually raised tone; the protracted, but even, and not raised tone; the quick, and light tone; the strong masculine tone; but there are other modes of pronunciation besides these. *Secondly*, Every word is a kind of general term, which, when joined to others, forms particular expressions. So MOU is a tree, or wood in general; MOU LEAO wood done or prepared for building; MOU LAN, bars of wood; MOU TSIANG, a wood-worker, carpenter; MOU SING, the wood; PING POU, arm-court, or tribunal of arms; HING POU, criminal court, or crime court; KIANG NAN, river of south; TIEN TANG, heaven-temple, paradise; SHANG HAI KOAN, on-sea-gate, the gate by the sea, &c.

According to its position, a syllable may very of-

ten be noun, adjective, or verb. The nouns have no inflections. The plural is made by adding MEN, which I think signifies more or many: so JIN, a man; JIN MEN, man many, or men. 'Ti is the word which marks the genitive, or relation: so JIN MEN *ti* HAO, the goodness of men: HAO is goodness. The pronouns are NGO, I, NI, thou; TA, he. Their plural is made by men. SHOU or JU is who and which. The comparative, superlative, and the like, are made in adjectives by such words as KENG, much; TO, much; TSIVE, great; SIAO, little; TSHANG, often; KEOU, enough. The verb is exceedingly simple. In the active, the present consists of the pronoun and the radical. The preterite has LEAO, (pronounce) LEOU, or LEAOU, as in the English how. LEAO signifies done, prepared, wrought. The future has TSIANG or HOEL. The optative is made by PA POU TE! O that; would to God that. The indirect moods are all expressed in the same manner. Examples are: NGO LAI, I come; NI LAI, thou comest; TA LAI, he comes; NGO MEN LAI, we come; NI MEN LAI, you come; TA MEN LAI, they come; NGO TI KEOU LAI, my dog comes, literally, me belonging dog comes; TA SHOU LAI, he who comes; TA MEN SHOU LAI, they who come; preterite, NGO LAI LEAO, I have come; NI LAI LEAO, thou hast come, &c. &c. through all the persons.

LEAO is done, wrought, laboured ; future, NGO HAEI LAI, OR NGO TSIANG LAI, I shall or will come.

Note S. p. 35.

Every common lexicon shows the truth of the above observation. The various senses, or rather applications of a word, are chiefly limited uses of the term. The word hand, for instance, which comes from HEND, to take or catch, is now an obsolete verb. The noun applies to a particular part of the body, but is soon extended to denote any thing like a hand, or performing the offices of a hand ; and, in a general sense, to express help, power, execution, activity. It again falls from this general sense into one more restricted and special, when we speak of the hands in a ship, the index of a watch.

Note T. p. 36.

The reader must impress on the memory the precise senses which AG, BAG, (FAG and PAG,) DWAG, (TAG and THWAG,) GAG, LAG, MAG, NAG, RAG, and SWAG, hold in composition. The forms in which they usually appear in the oldest dialects are A, BA, (FA and PA,) DA, (TA OR THA,) GA, LA, MA, NA, RA, and SA ; but, in course of time, the short vowel, as well as the final G, was absorbed, and the vocalic strain laid on the

penult vowel. Instead of FAG-RA, it became FAGER, FAGAR, FAGOR, FAGUR, at pleasure. The vowel varied according to custom in speaking or writing. So, in English, if fashion did not oppose, we might write HUNTAR, HUNTIR, HUNTOR, HUNTUR, instead of hunter, as we pleased.

Observe accurately, that the proper sense of DA is do or act, of GA go, go through with, finish, which must not be confounded with AG or AGA, having, possessing. DA and GA are the universal signs of preterite or finished action in verbs, and of being put into a certain state in nouns. Thus, LAGED is laid, (lay-do, laying-done ;) but DALED is not only made a dale, but having the state of a dale, and, secondarily, belonging to a dale, having a connection with it.

MA is make, form, work into a state. So BAG, push, beat ; BAGAMA, or BAGMA, or BAGM, the making of the *act*, *effect*, and *quality* of beating. This is a very common form of both adjectives and substantives.

NA signifies knock, drive, push ; (observe, that all our verbs denoting action have a similar origin, being all from roots expressing strong, violent, or frequent effort ;) hence it is analogous in its sense and use to MA. So LAG ANA, (lay-drive,) put down, laid. LA means hold, have, have the nature of ; as REG, to extend ; REGULA, extend-having, that is, either belonging to extending, or having

the property of doing so ; a ruler, a wooden rule. BALA, DALA, MALA, and similar forms, stand for BAG-LA, DAG-LA, MAG-LA. RA signifies work with much bustle and bodily exertion, or with great agitation of the substance under the hands. It is annexed to mark both action in the verb or verbal, and the actor, the person, male or female, who acts. In the words BEGGER, LAYER, COMER, the ER, which is a fragment of RA, originally meant beg-acting or working, lay-making, come-making ; on which plan BAGRA meant pulling, &c. ; CWAGRA or CAGRA, moving, &c. ; DAGRA, striking, &c. ; LAGRA, laying, &c. ; MAGRA, bruising, &c. ; RAGRA, rushing, roaring, &c. ; SWAGRA or SAGRA, driving, casting, and so on, through the various senses of each. These compounds might be used as new and more active verbs, as adjectives and nouns of any object supposed to act. The contractions of these are BARA, pulled, *bare* ; CARA, moved ; DARÁ, beat ; LARA, laid, laired, grounded ; MARA, bruised, beaten, murdered, or gathered ; made more, increased, &c. varying with the senses of MAG ; RARA, rushed, roaring, running ; SARA, rolled, winded. But, in after times, RA also became allotted to masculine or feminine workers : Whence FACTOR, he who makes ; PATER, he who produces ; BRODER, he who is of the same breed, from BROGD, birth ; SWESTER, she who is of the *same* race ; DOHTAR, she who has been produced

by any one. Almost all the northern dialects of the Teutonic use R or RA instead of personal consignificatives, both in the singular and plural. SALA, a settlement, house, room, a word found in all the Teutonic dialects, and in the Sanscrit; is SALR in the Icelandic, and its plural is SALIR, instead of SALA and SALE or SALO.

SA, from SWA or SWAG, signifies work slowly but powerfully, bring about by labour, act, produce. Joined to a verb, it means acting, performing, as BAG-SA, beating, carrying on beating, going on with beating; LAGSA, going on with laying; WAG-SA, performing motion; DAGSA, driving, or going to drive; but the same words, considered as verbal nouns, mean he or she who beats, lays, moves, drives. SA is the common sign of the masculine or feminine agent in the Teutonic, Greek, Latin, and Sanscrit dialects, in which last it is represented by H. Examples: GUD-S, GUDA, GUD, good, he, she, it, in Visigothic; BON-US-A-UM, the same, in Latin; AGATH-OS-E-ON, the same in Greek; BHALAH, BHALA, BHALAM, good or strong in Sanscrit. The Alamannic dialect of the Teutonic has GUT-ER, GUTE, GUT, good, and so resembles the Scandinavian dialects of the same language.

The consignificatives, by which all the secondary words of all the dialects of this tongue have been in one or other manner, formed at various and successive periods; are, 1st, AG and WAG, *act, work,*

hold or possess, written A, WA, I, E, O, U ; or AKA, IKA, OKA, UKA ; or AC, IC, OC, UC ; ACH, ICH, OCH, UCH ; and AGH, IGH, OGH, UGH ; as likewise in several other forms allied to these ; *2d*, BAG, FAG, or PAG, bear, bring, make, cause ; written BA, FA, and PA ; or ABA, IBA, OBA, UBA ; or APA, &c. AFA, &c. and often AB, AF, or AP ; and ABH, IBH, OBH, UBH ; and APH, IPH, and the like ; *3d*, DWAG, THWAG, or TWAG, do, execute, accomplish, written DA, THA, TA ; or D, TH, T, with any vowel preceding ; or DH, TH, in Celtic and Sanscrit ; *4th*, GWAG or GAG, move, go, go on with ; written GA, GE, GI, GO, GU ; or CA, CE, CI, CO, CU ; and ä, ë ; or GHA, GHE, GHI, &c. CHA, CHE, CHI, in Alamannic, and Y in old English. It is prefixed rather than added, though it is added in Greek preterites. *5th*, LAG, take, work, hold, possess ; written LA or AL, EL, IL, OL, &c. *6th*, MAG, increase, mould, make, form, written MA, ME, MI, MO, MU ; or AM, EM, IM, &c. or AMH, IMH, AIMH, UMH, &c. *7th*, NAG, force, work, labour, make ; written NA, NE, NI, NO, NU ; or AN, EN, IN, &c. or ANN, ENN, INN, and the like. *8th*, RAG, rush, agitate, bustle ; written RA, RE, RI, &c. or AR, ER, IR, &c. *9th*, SWAG, and SAG, work by carrying on, toil ; SWENK, labour ; written SA, SE, SI, SO ; or AS, ES, IS, US, EIS, and the like, varied by the preceding vowels ; written also AH, IH, OH, UH, &c. and ASH, ESH, ISH, OSH, and the like.

The application of these to the formation of

new words seems to have been regular, but not without intervals of time, longer or shorter, as circumstances dictated. For instance, before the word thunder was made, it was preceded by two stages of the verb, if not more ; first, THWAG, to sound, allied to DWAG, was formed ; then THWAGA-NA noised, and abstractly THWANA or TANA, loud noise, whence the Latin TONO, I make a rapid loud noise ; but the Teutones from THWAG formed THWOGAND, sounding, a present participle, and noun, which they contracted into THUND. It is probable, that THUNDYAN, to thunder, was long used before RA, make, was added to it. Hear, love, come, drive, may, must, have existed as verbs before the formation of hearer, lover, comer, drift, drove, might, though a thoughtless philosopher will say, how can the names of an act precede the naming of the agent from whom the act arises ? The successive stages of words may be learned from their analysis.

Some English and Latin words possess an amazing number of component parts, slowly formed and put together. Even short terms comprehend more of them than would be supposed. Various, in Latin VARIUS, is WAGA-RI-GA-SA, from WAG or VAG, bow, bend ; RA, make ; IG, have ; and SA, *he*, or rather make, by custom appropriated to person. VARUS, from VAGA-RA-SA, means he (SA) who is VAGA-RA, made, bowed, or bent : VARIS CRURIBUS

is with distorted legs ; but *VARIUS* is a compound of *VAR*, bent, uneven ; and *VAR-IG-SA* is he that has (*IG*) the quality of inequality. Things that are not equal are different, that is various, said the founders of the Roman empire. Different itself is from *DI*, in Gothic *TWA*, and in Scotch *TWAY*, and *FERENS*, the same as *BEAREND*, bearing. *TWAY-BEARING* legs, which are legs bearing in separate ways, are allowed not to be equals. Moderation is, in all its parts, *MOG-DA-RA-TI-GA-NA-GA*, formed in this succession ; *MAG*, seize, comprehend, include, contain, measure ; *MOG-DA*, measured, the preterite participle by *DA*, done : whence *MOD* and *SA* ; *MODUS*, measure, bound ; and *SA* agency, which is implied in all ancient nouns. Add *RA*, work, to *MOD* ; there results *MODERA*, was making to have bounds, keeping in bounds ; whence *MODERATA*, a preterite participle, kept in bounds. Add *IG*, make, to *MODERA* ; and you have *MODERATIG*, an adjective, which means making kept in bounds, or having the quality of being kept in bounds. To *MODERATIG* join *ANGA* or *ONGA*, a compound of *NA*, make, and *GA*, go, which is the origin of our *ING* in present participles ; and *MODERATIGONGA* is obtained, an abstract noun quite analogous to the Teutonic ; *BEWEGUNG*, motion ; *HILDIGUNG*, inclining ; *ERMAHNUNG*, admonition. For all Latin nouns which end in *IO-IONIS* were of a participial nature. Thus *region*, *diction*, *motion*, the true forms of *REGIO*

DICTIO, and MOTIO, are old participial words, analogous to ruling, speaking, moving, in English. The moving of the horse is the same as the motion of the horse. In German motion is BEWEGING, be-wagging in English. The Latin process of MODERATIO is METIOR, MODUS, MODERO, MODERATUS, MODERATIO.

These examples will show the nature of the numerous parts, of which the shortest as well as the longest words consist. But the exhibition of these parts in the above manner wearies the mind, and fatigues it by their excessive multitude. It is a more intelligible and useful method, to trace the slow and increasing course of derivation and composition ; to mark how VAG, bent ; became VAG-RA or VARA, then VARASA or VARUS ; how VAR became VAR-IG, VARIG-SA, or VARIUS ; and how VARIUS produced VARIO, I make different, and VARIATIO, when variation, which signifies the act of becoming different, the effect of that act, and the thing subjected to the act. The same process may be extended to the longest words. Incompatibility is compounded of IN, not ; CON, together ; and PATIBILIS, endurable or tolerable. From PA or PAG, bear, carry, endure, came PATIOR, I bear or suffer. The compound COMPATIBILIS, capable of suffering, to be together, was next formed ; then INCOMPATIBILIS ; and lastly, the abstract noun INCOMPATIBILITAS, in a low stage of the Latin tongue. In

France this noun was changed into INCOMPATIBILITE. But, to explain the origin of IN, CON, BILIS, TAS, and TE, is inconsistent with the rudimental nature of this part of the work. All of these are illustrated elsewhere in their proper places. This rule, however, may be depended on, "That all the changes in the language of Europe, or, what is the same thing, in its dialects, have been subject to certain laws, not of an anomalous, arbitrary, or irrational nature, but such as have arisen from the mind of tribes and nations exerting its powers on the mass of hereditary speech, that the purposes of communication might be obtained or promoted." Hence all changes, even the most violent, fall within the plan of the philologist. As the material world, however unaccountable its changes may appear to the ignorant, exhibits to the philosopher, in proportion to his knowledge, a perfect obedience to order and regularity; so the analogy between nature and language may be asserted in the broadest terms. When a volcano has ruined the soil in its vicinity, a new one is gradually formed out of the lava, and other actual accumulations, on which arise a new, and possibly a more beautiful vegetation. When one original language is destroyed by the prevalence of another, a new compound is produced out of the existing materials, the formation of which is never accomplished without the action

of general laws, modified, indeed, by local circumstances.

Note U. p. 36.

The innumerable derivatives of this radical, which varies its form into AG, HWAG, VAG, and, in the Celtic and Cymraig dialects, into FAG and GWAG, present a noble and effectual illustration of the analysis contained in this work. In all the Teutonic dialects, the derivatives of WAG, (in German and Scandinavian pronounced VAG,) present a continual and obvious chain of connection, which directly leads to a discovery of the intricate course, by which language advanced to its present variety and perfection. Many of the intermediate forms between the simple radical, and the most compound terms, are lost as separate words, and can be found only in composition; but the most complex forms indicate, with indubitable certainty, that they owe their origin merely to a greater use of the consignificative terms, and we are enabled to trace the affinity between WAG and the *words* wonder, willing, wanton, world; or *validitas*, *vehementia*, *volubilitas*, *verecundia*, *veneratio*, and the like; with the utmost precision.

The Anglo-Saxon Dictionary of Lye and Manning contains many hundreds of folio pages, full of words that begin with HW and w. The number of Latin words in v is not small. In Sanscrit and

Slavic, words in *v* form a considerable proportion of each of these languages. Attentive observation, however, is not only able to discover, that these lists of words do not consist of individual terms, connected solely by alphabetical arrangement ; but likewise to discern, that all those terms stand to a single radical, in the relation of derivatives to a primitive. An intimate affinity universally appears among the particular words in each list. The progress of signification and external form may be traced by the assistance of learning, judgment, and a just regard to the rules of inquiry, prescribed by the subject.

Words, beginning with *L, M, N* ; and *w, or hw* ; appear in better order under their initial letters, than words beginning with *B, G, D* ; because words really derived from *BAG*, in almost every dialect, must often be placed under *P, F, or PH* ; and words from *GAG* often fall under *C, CH, or K* ; as words from *DAG* must frequently be classed under *T, TH, and the like*, on account of pronunciation. In many dialects *s* is liable to be changed into *h*. In the Homeric Greek, *s* and *w* are both changed into *h*.

The series of derivatives formed from *wag, move* ; by the addition of the nine consignificatives, ran in this manner : *WAG, WAC, WAB, WAF, WAP* ; *WAD, WATH, WAT* ; *WAL, WAM, WAN, WAR, WAS*. *WAG* was often pronounced *WAH, WACH, and WA*. Not

one of these new compounds wanted that peculiar shade of meaning, which the particular consignificative used was fitted to give to WAG. The series now given is a perpetual contraction of WAG-AG, WAG-BA, WAG-FA, WAG-PA, WAG-DA, WAG-THA, WAG-TA, WAG-LA, WAG-MA, WAG-NA, WAG-RA, WAG-SA. On several occasions, the contraction is not performed, which enables us to see the ancient state of composition. The reason why contraction was avoided was to preserve a distinct shade of sense. WAG-LA originally signified to turn, to put over, to roll : it was variously written or pronounced WALA, WAELA, WEALA, WEILA, the G being first articulated as H, and then entirely dropt. WELO, WEILEO, I roll, being in Greek the same as VOLVO in Latin, and WEALOWIGE, I roll or *wallow*, in Teutonic ; except that vo, in the one language, and ow in the other, show that these words are derivatives of VOL and WEAL ; but when the primitive WAG retains the sense of shake, WAG-LA, its derivative, is not contracted into WALA ; for contraction would confuse the verb WAGLA, to shake often, with WALA, to roll or turn.

After the series above mentioned had been formed, each individual word in it became liable to receive anew the nine consignificatives. WALA, turn, roll, sway, govern ; also increase, augment, grow, bred ; and agitate, move, boil, like water in motion ; produced many words quite common in

Europe, such as WEALB or HWEALB, a turn, a bend, arch, side; HWEALP or WHELP, an animal produced HWEALC or WEOLC, a turned, rolled shell; WEALD, direction, power, strength, sway; WEALT, a turn, a movement; WEALTH, plenty, from WALA, active, strong, abundant; WEALG, rich, plentiful, also roll, turn; WALMA, or WEALM, boiling, agitated water; WILNA, a girl bred in one's house, a home-born slave girl; WALAR, rolling, powerful, strong; WALS, a turning, a revolution.

Though every individual word in the series might receive the consignificatives, yet harsh and unnecessary compounds were naturally avoided. Instances of WALAL, WARAR, and others resembling them, are not found. Every primitive had, as has been shown, many different but kindred senses. Compounds often occur of the radical and the consignificatives in some particular sense, to the exclusion of all the other senses.

The perpetual series of compound words, which forms by far the greater part of all the ancient and modern dialects of Europe, was not produced mechanically, but under the slow and regular influence of ordinary reason, moulding the materials of speech according to actual necessity, and the other causes which create or enrich language. In early ages, the motives to employ irrational or purely conventional terms, such as occur in civilized countries, scarcely exist; and a philologist has more

difficulty in tracing the origin of such words as TONTINE, GROG, SPENCER, MOB, and many others of that class, than in explaining the vocabulary of an Indian tribe.

Note X. p. 37.

The signification of AG or WAG, joined to any radical, is double, viz. possessive and active. When AG signifies having, it often takes the form of IG, IC, AC, OC, OG, and the like. The compounds are often diminutives ; so DOG, a certain animal ; DOG-IG, having the nature of a dog, a little dog ; LEAF-IG, leaf-having, viz. leafy ; MERUM, wine ; MERA-CUM, having the property of wine ; VERUS, true ; VER-AC-S, having the property of true ; PATER, a father ; PATR-IC-US, he who has the nature of a father, or has something of a paternal property ; PATR-IC-I-US, for PATR-IC-IG-US, he who possesses the quality of belonging to a father or senator, viz. he who is a senator's son or relation. The Romans called their legislatures PATRES, and the Goths ALDORAS, elders, or old men. The chief Roman council was called SENATUS, from SENEX : the Burgundians and Visigoths called their chief priest, and indeed all old men, SINIS-TANS. See more on the possessive signification of AG in the account of the Teutonic, Latin, Greek, Celtic, Sanscrit, and other dialects examined in this work.

The active sense of AG is remarkably frequent in the formation of derivative verbs. In the softer dialects, AG becomes AYA, YA, A, E, O, &c. according to local convenience. It may be termed the verifying consignificative, for, whenever a noun comes to be changed into a verb, it is subjoined. Examples of this are innumerable, as LUF^A, love ; LUF-IG-A, I make love ; FUMUS, smoke ; FUM-IG-O, I make smoke, or I put smoke upon ; SPAR, spread ; SPAR-GO, I actively spread ; VER, turn, from WAR, (WAG-RA ;) VERGO, I turn to, or over, as a dish, by inclining it, or as the sun, by declining downwards ; LAG, lay in Visigothic ; LAGYA, I lay actively. To multiply examples of this universal use of AG would be to anticipate what is to be said elsewhere, and to pillage every lexicon from India to Britain. The Latin and Greek AGO, and the Celtic AG, are the purest representatives of this word, which is not to be considered as descended from them, but as their primitive, employed in a particular manner. AG, as an active or possessive, must not be confounded with the G primitive, which appears in such words as AG-O, I act ; LEG-O, I gather ; TEGO, I cover ; REGO, I stretch or direct ; VIGEO, I grow, I wax. The possessive G is included in SECO, I cut ; DICO, I say ; ACER, cutting, sharp ; VACO, I am empty, and many others in all the dialects ; but it requires sound and acute discernment to separate the examples, in which c is a corruption of

the radical G, from those in which C is the contraction for GAG. LUCTUS, grief, is from LUGTUS, that is, from the preterite participle of LUG, lift up the voice, shriek ; but VAC-O, VACUUS, and the like, are from VAG-AG, having the property of moving, of weakness, of insufficiency, insolidity, emptiness. The reader must diligently compare the Teutonic WAC, the Latin VACO, and the Greek ΟΥΚ, empty, *not*.

The derivatives of the radicals and of their compounds, which have been formed with DA, done, are so innumerable, that they constitute by far the greater part of all the languages of Europe, and of those in Asia which are allied to them. Every word in which A D, A T, A TH, or DH, make their appearance, except these be its initials, has been or actually is a preterite participle. From such a participle, in the infancy of language, rose many hundreds of those nouns and verbs, which we have long considered as the most simple and original. It is sufficient, in this place, to mention our own *words* at, bat, dad, side, get, meet, fit, foot, lid, beard, word, sword, herd, hilt, wild, wood, west, rot ; which were originally all preterite participles, and were uttered AGT, BAGT, DAGDA, SIGD, GAGT, MEGT, FAEGT, FAGD OR FOGD, HLI GD, BRAGD and BRAED, WORED, from WOR speak ; SWERED, IHWERED, HELFT ; WIGLED, WOGD, both from WIG, to grow, as SYLVA in Latin produced SALVATICUS and

SALVAGE, wild ; WESED, set, from WES, and ROGT, broken, dissolved, in Latin CORRUPTUS. In the late ingenious Mr Walker's Rhyming Dictionary, in which the modern English words are arranged according to their terminations ; all words under D, under DE, under TE, and under TH, derived from whatever ancient or modern European language, were originally either preterite participles or adjectives, formed as preterite participles. The English *words* strength, health, and worth, originally STRENG-DA, HEAL-DA, WOR-DA, are not more so than the *Latin* explicate, advocate, candidate, or the *French* petard, void, lizard, bombard ; though some of these last have compound terminations. This rule is infallibly true in Teutonic, Celtic, Cymraig, Latin, Greek, Persic, Sanscrit, and Slavonic, throughout their varieties. The only exception to it occurs in the case of words in these languages, derived from the present participle in ND or NT, or NTH, which are varieties of NA and DA, combined to express actual, present, or rather *proceeding* action, not completed, but advancing into that state. The *words* wind, ventus, agent, patient, bind, round, from RANDE ; sound, hand, stand, find, are but a scanty specimen of the mighty order of nouns and verbs which have risen from the present participle. Almost all words in AND, IND, OND, UND ; ANT, ENT, INT, &c. are of that order. The exceptions consist of words in

EN, AN, ON, IN, and the like, which have received, in the course of time, the preterite consignificative D, or T, or TH. Thus MONATH, a month; MUNTH, a mouth; TUNTH, a tooth; MUND, or GAMUND, the mind, are not present but preterite participles, changed into nouns. They come from MONA, the moon; MUN, catch, take; TUN, bruise, chew; and MUN, take; for the founders of language called every external and internal faculty a taker, (perceptor or perceptio,) from its seizing knowledge.

Next to the compounds of DA, those of MA and NA constitute two of the largest orders of words. All words, from whatever European language, (two or three excepted,) which, in Walker's Dictionary, close with N; were once preterite participles, in the model of given, driven, striven; or adjectives participially formed. Nouns in ION originally ended in ONGA, which is a form of the present participle, compounded of NA and GA; signs of preterite action. The *words* an, clan, man, on, yawn, sun, town, win, oven, sign, loan, and many others equally short and apparently original, were once EACN or ACN, joined; CLAHAN, born, bred as a child; MAGN, a son, or what is born; ACNA, joined to, placed with; GAN, opened, gaped; SWINNA, she who shines; TOGNA, what is enclosed; WIGNA, gained by exertion of bodily motion; UFANA, a thing raised above, a vault, a stove;

SIGNUM, what points out, from SIG or SWIG, point, indicate, shine; a verb equal to TAEC or TAC, indicate, show, *teach*, whence TACN, a sign; LOHN, given, a thing given, from LAC, give, or take. All European and Indian words in M are of a similar description; for instance, DAM, a mother; BEAM, a tree; KAM, crooked; MAM, a mother; GEM, a bud; RIM, a border; DOOM, opinion; TERM, a limit; FORM, a shape; FILM, a thin skin; MAIM, a hurt; though some of these came from one dialect, and some from another; yet they were originally DAG-MA, she who suckles or breeds; BAGM, a branch, or piece of a tree; CWAGM, twisted, distorted, winding; MAG-MA, she who bears; GIGMA, what grows or sprouts; RIGMA, the top, point; DOGMA or THOGMA, thinking; TER-MI-NA-SA, that which points out the march or limit, the same as TECMAR in Greek. TEC and TECR or TER, mean to point out, show. Our own march is from MARC, a compound of MAR or MER, to show.

The Latin, Greek, Celtic, and Sanscrit ordinary adjectives in ANUS, INUS, ONUS; in AN, ON, IN; or in ANA, INA, and the like; to which must be added all their nouns, adjectives, and verbs in M; belong to the classes above explained.

Note Y. p. 38.

Examples of BA in this use are common in the Visigothic. The radical properly signifies to agi-

tate by a smart blow ; but it was applied to manual and personal action at a very early period. The European tongues used BAG, and its varieties FAG and PAG, in many senses, which they afterwards expressed by compounds of RAG. As the dialects increased in terms, it sometimes took place that WAB, for instance, took one sense, WAF another, and WAP a third ; though they were originally the same. In old English, WEB signified to weave, WAF to blow like a light gale of wind, and WAP to cast one's arms about in a quick irregular manner.

The Visigothic adverbs AGLU-BA, difficulty-bearing ; ARNI-BA, care-bearing ; GLAGGWA-BA, sharp, quick-bearing ; and others of that class, show the early use of this consignificative, in the composition of adverbial adjectives. The verbs HAB, hold ; GIB, give ; LIUBA, live ; LIBA, love ; HLIF, lift ; THIUB, take ; RAUB, rub or pull ; NIP, squeeze ; WAIB, enclose, wrap about ; LEIB, leave ; SLEP, slide down, sleep ; THRAF, make strong, vehement ; HOF, raise, lift ; which at first were HAG-BA, GAG-BA, LIG-BA, LIC-BA, HLIIG-BA, THAG-BA, RAG-BA, NIG-BA, WAG-BA, LIG-BA, SLIG-BA, THRAG-BA, HAG-BA ; from HAG, move, hold ; GAG, move to ; LIG, fix in a place ; LIC, agree with, like ; HLIIG, seize, lift ; THAG, take ; RAG, rush, pull ; NIG, crush ; WAG, cast, cover ; LIG, let go, leave ; SLIG, cast, slide ; THRAG, press ; HAG, lift, raise, heave.

It is singular enough, that LEIB, leave, has, in different dialects, gone through all the varieties of form assumed by BA. In Alamannic IH BILIBE is I remain, that is, am left behind. The Saxon LIF or LEOF produced our common *form* leave ; and the Greek LEIPO, I leave, is an ancient variety of LIBA.

All words which end in B, F, or P, as dab, drab, rib, knob, garb, sib, verb, orb ; deaf, leaf, chief, staff, cliff, buff, shelf, of, wolf ; and gap, leap, deep, ship, up, lop, and the like ; are compounds of BA, with a radical, or a radical already compounded. The ancient forms of these words were DAG-BA, DRAG-BA, RIG-BA, CNOG-BA, GEAR-BA, SWIG-BA, VER-BU-MA, HWERBIS, a rounded whirled object ; DAUB, beaten, obtuse, dull ; LAUB, HEAFOD, and CAPUT in Visigothic : HAUBITH, what is raised ; STAG-BA, a walking stick ; CLIG-BA, what is cleft ; BUG-FA, a beating, an impulse ; its sense of tawny is from the buffalo's hide : SCEAL-FA, a cut board, or broad cut rock ; AG-BA, AB, AF, touching, joining, relating to ; WUL-FA, a ravenous animal, from WIL, tear : GAPA, or GE-AG-PA, opened, an open, a breach ; HLAG-PA, lift up, leap, jump ; DIG-PA or DEG-PA, driven down, sunk, depressed ; SKIG-PA, what is cut out or hollowed by cutting, scooped, a ship or bowl ; HUF, lifted, for HAG-BA ; LAG-PA, laid on, struck at once. This word is LOP in Teutonic, SLOPT in Greek, and LOP in Sanscrit.

The use of BA and its varieties is every way as great in Celtic, Greek, Latin, Slavic, Sanscrit, and all the other dialects, as it is in those of ancient Germany. AB, APO, AB, which signify touching either in front or elsewhere ; SUB, under ; URBS, a city, from HWERB, make a circle, which the ancients did with a plough ; UMBO, a circle, a round ; VOLUPE, bringing or containing what is wished or willed ; VESPER, he who brings the setting sun, from WES, set, the origin of our own West ; LATEBRA, from LAT, lie ; VAPULA, I whip others ; or as a neuter, I am under a whipping ; from WAG-PA, to wap, to cast the lash about ; VITUPERO, I *wy*te, or loudly blame, mixing, as on such occasions, great abuse ; a remarkable word, which shows that the Gothic or Germanic sense of WITE (sentence, fine, accusation in public,) was known to the old Romans ; PALPO, I feel, from FAL or PAL, feel ; FEBO, I terrify ; HUFEO, I weave ; TOPOS, a spot ; TUPOS, a stamp ; CUFOS, bent, humped ; GLAPHO, I chisel, or *cut with blows* of some such instrument ; a word nearly analogous to SCULPO ; are Greek terms in addition to the Latin ones already enumerated, which coincide with the Teutonic BEB, shake ; WEB, weave ; TOG, a point ; DUB, a blow ; GEAP, crooked, or GEHOF, (see Lye, *in voc.* GEHOF and HOFER, gibbus ;) LAG, strike, clap ; and form a scanty specimen of an universal fact.

Note Z. p. 38.

The derivatives of LA, joined to radicals and their compounds, are equally as numerous as those of BA. The original series is ALA, BALA, CWALA, DWALA, FALA, PALA, GALA, HALA, LALA, MALA, NALA, RALA, SALA, &c. which have many meanings, according to the various senses of each radical. In Teutonic, ALA is little used, the word ALL being from EACIL; but BALA signifies twist, twine; CWA-LA, crush, kill, originally CWEAL; DWALA, drive aside, mislead, wander; FALA, catch, feel, and move or fall; GALA, playing, singing, wanton, from GAGLA; HALA, lift, hold, pull up; MALA, bruise, grind, engrave by indenting; SALA, remain, dwell, reside, from SAGLA; and SWALA, grow, swell, be strong, vehement. Compounds of STAG, SCAG, and the other original words enumerated in Chapter IV. of this work, are very common, such as STALA, a thing fixed; STELLED and STALA, one who comes and carries off a thing, making long silent steps. REAFER or RAUBER is one who robs, that is, pulls away by force; FOR and FAR, one who carries or bears away any thing; THIUBA or THEAF, one who takes; CLEPTES, or as it is in Visigothic, HLIFTUS, one who lifts things; STALA, one who strides silently into a place, and carries off goods; and NIMMER, the same as THUIBS, the one from THAG, take, the

other from NIM, seize. LATRO is one who lies in wait to steal, or perhaps a taker, from LAT, take: the thing *taken*, was called by the Greeks LEIA, from LA, take; by the Saxons BOTIG, from BOT, gain, get; by the Latins PRAEDA, from PRAEGD or BRAEGD, what is carried off by force.

Note 2 A. p. 38.

RAG, work violently, rush, pierce, shake, forms as a radical the usual series of RABA, RAFA, RAPA; RACCA, or RACHA; RADA, RATHA, RATA; RALA, RAMA, RANA, RASA. In Celtic, Greek, and Teutonic, H is often pronounced before initial R and L. Consequently, such Teutonic words as HLIFTAN, HLINIAN, HLEAW, HLOT, &c. belong to L; and such words as HROF, HREMM, HREFEN, HRUK, HRING, and HRIM, to R.

The power of RAG, make, used consignificatively with radicals, may be seen in ARA, work, join, cultivate; BARA, bear, move, lift; FARA, move, go; PARA, work, prepare, fit out; CWARA and CARA, turn, move, cast; DARA, hurt, bruise, beat; THARA, turn; TARA, pluck, draw, hold; GARA, make, agitate; LARA, lay, spread; also conduct, lead, learn; MARA, beat, hurt, kill; and increase, lengthen, draw out, delay; NARA, to bruise, crush together, drive, force on; SWARA and SARA, force, move on with heavy violence, accumulate, labour, toil; also breathe heavily; HWARA and WARA, turn,

move, move in opposition, keep, guard. The significations, affixed to these, are only a few of those, which belong to each word, and vary in the different dialects. The triple compounds, STARA, SPARA, BLARA, CLARA, signifying stiff, sharp, a plain, clear; will be explained in the ensuing chapter. The series above quoted was originally AG-RA, BAG-RA, FAG-RA, PAG-RA, CWAG-RA, DWAG-RA, and so on of the remainder, but it was early contracted. RA, in all, means act, work, perform, and it is only in a secondary sense applied to denote a male agent, or, indeed, an agent of either sex, in the several dialects.

The word SA has nearly the same power as RA; but RA indicates greater activity, SA greater and steadier force in performance.

As all events in nature were viewed as actions by the founders of speech, every name of quality or property was invested with some of the above mentioned words, which indicated that it was an active existence. The gender of nouns rose from that opinion, many of which were regarded as expressive of agency, that are now considered by us, as totally devoid of any such interpretation.

All consignificatives weakened the strength, but increased the precision of the terms, to which they were annexed. They specified activity, frequency, repetition, and above the actual present performance of the radical sense, an advantage greatly desired by

an ardent communicative mind. The use of them, however, as it is nearly unlimited by nature, seems, in several dialects, to have been carried far beyond the necessary bounds.

I shall insert some passages from writings of various nations and ages, as examples of the parts of this subject; reminding the readers of modern English, and other simple dialects, that all such *words* as heart, head, hand, man, life, joy, fear, mind, body, foot, and the like, which are now considered as neuter, and without any termination referring to gender, were once supplied with every termination of that kind, as formally as in Latin or Greek. These nouns were originally HAIRTO, neuter; HAUBITH, HANDUS, feminine; MANNA, masculine or feminine; LIBAINS, feminine; JOIE, GIOIA, feminine. The original of GAIO and GAUDEO is the radical GWAG or GAG, be active, move, quick, dance, move the hands or feet, move quickly a musical instrument. The words PLEG, play; GLIG, be actively merry; JOCUS, from GEOG, bodily mirth; and GAGMA, or GAMA, merriment; as also MAG, merry, (MAGRIG,) WAG and WANT, for WAGEND, playful, wanton; all allude to quick gestures of the body. Fain and fun are from FAEGN, which means fidging, a sign of mirth, if we may trust nature, and the Scottish poets, who say, "I'm fidgin' fain to see you;" but fear is from FAEGRA, weak, pliable, silly, timid, of uncertain gender. Mind was GEMYND, or GAMUNDS, masculine. Body

was *BODIG*, probably neuter ; and *FOTUS*, a foot, feminine.

The English, and many of the modern Teutonic dialects ; the Celtic, Persic, and the present French, Italian, and Spanish varieties of the Latin ; have lost many peculiarities, and contracted many long words, which occurred in the purer stages of their respective bases. The Greek, Sanscrit, and ancient German, underwent each a similar process, the steps of which may be traced with absolute certainty.

Cwitha auk thairh anst Gothis sei gibana ist mis, allaim wisandam in izwis, ni mais frathyan thau skuli frathyan, ak frathyan du waila frathya, hwaryammeh swa swe Goth gaidailida mitath galaubeinai.—Romans, Chap. XII. v. 3.

Verse 4.—Swa swe raihtis in ainamma leika lithuns managans habam, thaiththan lithyus allai ni thata samo tau haband : Swa, managai ain leik siyum in Christau, aththan ainhwaryizuh anthar.

I say also, through the grace of God which given is to me, to all (persons) being among you, not more to be wise than it may be due (necessary) to be wise, but to be wise to good wisdom, to every one so as God had dealed the measure of belief.

As, indeed, in one body we have many members, but all the members have not the same office or work, so (being many) we are one body in Christ, but every one is another or different (person.)

These verses are a part of the Visigothic fragments of the New Testament, recovered by Arch-

deacon Knittel. CWITHA, I say, is from the verb CWIDTH, or CWIGD, a compound of CWIG and DA. AUK, also, is from AUK, or EAC, a contraction of AG-AG, increase, join. THAIRH, for THWAIRG, is a triple compound, made up of THWAG-AR-IG : THWAG-RA, or THWARA, signified twist, twine ; of which THWAIRG is a derivative, and signifies having the property of twisted, thrown, crooked, angry, cross. See Lye, *in voce* THAIRH, which means *across*, and, therefore, through. To thwart is to lay across. ANST, *favour*, is a very remarkable word : it is a derivative of AN, for AGANA, or ACNA, join, agree, be pleased with ; also give as a favour. The words CHARIS and GRATIA both mean liking, being pleased with ; and, as LEIK, agreeing, occurs in Teutonic ; so PLAC in Latin is a compound of LEIK, agree, be agreeable. In ancient Gothic, a spirit or deity that favoured brave men was called *ans*, a lover, a protector. The plural was ANSIS, or ANSAS. After the Visigoths had fought their way southward, they called, says Jornandes, NON PUROS HOMINES, SED SEMI-DEOS, ID EST ANSES ;—not mere men, but demi-gods, that is ANSES. The word ANS appears commonly in the EDDA, in the contracted form of AS ; and, strange to tell, the Scandinavian antiquaries cannot trace it to its direct source. The Scandian dialect, though very pure in words, has suffered greatly by contraction ; and it is truly ridiculous

to see how Stiernhelm, and many better philologists, both Swedes and Danes, wander in their native contracted circle, without daring to make proper use of the older dialects. The compounds of AN, favour or love, are GUNST for GE-ANST, and GUND, GUNTH, or GONTH, for GE-AND, which is a part of the names of so many Vandalic, Burgundian, and Lombard kings. GONDERIC is the king of favour or friendship; GUNDAMUND, the defence of favour; GUNDABUND, the bond of friendship; GONDIBERHT, bright in favour; GUNDIBERGA, the defence of favour; GUNINGAS, the name of a family, from its founder's name or nature, signifying liberal. Many of these names are mistranslated by Grotius, in the vocabularies in *Hist. Gotth. Vand. Lang.* But, to pursue the subject; GOTH or GUD is from GE-AUK'D, aiding, useful, favouring, good, the good serviceable spirit, in opposition to QUAD, the bad, evil, malignant being. GUDA, for GUD-IG-A, is one pertaining to God, a priest, in Latin *div-inus*, he who consults the gods. MAIS, more, is the same as the Latin *MAGIS*, a genitive adverb, the radical is MAG, increase. FRATHYAN is for FRATHIGAN: the root is FRAEG or BRAEG, stretch out, inquire, seek; also get, discern, separate, put a distinction between: FRODA, wise, shrewd, is common in Teutonic. The word SKULI, it may be due, is curious: SCAG means to cast down, cast forth, pay: a piece of

money was called SCAGD, or SKATT, a thing paid, of which the diminutive is SCYTLING, or SKILLING, a silver piece of money. The radical SCAG, or SCAT, with LA, made, SKAL, pay, have to pay, be bound to pay, owe ; and the verb was transferred to crimes, for all crimes were redeemable by a fine : SKULD is therefore a payment, a debt, a fine, a sin. In like manner, GWIG, or GIG, move towards, seize, hold ; with BA, formed GIB, make seize, make hold, give ; which, when applied to any thing afforded by the earth, trees, woods ; or by tribes to their superiors ; signified yield, produce, or pay tribute. GIBELD, GIFELD, or GILD, came first to mean tribute, then money or gold, a fine, crime, *guilt*. So, FORGIF US UREN SCYLDAS, or UREN GYLTA, means forgive, or give us up our debts. GADAILIDA, he dealt, is from DAIL, a division ; originally DWAGALA, from DWAG, cut, or dash in *two* ; and LA, the consignificative. MITATH, or MITAD, is not from MODIUS, as the last editor of the Visigothic Gospels somewhere insinuates ; but the preterite participle of MIT, measure, or mete ; from MAG-TA or MAG-DA, comprehend, contain ; for that which holds any thing within its circumference conveys the idea of measuring it. *Raihtis* truly deserves attention : it is the genitive of RAIHT, straight, extended lineally ; from RAGT, preterite of RAG, reach, run out : RECTA, and PRAVA or TORTA LINEA, are symbols of right and wrong. LEIK, a body, first signified

shape or form, from LAG-IG, by contraction LAEC. LAG-IG means to have the *property* of laying; as this stone layeth to that one; this man lays to that man; or, in other words, the stones coincide, and the men agree, or like one another. That which agrees with another is similar, and similarity in matter or mind is expressed in the ancient European languages by LEIK, LICA, or LIC. MON-LICA, a *man-like*, is the word for an image of man, a shape of him; and LIC is still more common for his body. LIC-HAMA is used for the living body, and is probably compounded of LIC, shape, and HAM, a covering. The cover of the heart was called HEORT-HOM. LITH, a joint, is from LIGD and LID, a bending.

Anglo-Saxon, by the celebrated Alfred.

Tha lioth the ic wrecca geo lustbaer licè song. ic sceal nu heofiende singan. and mid swi ungeradum wordum gesettan. theah ic geo hwilum gecoplicè funde. ac ic nu wepemde and gisciende of geradra wordo misfo. Me ablendan thas ungetreowan woruld-saeltha, and me tha forletan swa blindne on this dimme hol. Tha bereafodon aeleere lustbaernesse tha tha ic him aefrè betst truwode, tha wendon hi mi heora baec to, and me mid ealle fromgewitan. To hwon sceoldan, la, mine friend seggan “ thaet ic gesaelig mon waere.” Hu maeg se beon gesaelig se the on tham gesaelthum thurhwunan ne mot!

Translation of Boethius.

The lays which I wretch lately delightfully sang, I shall now lamenting sing, and with very unpolished words com-

pose. Though I formerly invented excellently, but I now, weeping and sobbing, wander from ready words. The untrue felicities of the world blinded me, and then forsook me thus blind in this dim hole (the dungeon.) Then they bereaved me of every pleasure, when I always best trusted to them; then turned they me their back to, (turned their back to me,) and entirely departed. For what (cause) should, then, my friends say that I was a happy man? How can he be happy who might not continue in worldly felicity?

It is unnecessary to analyze the pronouns or other secondary words in this place: these are minutely explained afterwards. Some of the principal words, reduced to their radicals, are LIOTH, a song, or lay; from LIG-DA, a thing laid down by rule, NOMOS in Greek. WRECCA, from WRAG-IG, by contraction WRACC, twist, cast, drive out, expel; is an exile, a banished and forlorn man. GEO is from GEOC, or GE-EC, join, add; it here means time past joined to the present, or lately; it is YU in Visigothic, and JAM in Latin. LUST-BAER-LICE is from LUST-BAER, pleasure-bringing, and LIC, like; the literal sense is in a pleasure-bringing-like way. LUST is for LUFST, liking, loving. Song is from sing, a contraction of SAEGING, from SAEG, or SWEG, send forth the voice strongly, sound, sing. SONUS in Latin was once SWOGENS, from SWEG, for which see Lye, *voce* SWEG, SONUS. SCEAL, *shall*, is literally owe or pay, as above explained. The use of SCEAL, *shall*, is a modern practice, which seldom occurs in the Visigothic. HEOFIENDE is from HEOF, con-

tracted for HAG-BA, lift, raise, lift voice, cry, lament. AND for EACEND, adding, ekeing. MID for MIGD, mixed, united with. SWI, probably an error of the text for SWITHE, very; from SWIG, to be strong, violent; SWIGD and SWIGTH, or SWITH, violent, vehement; SWITHE in Latin VALDE or VALIDE, in later ages exchanged for very; VERE, really. UNGERADUM, dative plural of UNGERAD. GERAD is from RAECED, the participle of RAEC, (RAG-IG,) extend, stretch, spread, explain, make ready, expedite, say out, tell, advise; a word common to all the European dialects. UNGERAD is unprepared, unpolished, discordant. WORD is WORED, a thing spoken, from WOR, (WOG-RA,) sound, speak. GESETTAN, to set down, lay down or compose; is from SET, originally SAEG-DA and SAEG-TA: the word SWAEG, SAEG, or SIG, means sink, roll down, settle, sit; in Latin SIDO. The form SIG produced SIGD and SIT; from which SETT or SAET, to *make* sit, to set; is a causal derivative. The Greek HEDOS, and the Latin SEDES, both from SED, are well known. THEAH is for THY-AH, literally for that also; it is equivalent to QUANQUAM in Latin, and QUIA. AL be it I die, or for all that I lately sung excellently, are synonymous phrases. FUNDE is the preterite of FAND, for FAHAND, or FAGAND, catch, take, get, find, invent. WEPENDE is from WEP, contracted for WAG-PA, move the voice, lift the voice, cry. The Latin

vox or vocs, and the Greek ops, for wops; are of this derivation. MISFO, I err in choosing, is from MISSA, originally MIG-SA, diminution, lessening, defect, fault; and FAH, take, lay hold on. ABLENDAN is from AN, on; BLINED, stopped, ceased, failed in sight, or any other sense. The word blunt is of similar derivation. Both are connected with BLIG, strike, strike the edge of, render obtuse or dull; consequently the derivation from BLIN, cease, is ambiguous. TRUWODE, trusted, believed, is from TRUW or TRUGWA, having the quality of TRUG; from TRAG, *press*, tread on, step on, be firm: For firmness, solidity, and truth, are ideas associated by all untutored men. WORULD-SAELTHA is a plural noun, from SAELTH, a fortunate thing, and WEOROLD, what moves round. SAEL is properly what goes on, from SAL or SWAL, which is applied to passing time; and, as the time of any action is considered good or bad, the proper, lucky time, and the action belonging to it, were both called SAEL, a word quite synonymous to HAP, my good hap, and happiness. GESAELIG MON is a happy man, in which remark the use of IG, having. WENDON, they turned, from WEND, a contraction of WIGEND or WAGEND, turning. LA is used in Saxon for O, but it means look, look ye, see now. HO-LA is HO, see; WA-AL, wo, or sorrow-look; WA-LA-WA, woe ô wo; EA-LA, O look. LA or LO was used for see ye, or see now, down to Shakespeare's age,

who puts it in the mouth of Quickly. See Lye, *in vocib.* LA, HOLA, WALA, &c.

Sanscrit.

Mritè pitari tè wîrā wanādetya swa mandiram
Nā-chirād-èva widwanso Vedè dhanushi chā-bhavan.

Their father being dead, those heroes having gone from the forest to their own abode, after no long time even, became learned in the Veda and in the bow. Vide Dr Wilkins's S. Gram. p. 632.

The words of this passage are almost plain Teutonic. MRITE is from MRI, die; in Latin MOR, and in Gothic MAURTH; all from MAG-RA, bruise, beat, kill. PITARI is from PITA or PITRA, in Latin PATER, in Saxon FAEDER; from FAGD, generation. TE, those, is in Scottish (from the Saxon) THAE; WIRA is the Scythian AIOR of Herodotus, and the common WIGAR and WEOR; WAER, a warrior, a man, of the Teutonic tribes. See Lye in WIGA and WEOR. WANA, a forest, a wood, from WAGNA, a grown place, is the same as WOGD, WOD, and wood; and WEOGELD or WEOLD, a place grown with trees. ETYA, gone, is allied to GAET, gone; and ITUM in Latin, gone; from GA, go. SWA, self, own, is Teutonic, Latin, Greek, Slavic, and one of the most particular pronominal words in Europe. MANDIRA, a mansion, is from MAND, stay, a derivative of MAGNA, stop, delay, remain. NA, not, is Celtic, Cymraig, Greek, Latin, and of every dialect, at plea-

sure. It is from NAG, crush down, destroy, annihilate. CHIR is from CYR, impede. For EVA, see Wilkins's Grammar, in the list of indeclinable words. WIDWANSO is from WID, catch, apprehend, see, know ; in Visigothic, and its kindred dialects, WIT ; in Greek EID, in Latin VID. The word VEDA signifies knowledge, the same as OEDA or OEDI, for the Icelanders drop the w in many examples. CHIA, *also*, is the same as QUE in Latin, the dative or accusative of QUI or HWI, who, which. ABHAVEN, *they were*, is from BHAV, be, the same as BIG in Teutonic. DHANUSHA, *the bow*, is named DHAN or DA, hold, pull, draw ; in Greek TOXON, from TOG, draw.

Note 2 B. p. 39.

Many of our words in SH have compound terminations of SA and GA, or CA. SK becomes SCH and SH. It is the duty of the philologist to distinguish these from original compositions. As to the earlier compounds, the chief classes of these are made by DA, MA, NA, AND, and ANG, as being participial terminations. The reader will find an account of the process in the succeeding chapters. At the same time, he must accustom himself to such contractions as AD, AT, ATH, AM, AN, AND ; and to see these vary through all the vowels into AET, AED, ET, ED, IT, ID, AUT, AUD, OD, OT, AM, AEM, EIM, EM, AIM, OM, YM ; and so of all others. For, by

the fluctuation of dialect, and from certain causes to be explained hereafter, the transition from any vowel is easy and perpetual into others. In examining the words under any letter in the alphabet, it is prudent to compare those beginning with the last vowel *y* with those beginning with *a*. In Saxon, *AHST*, a gale, from *AH*, blow, is often written *YST*; *OMOS*, a shoulder in Greek, in Visigothic *AMS*; and *OMOS*, raw, in Celtic *AMH*, from *AGMA*, sour.

Note 2 C. p. 39.

Ideas expressed by primitives are, in later times, more precisely communicated by derivatives, and compounds of the same sort.

Some prominent or remarkable quality in any object produces the name. As this quality must be observed by all men in every part of the world, it generally happens, that the meaning of its name designates and describes the object to which it belongs. A bird, a fish, a river, are apt to receive their names in all nations, from words signifying respectively to fly, to swim, to run. In our own ancient tongue, the names of *FUGEL*, *FISC*, and *FLUM*, came from *FUG*, to move, *FIG*, to move quickly, whence *FIN*, a fin; and *FLOW* or *FLOG*, to run. It is not certain whether bird be from *BERED*, a thing borne on wings; or *BRECED*, bred, by brooding. It is found in the latter sense in Lye's Dictionary; *BRID*, *PUL-*

LUS, a chicken. FIGNA is the same as PINNA in Latin. "See, see," said a little girl, beginning to speak, to her brother, who had caught a trout in a neighbouring brook, "see, it has 'INGS," (wings.)

When language has been subjected to composition, there is generally a superabundance of terms for the same object or act, if it be ordinary and familiar. By the constitution of the original language of Europe, AGD, BAGD, CIGD, TWAGD, FAGD, LAGD, MAGD, RAGD, which signify generated, bred, born, produced, begotten, brought forth, procreated, grown, might all be names for a man or a child. The greater part, nay, all of them, were once in use. Time reduced many of them into an obsolete state in every dialect, but, as might have been expected, most unequally. One dialect retained some, which another totally lost. One language preserved ATHAIR in the sense of father, another ATTA, a third TAD, a fourth FADER; and it would not have been singular although the Romans had dismissed PATER, and substituted SATOR or GENITOR in its place.

Let us suppose that all appellative names, such as man, woman, hill, river, sea, land, air, water, &c. are blotted from the memory of mankind; their place would soon be supplied, by affixing consignificatives to some verb expressive of the qualities of the objects denoted by them. A man would probably be called a producer, a woman a bearer, a hill

a height, a river a runner, sea the waved, land the lier or grower, air the blower, water a washer or mover. Objections would be stated to some of these as vulgar or indefinite. They would not be adopted on that account, and others more fantastical and refined would be invented. All that is meant by the supposition, is to show how language has been formed, by a specimen of descriptive names, such as all words of the kind originally were. It may be added, that words introduced in modern times are far less obvious and natural than those of remote antiquity.

When the words of a language are alphabetically arranged, there is but one radical under each consonant, from which all the words beginning with that consonant descend. This is strictly true in the case of the four liquids L, M, N, R; it is less so in the letters D, T, TH; or B, F, P, V; or G, CH, C, H; for these orders of letters are interchangeable.

Note 2 D. p. 40.

The method of analysis is described at the close of this work. By the expression, "the same changes on the same words," is understood the perpetual formation of new terms, by adding the consignificatives to the old. A language in a finished state consists of an uncertain number of words, or senses of words and phrases, appropriated to the expressing of the acts, qualities, and objects, real or

mental, which occur in the exercise of the human faculties. The uses of these words and phrases are settled by custom, the best arbiter of whose proceedings is enlightened, modest, and learned good sense. As the decay of words is perpetual, and as the number of languages is considerable, even within the bounds of Europe; it were to be wished that a scientific plan could be devised.

THE Notes of the Third Chapter may be closed with a VIEW of the PRINCIPAL SIGNIFICATIONS of the RADICAL WORDS in the EUROPEAN LANGUAGES, and in the Persic and Sanscrit.

I. AG.—Act with very rapid motion, vivid force and power; shake, agitate; be strong, animated, bold, vigorous, high-spirited, vehement, violent; pull, waste, consume; vex, pluck, tease, rouse, excite to rage, or to action of any kind, irritate; walk, go, proceed, be in motion, continue in motion, roll; turn, wind, bend in course, wimple, crook, or make deviations real or metaphorical; change, alter; move with a compelling blow, drive, conduct, guide, steer; concuss, divide, cut as wood, split as rocks, &c. open, chink; break by force, fracture; grind with a mill or the teeth, eat, bite, chew, destroy; pinch, squeeze by act-

ing on with violence, press together, so as to make strait, narrow, distressing, anxious, sore; wring, pain; discharge with force, cast, throw, kick; wield, vibrate, use as arms; seize with force and vigour, take, grasp, hold firm, hold fast, possess; work up with the hand or otherwise, lift, raise, elevate, make high, rear; strike, stab, sting, prick, perforate; work on with violent force, bore, dig, cut holes, trench; rub on, rub, sharpen, whet by rubbing, clean, clear; indent with the nails or an acute utensil, scrape, scratch; move on earth, in air or water, run, fly, swim; waggle, totter, be unsteady, rush down, fall; turn round, bend, decline, incline, lean, hang; lean or bend after, pursue; lean to in desire, long for, love, wish, will; struggle, wreath, wrest, wrestle, contend in any bodily strife or game; gesticulate, be merry, full of joy and life, fidging fain, sportive, jumping, active in mirth, rambling for joy; wind, wander, make windings, err, be perplexed; exert bodily action, work, do, act, labour, toil, be weary and wretched; labour to get, endeavour, strain; move back and forward be pliant, agile, nimble; also be feeble, very flexible, weak, useless, unsubstantial, deficient in force or value, bad, vile; run as water, roll in a current, make waves, be watery, oozy, moist; melt, that is, run down like water; dart as light, shine, burn,

roast, dry, give light, see, act as an eye, look ; move rapidly as wind, blow, make clouds and tempests, emit air, smell ; breathe ; disturb the body or mind, terrify, awe, make tremble, ashamed, stupid with fear, awe, and admiration—shake like a coward, shudder at a terrible or disagreeable object ; whirl about, eddy ; also make rolls, turns, waves ; boil as agitated water ; be moved with violent passion, be furious from anger, hate, zeal, &c. ; keep, keep in and out, defend ; apprehend with the senses or mind, feel, perceive, think, reckon, learn, know ; make actual search, seek with importunity of actions or words, woo, ask, solicit ; move or raise a cry, sound, speak in a clear note, say, act as a sounding body, or as the ear, the organ that perceives sound, hear, listen ; also yell, echo, burst into sound ; pass as time, move forward continually, begin and go on, proceed, succeed ; spring, go forth, grow, increase by active and constant progression, generate as plants and animals, breed and grow up, be growing and young, increase, enlarge, feed up, fatten, rear, nourish ; be perpetual, unbroken, united, entire, whole, sound, enduring, eternal ; be actively put into conjunction or union, join, yoke, apply, use ; add a benefit of any kind, help, bestow, favour, honour ; cast over, clothe, cover, bend around, wreath, tie, encircle ; be stiff, hard, fro-

zen, strong, and repellent ; sting, be sharp, acid, acrid, keen ; convulse, die.

2. WAG is a variety of AG, and indicates less rapid but more *operative* exertion of action. It signifies wag, agitate, shake violently, waste, make tremble, vex by agitation, work, labour, act with power and vigour, toil and fatigue by labour, weary, make wretched and exhausted ; show force, power, strength, valour, lively motion ; grow, as plants of every kind, grass, trees, buds ; grow as animals, be conceived ; grow as any organized substance from its conception or budding to its maturity, become large, old, tall, be fruitful ; move along on the back, wear ; carry with the hand, bring, or carry by motion on the ground ; seize, catch, take, conceive in the womb, perceive, see, observe, remark, learn ; grope, handle, try, get, find, hold, hold fast so as to defend, hold fast and firm, keep, act as an obstruction, a weir, a keeper, a warder, a preventer, forbiddor, warner ; shake, tug, pull, rouse by pulling, waken, raise up, excite, harass ; move in a rolling form, as a wave ; make waves, as boiling water, a bubbling spring, the agitated ocean ; roll round, whirl, wheel ; turn, take turns, change by turning, wind, wimple, walk up and down, be unsteady and mutable, bend in an angular manner, make windings and wanderings, go off the line, err, be wrong, be

twisted, distorted in body or conduct ; bend back and forward, be nimble, agile, elastic, stout ; be weak, pliant, unsubstantial, defective in force or value, bad, vile, useless, evil, vain, vacant, empty ; wobble, writhe, wriggle, wrest, wrestle, labour in contest, contend for in war or by exertion, win, labour for ; make gestures, play nimble tricks, play on a person, joke by actions and words, trick ; use indirect conduct, or wiles, cheat ; move as water, flow as air, blow, breathe, roll as clouds ; cast around, cover, clothe, wrap about, bind around, involve, muffle up, encircle : raise a sound, burst into crying, wail, wail, speak, sing ; cast forth, vomit ; dart light, burn, shine ; agitate by heat, warm ; agitate by rubbing, wipe, scour, sweep ; follow in a race, pursue, drive, hunt ; move by gentle solicitation, entice, woo, seduce ; be roused, affected, mad, frantic ; place by active motion, lay down, found, deposit ; move and live in a place, continue, rest, dwell, be settled and fixed, haunt ; agitate as pain, shoot—ferment, show action ; lift up, weigh, poise, wield ; fall, incline to in body or mind, desire, will ; pass, go, run down, waste, decay ; masticate, grind ; draw down, swallow, devour.

3. HWAG, a variety of AG, expressive of still stronger action. It signifies strike with a violent force and effort ; chop, hew, knock, cleave,

kill, break, divide ; press together, confine, keep or collect by force, squeeze ; seize with violence, grasp, hold, have, possess, connect, join by catching or notching together ; be very strong, impetuous, compact, hard, solid, whole, firm and harsh ; drive down, depress, sink, impede, lower, oppress, spare or save by keeping down ; bring about by acting with violence on the ground, digging, cutting, holing ; act with great strain and effort of body or mind, hie, haste, pursue, toil after ; hit, strike, hurt, wound ; lift, heave, elevate, exalt, raise any thing to a height, as a hedge or wall ; grow up as plants and trees, rise into a stem, bear fruit or leaves ; act on by fire or any violent agent, heat, burn, fry ; move onward, proceed, go, succeed ; drive round, wheel, whirl, twist, spin about, go round rapidly or slowly, bend, roll, roll to one side, incline, have a devexity, lean to, love ; turn or cast over, wrap, involve, cover, hide, conceal ; lift or hold with the hand, keep, settle, defend, preserve, keep cattle ; send forth air or breath with force, blow, blow and whisper as wind, wheeze, blow up, taint ; roll away, change by motion, depart, vanish ; raise, as a house, a hall, a dwelling ; send up a cry, raise a shout, laugh, call, call on, challenge ; cut, shape, create, form, give hue, or colour ; bound, leap, hop ; communicate sound, hear.

II. BAG.—Strike with a very smart blow, beat, bang, hit, shake with an agitating stroke ; strike in pieces, cut separate ; break, burst, fly to pieces, cleave ; make contrite, soft, gentle, weak and silly, effeminate, *fractus*, sweet or powerless in action or any sense ; stupify, deafen, deaden, kill, destroy the powers and senses ; act on rudely, grind, whet, rub, polish, clean, purify, sweep, brush, smug, dress ; agitate, disturb by bodily or mental annoyance, frighten, grieve, vex, terrify, make tremble, put into shaking, abash, awe, shame ; ram, pave, level, make even and smooth, beat down, bring low, make low or base, bring to the ground ; touch, seize and grasp rudely and firmly, handle, feel, try, examine, hold, keep, fix, guard ; work, labour, act, toil, fag ; work very much, weary, make faint and miserable, exhaust, harass ; ply back and forward, be weak, feeble, faint, useless, flexible ; bend into an arch or bow, make crooked, uneven, like a bay, a fold, a plait, a circle or binding ; bind, roll about, bind together, connect in any way ; step, walk, go, go on rapidly, bend along, proceed, leap, *spang* ; dart rays, shine, burn, act on by fire, make luminous, red, hot ; soften or harden by heat, bake, bask, cook ; draw or lift by suction, or some elastic power, suck, drink, draw in, imbibe ; drive forth by spouting, spitting, reaching, or some convulsive effort ; pull, pluck, vellicate, tug, pinch ; drive or press together, join

together, fadge, connect as joinery, make firm, stiff, solid, hard, harden, stiffen, freeze, make into lumps, coagulate, clot ; wield, shake, vibrate, make move as a spear, or tremble as a chord struck ; move, agitate, guide, direct, impel by any method ; rob, rive away, strip, flay, excoriate ; make motion, roll, roll round, run round, circle ; make many quick motions, or rather be full of motion, versatile, fickle, changeful, various, coruscant like flames ; tread smartly, bound, bounce in going, be fleet, nimble, elastic, strong, vigorous ; show vigour, violent power, apply force to action, be brave, bold, warlike ; show strength, power, useful virtue ; help, aid, benefit ; increase, add, supply defects, amend ; burst out in crying, roar, bellow, sound, bay, utter sound, speak, tell, sing ; seize, catch, lay hold with any sense, apprehend, take, think, suppose ; move by the hand or any other way, bear, carry, as a tree, fruit, or leaves ; bring, bring forward, bring forth or produce, as either sex of men and animals ; bring up, feed, fatten, nourish, wax and grow, as trees or plants ; bruise, masticate, bite, grip, chew, cut by biting ; beat one another, combat, fight, contend, bicker ; use severely with words, threaten, chastise with words ; blow or drive forth, as is done by winds ; blow up, make prominent and ventricose, swell, make turgid, blow as air ; dip or dabble in water, dash into water, tinge, bathe, wash,

soak, drown; set down or lay with active force, found, put, put down, establish; cast missile weapons, hurl, jaculate, cast forth water, spring; press, squeeze, express, drop, distil, become liquid, melt, be wet, foul, rotten, putrid; break into dust, pulverize, be brittle and rotten, crumble; tread on firmly, depend on, lean on, trust, believe; move up and down in a place, remain, endure, stay, dwell, bide, *be*, linger; draw out, extend, rarify, extend in time and place, be long, large, broad; bow, bend, incline, reach towards, reach at, desire, have a bias, will, intention, design; fall, fail, give way, tumble; deaden, make withered and drooping, fade; stab, sting, strike with a pointed weapon; move, go, travel, pass over; labour, work, bustle; thrash, as corn; stamp, stain, maculate, indent; come, happen, fall out in time, occur; be moveable, fickle, unsteady, wily, deceitful to the foot, the eye, the mind, glitter, shine, vary; beck, signify, give signal; eject, squirt, piss; act on by fire, heat, be angry; blow on, cool, make cold, starve, dry.

FAG, PAG, PHAG, are varieties of BAG, which was corrupted and softened in many words before the dispersion of the tribes from the parent stock.

III. DWAG.—Dash, strike, strike most destructively, knock, hit hard with any instrument, clash; stun, stupify, and make dead or dull

in sight, deaf in hearing, obtuse in every sense, stupid in mind, dizzy, torpid, sleepy, dozing, swooning, heavy, dormant ; kill, hurt, damage, excoriate ; act forcibly upon, feel hard, harsh, solid, rude, firm, strong and powerful to any sense or perception ; be painful, severe, heavy, the object of care, anxiety and distressing love, be dear ; bear heavy, collect heaviness, thickness, darkness ; disturb, vex, terrify, frighten, make weary in body and sad in mind ; work with energy, labour, *do*, perform ; show power, strength, valour, virtue, ability, rude courage ; spring, produce, breed, generate, grow as trees, plants, or grass ; breed as animals ; pull rudely, draw, suck, draw in liquids, drink, swallow ; pull in two, tear, rend, lacerate ; strike mutually, contend, fight ; dart beams, burn, act as fire, singe, waste, destroy ; move on with force, run, fly, swim, proceed ; twist about or round, roll, whirl, wheel, twine, distort, make unstraight, cross, thwart ; be full of violence and rage, rude, fell, severe ; cram, condense, cramp up, fill, obstruct ; seize with the hand or fist, hold, grasp, pluck, touch, grope, get, give with the hand, make, take ; press, squeeze, express, drop, liquify, be moist, and wet ; soften with moisture, sprinkle, dew, damp, rain ; work as dough, pound, pulverize, labour ; cut the ground, dig, hollow, depress, make dikes or trenches ; go, move, walk, come, flow,

stream ; blow violently, sound by blowing ; go from, leave, separate from, desert ; stab rudely, gore, spit, perforate as with a blunt weapon ; ding, drive, compel, conquer, beat, thwack, thump ; cast, dart, throw ; press closely in pursuit, chase, chase away, hunt ; give a loud heavy sound, produced, as it were, by beating or breaking, thunder, thud, make din, noise ; use the hand, work, serve, minister ; rub, grind, grind down, whet, sharpen, wear, consume ; bite, bruise, chew ; mollify, soften, sweeten, mitigate by action, tame, subdue ; shine, appear, make appear, show, teach, direct, make known, know ; cut, cut out, make by cutting, shape, form ; eject from the body, evacuate ; point, dash, dot ; act on by fire, heat, thaw, warm, cherish ; melt away, waste as in *tabes*.

2. THWAG is a variety of DWAG. In most dialects they are written in the same manner, and their signification is the same. In Teutonic THWAG has the senses of beat, thwack, thump : twine, twist, distort, wrest, chide severely ; blossom, grow as plants, bushes, &c. ; eat, take meat ; take or give with the hand, serve, minister ; soften, thaw, melt ; thicken, condense, cover, thatch ; perceive, think, judge.

3. TWAG is another attenuation of DWAG. It usually signifies pull rudely, tweak, tug, taw, sub-agitate, work, till, cultivate, labour ; touch,

take, handle, give, receive; work out, draw out, prepare, produce as children, or fruits, breed; make, appoint, settle; teach or instruct by labour and industry, direct, form, inform; bear, bring, carry, fetch; catch, hold, stop; twist around, cover, bind, wrap, tie; extend, make tense, lengthen, stick, be tough and clammy, draw, rarify, make thin, or broad; take up, lift up, elevate, raise, exalt; be stupified, dull, dead, dozing, tacit, sleepy, faint, quiet, soft; struggle, contend in words or person, plead in a court; draw forth, exhaust, empty, evacuate; pluck at, provoke, attack with words or otherwise, accuse, slander; show, indicate, tell, signify by tokens, narrate, count, reckon, esteem; make appear, seem, judge by appearance; apprehend, think; stretch, extend, raise a tent; shake, totter, move, fall; cut asunder, divide, be in two opinions or acts, hesitate, doubt.

THWAG and TWAG are attenuations of DWAG, made in many words before the dispersion. These attenuations vary in number in different dialects.

IV. GWAG.—Act with quick irregular motion. The most common variety of this word is CWAG, which seems to engross most of the senses of WAG, particularly those that signify to stir, excite, move; roll, turn, circle, wheel; but it must be carefully observed, that words beginning with G, GH; K, KH;

c, CH; are chiefly from words belonging to the radical HWAG, and from contractions of GA or GE, before AG, and many other radicals. The senses which seem peculiar to GWAG are, move with rapidity and force, as water; go, run, proceed; shake, totter, goggle, roll; make gestures, move the body up and down, fidge, show signs of joy, sport, play, game, play on instruments, be merry, unsteady, wavering; raise an irregular noise, laugh, giggle; excite by motion, rouse, enliven, make rise, run, or go; cast, throw, dart, spring as water, run, melt, waste, decay; eject, send forth, spout, evacuate.

V. LAG.—Lay, lick, level, strike, strike elastically, strike down, flatten; make plain, smooth, even; send forth, extend, protract, lengthen, make long; cast, throw, dart, fling, set off, shoot, let off, send off, dismiss, let go, give leave, permit; let go inadvertently, drop, loose; destroy a place, beat it all to pieces; drive along, lash, whip, impel any object, particularly cattle; work along, row; lag, fail, be slow, late, lazy, restive, loitering, snail-paced; weary, faint; run swiftly along, be rapid, go speedily, bend along, lean along, bound forward; show vigour, elasticity, force, bravery; walk, go, run, move along in air, fly in water, swim, go prosperously; run easily and readily as water, flow, move on water, float; lay on the hand, take, seize, apprehend, catch, hold,

carry, lift, lift up, raise, exalt as hills, or eminences ; heap, weigh ; clap down, skulk, lie hid, conceal by hiding, dissemble, counterfeit, lie, cheat ; set, put, appoint as rule or law ; lay on, load, burden, satiate, fill, cram, fill up ; beat, as rain, snow, hail, weather ; lay down, lie, settle, encamp, sleep, lig, remain, live, continue ; lay stress on, trust, depend on, confide, believe, *lippen* to ; bear, bring, breed, produce and grow as plants or animals, spring ; cut, slay, split, divide, hew, fabricate, form, make, shape ; lay together, join, fadge, agree, concord in surface, in humour, fit, please, delight, be similar or agreeing in form, like ; lay on gentle strokes, smooth with the hand along the hair, flatter, soothe ; pull, pluck, lug, pull out, eradicate, tear, rend clothes or any thing else, kill, butcher ; pluck gently, vellicate, entice, draw in, inveigle ; catch by a snare or trap, seize by a line or gin ; depress, diminish, lessen, abate, make small, fine, lineal ; engrave lines on a hard substance, scabble, scratch, write ; daub, or smear with grease or oil ; sleeken, anoint, make soft or dirty ; squeeze, express, liquify, melt, ooze, drop, leak ; run as water, cover with water, purify with water, wash ; lie as land, stagnate as water, form lakes ; trench, delve, form ditches and sloughs ; send beams, dart rays, enlighten, enflame, shine, burn, waste, destroy, make clear, white, give lustre and colour ; move, go from, leave, pass,

pass by ; come as an accident, befall, betide, chance, luck ; cast lots, judge by lots ; draw up, draw up with the mouth, suck, swallow, glut ; draw up water, drink, exhaust ; lay over, cover, clothe, hide, cover vessels with lids ; drive to, shut, close, conclude ; lay after, pursue, bend after, follow, strain after, long after, desire, care, regard ; lay towards, bend towards, lean to, incline, bend, favour, encourage ; inflect, make curved, winding, wimpling, crooked ; bound with a leap, jump, frisk, be glad, play ; also make little leaps, hop, hobble, halt, lurch, crook ; kick, lash out the heels, lay forth or from with the legs, fling, dance ; leap, rock, wave, roll, shake ; lead, direct, draw along, conduct ; whip, lash, raise marks of stripes ; work very actively and nimbly, ply, drive on, labour ; bear, endure, suffer ; bend like a joint, be pliant, buxom ; lift the voice, cry, laugh, roar, sound, prate, speak, jabber, talk, sing aloud, *lilt* ; sound shrill, ring, give a sound like a bell ; follow close, stick to, attach ; incline to, love, lust ; sound, impress the organ of sense, perceive or catch sound, hear, list ; behold, look, see ; give, offer ; slip, slide, glide, be glib, ready ; end, cease, desist ; lay together, gather, accumulate in lumps or heaps, roll, conglobate ; move in a trailing way, creep ; grow as wool or down, be rough and hairy ; beat the body from grief, lament ; applaud by noise and beating ; sink, fall, melt down,

as snow, or in phthisis; sink down, sleep; lick with the tongue, lap.

VI. MAG.—Crush, mash, strike with destructive compressing violence, grind, bray, bruise, murder; beat, smooth by beating; squeeze, compress, condense, collect, gather, enlarge in every dimension, make great, huge, tall, collectively numerous, wide, broad, extensive, vast; raise in heaps, mountains; press down, depress, level; act on, so as to make small, minute, fine; diminish, waste, annihilate; grind to powder, meal, dust; pulverize; waste away by active power, consume, moulder; conceal, keep close, extinguish; drive forth, cast, throw, loose, shoot, let go, deliver, give, liberate, free; fix, bind, tie; enlarge time and place; mangle, mar, encumber, delay; remain, stay, continue, endure, be permanent, solid, firm, durable; impel, move, make go, as persons, water, birds, fishes; move alternately, exchange; draw or beat out, make thin, rare, broad; act on the surface of bodies, seek into; act on the taste or smell, have a penetrative or pungent quality, either sweet or otherwise; mollify, make meek, mild, sweet; sting, bite the tongue, be bitter, acrid; stupify, make destitute of sense, stun, make foolish; catch, seize with the hand, take, apprehend, manage; seize with the mouth, eat, grind, chew, masticate; compress the lips, or other organs; be mute, silent;

wink by half-closing the eye ; make signs ; make mouths, mock, ridicule ; utter a sound through the nose or the lips half shut, moan, murmur, bellow ; labour, work, make, frame, shape, toil, moil, drudge ; be pained and wretched ; shine, dart rays, glitter ; enlarge, breed, grow as any plant or animal, conceive, bear young, bear fruit ; show might, power, force, valour ; fight, combat, strive ; be moved, full of violent passion, rage, fury, desire, or lust, rave ; hold, handle, feel, perceive, retain perception, remember ; show, declare, indicate, tell ; cut, shave close, snod, mutilate, mangle, impair, make defective, break, burst, maim ; cut small, hash, hack ; work on as dough in a mass, agitate ; melt, bake, cook ; conjoin, form into one mass, be in one mass, be among or amidst, mixed with ; grasp, comprehend, inclose, measure, mete, go about, take the dimensions, keep with, moderate ; get, find, invent, imagine ; join with, unite, meet ; be vigorous, stout, wanton, merry, saucy ; close, darken, be heavy and murky, gloomy ; liquify by pressure, fire, &c. ; brew, make moist, become mucid, musty, damp, rotten ; incorporate, mix, add one thing to another ; shut, hide, act in secret ; bestow, honour, favour, contain worth and value, be of price ; smother, choke ; penetrate as smoke or vapour ; water, send forth water ; flow, eject urine ; bruise, make diseased, morbid ; feel a strong and anxious care for, love ; knot, weave ;

stamp, stain, dip ; form the features into a smile, look kind and soft ; use the mouth, talk, converse.

VII. NAG or HNAG.—Knock, strike down, kill with a hard blow, level, dash down, depress by force, thrust down, lower, humble, diminish, keep down, destroy ; act wastefully on, crumble, corrode, gnaw, eat, consume, chew, bite, snap, nip, cut by breaking or nipping, cracking, or striking ; rub, clean, scour, polish severely ; pinch, use harshly, chide, blame ; impel or knock together, condense, thicken, cram, fill, make solid and full, gather, accumulate, raise in rolls, lumps, knolls, hills, clews, globes ; join together, bind together, knit, knot, bind, constringe, straiten, press hard, make narrow, near, close, brief, distressful, sore ; impel in a race or winding current, run, drive any thing, run violently, rush, make run, guide, conduct, bring ; sting, stab, prick, sew, pierce, wound, hurt, take off by poison, give a bruise or contusion ; drive or force down, crush, overthrow, conquer, humble by actual violence ; mollify, soften by force, make delicate, tender, infirm ; thaw, melt, make moist or wet, ooze, drop, filter, be foul and putrid ; take, seize, catch hold, grasp, get, find ; pluck, pull, divide with the hand or teeth, swallow, distribute, feed or graze ; gather, cloud, muffle, hide ; comprehend, judge, perceive, know ; knell, ring, sound,

make noise ; tell, narrate, count or number, name ; be pungent as smoke, odours, burning grease, &c. ; cut, pare, polish by cutting ; nod, lean, incline, fall ; hit, butt ; work hard, make, do, perform ; wink, twinkle, shine, glitter ; be instant, push hard on, be new, fresh, of this moment, now ; move spinningly, whirl, go fast ; beat the ground, dance, jump ; make a noise through the nose, complain, whine, neigh, shriek loud ; notch, slice ; compel, bend, bow, inflect ; strain, strive, struggle ; twist about, twine ; be anxiously fond of ; move in water by floating, or by the hands and feet, swim ; settle, dwell, rest ; bear a child, rear, breed, feed, cherish.

VIII. RAG or HRAG.—Act with rude and most violent force, dash all to pieces, shake terribly, agitate, rock ; rack, rend, rive, rob, strip, peel, ripple, reap ; stick, stab, penetrate, run into, rush into, drive in, ram, consolidate, run the hand into, search ; be very strong, whole, robust, vigorous, sound ; move sharply, rush along as water, man, or any running and rapid being ; pull, drag, draw, draw together, ruff, wrinkle, pucker ; rouse, raise, make mad, vex, harass, waken ; spring up, rise, rear ; run up, grow as reeds, plants, trees, or any vegetable ; rise into stems, run out as arms or branches, ramify, run or grow as roots ; move, run, walk, travel, proceed, succeed, prosper, go uninter-

ruptedly, be easy to put in motion, glib, prone, plain and sleek ; run together, clot, lump, clod, coagulate ; take, seize rudely, grasp, grope, hold, handle, feel, try, examine, prove, perceive, learn ; move an object, make it go along, row, steer, direct, work ; run in a straight line, regulate, direct, straighten, correct, be or put or keep in a line or row, arrange, rank ; stretch the arm, reach, give or receive by reaching, stretch the body, endeavour, long after ; struggle, wriggle, make efforts, wrench, twine, make contortions, twist, wry, go or act cross or wrong ; rush after, pursue, chase, drive violently, banish ; be roused, distorted with anger, raised, commoved, frantic, disturbed ; be full of life, mettle, and action ; be strong, rude, hard, harsh, severe, hard-featured, grim ; be sharp, stinging, raw, bitter, cruel, rude and harsh to every sense and feeling of body and mind ; contract the brows, wrinkle ; pull gently, pluck, entice, invite ; run or roll with great force, tumble down ; break, crack, split, open, open a mouth or chink ; grin, divide by pieces ; grate, rub, rasp, scrape, clean, clear ; suck, exhaust, swallow voraciously ; emit with a convulsive force, reach, belch, vomit ; dart rays, radiate, shine, burn, consume, melt, run by fire, fry, roast, bristle, cook ; dig, delve with a sharp utensil, as a hoe or pig's snout ; dig up ; make lines or carvings by cutting, engrave, indent, scribble ; work, do, make, act, perform

with bustle and motion ; burst out in crying, roar, ring, bark, weep ; sound or crack by shaking or pulling, rattle, clatter ; cast over, cover, dress, wrap, wind about, tie, bind, twist as a rope ; throw, dart ; go, let go, go from, leave, make room by going ; disturb, hurt, annoy, terrify, frighten, distress, make weary and wretched ; shiver, tremble, shudder from fear, bodily indisposition, aversion, hate ; wring, squeeze, express, distil ; drop, press out, be oozy, wet, foul, rotten ; be liable to crumble, brittle, dry, rotten ; be as grit or sand ; grind, pulverise ; stretch, raise, elevate, lift up, rise in a sharp peak, run in a horizontal peak from a snout ; snore, make a noise from the nose, grunt ; press with the foot, trade, trust, credit as being solid and firm ; hit, drive, strike ; carry, bear, bring, fetch, get breed, generate, produce as plants or animals ; bear up, cram, fill, feed ; grow large, fat, gross, tall, rank or high-grown ; be thick, coarse, gross ; reach out, spread, open, extend, display in breadth, explain, illustrate ; sound, speak, tell, number, count, reckon, esteem, value, account, suppose ; explain by telling, say the reason or explanation of a thing, narrate the story of, make a speech, give advice in speech, counsel ; pull out, pluck away, extricate, separate by drawing away, *redd*, save, deliver ; revel, or draw into a knot ; also draw out, unrevel ; run in frolicsome

sportful races, move lightly, skip along, ramble, play, be wanton ; spring, frisk, be glad and merry ; run forth, begin, originate, go out, be early ; make, frame, form, shape, create ; be in force, plenty, abundance ; catch, fasten, make fast, keep, be content ; be stiff, hard, rigid, frozen, rhimy, prickly ; be rash, given to run on, precipitate, keen ; tear, harrow, rake ; spread out, straw, strew, sow about, scatter ; speak loud, blame, chide, cry, brawl, scold, accuse ; penetrate, apprehend, or learn by sharp trial, inquiry, or interrogation ; discern, divide in thought, judge, separate ideas, perceive new distinctions and differences ; shine, see, look, discern clearly, aim, choose by sight ; be ready, rathe, at ease, resting ; play tricks, gambol, make quick turns, cheat ; raise a noise, laugh.

IX. SWAG.—Move or act with mighty power ; be strong, sound, vehement, weighty, vigorous, *sway*, govern ; prevail, overcome by force, be bold, brave, full of energy and virtue ; move powerfully, rapidly, and perpetually ; move onwards, proceed, succeed, prosper, advance, increase, grow ; travel, roll, or proceed with unbroken and united motion ; whirl or move round, turn, swim, as in a vertigo or dizziness ; be swift, fleet ; struggle, wrestle, twist, agonize ; work sorely, toil, labour, droop, weary, exhaust, make wretched ; work stoutly and actively ; deflect, turn aside, seduce, stray, swerve ;

set with force the feet, stand ; set with force the body, sit, fix, confirm ; lay, put, put down, tread, trample ; act upon violently, drive against, sweep, clean, rub, rub tightly, consume by rubbing, waste, whet, sharpen ; press, strain, squeeze, express moisture, draw sap from and juice, drop, send out moisture, ooze, slaver ; send out light, act on by fire, burn, melt, singe, oppress with heat, overpower, destroy by violent force, kill ; make soft, sweet, mild, insipid, silly, dull, stupid, fatuous, insensible, motionless and spiritless, calm, tranquil, settled ; cease, stop, give over, be silent ; bend to a side, incline, fall, move regularly down, descend, sink, descend in length, be *long* in opposition to *wide* and *broad* ; go, walk, make bends or turns, move along by one side, passing by so as not to meet an object, walking not straightly ; move as water or billows, roll, run, flow in a current ; draw powerfully towards the agent, suck, swallow, soak, swig, drink, devour, sup, draw up with the lips ; make an impression on the tongue or nostril, have a smack, a savour or odour ; affect the taste, be high or well-tasted ; grasp, seize firmly, catch, take, hold, possess, defend ; perceive with any sense, take in, learn, gain knowledge and wisdom by perception and observation ; make a loud grave sound, speak, say, sing, tell, declare ; blow as wind, whistle, hiss ; carry, bear,

move under, bring, produce, breed, be prolific, grow as plants, children, or young animals; be violent, destructive, hostile, warlike, brave; grind, make small, fine, minute; draw, extend, make tense; be sore, vehement, painful; feel care, anxiety, and tender love; gather, become heavy, dark, thick, swart, black; act on by fire, dry, make arid, sapless; act on by force or heat, melt as grease, boil, seeth, become moist, musty, rotten; melt away, as in wasting of the body or any other substance; carry on prosperously, complete, perfect; work, knead, mix, pound in a mass; cut any thing with violence, dissect, divide, saw, slit, dig, trench, make furrows; swing, vibrate, cast about, wield, whip, lash, beat with a flail; move to one side, swidder, doubt; go on without interruption, be easy, tranquil, in repose; be easy in action, the contrary to *drag*, *do*; and *dur*, hard, sore, difficult; be oppressed and heavy, sleep, rest, be quiet, lie; lay on a load, burden, fill, cram with meat or any thing, fatten, cloy, satisfy, make full; send forth sap, moisture, blood; increase, enlarge, blow up, swell; make strong, solid, firm; fix with fear, awe, admiration; press or stamp, seal; pursue actively, press after, follow, seek, investigate; roll about, infold, wrap; send forth, cast, give.

Observation 1.—All the senses of any radical are only different applications of one word, which

is the name of a particular kind of action. The principle, on which the applications were made, was that of real or fancied resemblance.

Observation 2.—AG and WAG seem to have coincided in all their earliest senses : WAG and HWAG are confounded in later times, at least in some dialects, but seldom in Teutonic. HWAG in Greek, Latin, Sanscrit, Slavic, and Celtic, is corrupted into CWAG or KAG. It, therefore, requires judgment and much reading, to distinguish in these dialects the proper derivatives of GWAG, the fourth radical, from those of HWAG, and those of GE-AG and GE-WAG, which last are secondary. LAG, MAG, NAG, RAG, and SWAG, are, perhaps, the best preserved radicals. He who opens a dictionary of any European language, under any one of these letters, sees only the various applications of one single term.

Observation 3.—All words under A, Æ, E, I, O, U, and Y; are derivatives of AG, those excepted, which have lost some initial consonant by corruption, or are compounds of various radicals, or have prefixed a vowel for the sake of sound.

Observation 4.—The factitious radicals, WLAG, BLAG, FLAG, PLAG, SPLAG, GLAG, THLAG, SLAG, STHLAG, follow closely the signification of LAG : THMAG, TMAG, and SMAG, follow MAG : BNAG, FNAG, PNAG, SNAG, follow NAG : WRAG, BRAG, PRAG, FRAG, PIIRAG, CRAG, DRAG, TRAG, THRAG,

GRAG, SRAG, STHLAG, SPRAG, SPHRAG, STRAG, follow RAG; SCWAG or SCAG follows CWAG, cut, strike in two, shake, concuss violently, cast, dart, fling, &c. &c.; STWAG or STAG follows DWAG, strike, stamp, step, stab, cram, thicken, cover, choke, &c. &c. Such is the mechanism of language—a stupendous work of human reason and human feelings, produced in a state of ignorance and nature, and yet superior in its kind to any similar invention of philosophy.*

VIEW of the CONSIGNIFICATIVE WORDS, or of those terms which were employed in the second stage of the EUROPEAN LANGUAGES to particularize, by their descriptive powers, the sense of the Radical Monosyllables noticed in the above view, joined, for the sake of illustration, to

LAG, lay, beat, strike, lash; lay on the hand, seize, pluck, lug, lift; lay on a burden, load; make an elastic bound, leap, run; level, make

* In the foregoing view, the author has fully detailed the various senses in which his nine radicals are used in the European and other languages; and had these senses been illustrated by examples, they would have been more satisfactory. Repetitions, in some respects, were unavoidable, though all those in the manuscript are not printed.

plain, broad, smooth ; lay forth, drive forth, fling, let go, shoot, &c. &c. &c.

1. AG, work, make, do. LAG-AG, making of beating, by contraction LACC and LICC, a lick, a single stripe, or the giving of a single blow ; also acting like a blow, having the qualities of a blow, resembling a blow ; a little blow. LAG, catch ; LAG-AG or LACC, the act of seizing, a clutching. The varieties of AG are EG, IG, OG ; AC, IC, UC ; AK, IK, UK ; ACK, ICK, AGH, &c. &c.

2. WAG, work, make. LAG-WAG, or LAG-WA, making a blow, giving a blow. This term is often, like AG, used in making new verbs, being expressive of acting.

3. BAG, FAG, or PAG, work or produce vigorously, and at one rapid impulse. LAG-BA, producing seizure, laying on the hand by a single and quick effort. LAG, spring ; LAG-BA, making a spring ; by contraction LABA or LAPA, a leap. This term forms nouns of a diminutive sense in this manner. LAG, strike ; LAG-BA, acting like a blow, resembling it in qualities, having the nature but not the full essence of a blow, a little blow, belonging to a blow ; PLAGOSUS. BA, PA, PHA, and FA, are the same word.

4. DWAG, DA, TA, THA, labour, work, do. It is used in all dialects as a term denoting do or done. It is the sign of action, partly or wholly performed. LAG, strike ; LAGDA, or LADA, doing of striking, or striking done ; a blow, a stripe. LAG, lay on ;

LAGDA, or LADA, laid on, laying-done; a load. LAG, lay, put down; LAGDA, laid. LAG, strike, cut; LAGTHA, or LATHA, a cut, a split, a lath.

5. GWAG, go, the name of action going on, or gone by. It is both prefixed and added. LAG, lay; GA-LAG-DA, laid, the act of laying gone and done. It derivatively signifies to make go on, to carry on, to perform, as in GA-WAG-AN, to make shake. It is added to Greek verbs in the form of *ca*. Its varieties are GE, E, A; GHE, Y, CE; KE, CHE, &c.

6. LAG, perform, do, bring, produce. LAG, strike; LAG-LA, the giving or producing of a blow, the striking, by contraction LAL and LAEL, as in the Scotch phrase, LIL for LALL, stripe for stripe. LA forms verbals, nouns, and adjectives. LAG-LA, or LAGELA, may be the producing of a blow, striking a blow, and acting like a blow, having the qualities of a blow. So, in Latin, CUB-ILE, pertaining to lying, a bed; AG-ILE, pertaining to action, having active qualities. So AEG or AEC, joined, united, even; AEG-WA or AEGU, having the nature of being even; AEG-U-ALE, belonging to AEGU, evenly.

7. MAG, make, do, work. LAG, level; LAG-MA, making level, finishing, the act of striking, the act of levelling. So HWAG, turn; HWAG-MA, the act of turning, a single turn, a quick turn of body or mind, a whim. LAG, or LIG, bend, bow like a joint; LIG-THA, what is bent, a joint, a lith;

LITH-MA, the making of a lith, or joint, by contraction LIMA, the old form of limb, a joint or articulation of the body. It forms adjectives of quality.

8. NAG, work, perform. LAG, lay down ; LAG-NA, the performing of laying, accomplishment of laying, lain. BAG, beat ; BAGNA, or BANA, beaten ; used as a participle, an adjective, a noun ; BANA, fatal, hurtful, deadly ; BANA, beating, murder, killing, bane. LAG, lay down, lie close ; LAGNA, laid, couched, lurked, concealed ; applied to the mind, the words, and actions, a concealment of the true state, dissimulation by actions, lying by words, (LOGN, or LEUGN, in Visigothic,) craft in general. Both NA and MA form participles, nouns of action, and adjectives of quality.

9. RAG, work rudely and with great violence. LAG, lay ; LAG-RA, performance of laying, actual laying, the act of laying : LIG, cast down, make lie ; LIGRA, performing lying, belonging to it, the place or article which causes or permits lying, the *lair*, the LIGGER, the bed, LECTUS, the spot of encamping. This term forms active verbals, nouns of action, and adjectives expressive of action or relation to action.

10. SWAG, perform, carry on, toil. LAG, strike ; LAG-SA, the performance or gradual operation of striking, the act of striking : LAG, send of, let go ; LAG-SA, the act of letting go, loosing : BAG, hit ; BAG-SA, the act of hitting, beating : TWAG, TWIG,

turn, pluck about, drive about; TWAG-SA, the acting of driving about, tossing. SA forms names of actors, and adjectives descriptive of operation.

All verbals, formed by the consignificatives, express a diminished, specific, and frequentative, signification of the radical. These verbals are more active, definite, and descriptive, than their original. They are, in fact, compounds made according to a regular law, and raised on any verb, at pleasure, for the purpose of describing the immense variety of acts and objects which the mind may either observe or imagine.

VIEW of the Principal COMPOUND CONSIGNIFICATIVE WORDS in the European Languages.

1. NA and DA, or NA and GA, signs or terms of the participle present. NA, make, and DA, do, are conjoined in the form of NDA, NTA, NTHA: NA, make, and GA, go, form NGA. So LAG, lay; LAG-NA-DA, or LAG-ANDA, performing the act of laying; LAG-AN-GA, going through with the act of laying. As this actual performance may take place in any time, a participle of this kind may describe action going on in past, present, or coming time. The Visigothic participle in ANDA, and the Latin in NDUS, are often future.

2. MA and NA, terms denoting that the act is going on to a perfect or performed state, and is passive, when completed. LAG, lay ; LAG-MA-NA, making and performing the act of laying, actively bringing it to a close. This is not a passive, but a very active participle, common in Greek, Sanscrit, &c. Many nouns come from this formula, as AG, drive ; AGMEN, a driving, a drove ; SEC, cut ; SEG-MEN, a cutting, a division ; REG, direct in a line ; REGIMEN, directing.

3. BA and LA appear often in the dialects. So AMA, love ; AMA-BA, making or producing love ; AMA-B-ILE, relating to that which makes love, creates love ; AMABILIS, he that excites love in others : LEG, gather, or read ; LEG-IBA, making or producing collection ; LEG-IB-ILE, that possesses the power or property of *making itself* be gathered by others ; MIRABILE, that possesses the property of making people stare at it, has in it the quality that creates, admits, or permits, admiration.

4. BA and NDA appear also in adjectives. VAG, wander, stray ; VAG-ABA, make straying ; VAG-AB-UNDA, in the actual performance of straying : MOR, die ; MORIBA, dying ; MORIBUNDA, in the act or state of dying.

5. DA and AG appear in such words as AMICITIA. AM, love ; AM-IC, having the quality of loving, friendly, a friend ; AMICI-TA, in the state of friend-

ly ; AM-IC-IT-IG-A, having the property of being in the state of friend or friendly : the final A is the sign of personal agency : JUST, conformable to law, just, JUST-ITA, (JUS-ITA,) put in the state of just ; JUST-IT-IG-A, possessing that state.

6. DA and NA occur in such words as RECTITUDO. REC, or REG, run in a line, make move in a straight line ; REC-TA, STRAECED, straight ; RECT-ITA, put in the state of right ; then RECTITUDA, rectified ; RECTITUD-ENA, put into the rectified state ; the rectified state—righteousness. The Saxon RIHTWIS is not from WIS, a manner, but from RIHT, straight, RIHT-WA, having the act or quality of right ; RIHT-WI-SA, performing the right, or having the active quality of right.

7. SA and AG occur in every dialect. LAG, strike ; LAG-SA, perform striking ; LAGS-IG, LAGSC, LAGSK, doing the act indicated by LAG-SA, or LAGS, which is a single performance of the act mentioned in the radical. LASH is a modern corruption of LAGSC, which signifies a very active but diminished blow. BAG is heat, act on by fire : BAGSC, a bask, a single act of heating. In adjectives this combination carries an active, then a possessive sense ; for the power of action always implies possession. SCOTA, a Scot ; SCOTISC, acting like a Scot, resembling, from that circumstance, a Scot ; pertaining to a Scot : WEALA, a Gaul ; WEALISC, acting like a

Gaul, Welsh. In Greek, *sc* is the principal term for denoting action going on, also inceptive and frequent action.

8. *SA* and *TA* appear much in most dialects, and particularly in such Teutonic nouns as *BURST*, the act of breaking; *THORST*, the act or state of dryness. *LAG*, lay on, load; *LAGST*, or *LAST*, a loading; *BLAG*, blow; *BLAGST*, an act of blowing, a blast. In these forms *SA* points out the acting, and *TA* that the acting is done. *BLAG* is blow; *BLAG-SA*, or *BLAG-IS*, perform blowing; and *BLAG-IS-TA*, a finished or done act of blowing. *MAG* is much; *MAG-IS* make much; and *MAG-IS-TA* put into that state, *MAIST*, or most.

9. *SA* and *MA* occur often, as in *MAG*, much; *MAG-SA*, make much; *MAG-SI-MA*, put into the state of being made much; *MAXIMUS*.

10. *BA* and *RA* appear in such words as *LATEBRA*. *LAT* is from *LAGTA*, laid, couched, clapt down on the ground, or in a hollow; *LAT-EBA*, making of couching; and *LAT-EB-RA*, actual performing of *LAT-EBA*; skulking, or the place that admits of it: *SCAT*, from *SCAGTA*, is cast out, spring out in little rills; *SCAT-EB-RA*, a place where such springing is *made*.

11. *SA* and *IG* occur in such verbals as *LECSIS*, the speaking. *LEG* is speak, *LEC-SA* speech-making, *LEC-S-IG* having the property of speech-making, the speaking itself. The final *s* is the gender.

12. WA and NDA—in words like the Greek, DACRUEN, full of tears. DAGRA, or TAGRA, (Gothic,) is a tear, from TAG, melt, thaw, liquify. DACRA-WA is making tears, and DACRA-W-UNDA in the actual state of making tears. WA and NDA are singularly but elegantly joined to preterite participles in Greek and Sanscrit. So GRAB or GRAF, scratch, indent lines, write on marble or brass, has GRAF-THA, written, graved; and GRAFTHA, with END, makes GRAFTHEND or GRAFTHENT, being in the actual state of graved, having been graved. GAM, in Sanscrit, is go; GATA gone; GAT-WA, or GAT-VA, making gone, that is, having gone; GATA-V-ANTA, or, by contraction, GAT-AV-AT, also having gone. GATA, gone, is a contraction of GAM-TA, for which GANTA, gone, occurs in some places. GANTA-V-YA appears as a participle, for GAMT-AW-IGA, in the sense of about to be gone, to be gone. The Greeks have such forms as ITA, gone; ITEON, for IT-IG-ON, to be gone, or rather for ITA-V-IG-ON. These forms cannot be understood without close attention to the powers of WA, make, act, go on to act; and IG or AG, do, having the power and capability of doing. ITYA is a going in Sanscrit.

13. MA and NDA, common in such words as aliment and element. AL (AGLA) is lift, rear, breed, feed; also breed or produce. AL-IMA is making of feeding, having the property of giving

food or nourishment. ALMUS-A-UM is nourishing. ALI-M-ENDA is actually giving nourishment, and, viewed neutrally, is a thing that feeds another. EL, is breed, and ELEMENTUM the thing that actually breeds another. ELEMENTA MUNDI are the matters that breed, or have bred the world or its parts.

14. WA and SA occur in such words as *jocose* and *morose*. AG, or its corruption YAG, signifies move the body actively, gesticulate, be merry, geck. The preterite YOC is a merry gesture, a funny trick, a merry saying. YOC-WA is making such tricks or jests. YOC-WA-SA is performing those tricks, addicted to them, very full of them. In Teutonic, RIHTWISA is given to what is right, righteous. This combination has in that dialect been confounded with WISA, a way or manner; as L-ICA has been with LIC, like. The confusion in these instances is very ancient.

15. AG and NA appear often together in diminutives. Any word may become a diminutive by receiving any consignificative that signifies acting, doing as, and therefore resembling; being *like the thing*, but *not the thing itself*. So LAMB, a lamb; LAMB-IG, lamb-acting, doing like a lamb, having the resemblance of a lamb, a kind of lamb, a little lamb, a *lammie*: MAGA, a child, a boy; MAG-ULA, resembling or acting like a boy, a little boy: PUER, a boy; PUER-UL-US, acting like a boy, having the

qualities of a boy, a little boy. PUERULUS becomes PUELLUS; LIBERULUS, a little book, LIBELLUS or LIBELLUM; and so of many others in Greek and Latin. In Teutonic NA is joined to IG, as LAMB, a lamb; LAMB-IG, having the quality of a lamb; LAMB-IG-EN, made like a little lamb—a LAMBKIN, a LAMMIKIN, a very little lamb. GYLHELM, he that wears a golden helmet, William, by familiar contraction Will. This becomes a new diminutive, WILL-IG, having the character of Will, little Will, Willy; WILL-IG-EN, Willikin, Wilkin, very little Will: BYTTA or BUTTA, a butt, a cask, in Greek PITHOS; PITH-AC-S, having the nature of a butt, a little butt; PITH-AC-IN-E or PITHACNE, a buttkin; in German BUTTCHEN; PITHACNION, for PITAC-N-IG-ON, having the quality of PITHACNE, that is, of a little cask. The word PITHACNION is a very diminutive cask. BUTT-ILA is like MAGULA, and signifies a little butt or cask, now called a bottle.

Another sort of diminutives is formed by ISC, as RAD, a root; RAD-ISC, having the nature of a root, a little root, a raddish; PAIDS, a boy, or child; PAID-ISK-OS, a little child. Many are formed by ED or ET, as CASK, a corruption of CADISC, a little CADUS, or vessel, CASK-ED, made a cask, put into the state of a cask, having got the nature of a cask. HELM, from HEL-MA, a covering, a cover for the head; HELM-ET, a little cover

for the head, a piece of covering, a head-piece. This preterite-like termination varies into AT, ET, IT, OT, and UT, according to convenience. ATs is the favourite term for diminutives in Lapland; AKKA, a wife; AKK-ATS, a little wife, a dear little wife.

16. AG and DA. Verbs are made by AG, IG, OG, UG; or by WAG, WIG, WOG, &c. These often appear in Teutonic verbs, as LAG-IG-AN, by contraction, LAG-Y-AN and LAG-I-AN, to make lie; WIL, pull; WIL-WI-G-AN, WILWIAN, WILWAN, to make pulling. They are seen in Sanscrit under the forms of YA and VA; but in Greek and Latin they are decayed, though their force continues. AMATUS is for AMA-AG-ITUS, AUDITIS for AUD-IG-ITUS, DOCERE for DOC-EG-ERE, and ARGUTUS for ARG-WA-ITUS. All verbs in UO, except a few primitives, are either from nouns in WA, or WA is inserted to indicate the manner of their action. Adjectives were extemporally formed from nouns on the principles of these verbs, as LITERA-A-ITUS, LITERATUS, a man of letters; AURITUS, for AURI-I-TUS, eared, having ears; NASUTUS from NASU-U-TUS, nosed, having a nose. Remark that AG and WAG are *by themselves* always short, even when they stand as A, E, I, O; but *joined* in this form with verbals they are *long*; DOCE-E-RE is DOC-E-RE, and so of others.

17. AG and NGA.—The compound NGA is often joined to verbs, in order to form verbals of ac-

tion, as WEG, move; WEGUNG, wagging, motion, movement. In the classic dialects of Greece and Rome, the G was lost, but the vowel before N remained long: so DRAC, see, look sharply and staringly; DRACONGA, a seeing, a clear-sighted animal; DRACO, DRACON, a dragon: UMBA or AMBA, a height, a lump, a boss; UMBONGA, UMBONA, an elevating, bunching, a boss: SIPH, spout; SIPHON, a spouting, an instrument for squirting. In general IG was prefixed, when the sense referred to an act. RAT, said, told, explained in speech; also told over, reckoned: RAT-IG-ONGA, an actual making of telling, or of reckoning: DIC, speak, show in speech; DICT, spoken; DICT-IG-ONGA, diction, an actual performance of the thing signified by DICT, that is, a speaking, the speaking, the act of speaking. Such forms are different from ORDO, ORDINIS, which is simply from ORD, a running out in a line, and NA. ORD-IN-A (the A is the gender) is made ORD, put into the state of ORD. They are also different from nouns like ORIGO, ORIGINIS. These are from IG, make, and NA, finished. ORA is beginning, from AGRA or ORA, a very well known verbal of AG, go, proceed, rise, begin; ORI-IG is make beginning, and ORI-IG-EN is completely put into that state; the act of beginning accomplished. The EN or IN is therefore *short*, which is the distinction between this order of nouns and those from NGA. When

the vowel before *n* is long, it always indicates contraction.

Any other compound forms will be found in their proper place in this work.

VIEW of the CONSIGNIFICATIVES of AGENCY or GENDER in the European Languages.

1. *AG*, make, work, do. Every name, by the ancient constitution of language, was either considered as an act done or in doing, or as an act performing itself. In the first case there was no term of agency required. The word was neuter, or, as the Brahmans call it, the noun was crude. In the second case a term of agency was always affixed, and this term was not limited to personal acts, or acts done by males or females, but inanimate things were viewed as agents, because they *acted*. The names of personal agency were at first the same for both sexes, but in time a slender form of the word was adopted for female agency.

AG, or *A*, is a masculine or feminine actor. *IG*, or *I*, a variety of *AG*, is always feminine. *O* appears often for the feminine. It is long, and a contraction of *A-A*; but *o* common often stands for *A* of both genders.

SA, work, make, act, is by far the most common

term of agency in all the dialects. It is masculine or feminine, without distinction, and according to choice ; but if combined with A in the form of AS, it is masculine. If added to I or E feminine, the compound ES or IS is feminine. SA is AH in Sanscrit, and in Greek os, in Latin US, for the sake of sound. The Teutonic uses s by itself.

Observation 1. All nouns having a crement, or double consonant, must be supplied or resolved, as DRACONO, for DRACO ; SERMONO, for SERMO ; AETATS, for AETAS ; LIMITS, for LIMES ; AMANTS, for AMANS ; NEPOTS, for NEPOS ; PACS, for PAX ; and so in every dialect, particularly in Sanscrit, Latin, Greek.

Observation 2. RA is never a name of personal agency, though very frequently of agency in general. When A masculine or feminine follows NA, NT, or RA ; the term of gender is taken from the end, and absorbed by the penult syllable of the word, which syllable becomes long. So CANON, a rule, for CANON-A ; PATER, a father, for PATER-A ; LEGON, saying, for LEGONT-A, or LEGONTS. This fact must be observed with the utmost attention.

NA and DA. Neuters are the bare word, perfect in all terms necessary to its intrinsic sense, but wanting every term of personal agency. Neuters that have any term of personal agency are *decayed* masculines or feminines. It is usual, however, in many dialects, to join NA and DA to the neuter to give it a more complete sense. So GOD, good ; GODATA,

gooded, made fully good : ALL, all ; ALLATA, alled, made into the state of all : GOD, good ; GODENA, gooden, gooded. This NA or EN is corrupted into ON in Greek, and UM in Latin and Sanscrit : BON, good ; BONONA, BONON, BONOM, BONUM, gooded, existing in that state. *

Note 2 E. p. 41.

It is evident, from what has been said in the last section of Chapter III. that the composition of each radical with itself, or with the other eight, lays the ground of what has been usually called the termination. The simplest form of a noun is composed of some radical, and a consignificative. But the following general rules must be carefully remarked.

1. A *simple* primitive noun is the same as the verb. Such nouns occur very seldom, being now superseded by derivatives.

2. A *simple* compound noun consists of a radical, and a consignificative, which modifies the sense

* All these VIEWS have been thrown together, on account of the unity of the subject, though, in some measure, they refer to the doctrine of the fourth and other chapters. "The shortest account of the progress of our language is this. Nine monosyllables became verbals, when united to one, two, or more of themselves. These verbals became verbs by the same process, and these verbs with the verbals new verbs ; and so on to the actual degree now attained."—See Manuscript, Vol. I. p. 95.

of the radical. A noun, in this state, has no gender, number, nor reference to a person. It may be adjective or substantive, according to the terminations affixed to it afterwards. The Hindû writers call this a noun in a crude state,—not prepared for use. Examples are, WAG-BA or WABA, wave, or in a waving state; WAG-LA or WALA, turning; RAG-RA or RARA, or RAR, breaking; SWAGMA, moving, *making* motion. These words require some termination, that is to say, a consignificative properly allotted to express HE, SHE, IT, he who works, she who acts, &c. before they take the name of adjective or substantive nouns. For instance, WABA, waving; WAB-RA, wave-worker, a wav-er; SWAMA, a moving in water; SWAMA-SA, he who moves in water; SWAM-I, she who moves in water. In a very ancient sense, NAG signified to move, force forward. It was early applied to denote swimming. NA-DA, from this verb, signified swum. The ordinary manner of pronouncing NADA was NATA: add to this RA, working: NATRA, of course, signified what makes swimming; but this word could not express a male swimmer, till RA took the personal sense of he who works. Then NATOR for NATRA signified he who swims; and NAT-ORIG-SA, NATRIX, she who swims. There are no less than three consignificatives in RIX, viz. RA, AG, and SA, yet.

3. The general rule of analysis is as follows:

Cast off the consignificatives which mark cases, number, and gender ; you will have the crude word. Attend to the initial letter or syllable, and to the syllable at the close of the term : the latter is the consignificative, the former is the radical. So in Latin, *BONUS-A-UM*, good ; throw off *US*, or *A*, or *UM*, consignificatives of gender or personal application, you have *BON*—a compound of *BAG*, to advance, move forward, help, advantage ; and *NA*, make. Our word *BET* (*BAG-DA*) had the same sense. *BET-ER BETISTA*, better and best, are well known. To *BET* is to aid or help, to mend ; to beet fire is to help it.

Come in, auld carl, I'll beet the fire,
And gar it bleeze a bonnie flame ;
Your blude is cauld ; you've tint the gate ;
You should'na stray sae far frae hame.

Come in, old fellow, I will mend the fire, and make it blaze with a pretty flame. Your blood is thin ; you have lost your way ; you should not wander so far from home.

N. B.—Though this is the just method of analysis, it must not be regarded as a mechanical process.

Note 2 F. p. 41.

In the infancy of language, composition of terms was little, if at all known. The nine primitives,

slightly varied in articulation, were the whole vocabulary. Connective and adverbial words were not used. Speech resembled a series of interjections. When composition was introduced, it made a rapid and plentiful progress, verging on excess. It appears to be probable, though, perhaps, this may be reckoned by some an imaginary statement, that AG or WAG was the first articulate word uttered by our barbarous progenitors, and that the consonants B, D, G, L, and the rest, were added afterwards to WAG, at the impulse of feeling, which was harsh, soft, or gentle, according to the natural character of the action. It is certain, that a natural connection exists between the sound and sense, in what regards our feelings; and, that we therefore express harsh sensations by harsh articulate sounds. I cannot fully ascertain the origin of these simplest combinations which form the nine primitive words; but I venture to affirm, with greater confidence, that such words as BLAG, BRAG, SLAG, SMAG, STRAG, and SPLAG, are compounds. They are found in all the dialects, Celtic, Cymraig, Teutonic, Latin, Greek, Slavic, and Sanscrit, in greater or smaller numbers in each. They take their meaning from the primitive in their composition, and they seem to have inherited the whole compass of its various senses. In some dialects, the primitive itself stands in that sense, which, in other dialects, they generally supply. In Celtic, for in-

stance, we have RAIGH, (see Shaw's Diction. v. RAIGH,) signifying an arm, which, in other dialects, is BRACH, brachos, BRAEC, brachium; REIDH, plain, even, level, which, in Saxon, is BRAED; MUCH, smoke, in Saxon SMOC; LAG, a pit, slough, in Saxon SLOC; LING, throw, dart, in Teutonic SLING; LEABAR, smooth, Saxon, GLIB; RUIGH, reach, attain to, Saxon, STREAC. Examples of this fact occur in the same dialect. In all the Teutonic varieties, RAC is reach, extend any object, as the hand, a plain ground, an elastic substance, &c. The compounds have the same sense, only in a higher degree: B-RAC is to stretch, draw out, whence BRAECED, BRAED, broad; BRAEDAN, to draw a sword; BRAEGD, a stretching over, a cover, a pretence, a falsehood; and many others, such as BRAC, an arm; BRANC, a branch; BRID, a thing brought out; and BRING, for BREcing, to move by reaching for with the hand, or going for. DRAG, another compound, made more expressive by prefixing D, signifies to pull an object by extending it, to drag, draw, or rack. DRAG, in the oldest dialects, means long, extended, drawn; and TRAG has the same sense, at least in TRAHO in Latin. STRAG, a more powerful compound, preserves the same meaning in its derivatives, STRAC, stretch; STRAGEN, strain; STRACED, straight; STRAGALA or STRALA, a thing shot out, an arrow or dart. REGED or RECED, DRECED and STRECED,

appear in right, straight, naturally and morally. DROCH and DRON (DROCEN) in Celtic, and DERUST in Persic, have the same meaning. The grammarians tell us, that such words as SMAO, I touch smartly, I rub ; and MAO, I touch or handle ; are the same in Greek, per aphaeresin, that is by dropping the s. The fact, however, is, that SMAO is a compound of MAO, not its primitive ; and the same is the case with SMUCHO, I waste or consume ; STREPHO, I turn ; SPAO, I draw, and several others of that kind. In general, however, the primitive is become obsolete in those dialects, which use compounds of this ancient description ; that is to say, if SPAO, in any dialect, be the common term for draw, PAO or BAO will not be frequently found in this sense. LAG, to strike, strike out, drive out ; seize, hold, take, catch ; dart, shine ; run, leap, lift on high ; lay, lay forth, broaden, extend ; when compounded, will exemplify this idea. Thus BLAG, or FLAG, often pronounced PLAG, blow, blow forth as wind, or flowers ; shoot as plants ; blaze, burn ; blaze as fire, run as water ; strike a blow : PLIG, make a lay or ply in an object ; and, in short, every sense of every form of BLAG, PLAG, or FLAG, in every dialect. LAG, with c and g, produces CLAG and GLAG, CLIG and GLIG, which have various senses corresponding to those of LAG. LAG means catch, CLAG and GLAG signify to clutch, grasp, gather with the fin-

gers, or a hooked instrument. LAG, to lay, drive to, shut, which is analogous to SCEOT or SCUT, cast, shoot, shut, gives CLAG, close; CLAF, or CLAVIS in Latin, a shutter, a key. LAG or LIG, lay, lie, lean, bend; makes CLIG, of which CLIGENO or CLINO, I lean, lie down, is a Greek derivative. CLOGD or CLOD, a gathering, a clod or lump, which word is in the purer dialects LOMP, from LOG-MA-PA, or LOGMPA, a collection, a thick assemblage of matter or substance; CLOMPA, once CLOGAMPA, a collection; CLOG, a mass of wood; CLOGW, a round gathered mass, a clew; CLOGB-SA, globs, globus, a round collected body, are from CLAG and GLAG, gather together. The Latin glomus was once GLOGMUS or GLOGMER, a rolling together. GLAG, seize, produced the Celtic GLAC, a catch of the hand, or of any thing, as of two hills approaching one another. The catch, which a dog makes at food, is called to GLAM or GLAUM, originally GLACM. Milk, in Celtic, is LEACHD, that which is drawn by the seizure of the hand. It is the preterite participle of LAG or LAC, and was formerly LACDA or LAGDA; but the Greek GALACT is from GLAC, the compound. LAG, strike, with SA, makes SLAG, which has a numerous progeny of many senses in all the dialects; and PLAG with the same SA forms SPLAG, to dash asunder. The words SPLAY, spread, or broad; and SPLASH, to drive liquids with a blow,

are better known than the Latin PLANUS and PLAUTUS, which were once PLAGNOS and PLOGTOS.

Rule 1.—BLAG, PLAG, FLAG, and WLAG, follow LAG in its different senses, and are used for it in the different dialects. GLAG, CLAG, and HLAG or CHLAG, observe the same laws with BLAG, &c. as do likewise DLAG, TLAG, and THLAG. SLAG also follows LAG, and SPLAG or SBLAG PLAG. BRAG, PLAG, FRAG or PHRAG, and WRAG, all bear the various meanings of RAG; and so do GRAG, CRAG, and CHRAG; SRAG, STRAG, SPRAG, and STHLAG; and add greatly to the force of its expression. SMAG follows MAG, SNAG NAG, and SCAG CWAG, move violently. DRAG, TRAG, and THRAG, obey the rules of RAG.

The following Scotch phrases are very expressive of the power of these combinations:—A blash of snaw. A lash of rain. He fell with a plash. He slash'd through moor and moss. He came down with a clash. It gaid down wi' a brash, or the cups gaid a' to brash. The needle rash'd into her hand. They drave it a' to smash. Gie us nane o' your nash, or nane o' your snash, viz. none of your chattering noise. To chatter like a monkey is, in some dialects of the Teutonic, called SNATTERN. A screed of cloth. He sprachled up the brae. A strag o' hair. He drawples on the road.

Rule 2.—All these words have, in every dia-

lect, undergone the changes peculiar to their primitives, and have received all the consignificatives. For instance, as LAG became LAB, LAC, LACH, LAD, LATH and LAT, LAF, LAP, LAH, LAJ, LAL, LAM, LAN, LAR, LAS, instead of LAG-BA, LAG-AGA, LAGD, LAGT, LAG-LA, LAG-MA, LAG-NA, LAGSA ; so SLAG, strike, lay flat, smooth, &c. &c. became SLAB, SLAF, and SLAP, SLAC, SLAED, SLAM, SLAN, SLAS, most of which are found in Teutonic, and all in one or other of the dialects. The same word has these varieties in the slender vowel. In Saxon we have SLIP, move down ; SLID, smooth ; SLIM, beaten till it be thin ; SLIHT, beaten into a thin unsubstantial state ; both of which words mean thin, light, *useless*, because too thin. Other dialects furnish other derivatives of SLIG.

Rule 3.—These derivatives of the compound words became verbs, and underwent a ternary state, of a new and more special signification. To slabber, to stammer, to slumber, to grapple, to smatter, to wrong, to shudder, shiver, shrink, blink, flinch, glitter, glimmer ; to blossom ; are ternary or quaternary derivatives of SLAB, wetness ; STAM in Gothic, stopped or stopping in speech ; SLOM for SLIPOM, pertaining to sleep, sleepy ; GRAP, to catch ; SMAT for SMAGT, stripe, or speak thickly ; WRAG or WROG, to twist by force out of the straight course. The immediate verb is WRING, from WRAGING, of which the preterite participle is

WRONG, distorted. Shudder is from SCUD, shake, and that from SCAG or SCWAG, agitate forcibly and terribly. Shiver is from SCIF, shake, a diminutive of SCIG. Shrink is from SCRINC, a contraction of SCRIGING, from SCRIG, lessen. CRIG is the original of the Celtic CRION, waste, decay. A shrunk object, is one sunk by wearing down its parts. In Scotland, shrunk wood is sometimes called after the Celtic CRYNT timmer. To blink is from BLIG, to dart light or lightning, of which BLIGHT is the English derivative ; but blink is a contraction of BLIGING or BLIGINCG, as the Saxons wrote and pronounced it. Flinch, in the older language FLINC, is a contraction of FLIG, to move, fly, change ; of which flit, to remove from a place is common Scotch, as flit for FLIGHT, to fly in short or quick movements, is ordinary English. To flinch is to desert place, to yield place. Glitter is from GLIGD, a flash of light, of which the radical is GLIG, shine. Glimmer is from GLEOM, light. The word stands for GLIGMA, a lightening, a making of light. Blossom is from BLAG, blow, shoot forth, open as if by inflation. BLAG formed BLOGT, a thing blown, and BLOTSA, to produce a bloom. BLOTSOM is the operation of flowering, or the flower itself. The Latin FLO, I blow, produced FLOS, a thing blown ; and the Greek ANTHOS and ΛOTOS are from the ancient present and preterite participles of ΛΟ, I blow, of which the radical is AH or AG.

Such is a specimen of the manner in which the compounds above mentioned multiplied new terms ; and I state this part of the history of language with the utmost certainty, as I have examined their appearance in meaning and form, in the Teutonic, Celtic, Cymraig, Latin, Greek, Slavic, and Sanscrit, so far as I have had access to that venerable dialect. As the accession made to speech, by this class of words, was important ; the reader's attention may be called to that part of it, which regards the strength of sound, and the masculine turn, which the use of them gives to the following quotations :

Or Elivagom
Sprutto eitr-dropur
 Sva ox unnz varth or Iötunn
 Enn siom *fleygthi*
 Or Suth-heimi
 Hyrr gaf *hrimi* fior

From Hell-waves
 Sprung poison drops,
 Which grew till there was from them a giant ;
 And with sparks flown
 From the southern habitation,
 The heat gave to the hoarfrost life.

Edda, Ode IV. Stanza 31.

He *spake* : and to confirm his words *outflew*
 Millions of *flaming* swords, *drawn* from the thighs

Of mighty cherubim ; the sudden *blaze*
 Far round illumin'd Hell: highly they raged
 Against the Highest, and fierce with *grasped* arms,
Clashed on their sounding *shields*, the din of war
 Hurling defiance towards the vault of Heaven.

Paradise Lost, Book I.

The sole ysowpite into wattir wak,
 The firmament ourecast with *cludis black*,
 The *ground* fadit and fouch wox al the fieldis,
 Mountane toppis *slekit* with *snaw*, ouer heildis
 On raggit rolk is of hard harsk quhyn stane,
 With *frosyn frontis* cald *clynty clewis schane* ;
 Bewty was loist, and barrand *schew* the landis,
 With *frostis* hare *ouerfret* the fieldis *stands* ;
 Thik *drumly skuggis* dirkinnit so the heuin,
 Dim *skyis* oft furth warpit fereful leuin
Flaggis of fire and mony felloun *flaw*,
Scharp soppis of *sleit* and of the *snyppand snaw* :
 The dolly dykis war al donk and wate,
 The law valis *flodderit* all wyth *spate*,
 The *plane streitis*, and every hie way,
 Full of *fluschis*, dubbis, myre, and *clay*,
 Laggerit legis wallowit fernis *schew*,
Brown muris kythit thare wissinyt mossy hew ;
 Bank, *bray*, and boddum *blanschit* wox and bare,
 For gourl waddir *growit* beistis hare.

Gawin Douglas, Prologue to 7th Book of Virgil's Eneid.

The soil was drenched in water soft,
 The firmament overcast with black clouds ; .
 The ground faded, and yellow grew all the fields ;
 Mountain tops sleeked with snow, are overspread,

On ragged rocks of hard harsh whinstone ;
 Cold stony steeps shone with frozen faces ;
 Beauty was lost, and the lands appeared barren :
 The fields stand fretted over with gray frosts.
 Thick muddy shades darkened so the heavens,
 Dim skies oft shot forth obliquely fearful lightning,
 Flashes of fire, and many a cruel gust ;
 Sharp blasts of sleet and of the biting snow.
 The sad stone-fences were all dripping and wet ;
 The low vales flooded all with inundation from the heights.
 The plain streets, and every highway,
 Full of streams, standing pools, mire, and clay ;
 Wet common fields showed withered fern,
 Brown moors declared their wizen'd mossy colour ;
 Bank, hillside, and plain below it, grew blanched and bare ;
 The hair of beasts trembled on account of the cold coarse
 weather.

In this passage of a celebrated Scottish poet, the phrase *WATTIR WAK* is of great antiquity, and borrowed from the Saxon bards. See Lye's Diction. *voc.* *WAC*. *WOX* is the same as *OX* in the Icelandic passage, and *FEALH* is in Saxon *FEALTH*, dun-red, whence fallow-deer.

The radicals of the words in Italics are *CLAG*, gather ; *BLAG*, fail, be deficient ; *GRAG*, grow ; *SLAG*, strike level ; *SNAG*, drive on ; *FRAG*, become stiff, also to stretch out the front ; *FROG*, to eat into, indent, adorn ; *CLAG* or *CLIG*, cleave stones or the ground ; *SKIG* or *SCIG*, dart, cast light, cast an eye upon, look, appear, show ;

discern, divide, distinguish. DRAG, toss, trouble, vex, (drumly water or clouds;) SCAG, cover, shade, overcloud; SCIG, cover the sky; FLAG, blow like a gust of wind, flash as fire; SCAG, cut, divide; SCEAGER or SCEOR, sheer, cutting; SCEORPA, cutting with point or edge. SLAG, dash; SLAGT, sleet; SNAG, catch, snatch, seize hard, pinch, nip; dash on; FLAG, flow, go as moving liquid; FLOGD, flowed, a flood; FLODER, to put in a flood, a very expressive term, "The grund a' fluidest." PLAG, a Latin form of FLAG and BLAG, lay out, extend as even soil. STRAG, to stretch, spread, spread as matter upon roads. Flush is from FLOGSC a flowed place. Dub, is from DWAG-BA or DUBA, water, in Cymraig DUVR, or DYFR. CLAY is from CLAG, to make wet or moist, whence CLAGGIT, LAGGER'D, CLAGGER'D, CLART-ED. The Latin LUTUM is for LAGTUM or LOGTUM, what is wet. Bray is from BRAIDH, viz. BRAG, to stretch out, as the declivity of a hill juts out. BLANK, white, the origin of blanch, is from BLAEC, and that from BLAG or BLIG, which means both to shine, and to lack or fail. BLAEC is defective in colour, black or blue; but BLAEC white, pale, seems to be related to LAEC, in Greek, LEUCOS or LAUCOS, shining white. However that may be, WAN in Teutonic is deficient, dark, gray, pale, livid; so bleak, and black, and

blanch, may possibly be all from *BLAG*, fail, lack, want.

The compounds *SCAG*, *STRAG*, *SPRAG*, are among the most powerful of this kind of words. The *sc*, in Visigothic *sk*, in Low Dutch *sch*, pronounced *s-h*, in German *sch*, and in English *sh*, of equal sound; is in Greek *x* and *sc*, in Sanscrit *csH*, and in Slavic *s-CH* or *SH-CH*, marked by a single letter, and sounded as in the English name *Ash-church*. This fact must be noted attentively, as it is the key of the history of the derivatives of *SCAG* or *SCIG*, and marks a law of articulation. *SKYR* or *SCYR*, a sheer, a razor in Saxon, is *XUROS* in Greek, and *CSPUR* in Sanscrit. The Sanscrit verbs *CSHI*, waste, move; *CSHUB*, agitate, and all others beginning with *CSH*, are found to be *XEO* and *XAO* in Greek, and *SCEAG*, *SCEAF*, *SCEOP*, &c. shake, agitate, cut, divide, shave, shear, in Teutonic.

Note 2 G. p. 42.

Proofs of this may be found in the conversation of the most illiterate peasant. Though he know nothing of the separate senses of *ER*, *LY*, *ING*, *ED*, and other terminations, he can apply them with sufficient accuracy; and whoever has attended to the unfettered conversation of that class of people, must have been often amused with the regularity and justness of their new terms. In the heat of

imagination, they frequently display instances of the inimitable felicity in this respect of the early poets. The accuracy of their extemporary combinations is always in proportion to their knowledge of the component parts. How regular, then, must have been the combinations of words, which were made in the first ages, when every man knew the sense of the modifying terms, and could manage them with as great skill as we at present join substantives and adjectives?

As verbs, expressive of motion, action, and force, were the first words; all nouns or names of objects were verbals. An indication of active performance occurred in every term; and objects, naturally considered as inanimate or passive, were named from their qualities, which acted on the senses. For example, LAG meant a stone, according to the formers of language, because it was split or rifted. LAG, strike, cut, divide, split, gave LAG, a clift, a split rock. The quality of splitting, or undergoing splitting, was viewed as in the stone, on which account LAG-SA and LAP-SA, låas or lapis, cliff, were considered as active. Our splinter, that which *makes* itself into splints, is every way illustrative of this fact, which is universal in the formation of language. STAINS in Visigothic, and STAINA in Saxon, are for STAGANASA, and STAGAN-A: SA and A mean each he, or a personal agent: STAGANA is the preterite participle of STAG,

stand, be firm, stiff; so STANIS is he, or the agent who stiffens, or has become by action hard, viz. a stone. LAG-SA is a rifted rock; and LAPIS is a derivative of LAGSA: CLACH, a stone, is the same as LAG, from CLAG, cleave; in Saxon CLIFFA and CLIPSA. Rock is from RAG, split. It is ROG-A, RAG-A, RAG-S or ROG-S, and C-RAG in the oldest dialects. These names are not neuter, but active and personal. RUPES or ROPES is a derivative of RAG or ROG, analogous to LAPIS, from LAG. STIA, a pebble in Greek, was formerly STIG-A, she that resists the touch, or is hard. There are no neuter nouns in Celtic, nor in the Arabic dialects; nor were there many in the oldest English or Saxon. Most names of objects and actions were masculine or feminine, in all the earliest European and Asiatic tongues.

Note 2 H. p. 42.

All words being at first names of orders of action, it required a particular process to modify these, so as to express individual properties. In savages tribes, the qualities of the mind or body are the base of proper names. After language is formed, such names are fanciful enough. One warrior is the eagle, another the hound, a third the tiger of their horde. The brown, the red, the grey, the lame, the fat, the lean hero, (for bodily defects are often signs of distinction, not of reproach, in that state of society;)

are natural appellations ; but none of these can be given, till the words have been invented and applied to the qualities of man and the world around him. Much less can such terms as self, same, proper ; or I, thou, he, she ; be common until some general term be modified into their particular sense. Holding, having, grasping, keeping, are the roots of words which imply possession. HAB, seize, hold, *have*, is common in Latin and Visigothic. AG, hold, have, own, is common in all the Teutonic dialects, as IC AGE, I possess, I have ; and its participles AGEND, having ; and AGAN, or AGN, had ; are as frequent in Anglo-Saxon as ECHO, I have, in Greek. The Sanscrit AP, have, obtain, get ; which, in Latin, is APISCOR, or ADEPISCOR, ADEPTUS ; deserves the more notice that AP is *self* in modern Hindostani, an elegant dialect of the ancient Indian. The Sanscrit AHAM, I, was once AGAM, and the same as EGO, and IK, I. The word SWA, SVA, from SWAG, rule, regulate, govern, hold, sway ; is found in every dialect. According to the genius or particular turn of some of these, it has been changed into SA, HO, HOS (for SWAS,) SO ; and SAN, KHUI, for SVI. In Greek it is SPHE, and observe that SW becomes, in that dialect, SPH or SF, as SPHAIRA for SWAIRA ; SFINGO for SWINGO ; SPHURA for SWURA ; SPHENDONE for SWINDONA, a swing, a sling. The origin of SAMO, same, is finely observable in Sanscrit, in which SYAH, SYA, TYAD ; and its contrac-

tion SAH, SA, TAD ; signify THAT masculine, feminine, neuter. Any person may see that these are the SA, SO, THATA, of the Visigothic ; and the HO, HA, TO, of the Greek. The connection between SYAH and SVA, self, own, proper, which is declined SVAH, SVA, SVAM, is obvious ; and the origin of *same* is discovered in SVAYAM, self, himself, herself, &c.—Wilkins' Sans. Gram. p. 555. Every Greek or Gothic student knows that HO, HE, TO ; and SA, SO, THATA ; mean that, and are used in Homer and Ulfila for who, which, what. Proper, possessive, own, self, same, who, which, this, (Celtic so,) are various meanings of SWA. The idea of property or peculiarity is implied in the word SWA and its compounds, in every dialect. SWES is a neuter word in Visigothic, and signifies goods, substance. See the parable of the prodigal son in the translation of the Gospels by Ulfila. It frequently occurs in his version, and in the Saxon, under the forms of SWES and SWAES, own, proper ; as LAMBA SWESA, neuter plural ; in Latin OVES PROPRIAE ; and GAWASIDEDUN INA WASTYOM SWESAIM, they clothed him, PROPRIIS VESTIBUS, with his own clothes. The most common derivative of SWA is SUMS, SUMA, SUMATA, CERTUS-AUM ; or QUIDAM, QUÆDAM, QUODAM ; SUMS MANN, a certain, a particular man. SUM is from SWAM, and is found in all the Teutonic dialects. SAMA and SAMO, idem, eadem ; has in Slavonic the sense of SUM ; for SAMO is in Russian self, and SAMKA is kind,

sort, sex. LIOBITE SAMAGO SEBYA is to love, (of) his own self; SAMO-LIOBIE, self-love; SAMEII NISKI, the very lowest or nethermost; SAMETSE and SAMKA, the male and female of animals, that is those of their *own* sort or kind. In Greek HEOS-A-ON is SUUS-A-UM, or SWESA, SWESO, SWESATA, in English *own*. SPHE, PSE, and SPHEIS, stand for SWE, and SWESANS, selves. The Celtic so and SANN, this and here; SE and SA, self, as in MISE, myself; SIN, that; are all from SWA, which in most dialects has run the course of contraction exemplified in SWA, SWE, so, sae, viz. in *same* manner. So died the brave, was formerly SWA died the brave, in *that*, in same self manner, which last sense is found. As he died, so died she; AL-SWA (for Mr Tooke's AL-ES, from the German, is inaccurate) died he, SWA died she. The Greek adverb is HOO's for SWAIS.

From these facts it appears, that self, same, or own, may be a personal pronoun of any description, either I, or thou, or he; or a demonstrative pronoun signifying this or that; or a relative, who, which, that, as the man *same*, or *self*, did it; or a possessive pronoun, meaning his, her, thy; or my, or their own.

AG, AGAMA, and AGANA, proper, peculiar, self, had all these significations, which are still preserved in one or other dialect, and which were originally found in the primitive tongue. In Saxon, and the other Teutonic varieties, AGN, AWN, OWN, is as com-

mon as SWES. In Greek, EGO; formerly AGA, AEGA, and IGA; signifies myself; and AUTOS, anciently AGODSA, AGOTS, is self. The Celtic A, *who*, was AG, same, self. In Visigothic EI or I, *who*, which, that; is a relict of AGA or AHA, same, *who*; which in Sanscrit is AYAM, IYAM, IDAM, this; and YAH, YA, YAD, *who*, masculine, feminine; and *what* or *which*, neuter. ESHAH, ESHA, ETAD; HIC, HAEC, HOC; is also from AGTA, self, same. This and which, the relative and demonstrative, point out their sense of same, or self same, as very appropriate to mark this very thing, same in place with ourselves, and likewise the same thing, which had been antecedently mentioned. A very ingenious writer, the reviewer of Dr Jamieson's Scottish Dictionary, (Edinburgh Review, No. XXVII. p. 121,) is inclined to derive the relative and demonstrative pronouns from the participle *said*; but, besides that *said* is a derivative word in a secondary sense, being the preterite participle of SAEG, say, which is from SAEG, put forth, exert, move speech, or sound, from SWAG, or SWEG; it appears, on inquiry, that SWA, self, same, is the original of these words, a term of the same sense as THWAG, take, hold; AG, hold; and HWAG or WAG, which produced the other terms of similar application in the various dialects.

The philologist, as he advances in general knowledge of the European tongues, will discover, that

HW, in Teutonic, is almost always KA or CA in Celtic, Latin, Greek, Sanscrit, Persic, and Slavonic. The Gothic pronoun HWAS, HWO, and HWATA, is QUIS, QUAE, QUOD in Latin; KOS-KA-KO in old Greek; CO, CIA, CIOD, who, which, what, in Celtic; KE, who, and CHE, which, in Persic; KTO, (KE-TO, who, that,) who; KTOREII, who, which, in Slavic; and KAH KA KAD, who, masculine, feminine, which or what, in Sanscrit. It might be believed, from such a number of coinciding dialects, that KAH, QUI, or QUIS, were the purest forms of this pronoun; but the contrary appears from accurate investigation, not of this, but of many other words. HUND, for TAIHUN-TEHUND, is sense, that is to say, explicable in Visigothic; in the other dialects, CENTUM, HECATON, CEUD, &c. are inexplicable. HUND, a dog, from HEND, catch, pursue, in Visigothic and Saxon, the Greek CUON, Latin CANIS, Celtic CU, have nothing but an arbitrary signification. CUTIS, COS, CLUNIS, CELO, CITRA, CALX, CALAMUS, CAPUT, CAPIO, are, in Teutonic, HYDI or HYD, a covering, a skin; HWETS, a sharpening stone; HLEND, the loin, hip; HELA, I cover; HITHRA, hither, on this side; HEL, the heel, rise of the foot; HEALM, stalk, stem; HEOFOD, head; HABA, I seize, all deducible from earlier verbs. In Latin, and the dialects resembling it, they have no historical meaning.

The word SILBA, IPSE, SILBO IPSA, in English

self, stood for any person, because self is common to all persons. It is formed from SWAG, self, first by adding LA, SWALA, in Latin SOLUS, by himself, that is alone; then by joining BA, which made SWALBA or SWAELBA, and SILBA, property, *selfness*. In Celtic, SEALBH is property in cattle, the only wealth of ancient times.

The ingenious speculations respecting self and soul, "the conscious thinking thing, capable of happiness or misery," made by Sir William Jones, according to Locke's definition, and countenanced by the similarity of these words, and by the use of NEFES or NUFUS, breath, soul or life, for *self* in Arabic, are not confirmed by philology. SILBA is property, peculiarity, self, same; but soul is from SAIWALO in Visigothic, and SAWEL in the other Teutonic dialects, and means the perception or discernment. It is from SAIWA, originally SWAG or SWAHA, take, apprehend, catch. Perceiving with the eye, or any sense; perceiving a difference between ideas, or perceiving conclusions arising from them, including sensation, perception, judgment, and reasoning, all went under the appellation of *taking*. NON *percipio*, OCULIS, TACTU, GUSTU, AURIBUS, OLFACU; NON CAPIO MENTE, NON APPREHENDO, NON ARRIPIO SENSUM, are negative uses of the words PREHENDO and CAPIO, catch; perfectly analogous to the first phraseology of the mind. The words taste, see, feel, think, mind, are from TWAG, take by

touch, which was originally TWAC, TWIG, TWITCH, TOOCH; thence TAGST, the origin of TASTER, to grope or feel; from SWAG, SAG, SAEG, and SAEH, seize, catch with hand, eye, mind; from FAHLAN, a derivative of FAG, catch, whence FANG and FINGER, a catcher; from THINC, a derivative of THIG or THWIG, in Sanscrit DHAI, in Greek DOC, in Visigothic THUGK, take, catch, apprehend. ME THINCATH is DOCEI MOI, it shows, it seems, that is, it makes me take an opinion. DOCEO, I seem, is a casual verb, and means I make another *take* an opinion by my appearance. It is the same as TAECAN, to point out in Saxon, and DEICO, I show in Greek; for to show, or seem, mean that we make others apprehend a thing, or that we maintain an exterior calculated to *excite* a particular opinion. MYND, GEMYNDE, GEMUNOD, is from MUNAN in Gothic, to take, to hold, which applies to perception, to memory, to recollecting, or making others mind, whence MONEO, I remind.

Note 2 I. p. 43.

THWAG, take, possess, produced THWA, THUA, and THO, or THU, *self*, thou, or he, or she, &c. THO was preferred to so in the oblique cases of the Teutonic, Greek, and Sanscrit demonstrative pronoun the, or that; or, as it has been called, the article. The Visigothic, and indeed the common accusative singular of THU, is THUK, or THEK,

which is, I believe, the old nominative. The Visigothic plural is YUS, or GUS, which is from AG, or IG, not from THU. The Greeks used SWA, or SPHE, in some cases of THU. The Sanserit VAH, you ; the Latin vos, from which VOSTER, formed like CASTRUM, a camp, (CAS, or CA, lie ; CASITERUM, a ligger, a lying-place,) or like PASTOR, a feeder, for PASCITOR ; are terminations of YUVAS, or YUVAH, you. NOS, we, and NA in Sanserit, are relicts of VANAS, or VANAH, we ; originally WAHANANS, from WAH, self. WAHANANS was contracted into WANANS, WANS, WAS, or WEIS, which last is the Visigothic ; and into WE, the modern first person plural.

When pronouns began to be joined to verbs, those annexed were A for AH, or AGA, I ; THA, thou, or SWA or SA, thou. I cannot determine whether the TH of THA was not in some dialects changed into S, to which it is related in sound. THA, or TA, was used for *that* man or woman, or that thing. The plurals WAH, MAH, WAS, and MAHAS, stood for we ; and THA, redoubled into THATA, and often contracted into ADHA, or changed into ETE ; served for the plural of THA, thou. The plural *they* was made by HWINDA, or HWAGENDA, you, you same people ; which produced ENTI, ANDI, ENDI, ENT, ANT, ONT, and by contraction, OUSE, OUT, IOT, and IOH, in all the dialects of this primeval tongue.

When terminative vowels are of little importance,

as to conveying the sense of a compound word, such as verbs combined with the pronouns are ; such vowels are deprived of accent, become slender, and in many cases are dropt.

In many dialects MI, the termination of AGAMA, or AGAMI, prevailed over AG, in common use. The Celtic, a very ancient European dialect of the general language, uses MI, I, thou ; SE, or E, he ; SI, or I, she ; SINN, we ; SIBH, you ; IAD, they. From which it appears, that MI has superseded AG, in this variety ; and that SWE, in the feminine SWI, a common feminine termination, stand for TA and TI, he and she ; SINN, originally SWIN, selves, for we ; SIBH, formerly SWIBA, same, or selves, for you ; and IAD, or IAND, from HEOND, or HWAGEND. The Cymraig, or Welsh, has MYVI for MIMI, or MUMU, I, that is, MY-MY ; TYDI, THY-THY ; EVE, he ; also HI, she ; NI, we ; CHWI, you ; HWYNT, they. The pronoun redoubled indicates self ; so MY, I ; MYVI, myself. CHWI stands SWI, for in this dialect, as in Persic, the guttural CH is used in many instances instead of SW. The Welsh say CHWAER, for SWAIR, a sister ; CHWECH, for SHIEASH, six ; CHWERW, for SWERW, sour, harsh ; CHWEGR, for SOCRUS, or SWAIHRA, a mother in-law ; CHWYVIO, for SWIFAN, to move ; CHWTHI, or SWITHI, blow. The same nation changes S into H, and say, HWN, HON, HYN, for SUN, SON, SAN, this, this same, analogous to so in Celtic. HWN, HON, HYN, are HIC, ILÆC, HOC, in

Latin, as to sense, but I do not think that *HWN* and *HIC* are of the same origin.

In Persic, *MEN* is I ; *TO* is thou ; *O*, or *OE*, is he and she. The plurals are *MA*, *SHUMA*, and *ISHAN*. In Slavic, *YA*, or *IA*, is I ; *TEI*, thou ; *ONE*, he ; *MEI*, we ; *VEI*, you ; *ONI*, they. Most of the dialects related to the Persian, especially the Slavic and Finnish, resemble it in their pronouns. The Greek *AUTOS*, self ; the Welsh *EIDDO*, (pronounce *EITHO*,) and the Greek adjective *IDIOS*, *IDIA*, *IDION*, *PECULIARIS*, *SUUS*, and in English, *OWN*, *PROPER*, *PRIVATE*, are from *agsds*, possessive, and *IGD*, property. A farther account of the pronouns will be found under the particular sections of this work allotted to the various dialects of the language.

Note 2 K. p. 44.

There are probably no languages, except such as are monosyllabic, and such as have lost their terminations by long corruption, that are destitute of cases or inflexions. The English and Persic have lost these, by undergoing the fate of the Latin tongue, on the dissolution of the empire. Besides the effects of revolutions, there is a tendency in all languages towards the use of auxiliary words, in declining nouns and verbs, occasioned by the difficulty of applying properly the terminations, invented by the framers of speech.

In all the dialects from Ireland to India, the terminations of nouns consist of single or compound consignificatives, which give the radical its adjective or attributive sense, and fit it for an appellative word. There is no real difference between substantives and adjectives, both being expressive of qualities of objects, except that the word, adjectively used, takes an additional consignificative, to mark the male or female or neuter agent. The noun is an adjective of one termination. What is asserted above respecting the genitive is derived from examination of the facts discernible in the various dialects, supported by an analysis of genitive terminations. In the Hindustani, a modern Perso-Sanscrit dialect of great utility, the genitive is a regular adjective, varying its gender and number according to those of the governing word. Thus RAJA-KA BETA, a king's son ; RAJA-KI BETI, a king's daughter ; RAJAON-KA BETA, a son of princes ; RAJAON-KE BETE, sons of princes ; RAJAON-KI BETI, a daughter of princes, &c. See Dr Gilchrist's *Stranger's East Indian Guide to the Hindoostance*, Calcutta, 1802, p. 23. Rule 26 ; an excellent practical work, in which that dialect is explained on the principles of a pronouncing dictionary, with great conciseness and ingenuity. I have borrowed from it this observation, respecting the affinity of the genitive and adjective termina-

tions. In Hindustani, the cases are mostly made by prepositional words annexed rather than joined to the noun.

In Visigothic, we have the cases in all their stages of perfection, semi-decay, and approaching evanescence ; some regular, others broken, others much corrupted. We may trace in it those incipient defects, which are almost universal in the Anglo-Saxon, a dialect much allied to it, but transmitted to us in more recent monuments. We find in Ulfila's version some genitives perfect and regular, as AHMINS, of a spirit ; MANAGEINS, of a many or multitude ; CWINONS, of a woman ; FUNINS, of fire ; others in which the N is elided, and which resemble the Greek and Latin genitives in IS and OS, for example, HIMINIS, of heaven ; FRAWAURHTAIS, of a bad work ; SUNAUS, of a son ; MANS, of a man ; GAURIS, of a sad man, an adjective masculine, all of which have the genitive in IS. In Saxon and the later Teutonic dialects, we find even the s dropt in certain nouns, which brings these words into resemblance with the Latin genitives in AE, and the Greek genitives in A. In Saxon SUNU, a son, has SUNA, of a son, of which the Visigothic nominative is SUNUS, genitive SUNAUS ; WILN, a slave-girl ; WILNE, of a girl ; WITEGA, a prophet ; WITEGAN, of a prophet. Remark in WITEGA the formation of the genitive by NA, one part of NA-SA. Finally, some words in the Teutonic dialects have

the nominative and genitive similar, a circumstance which arises from coincidence of termination, as BAURGS, a town, BAURGS, of a town, for BAURGINS and BAURGIS, or from gross corruption, favoured by the clearness of sense ; as MODOR BROTHR, a mother's brother ; FAEDER LAND, a father's land ; SWISTAR SUNA, a sister's son. The genitive is in such cases elided through negligence ; and the two nouns form a sort of compound term.

I am happy to be able, in this place, to confirm the opinion of a very eminent classical scholar respecting the genitive case. It may be found at the close of the Preface to Dr Hunter's edition of Virgil, published at St Andrews in 1800. That most acute writer expresses himself in the following words :

“ Itaque genitivi formam antiquissimam, unde omnes deinceps aliae quae usu sunt, levibus admodum mutationibus, gradatim provenerunt, rem grammaticis, tam veteribus, quam recentioribus adhuc intactam, paucis indicare operae pretium erit. Haec igitur genitivi forma antiquissima, quam declinatio tertia adhuc plerumque servat, desinebat in *is* ; ut *aura*, *aura-is* ; *animos*, *animois* ; *labor*, *olim labors*, *labor-is* ; *fructus*, *fructu-is* ; *dies*, *die-is*. Postea vel duæ vocales in unam syllabam coibant, vel *s* elidebatur, vel denique, utrumque simul. Ita ex *aura-is*, factum est vel *aur-as*, ut *paterfamilias* ; vel *aura-i*, et postremo *aur-*

ae, quod enunciatum videtur aur-ai : ex animo-is, eliso s, animoi, quod est anim-i ; ut in plurali etiam numero, ex anem-oi et anem-ois facta sunt anim-i et anim-is. In declinatione tertiâ s plerumque retinetur ; interdum, ut in Achill-i, Oront-i, eliditur. In quartâ cornu-facit vel corn-us, contractum pro cornu-is ; vel, absque s, cornu, contractum pro cornui. Eodem modo ex die-is factum vel di-es, (vid. *A. Gell.* IX. 14.) vel die-i, et postremo, vel di-i vel di-e prout, vocalis vel prior vel posterior ab alterâ absorpta fuerit.”

Every sentence of this remarkable passage is conformable to the fact, and proven both by the older forms of Greek and Latin nouns, to which Dr Hunter refers his readers, and by the most ancient remains of the Teutonic dialects, the most incorrupt of all the varieties of European speech. In Visigothic, *INS*, *IS*, *AIS*, and *EIS*, are the common genitive terminations, in almost every noun. The Greek genitive in *os* is scarcely so pure as the Latin one in *is*. The existence of *es* or *as* in the first Greek declension is a sufficient proof, by itself, of Dr Hunter's account.

It must never be forgotten, that the genitive is a mere adjective form, that dies domin-icus, ignis, vestalis, the Arctic circle, the milky way, the brazen image, the Doric order, the angelic nature, and all similar constructions, are instead of domini dies, ignis vestae, the circle of Aretos, the way

of milk, (MILC-IG WAEG, for MEOLCES WAEG, or MILKINASA WEGS,) the image of brass, the order of Doris, the nature of an angel, and the like of others; only, the adjective made by one or more consignificatives sometimes conveys a diminished sense of the noun. For instance, MILC-IG, milk-having, does not always mean pertaining to milk, but having the nature of milk, that is, an inferior portion of its nature. Wheat is the direct name of a grain; but WHEATY, of old WHEAT-IG, a word once very common as a noun in Scotland, means poor inferior wheat. WIF, a common Teutonic name for a woman, has the adjective WIF-IG, wife-have, that is not a wife, but having the quality or nature of a wife, and, by transference, a wife, a little wife. The German word for this diminutive is WEIBLEIN, originally WEIBELING. It follows from these examples, which mark a general fact in all the dialects of Europe and India, that though adjectives, such as dominicus, regalis, aereus, &c. may be substituted for the genitive, yet, on account of certain powers in their consignificatives, they are apt to convey a sense rather different from that of mere connection between one substantive and another. The genitive was, notwithstanding this, an adjective made by NA-SA, RA-SA, and perhaps AGA or AGO, till it acquired a distinct character by corruption.

The identity of the genitive singular and nomi-

native plural is abundantly certain, not only from the older, but the later forms of the words, in all the dialects. The coincidence of PENNAE, of a pen, and PENNAE, pens ; GENERI, of a son in law, and GENERI, sons in law ; FRUCTUS, of fruit, and FRUCTUS, fruits ; and the close resemblance of SERMONIS and SERMONES ; are supported by the ancient Greek and Visigothic declensions. It is demonstrable, that the accusative plurals, in all the dialects, contain no preposition. In Visigothic, these and their nominatives are uniformly the same, both terminating in ANS, UNS, EINS, ONS, OS, or A, neuter, as convenience may direct ; and it is no presumptuous assertion to declare, that the Latin and Greek accusatives in AS, OS, OUS, ES, and the like, were formerly ANS, ONS, INS, or ENS, and similar to the nominatives, the history of which may be traced from internal evidence. An account of the ancient Greek and Latin inflections of cases is given in the second part of this work. All that is worthy of additional observation here is, that many of the Visigothic nominatives plural retain the broad vowel, which, in the genitive, has sunk into a slender sound. So AHMANS, spirits, AHMINS, of a spirit ; HIMINANS, heavens, HIMINIS, of heaven ; HANDUNS, hands, HANDAUS, of a hand.

Visigothic neuters, like those in Greek and Latin, have A in the plural, but the genitive singular is regularly in INS : so AUGO, an eye ; genitive

AUGINS, dative AUGIN, accusative as nominative, nominative and accusative plural, AUGONA, eyes, AUGONE, of eyes, AUGOM, to eyes. In Latin, Greek, Teutonic, Slavic, and Sanscrit, all neuter genitives and datives, in either number, are the same as those in the masculine.

Note 2 L. p. 45.

The dual has been reckoned with some justice an unnecessary number. It has faded from the Latin, Celtic, all the modern Teutonic dialects, and the Greek of the Roman empire. It is found in all the ancient dialects of the Teutonic, Greek, and Sanscrit, though not equally used in each of them. In Greek and Sanscrit, the masculine nominative dual generally ends in o long. The feminine nominative dual is in a in Greek, in ai or o in Sanscrit. Sanscrit neuter duals generally end in ai. Many Greek feminine words have e short in the dual.

Note 2 M. p. 46.

At the beginning of the second stage of language, the practice of repeating the noun was probably continued until the addition of the consignificatives to the word superseded it. AG, water, had no plural except AG, AG, AG! water, water, water; until it was compounded with NA and SA, which formed the adjective AGANASA or AGANS. This word signified water-wrought, or watered; and, like the other

orders formed by AG, DA, NA, BA, &c. assumed a place in the language, as an attributive noun, descriptive of an object and its relations. To perceive the full force of the compound, it is necessary, first, to consider AGANA, and then AGANA-SA. AGANA has the nature of GIBA-NA, given; CWIMA-NA, come; DREIBA-NA, driven. As vaulted, tented, pointed, crested, wooden, earthen, oaten, do not merely signify that the act of vaulting, tenting, pointing, cresting, making into wood, earth, or oats, is or has been done; but likewise having a vault, a tent, a point, a crest, having or being wood, earth, and oats; so AGANA means watery, put into the state of water, having the quality of water. The addition of SA, work, act, makes the adjective more active in sense, and gives it that operating power which the founders of language were always eager to express. When the adjective was formed it served equally for an attributive noun of number or connection. AGANS, runs; signified the water's race or course, and many waters. In later ages AG became AH, and A or AE, and AIWA or AQUA, which last are derivative. AHWOS, for AIHWONS, waters, is found in Ulfila's version. "Yah at-iddyā dalath rign, yah cwemun *ahwos*, yah waiwoun windos, yah bistungewun bi thamma razna yainamma. yah ni gadraus, unte gasulith was an staina."—Matth. Chap. vii. v. 25. "And rain came down, and waters came, and winds blew, and they struck on that house. And it fell not, for it was founded on a rock." AIHWOS,

waters ; and WINDOS, winds, are nominatives to CWEMUN, they came, from CWIM, move, and WAIWOUN, they blew, an original preterite of WAI, blow. WAGEND, or WAIENDS, blowing, is the ancient form of winds, or VENTUS, he who blows, he who is blowing. BISTUNGCWUN is the preterite of BISTINGCWAN, to stab, stick, dash on, in Latin STINGUERE. RAZNA and STAINA are datives of RAZN, for RAEREN, a thing reared or raised ; and STAIN, STAGEN, a thing fixed, a stone. THAMMA is equal to TOI, and YAINAMMA to EKEINOI, signifying to the, and to that, in Greek.

Example of a Visigothic adjective declined. GAURS, sorrowful, from GEWOHS ; in Greek, GOOS, vexation, sorrow ; whence GOEROS, the same as GAURS. The Visigothic AU was pronounced like OMICRON, accented acutely, in Greek.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	Gauris	Gaura	Gaur.
<i>Gen.</i>	Gauris	Gaurizos	Gauris.
<i>Dat.</i>	Gauramma	Gurai	Gauramma.
<i>Acc.</i>	Gaurana	Gaura	Gaur.
<i>Voc.</i>	Same as nominative.		

PLURAL.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	Gurai	Gauros	Gaura.
<i>Gen.</i>	Gauraize	Gauraizo	Gauraize.
<i>Dat.</i>	Gauraim	Gauraim	Gauraim.
<i>Acc.</i>	Gaurans	Gauros	Gaura.
<i>Voc.</i>	Same as nominative.		

The Visigothic dialect in many instances changes *r* into *z*. GAURIZOS and GAURAIZE, in the Saxon dialect, would be GAURIROS and GAURAIRE, these cases being made with *RA*, a common consignificative. GODES, GODRA, GODES, are BONI, BONÆ, BONI ; and GODRA is BONORUM-ARUM-ORUM, in our own ancient language.

Note 2 N. p. 46.

The Visigothic shows the dative in all its varieties of change from *MA* and *IM* to *IN*, *EIN*, *AI*, and *A* ; as IMMATA, to him ; GAURAMMA, to a sorrowful man or object ; AHMIN, to a spirit ; MANAGEIN, to a multitude ; HIMINA, to heaven ; GALAUBAINAI, to belief ; GAURAI, to a sorrowful woman ; WASTYAI, to a garment ; HANDAU, or HANDO, to a hand. In Latin and Greek, the dative, in its oldest form that has been preserved, ended in *I*, as TIMA-I, to honour or value ; PENNA-I, to a pen or feather ; GENEROI or GENEROE, to a son-in-law ; REGNOE, to a kingdom ; CURIOI, to an arbiter, master ; LOGO-I, to a speech ; SERMONI, or SERMONEI, to a connected harangue ; SEDILEI, to a seat ; SOTEREI, to a saver ; FRUCTUI, to increase, fruit ; REI, or REEI, to a matter. It appears to me that all these words formerly ended in *MA*, which, by degrees, was changed into *AIM*, *OIM*, *EIM*, and *IM*, or *UIM*, and at last dropt.

The Teutonic and Slavic nations applied *MA* both to the singular and plural, but in the singular they

often dismissed the *M*, particularly in feminine words and others, where contraction removed a harsh sound, or an ambiguity in case. They said *HIMINS*, heaven, the elevated region; *HIMINIS* for *HIMININS*, of heaven; and *HIMINA*, to heaven, for *HIMINAMMA*. Such contraction removed the cacophony of harsh phrases; as *DAGAMMA GODAMMA*, to a good day, and *BAGMAMMA UBILAMMA*, to an evil tree, sound much more harshly than *DAGA GODAMMA* and *BAGMA UBILAMMA*. In all the Teutonic and Slavic dialects, substantive nouns and feminine adjectives are generally contracted in the dative singular, but the datives masculine and neuter of adjectives remain entire, and terminate in *AMMA*, *AM*, or *OM*; the vowel before *MA*, or *M*, being varied according to the particular terminations of the nominatives.

The same causes, viz. the desire of euphony and variety, and the tendency to contraction, when any of the last syllables of the word resembled the consignificative, (as in *HIMIN-INS*,) produced an abbreviation of the cases in the Latin, Greek, Sanscrit, and Celtic.

What are called declensions in language, arise from the turn given to the contraction of the consignificatives of case, by the last syllables of nouns; rather than from any real variety in the consignificatives themselves. Thus, in Latin, feminines in *A* exert a power over *IS*, *I*, *M*, the consignificatives of

the genitive, dative, and accusative, singular, so as to make these AIS, AI, AM ; while masculines in OS make the same words to be OIS, OI, and OM. These were the old terminations of PENNA and DOMINUS, in the cases here mentioned.

General Rule.—In all the European and Indian dialects, the ancient genitive singular ended in ANS, or in such contracted varieties of it as INS, ONS, AENS, IS, OS, ES, A-IS, O-IS, AE, OE, EE, AN, IN, ON, EN, UN, ASYA, and H, substituted for S. The dative singular of these dialects ended in MA or BA, or in such contractions of them as AM, AB, IM, IBA, IBYA, EBYA, OM, AIM, AIB, OIM, OIB ; and AI, OI, AE, OE, A, E, EI, O, OI, I, IN, and the like. The accusative singular of those dialects ended in NA, or in its varieties ANA, ONA, INA, EINA ; AN, IN, ON, EN ; AM, IM, OM, UM ; or A for A-NA, and the like. The vocative took its form, either from rapidly pronouncing the last syllables of the word in calling, or in dwelling on them, as is done in India.

General Rule 2.—The nominative and accusative plural of all the dialects were the very same as the genitive singular. They all terminated in ANS, but their varieties are numerous, such as ANS, INS, ONS, UNS, EINS ; AS, ES, EIS, IS, OS, US, OUS ; AN, EN, IN, ON, UN ; AE, AI, OI, E, I, AH, EH, IH, OI, and several others. The accusative and nominative plural often differ, in modern as well as in ancient dialects ; but this arises wholly from corrup-

tion and love of distinction taken together. The accusative is for the most part purer than the nominative. PENNAS is purer than PENNAI ; DOMINOS than DOMINOI or DOMINI ; SOTERAS than SOTERES. This holds in all dialects.

General Rule 3.—The genitive plural being formed by a consignificative, added to the nominative plural, preserves some indication of the plural in many instances ; but as it was made by NA as well as by A or AG, the force of contraction has greatly destroyed its original forms. In Greek, Latin, and Sanscrit, NA or its varieties, AN, AM, ON, OM, were joined to the plural nominative, SA being always rejected. So REGINS or REGIN, kings ; REGIN-AM, for REGIN-AN, belonging to kings, of kings ; by contraction REGOM. When the noun had INS necessarily inherent in the nominative plural, as in the instances of words in *is*, originally IGS, for example MITIS ; or when the nominative was of old INS or EIS, as FELICEIS ; the plural was preserved before OM, as in MIT-I-OM and FELIC-I-OM. In some instances, particularly in feminine words, the Teutones and Latins inserted RA before the genitive terminations. The Latins inserted RA before OM, as in PENNA-R-OM, DOMIN OR-OM. The Teutones inserted RA before OS or IS of the genitive feminine, as GODEROS or GOD R-A, of a good woman. In the genitive plural, they said GODE RA, GODE-RO, GODERA ; BONORUM-ARUM-ORUM. But all these in-

sertions are to be viewed as comparatively recent, and as an extension of the compounding system, applied to prevent ambiguity. For the original forms PENNAI-OM and DOMINAI-OM, GODAI-A and GODA-O, seem to have been on the verge of sliding into PENNAM, DOMINOM, GODA, GODE, and GODO, when this consignificative was introduced to preserve the attributive or adjective sense. The Greek genitives TIMAON, KURION, BEMATON, and the Latin SERMONUM, SEDILIIUM, FRUCTUUM, are quite regular. The Sanscrit genitive plural always ends in AM, and frequently in NAM, the N being the sign of the nominative preserved before AM. Genitives, made by A or AG, have, in some dialects of the Teutonic, and in many instances in Slavonic and Celtic, suffered so much from contraction, that all traces of the plural are lost, and the word itself is as short as if it were a nominative singular. Example in Icelandic, AS, for ANS, a deity, a god; genitive singular, ASIS, of a god; dative, ASI, to a god; nominative plural, ASAR, gods; genitive plural, ASA, of gods; dative, ASOM, to gods; which, in the very first ages, would have been ANS, ANSINS, ANSIMA, in the singular; and in the plural, ANSANS or ANSINS; genitive, ANSANA; dative, ANSANAMA, or ANSANOM: SILA, in Slavonic, force, power; genitive singular and nominative plural, SILEI, of power and powers; genitive plural, SILE, of powers. In Celtic it is a rule,

that monosyllables, which form the nominative plural like the genitive singular, have the genitive plural like the nominative singular. (See Stewart's Gaelic Grammar, p. 55. Edinburgh, 1801.) This monstrous perversion, by which BARD signifies equally a poet and of poets; EACH, a horse and of horses; CLUAS, an ear and of ears; rose very naturally by dropping the E of BARDE, EACHE, CLAUSE, all three contractions of BARDINE, EACHINE, CLAUSINE.

General Rule 4.—In all the dialects, the dative plural was made by BA, BASA, or MA, added to the nominative plural. The varieties of these are many; for instance, BUS, BIS, BOS in Latin; BHIH, BHYAH, in Sanscrit; PHI in Greek; AIBH or IBH in Celtic; AM, OM, IM, and the like, in Teutonic; AME, EIME, &c. in Slavic. The long vowel before these marks, which were the sign of the plural, has been elided. Corruption has, in many dialects, shortened that vowel also, as in SERMONIBUS for SERMONENIBUS, or SERMONE-IBUS; and FRUCTIBUS for FRUCTOU-IBUS, and so in many similar instances in all the dialects. The sign itself being conspicuous enough, the barbarous and civilized tribes of Europe equally neglected the sign of the plural, obscurely concealed before the termination. In the modern German and its dialects, AM and EM are changed into EN, in the declension of nouns; but the ancient form is retained in adjectives. Instances of this are found

in the Visigothic, and many other old dialects. The practice, therefore, is not absolutely modern.

General Rule 5.—In all the dialects, especially in those that are modern, there has been, and there is, a continual tendency to shorten, and, in some combinations, to drop the signs of the cases. Instances of that tendency are common and numerous. The chief examples of cases altogether dropped occur in words that are in daily use, or in languages that have been in a great measure destroyed by foreign invasions. The Persic, though once the same as the Sanscrit, has lost almost all its inflections. The English has undergone a change of the same nature; and the French, Spanish, and Italian, though formerly good Latin, have suffered in a high degree from the ignorance of the dark ages.

General Rule 6.—If a short vowel, at the close of a word, be dropped; it is established by observation, that, in all languages, a force, or even a vowel, is given to the preceding syllable. If we do not choose to say BARDI or BARDE, we are apt to say BARID, BARED, or BA-I-RD; if we will not say BERGE, we naturally say BE-I-RG and BIRG; if not FOTEN, or its contraction FOTE, we say FO-ET or FET, feet. In like manner, our ancestors said GOS, a goose; GOS-E or GO-I-S, GOES, geese; TOTH, a tooth; TOTHE or TOITH, TETHE, teeth. All the other Teutonic tribes have carried this practice to

a far greater length than *we*. The Celtic and Cimbric nations have adopted it, through a considerable portion of their languages; and approaches to it may be discovered in other European tongues. The vowel preceding is made stronger, as in *SAN-TITA* for *SANTITATE*, *VERTU* for *VIRTUTE*; or broadened, as in *HAEG* for *HAGA*, *AET* for *ATA*, *DRAEC* for *DRACA*. In some dialects, these latter words are *HAAG* and *DRAAK*. But in many instances a vowel is inserted by itself in the body of the word, of which the following examples display a general fact in Teutonic, Celtic, and Cymraig. In Celtic, *BARD*, a singer, a poet; genitive singular, and nominative and accusative plural, *BA-I-RD*, instead of *BARDI* or *BARDE*, a contraction of *BARDAN*; dative singular *BARD*, the *I* of the dative being quite lost; dative plural, *BARDAIBH*, the *AIBH* being the same as *ABUS* in Latin. The vocative *BARDA*, *bards*, is the old nominative plural, retained in calling. The same transposition is found in adjectives, as *GEAL*, clear; *GEAL-IGHE*, clearer, by contraction *GEA-I-LE*, or *GILE*; *TANA*, thin; *TANAIGHE*, thinner; *TA-I-NE*, by contraction. In Welsh, *BARD*, pronounced *BARTH*, has *BEIRDD* and *BEIRDDION*, *bards*. In Icelandic, a very pure, Teutonic dialect, *BIARG*, a rock, has in the plural *BIORG* for *BIARGE*. Many instances of the same sort of plurals are found in the German,

Low Dutch, and other dialects of the Teutonic order.

In the Scandinavian dialects, which are the Danish, Swedish and Norwegian ; and particularly in their prototype the Icelandic, *r* is joined to nominatives, whether singular or plural, instead of the Visigothic *s* or Saxon *a*. The old Icelandic has *HEIMR*, for *HEIM* or *HAM*, a home ; *GESTR* for *GASTS*, a guest ; *HALR* for *HALA*, a man ; *AUSTR*, for *AUST*, east ; *STAFR*, a staff, a long line, a letter ; *DALR*, a vale ; *FEIGR*, timid, cowardly ; *AUTHIGR*, rich. The nominative plural of such words is *IR* or *AR*, according as the ancient plural happened to be *INS* or *ANS* ; or by contraction *I* or *A*. Icelandic genitives singular of masculine nouns are commonly made by *s*, as *VAFTHRUDNIR*, genitive *VAFTHRUDNIS*, dative *VAFTHRUDNI*. The dative singular of such nouns is generally in *i*. Feminines have the peculiarity observable in the Visigothic genitive feminine ; thus, *SOL*, the sun ; *SOLAR*, of the sun ; *AURN*, masculine or feminine, the eagle ; *ARNAR*, of an eagle. Icelandic datives end also in *a*, as *DUADA*, to death ; *HEIMA*, at home. The dative singular, masculine and neuter, of adjectives is generally in *om* ; and the dative plurals of almost all Icelandic nouns of every kind, are in *AUM*, *UM*, or *OM*, as *AULDOM*, to ages ; *GAURDUM*, to enclosures ; *HAURGUM*, to images ; *HOFOM*, to temples ; *SONOM*, to sons. All the Slavie dialects

coincide, as to the dative plural, with the Visigothic, Alamannic, and Icelandic. Some Icelandic datives singular end in *o*, as *HAULLO*, to a hall; *GONGO*, to a road, &c. In short, the dative singular may, in all dialects, terminate in *A*, *E*, *I*, *O*, or in some diphthong compounded of these, according to the particular turn given, in ancient times, by the word to the vowel, which joined *MA* to the noun. This is the reason why we have *BONO* and *BONAE* in Latin. The *o* which joined *s* to *BON* remained before *BONO-I*, *BONO-IN*, *BONO-IM*, *BONO-MA*, which *A* influenced *BONA-I*, *BONA-IN*, *BONA-IM* for *BONA-MA*. Icelandic genitives plural end almost always in *A*, as *ASA*, of gods; *GOTHA*, of gods; *RASTA*, of stages in a journey; *VERA*, of men; *SALA*, of rooms or dwellings, of which the plural nominatives are *ASAR*, *GOTH* (a contracted nominative) *RASTAR*, *VERAR*, *SALIR*. In all such genitives, the traces of the nominative plural are totally lost.

The High and Low Dutch have admitted similar, but not numerous contractions, of the cases of nouns. Except some plurals, on the model of our words *feet*, *teeth*, &c. the generality of their plurals end in *EN*, which is an ancient abbreviation of *ANS*, common in Celtic as well as in most Teutonic dialects. Our own plurals, *oxen*, *cuen* or *kine*; *su-en* or *swine*, *brethren* for *brotheren*, *men* for *mannen*, are examples of the common plural of

the Dutch and German. The same words in the first ages were AUHSANS, CUANS, SUANS, BROTHRAHANS, MANNANS OR MANS, as appears by traces still existing in the Latin, Greek, and Visigothic. The old dative plural in AM OR EM is in modern Dutch and German changed into EN; consequently, the dative and nominative coincide. The genitive plural in ANA OR ENA is, in these dialects, the same as the nominative plural. They say in Holland DE KONINGEN, the kings; DER KONINGEN, of the kings; DEN KONINGEN, to the kings; VAN DE KONINGEN, from the kings. VAN, from, governs the dative. The German follows a similar method. The article DER, DIE, DAS, in German, is closely taken from the Alamannic THER, THIE, THAZ, OR THATA. The masculine is declined, nominative singular, DER; genitive, DES; dative DEM; accusative DEN; of which the plurals are nominative, DIE; genitive, DER; dative, DEN; accusative, DIE. The feminine DIE, is, in the genitive singular, DER; dative, DER, accusative, DIE. The neuter DAS is declined in the genitive and dative singular, like the masculine; its accusative singular is DAS. The neuter and feminine plurals are the same as that of the masculine. The Dutch article DE, DE, DAT OR HET, is a degree removed from the Alamannic or Tudesque, towards the Anglo-Saxon. HET is our *it*, which is derived from HE, HEO, HITA, this; masculine, feminine, and

neuter ; or he, she, it; in Visigothic, IS, SI, ITA. DE, THE, is declined by the Dutch, in the masculine singular, as follows, genitive, DES ; dative, DEN ; accusative, DE. The nominative plural is DE ; genitive, DER ; dative, DEN ; accusative, DEN. The prepositions AAN, ON ; and VAN ; from; are generally used, the one before the dative, the other before the genitive, in both numbers of all adjectives and nouns. The feminine is also DE ; genitive, VAN DE, OR DER ; dative, AAN DE.

Note 2 O. p. 48.

The general nature of composition in the European dialects has been shown in Chap. III. The process from monosyllabic to compound words has been illustrated in the notes to that chapter. The origin of pronouns and of the inflections of nouns has been given at length in this section. Preparatory to the discussion of what has been termed the gender of nouns, it must be observed,

1. That A, OR AG, BA, PA, FA, DA, TA, THA, D, T, TH, LA, OR L ; MA, NA, RA, SA ; OR M, N, R, S, OR any other varieties of these consignificatives, had nothing in their nature or sense expressive of gender, or descriptive of the quality of the agent.

2. That, according to the idea respecting action, entertained by the inventors of language, some of these words, viz. AG, OR A, and its diminutive, IG, OR I ; also SA, OR S, its contraction; and RA, OR R ;

were, besides their original use in composition, applied to mark personal agency or the agent, masculine, feminine ; or the agent of neither sex, provided that agent performed a considerable part.

3. When personal or strong agency was not taken into account, the noun ended with the last consonant or vowel of its last component, if it was indeed a compound ; or with the same letters of its radical, if it was not a compound. For example, *WAG* is motion ; if agency was imputed to this word, it became *WAG-A*, or *WAGI* ; *WAG-SA*, or *WAGS* ; *WAG-RA*, or *WAG-R* ; and signified he, she, or it, that moves. But, if none of these were added, the word *WAG*, or *WAGE*, had no gender.

4. In all faded or worn dialects, the consignificatives of gender are apt to be lost, or to coalesce with the word. Thus *HALIG* in Saxon, which signifies a holy man, is a corruption of *HALIG-A*, in Visigothic *HALIG-S* ; *BEAM*, a tree, a corruption of *BEAM-A*, in Gothic *BAGMS* ; *BEDD*, a corruption of *BAD-I*, a bed. This rule holds particularly in Celtic. The later Teutonic dialects, the Anglo-Saxon, Icelandic, and all dialects which have mutilated words, require it to be kept in mind, whenever the termination seems defective. The Sanscrit, Visigothic, Latin, and Greek, have the terminations more entire than any other.

5. All Greek masculines and feminines end in *A*, or its corruption *E* ; in *O*, a corruption of *AA* ; in *R* ;

in ON, AN, EN, IN, or other varieties of NA ; which varieties are corruptions of OND-A, ONG-A, ANGA, &c. signs of the masculine present participle ; or of EN-A, ANA, masculine terminations of NA, the preterite consignificative ; and by far the greater number of Greek nouns of agency end in s. *Examples.* FILI-A, friendship ; DOX-A, opinion ; LUP-E, grief ; FEID-O, sparing ; PAT-ER, father ; TUPTON, for TUPTOND-A, striking ; POIMEN, for POIMEN-A, a feeder of cattle ; SCEPION, for SCEPIONG-A, a leaning, prop, or staff ; CANON, for CANONG-A, or CANON-A, a cane-rule, a measuring cane. AGROS, AGER-S, a field ; BOREAS, for BORIG-A-SA, the maker of the sweeping wind ; ORESTES, from OREST, belonging to hills ; OREST-A-SA, he who belongs to these, the mountaineer ; POLIS, POL-I-SA, from PO-LI, building, feminine, to which SA is superadded ; METIS, thinking, from MET, thought ; MET-I, act of thinking ; MET-I-S, thinking viewed as a personal act of the feminine order. STAS, for STANTS, he standing ; LAMPAS, for LAMPADS, lighted, she lighted ; CACOTES, for CACOTETS, evil ; in Latin MALITIA.

6. All Greek neuters end in the unaugmented letter of the simple word, as DOGMAT, a conclusion or opinion ; TAGMAT, an arrangement ; MELIT, sweetness, honey, which are the ancient nominatives ; or in NA, or its variety ON, as all neuter adjectives and nouns in ON ; or in R, or S, as TEICHOS,

TEIC-S, a dike, a wall ; CREATS, flesh ; SCATR, SCOR, SCATS, ordure ; which form of words is only neuter by secondary use ; or in some simple vowel, the appendage of the body of the word, as ASTU, or PO-U, a fort and a flock.

7. All Latin neuters are either simple unaugmented words, not increased by A, R, or S, as DOGMAT, an opinion ; OVI-LE, fold ; COCHLEA-RE, a spoon, a shell-spoon ; CUBIT-AL, arm-cushion ; LACT, milk ; ACU-M-EN, sharpening ; MITE, for MIG-TA, mild ; or they are personal nouns, used as neuter, on account of their sense ; so VER, the grower, spring ; AEQUOR, the evener, a plain ; ONERS, the loader, a burden ; ACERS, the stinger, sharp awns of grain, chaff ; FOEDERS, the agreeer, agreement ; FRIGORS, the freezer, cold ; CALCAR, a heeler, kicker, spur ; in some of which RA, maker ; and RA, making ; are confounded ; or they are neuters formed by NA, or its varieties, UM, OM, ON.

8. All Latin masculine and feminine nouns end in A or E, or N ; which includes nouns like OPINIO and GRANDO ; in R, as ARBOS and FLOS, ACTOR, &c. in S, the multitudes of examples in which are very obvious.

Note 2 P. p. 49.

When the word is stript of all the terminations, which mark case, gender, and number, it is called by writers on Sanscrit a *crude* term. This distinc-

tion is just, and the reader is requested to observe, that any radical, derivative, or compound noun, must be viewed as destitute of all personal application, till the consignificatives expressive of that be affixed. For example, BAG is bend ; BAG-AG, is bend-having, or flexible ; both of which are crude nouns. In most dialects it was early the custom to consider SA and A as signs of *he* ; and AG, or IG, as signs of *she* ; which appropriation was arbitrary. The addition of these to BAG and BAC (the contraction of BAG-AG) made them masculine and feminine. Thus BAGSA, also BAGA, a man who bends, a bender ; BAGIG, she who bends ; BACSA, or BACA, he who is flexible or soft ; BACI, or BACIG, she who is soft. The neuter was the bare crude noun ; and so it generally remained. Only the practice arose in some dialects of giving it the consignificative NA, which heightened its sense. Thus BAG, bend ; BAG-NA, or BAPAN, bend-made, that is constituted into that state. In some dialects the NA was corrupted into MA, because their meanings and sounds are similar. Hence we find UM in Latin, and ON in Greek, neuter adjectives. Let it be remembered that the oldest forms always ended in vowels ; ASA, ANA, or AMA ; but these were short and soon dropt, which circumstance increased the breadth of the penult from A to o.

All substantives, being nothing but adjectives of one termination, followed the same law. Thus

SWAG, to cast, was in time productive of SAGDA or SAGD, cast, sown or planted. Apply the con-significatives to SAT, the contraction of SAGD, sown; you have SAT-SA or SAT-US, he who is planted; SAT-A, she who is planted; SAT-ANA or SAT-AN and SAT-OM, what is planted. But the strength of the consignificative SA, hold, possess; and by use and custom, he who possesses; is not equal to RA, make, work. Add, therefore, RA to SAT; you have SAT-RA, he who makes sowing or planting. If you drop the last vowel, you must support the consonants, by laying some stress on the preceding one; or you must insert a new vowel. The latter method is most natural. You accordingly have SAT-OR, a planter. In Sanscrit the final vowel is often preserved.

VISIGOTHIC.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>	
<i>Adjective.</i>	Guds	Gud-a	Gud.	helping, benefiting, good.
<i>Participle.</i>	Cwimands	Cwimand-ei	Cwimand,	coming.
<i>Part. Part.</i>	Tauhans	Tauhana	Tauhan,	tugged, drawn.

DORIC GREEK.

<i>Adjective.</i>	Agath-os	Agath-a	Agath-on,	good.
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OLDEST FORM OF GREEK.

<i>Part. Pres.</i>	Tuptonds	Tuptonda	Tuptond,	dubbing, beating.
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OLDEST FORM OF GREEK.

<i>Part. Pres.</i>	Tetufods	Tetufoda	Tetufod,	dubbed.
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LATIN.

<i>Adjective.</i>	Bon-os	Bon-a	Bon-om,	from BOTX, useful.
<i>Part. Pres.</i>	Ducends	Ducends	Ducends,	drawing, leading.
<i>Part. Pres.</i>	Duct-us	Duct-a	Duct-om,	drawn, tugged.

Though custom, and nothing else, appropriated SA and RA to the masculine agent ; it was not so inflexible as to prevent the application of these at times to the feminine, and even the neuter. In Latin, MIT-IS is both masculine and feminine. MITE is the crude word from MIGDA or MAGDA, contrite, bruised, soft. FOELIX, from FAGLA, fertile, whence FAGL-IGS, having the property of fertile or fruitful, is of all genders. This is the true sense of the word. FELIX AGER is not a happy, but a fertile or productive field. When any adjective has the three terminations alike, it is either a proof that the dialect has lost its finer parts in the violence of time, or that the neuter is marked by a consignificative, which expresses agency rather than an inactive state.

In strict propriety all inanimate objects ought to have been named in the neuter. But this accuracy was inconsistent with the original prejudice, which made the changes in nature the effects of active power. It did not suit the spirit of a savage race, whose verbs were all active, who probably had some superstition which encouraged the belief of deities, male or female, in the rivers, woods, and skies ; and who at least either knew not, nor loved to make, a distinction between animate and inanimate actions. It must be owned, that their opinion gives to the operations of the external world a pleasing and dramatic character. The sun rises ; the sky darkens ;

the woods bloom ; the rivers flow. The very names of the objects point to their active qualities. The fire, the river, the water, the current, conveyed to the minds of their inventors those ideas, which are excited in ours by the active terms, burner, runner, flower, and rushing stream. The most abstract substantives rose from words, which were expressive of action. Nature signified that which produces, and virtue that which has shown, the property of active power or strength. Those nouns, which we consider as the production of great refinement, are not unfrequently words of easy formation, and derived by every peasant from his ordinary stock of speech. *Instinctus, iniquitas, motus, iracundia, ratio, tolerantia, libertas, inventio, mens, modus, moderatio, intellectus, deliberatio, definitio*,—words of considerable abstraction, might have been formed by any Sabine clown who possessed the natural inflections of his own rude dialect. Our German progenitors, assisted by nature's mother-wit, formed ON-DRIVING, OR ANTREIB ; UN-RIHTIHOD, BEWAEGING and WEGING, IRRUNG and WRAETH, RECDING, OR REDING, reckoning ; THOLING, OR GETHULD- NESSE ; FRE-DOM, EMFINDING, OR finding ; GEMYND, OR MYND ; MAT, OR GEMETE, measure, manner ; GEMETIGUNG, moderating ; FORSTANDING, understanding ; AN-NIMING, TO-SCEADNESSE, which is distinction ; BI-RAEDSLAGING, counsel-taking ; and UND-SCEADUNG, OR OTH-SCEADUNG, putting of full

distinction ; and they affixed to these homely terms as much meaning as was commonly given in Rome to similar derivatives. In fact, the most philosophical terms are for the most part formed by the vulgar ; but they receive their refined shade of meaning from the use which is made of them. And as the opinions of philosophers are too apt to be reversed by new systems, nothing but the most accurate description can guard a reader against the vague and extraordinary senses which are often affixed, in works of moral science, to ordinary words.

All that language can express must be described by words of past, present, or coming action. The past, present, or future, may be placed under restrictive terms and sentences ; but the portion of communicated thought follows, in other respects, the same law of language as if it had been direct and unconditional. In the infancy of language there were no subjunctive, optative, or conditional forms of the verb ; nor any future tense different from the present. What is coming will come, what is proceeding onward verges towards completion. A slight modification changes even the preterite into a kind of future. The ancient Teutonic idiom admits of this phrasology : If I died, then he rejoiced ; if I slew him, he perished : in Latin, *Si mortuus fuisssem, tunc gavisus esset ; si occidissem, tunc periisset* : and If I died, he rejoices ; if I slew

him, he perishes ; Si mortuus vel interfectus fuero, gaudebit ; si interfecerim, vel interfecero ; (both preterites,) peribit. Efnæ swa feala geara ic the theowde, and ic næfre thin bebod ne for-gymde, and ne sealdest thu me næfre an ticcen, that ic mid minum freondum *gewistfillude*. Even so many years I thee served, and I never thy order not overlooked, and not gavest thou me never one kid, that I with my friends *feasted*, for might feast. Tha cwaeth he. Thus ic do. Ic to wurpe mine berenu, and ic wyrcæ maran, ac ic gaderige thyder eall that me gewæaxen ys. Then said he. Thus I do [will do.] I down-throw my barns, and I make larger, and I gather thither all that to me grown is. La deysega ! on thisse nihte hig feccath thine sawle fram the. hwaes beoth tha thing the thu gegearwudest. O fool ! on this night they bring (shall bring) thy spirit from thee. Whose may be those things that thou preparedst ? Noldon that ic ofer hig rixude. They willed not that I reigned over them, *for* I should reign. SCEOL, owe ; MAG, have power ; CAN, know ; HAB, have ; and their preterites SCEOLD, MIHT, COLDE, for CUDE, or CONODE, HABDE and HAFDE, HAD ; are of late introduction.

Note 2 Q. p. 49.

All original nouns and adjectives, found in any of the dialects, are real compounds ; and most of them have a radical or its compound, one or more

consignificatives, which give them their derivative sense ; and, thirdly, a consignificative allotted to mark gender, in their termination. This state does not comprehend what is called composition by the grammarians, but is merely a description of the nature of those words, which they consider to be simple terms.

Many philological inquirers have maintained, in a plausible but inconsiderate manner, that nouns, or names of objects, must have been invented before verbs, or names of action. Some of them have endeavoured to confirm that opinion by quoting the exclamation of Shakspear's Richard III. at the battle of Bosworth ; " A horse, a horse, my kingdom for a horse." Because the Jews had declared that all Hebrew nouns arise from verbs, some writers on Hebrew grammar have supposed that they have done a recent service to Oriental literature, by contradicting that strange Rabbinical tenet. These philosophical innovators forgot, that objects are like men, known only by their actions ; and that, before a name be given, something, however little, must be learned about the subject of it. When the father of men gave names to the animals in Eden, he certainly obtained time to learn their qualities ; at least, if the obvious etymologies, some of which are given by Moses himself, may be admitted as evidence, the matter is placed beyond any doubt. It is certain that the verb was invented before the

noun, in all the languages, of which a tolerable account has been procured, either in ancient or modern times.

Dr Smith's theory of the origin of nouns is true only in the secondary stage of language. The peasant may call other streams by the proper name of his native one, he may be ignorant of the general name, or he may convert the general name into a restricted appellation. With him the Thames may be the river, or all rivers Thameses; but the fact appears from the practice of the Celts, Teutones, Slavi, and every other European tribe. They never forgot themselves to that degree as to give proper names to rivers, or any other object, for want of a general and significant appellation. On the contrary, their names are highly descriptive, and never assigned in a conventional nor algebraic manner. The Rhine, the Danube, the Tanais, the Po (Padus,) the Wolga, the Ganges, like many hundreds of similar names, rose not from any obscure jargon or irrational dialect, but from words that signified the running, the spreading, the moving, the rolling, the going waters. No evidence of a jargon or arbitrary language appears in the ancient topography of Europe or Asia.

What species of language would be formed by two human creatures, destitute of example in that respect, and preserved in solitude, to be the parents of a barbarous tribe; has not been ascertained by

any experiment, and probably never will. One thing alone may be predicted with certainty, that the rational, though rude, minds of them and their posterity would assign articulate names to the active qualities of the world, in which they exercised their senses ; and afterwards call the new and unfamiliar objects, occurring in the progress of society, by words already well known. It is usual in refined, as well as in barbarous ages, to revive the names of our native country, in a new and distant settlement ; but this proceeds from far different causes than those of ignorance. An exile may find some comfort in assimilating his present to his past and happier condition.

Hic ibat Simois, hic est Sigeia tellus,
Hic steterat Priami regia celsa senis.

The concord of adjectives and substantives gives a symmetry to the Greek, Latin, Teutonic, Sanscrit, and other ancient dialects, to which the English is a perfect stranger. The facility of transposition, which that concord produced, is equally lost in our tongue. The Visigothic, the sister or parent of the Anglo-Saxon, wanted none of these classic advantages.

Ni mag bagms thiutheigs akrana ubila gatauyan,
nih bagms ubils akrana thiugciga gatauyan. Non
potest arbor bona fructus malos facere, neque arbor

mala fructos bonos facere. Ei wairthith sunyus Attins izwaris this in himinam ; unte sunnon seina urranneith ana ubilans yah godans, yah rigneith ana garachtans yah inwindans. That you be, or may be, the sons of your Father, *the* in the heavens ; because he raiseth his sun on the evil and good, and raineth on the straight and crooked, or straight and inbent. In Latin, Ut sitis filii Patris vestri, *illius* in coelis ; quia solem suum oriri-facit in malos et bonos, et pluit in rectos et pravos, *or* super justos et iniquos.

The Goths, and all the ancient Teutonic tribes, used the article SA, SO, THATA ; in Greek, HO, HE ; TO, as a relative. Archbishop Benzelius, who prepared the last and best edition of the Visigothic gospels, is so inconsiderate as to assert that the Visigoths borrowed that practice from the Greeks. See his Preface to the Sac. Evang. vers. Gothic. 1750, p. xiii. He manages the dispute, whether that version be Visigothic or Theotisc, that is German, with inferior ability, against the followers of Hickes and Lacroze. The Bishop of Thetford had shown the want of critical acumen in the greatest Teutonic scholar of his age, by indulging in a false opinion, as to the origin of that ancient translation. Benzelius proves that it was made from a Greek, not a Latin manuscript ; but he adds many forced observations on the Scandinavian dialects, to show that the Visigothic language resembled these as

much as it did the German. If there had not been a considerable resemblance between old German and Visigothic, Hickes would not have adopted his peculiar opinion. The northern dialects are all very pure in words, but corrupted in form. The old German, and even the modern German, are much liker to the Visigothic than they are to the dialect of the Edda. Yet the difference between old German and the language of Alaric is so apparent, that we may wonder that they have ever been confounded.

Note 2 R. p. 50.

The various perceptions of the mind are classed on the principle of similarity. Classes so formed are called abstract ideas. Without such classes, more or less numerous, there could be no exercise of judgment. When any class has obtained a name, that name is given afterwards to all new perceptions, or ideas which resemble those of that class. The improvement of a language consists chiefly in applying general terms, so as to express individual actions or properties. A language, so improved in a high degree, is considered as cultivated and copious.

Note 2 S. p. 50.

In the moment in which an action is in performing, its verb is a word in the present

tense, highly affirmative, and among savages very short. AG! AG! AG! expresses that the act of moving is passing. When the act is reiterated, which happens both when any thing is performed by consecutive efforts, or when an action consists in a number of smaller and similar acts; the verb is instinctively doubled. The words tittle tattle, gibble gabble, ruff-ruff, bibble-babble, lig-lag, (Scotch, for the confused noise of geese, &c.) mish-mash, flim-flam, and many like to these, point out the fact, that repetition, intenseness, and fulness of action, are naturally denoted by reduplication.

The nine primitive verbs, and their varieties, were redoubled in this manner: AG-AG, or OG; WAG-WAG, or WAWOG; HWAG-HWAG, or HEHWOG and HEHOG; BAG-BAG, or BEBOG, and so forth throughout the list.

The relics of these redoubled preterites are OG, the eye; WOG, a shaking; HOG, a height; BOG, a bend; FOG, moisture; CWOG or COG, a movement, a turn; DWOG and DOG, driving; THWOG, forcing, pulling; TOG, pulling, lifting, working; GOG, turning, whirling; LOG, laying; MOG, force, power, might; NOG, bruising, gathering by impulse; ROG, rushing; SWOG, violent or swift motion. Their compounds have produced many such words; as CLOG, a word which, like LOG, means a steadfast *lying* piece of wood; SLOG,

a cut, a ditch ; BROG, a sharp-pointed object ; FROG, a *noisy* beast ; STROG, a contest of wrestling, &c. ; GROG, mixture, and the like.

Observe that these words are only *particular* uses of the ancient preterite. The same words are found each to have many other significations ; for every radical has a number of different senses. The term GROG may mean a stretch, a breach, a growth, a tree, a bristle or long hair, a rush of light, a grasp, a hook, a smoke or vapour, a hart, a cover or cloth, and a wheel, &c. according to the sense in which GRAG, the radical, happens to be used. The term itself is descriptive of a species of action or motion, which is supposed to exist in the production or nature of each of these things.

The natural course of the vowels, in all the languages examined in this work, is from A to O, and from O to U ; and from A to E, and AE, or EA, thence to I. Thus LAG, lay, seize, catch, produces LOG, laid, seized, pulled ; which gives LUG, to pull ; and LAG, lay, makes LAEG, leg, and LIG, lie. In reading an alphabetical list of Greek, Latin, Teutonic, or Celtic words, the skilful philologist must consider the words under A, E, I, O, and U together. If the words begin with consonants, the first syllables must be compared. In Saxon, for instance, DRAF, the refuse of pressed grain ; DREG, the lees of strained liquor ; DRIF, stubble ; and DROF, a drove ; and DRYF, drive ; are all from the same ra-

dical DRAG, to pull, push, drive, press harshly. In Latin, MAG is more ; MOLES, a mass ; MULTUS, or, as it was once written, MOLTOS, much or many ; are closely connected ; as are their relatives MA, more ; MEAGOL and MICIL, much, many, in Anglo-Saxon. The art of philological analysis lies in an acute and cautious survey of the structure of language, which was originally formed in the above manner.

Note 2 T. p. 52.

The radical LAG or LAEG signified strike, lay, level, bring to the ground, lay with the hand, or put and place. It likewise denoted to lay on the hand, take, gather, collect, which are its Latin senses, still preserved in COLLIGA, ELIGO, and other compounds. The equivalent word in Teutonic is LISAN, to gather, from LIG-SA. LISAN AKRANA is legere fructus ; and LISAN BLOMANS legere flores. But LAG also signified lay forth, put forth in a continued strain, like a discourse or set speech, from which came the Greek sense of make a speech. Observe LOGOS is a connected train of sentences, and is literally in English a holding forth. As all holdings forth were courteously supposed to be trains of reasoning, LOGOS came to signify reason. It differs greatly from REMA, a speaking, or OPS and PHONE, a sound. LOGOS, LEGO, and its compounds ECLEGO, &c. in old Greek, signified to ga-

ther or take ; ECLOGE is electio, taking out, picking, chusing.

Some may be inclined to derive LEGO, reason, from that ancient sense of LAG or LIG, which is translated tie, bind; and to support their opinion, by referring to the analogy of SERMO, a speech, from SERO, I connect or bind together ; whence also SERIES, a linking, and SERTUM, a binding. The fact is, that SERO, I join by interweaving, or by casting over an object some connective, originally meant I send, I throw, I *set forth*, of which EX-SERO is a true derivative. Almost every verb of binding in all the dialects, such as LIG, lay on or over ; WIG, whence the Teutonic WITHAN, to join, the Latin vieo, I plait ; the Anglo-Saxon, Persic, and Indian bind or bend, (BEGEND, bending ;) the Teutonic WRAG, cast, cover, bind, whence WREATH, not forgetting TWAG, TEAG, and TEOG, in Greek DEO ; all rise from radicals signifying cast, put forth, or put on. SERMO, originally SERMON-GA, is from SERO, I connect ; but LOGOS is from LEG, lay forth, make a long and coherent discourse.

The Sanserit sense of LAG, which is cling, stick to, follow, is found in many Teutonic and Celtic words. LIG signified lay, lie towards, lean, follow, *adhere to*. Our own word cling was originally CLIGING, following, sticking to ; the Celtic LEANAM

is I follow, I adhere. Any viscid thing was called, in ancient times, CLAEG, CLAG, or GLUGTEN, GLUTEN, GLEOW, GLIGWA, by corruption in Greek COLLA, for GLAEWA or CLOA. The Celtic is GLOADII. The radicals are LIG, CLIG, and GLIG, all in the sense of lean, bend toward, incline after, follow, stick to, whether applied to animate or inanimate objects. SEQUAX is a translation of GLUTINOSUS. CLING, applied to wood, is not from CLIGING, following, but from CLIG, lay, strike down, sink ; a CLUNG dog is, in Scottish, one whose belly is like a greyhound's, not very prominent.

Note 2 U. p. 53.

The Visigothic is the true example for all the Teutonic dialects. The six pronouns A, IS, ITH, AM, EITH, ANDA, appear distinctly in its verbs ; but the Anglo-Saxon and German have corrupted all the plural terminations into ON and EN, a gross perversion occasioned by the resemblance of AM and AND. The Latin shows the pronouns very exactly, but the Sanscrit excels all the dialects in that respect. The Greek and Latin, which are distant varieties of the same dialect, once declined the verb in this manner :

Leg-ami, legesi, legeti ; leg-amasa, leg-athatha, leg-andi.

The MI, in the first person, was dropped by the Greek and Teutonic, but not by the Sanscrit and

Celtic tribes. The broad *a* in Greek was changed into *o*, not very long in sound, but of the long order of vowels. The second person in *ESI* became *is* in Latin, or as *i* preceded by *a*; but in Greek it was contracted into *EES*, and then into *EIS*. I believe *EESI* existed in that dialect down to Homer's age. The *TI* or *THI* of the third person is still preserved in the Latin *IT*. The Greeks corrupted it into *EI*, in this manner *LEGETI*, *LEGEET*, *LEGEE*, *LEGEI*. The plural made by *WANSA*, or rather *AGAMANSA*, *wæ*, experienced many changes; for it is a common law of all languages to elide *n* before a consonant. Some tribes, especially the Greeks, Cymri, and Indians, contracted a dislike to *s*, and excluded it, or changed it into *h*, on every favourable occasion. We therefore have *LEGOMEN* in Greek for *LEGAMANSA* or *LEGOMANS*, and *LEGIMUS* in Latin for *LEGUMOS*, *LEGUMONS* or *LEGAMANSA*. The Sanscrit gives, according to its idiom of changing *s* into *h*, *LAGAMAH* for *LAGAMAS*, which once stood for *LAGAMANS*. The plural of the second person, made originally by *THWA-THWA* or *THATHA*, was soon contracted into *ATHA*, by a general law of enunciation. The remains of *THATHA* or *ATHATH* are preserved in the Latin *ITIS*, used for *ITITH*; but the *TH* or *s* is lost in the Greek *ETE* and Teutonic *EITH*. The third person plural, in *ANDA* or *ANDI*, has suffered from the practice of excluding *n* before consonants. In Greek, the elision of *n* in such

words as LEGONTI, TUPTONTI, and others, was not universally adopted in the age of Homer ; but some dialects had begun to admit LEGOUSI, &c. as a contracted form of the third person plural. The Persic, Sanscrit, Cymraig, and Teutonic, resisted this contraction, which has, however, crept into the Celtic and Slavic.

The Cymraig, or ancient British, the Celtic, and Persic, make no use of the verb LAG, in their present state. All of them have many verbs and nouns, derived from that radical. Indeed, every native word in them, which begins with L, is of that description ; but the philologist must observe, that the oldest written dialects often want many terms, which were in ordinary use before the introduction of writing ; that the Visigothic itself employs certain words, which we know to be scarcely so pure as those of the same sense, found in modern Teutonic ; and that, instead of the penury of words, which is said to distress rude nations, every Celtic or German tribe had a greater range of choice in diction than the orators of Greece and Rome. This may appear incredible, but it is not the less true. While one tribe called food, or eating, MAT, from MAG, eat ; another might call the same thing AETA, or AETING, from AGT, eat ; another might call it FOD, from FAG, eat ; another might call it BRYT, from BRAEC, chew, eat ; another THIGD, from THICG, take meat.

It was in the power of a single tribe to use these five terms, for they are all pure Teutonic ; but some of them were more common in every tribe than others. The less usual, however ancient, were at last discarded, and became altogether unknown.

A perpetual distinction must be made between a language fertile in words, that express common objects and ideas ; and one fertile in words descriptive of science, and the qualities of civilized society. No barbarous tribe has many words of the latter kind, though it frequently abounds in the former.

I have chosen the verb *CAR*, love, to exemplify the Cymraig ; and *BIER*, or *BER*, to illustrate the Celtic, and Persic, pronouns. *CAR* is the Latin, Celtic, and Greek form of *HAR*, or *HWEAR*, pressing, squeezing, weighing down ; nor must the philologist be surprised to learn that this word signifies dear, as it does in Latin ; and loving, or friendly, as in British and Irish ; for almost all the Teutonic words which denote anxious love, or high consideration, are from similar verbs. *DEAR* is from *DER*, hurt, grieve, vex. The Visigothic *SWERS*, valuable, and *SWERAN*, to value, honour, reverence, are from *SWER*, heavy. *SWER* is the direct origin of *SWERG*, *SORG* ; in English, sorrow, care, and literally heaviness, pressure, soreness, weight. Lye has *BESORH*, *CHARUS* ; and *BESORGE*, *SOLICITUS*, *CARUS* ; *BESOR-*

GOST, POTISSIMUS, CHARISSIMUS. The verb BEIR, BAR, and BER, BEAR, is common to the Teutonic, Celtic, Persic, and Sanscrit.

The Cymraig, or Welsh, pronouns are MI, I ; NI, we ; TI, thou ; CHWI, you ; EFE, or EVE, he ; HWYNT, they ; HI, she, it ; HWI, they ; HWN, HON, HYN, qui, quæ, quod ; EIDDO, pronounce EITHO, *self*, in Greek, AUTOS. The Celtic, or Irish, are MI, I ; SINN, we ; THU, thou ; SIBH, you ; E, or SE, he ; and I, or SI, she ; plural IAD, or SIAD, SA and SAN are self ; so is this, and SIN is that. A is who, the relative, but co is who, the interrogative. These pronouns are very pure, for SINN, SIBH, SE and SI, SAN, or SIN, and so, are all from SWA, or SWAG, proper, possessive, self-same, we, you, he, she, same here, self-same, or this, self-same, or that. A is AG, same ; in Gothic, EI. The Welsh HWN, or HUN, is a corruption of SON, or SUN, self, according to a general practice, by which s of the other dialects is almost always changed into H.

Note 2 X. p. 54.

Some grammarians have endeavoured to display the fertility of the Greek, in expressing all the necessary modifications of time and circumstance. A formal attempt of that nature has been made by Mr Harris, in his *Hermes*, B. I. c. vii. which would have succeeded not in Greek only, but in every other language, to which he could have turned his at-

tion. By the good help of MELLO, TUNCHANO, and ESOMAI, he makes out a list of particular tenses, not expressly thought on, at the formation of the language. It is better to examine what simple tenses are really found in any dialect, than to enumerate auxiliary combinations, which are easily invented and irregularly used. His arrangement of the Greek verb might, I believe, be outdone by a similar one of the English, in which, I am going to strike; I am setting about striking; I have been thinking of striking; I happen to be striking; and such phrases, would afford a tolerable display of copious expression.

Note 2 Y. p. 54.

The effects of this emphasis are visible in the persons of the subjunctive in the Teutonic, Latin, Greek, Sanscrit, and Persic verbs. By dwelling on the last syllable, the voice protracted it; and there is every reason to believe, that the consignificative AG, make, was introduced into the penult at full length, though afterwards it vanished by coalescing with the vowels. Thus LEGETI, he says, became LEGA-GETI, he may say, or LEGOGETI, he is going to say, he is desirous to say. It is certain that LEGAT is the same as the Greek LEG.

Note 2 Z. p. 55.

All verbs which express a fixed, immoveable, or

settled state, arise from verbs which signified the contrary. To sit, stand, fix, continue, are from SIG, to sink, come down, settle by falling, or by sensible action ; from STAG, to step, put down the foot with force ; whence STAEGER, a thing that is stepped, walked upon up or down, a stair ; from FAG, to join, or fasten by manual operation ; from the Latin CON, together, and TENEО, I hold ; because that which has the quality of holding with that which is before and after it, without division, is continual, whether matter, time, or place, be understood. Remain derives its principal sense from MANEO, a Latin verb, descended from MAGNA, or MANA, a derivative of MAG, press on, be actively durable. MANDEN, to remain, is a Persic verb, of which the rudiments may be detected in the oldest dialects. The process was MAG, press, stop, impede, delay, retain, keep ; whence MAG-RA, mar, stop, hinder, spoil by hindrance ; and MAGNA, stopped by withholding, kept continued. To MAGGLE is common Scotch for impede ; as he was maggled with or by his wet clothes, his feet were maggled by the deep snow, the mire and deep roads maggled him. An impediment in speech, by which the word is stopt, is in Scotch called manting. CONTINEО and TENEО are good translations of MANEO. DURUS, hard, is from the active verb DWAG, force, hurt. DUKH, in Sanscrit, is hard, forcible, harsh, repulsive ; and DURUS, in Latin, from DUG-RA-SA, is

he who is harsh, hard, repulsive. What is hard is durable; and endure is to perform the act of resisting decay.

I have given the above illustration of neuter verbs to show, that, by the original constitution of language, they are all active. I stand, I sit, I am, may be expressive of states, unconnected in idea with action; but I stand, literally signified, in old times, IC STAGEND-A, I am setting my feet, not I remain in the state of having set them; IC SIG-TA, I perform the act of setting, or I sink down voluntarily and actively. IC AM, for IC SIGM, or SUM, denoted I move, I actively live in a place, a word analogous to IC BIG, I dwell, I cultivate, I stir, I *be*. Whoever analyses EXSISTO, VERSOR, INCEDO, and other recent words of the nature of substantive verbs, will need no aid from this train of examples.

I detected the true history of the middle and passive voices of the Greek verb, about six or seven years ago. In 1796, being then at the university, I felt unsatisfied with the distinction commonly made between the present and imperfect middle, and the present and imperfect passive of that verb. It occurred to me, that if the same word have two or more different senses; there must be something in its composition equally adapted to all these significations. I was told that LEGOMAI signified I speak to or for myself, I speak for my part, &c. and likewise I am said. It seemed probable that one

natural sense produced these apparently opposite meanings. This opinion remained in my mind till 1805, when an examination of the Greek and Visigothic verbs confirmed it. The similarity of these dialects, in other respects, supported the conclusion that AI in the one, and A in the other, placed after the personal pronouns, gave both the reciprocal and passive sense. The pronouns are quite visible in such compounds as LEGOM-AI, LEGES-AI, LEGET-AI, and LEGONT-AI. All doubt was perfectly removed by afterwards observing that the Slavic passive is made by joining *sia*, self, to the persons of the active tenses.

Note 3 A. p. 56.

The French call this the reciprocal form of the verb. The Greek and Latin grammarians have employed the epithet of middle and deponent, as they imagined that this voice held a middle sense between active and passive. The Indians call it ATMANE-PADI, which is translated by Dr Wilkins the proper voice, as it expresses an action done to ourselves. The active voice is called in India PARASMAI-PADI, the common voice. ATMANA is breath, soul, *self*. PARASMA is *another* person.

Note 3 B. p. 56.

The Visigothic passive was not understood by Junius, Hickes, or by any of the later Teutonic

scholars, till it was explained by Thre, in his commentaries on Knittel's fragment of the Visigothic version of Paul's Epistles. The passive of the verb SOKYAN, to seek, stands as below :

P. Ten. Ik sokyada, thu sokyaza, is sokyada : Weis, yus, eis sokyanda.

I am sought, thou art sought, he is sought : We, ye, they are sought.

Sulj. Ik sokyaidau, thu sokyazau, is sokyaidau : Weis, yus, eis sokyaindau.

I may be sought, &c.

We, you, they may be sought.

Observe that *Y*, in Visigothic, represents a modification of *G* ; the same as that found in *GIELDED*, *GEPOINTED*, and *GARN*, in Old English. The sound was once hard *G*, then *GH*, or *H* ; and at last *Y*, or *I* ; as in *YIELDED*, *YPOINTED*, and *YARN*, which last is the articulation in the Silver Book. *AI* must be sounded *E* or *AE*, as in *AERA* ; or open, as in *FED* and *BED*. *AU* is always like omicron in Greek, or like omega, not protracted nor circumflexed. The manifest corruption in the first person singular, and in the first and second plurals, is exposed by the authority of *SOCYAZ-A*, thou seekest *self*; and *SOKYAZ-A*, thou mayest seek *self*. The latter Teutonic dialects have corrupted even the plural of the active voice, which is entire and regular in Visigothic.

Note 3 C. p. 57.

An account of the introduction of *R* into the Latin verb may be found in the Second Part of this work.

Note 3 D. p. 59.

Among the many primitive nouns, that have risen from the redoubled and contracted verb, may be mentioned OGS, shaking, terror, awe ; BOGA, a bend, an arm, a bunch or bowed lump, a log of wood, a shoot of a tree, a tree, an arch, a vault, a bow to bend and shoot with, &c. ; whence BOGEL, a bent gut, a bowel ; BOGELIG, or BOLG, a thing bending out, a belly, a vessel, a budget ; BOGSOM, the bent place, the bosom ; BOGST, to swell out, to swell in speech, boast ; though this word may be from BOG, drive, threaten ; DOG, a drive or stab, also an impulse, which is not used except in DODGE, drive back and forward ; DOT, for DOGT, make small points, and the Scottish *dunch*, hit like a ram with the head ; DWING and DING, drive, which are better referred to DWAG. TOG, a pull, a shaking, working, producing, making, which are some of the many senses of TWAG, is very common. In German it is written ZOG or TSOG. The radical is written TIUH, TEOH, TOH, TOG, and indeed in a variety of ways. In Greek, TAO, I take, reach, pull, stretch, has been superseded by TILLO, TEINO, TEUCHO, TECO, TELLO, I pull, I stretch, I make, I breed, I move round, and by other derivatives. GOG, whirled, rolled ; and CWOG, rounded, are found in Teutonic, Celtic, and Greek, not to mention other dialects. GOGGLE, GOGGULOS, and GOG, mean rolling, moveable, round. All names of *round* come

from such verbs as GAG, move, rolled; CWAG, roll; STRAG, move violently; RAG, or TRAG, run; whence TRENDEL, a wooden wheel; ROGTUNDS, rotundus, round; STRONGULOS, round; to which may be added SWIND, to roll; whence SPHONDULE, a whirl; VERT, turn; whence VERTEBRA, a turned bone; and SWAG-RA or SWARA, whence SWAIRA and SPHAIRA, a rounded object. HOG produced HOTCH, to shake, as in Burns' Works, Tale of Tam o' Shanter: (In the days of James I. it was written HOCK.)

Even Satan glowr'd, and fidg'd fu' fain,
And *hotch'd* and blew wi' might and main.

Also HUSTLE, to shake hastily. In the sense of lifted or raised it has many descendants. LOGA has produced LOCUS, a lay, a place where a thing has been *laid*: LOGA, a blaze; LOGA, a hollow, a lying place; which are literally lighted, and laid or lowered; are from the same source. MOGA, force, violence, strength, pith, marrow, fat, is found in several dialects. NOGA means the joint, the bend, the knee, (the diminutive is CNUCEL, knuckle, a little joint,) also a heap, a gathered mount. ROGA means breach, cliff, split, rock, rift, and race, stream, rush, efflux, &c. SWOG is motion, toilsome motion, sweating, and force, vehemence, strength; also a sound, or literally a strong violent noise ex-

cited by motion, as the noise of waves, wind, leaves, bells, whistling obscurely, &c. Many fine examples of this occur in Visigothic, Anglo-Saxon, and Old English, such as LEAFES SWEG, the sound of a leaf. WOLCNA SWEG, the sound of the clouds. SWEGAS WAETERA, the sounds of waters. THU WUDU-BEAMAS SWEGDON, the trees of the wood sounded. EGOR-STREAMAS SWEARTE SWOGAN, the black water-streams sounded. NEDRAN SWEG, the hiss of adders. Remark, that SWEG, in these examples, is for GESWEG, from SWEG, sound; not a substitute for SWOG, though SWOG occurs occasionally. SWE-GAS means organs. SWEG is both musical sound and harmony; SWEGAN is to play; SWEGEL, in Dutch, is a flute, and SWIGLYANS is musicians on the flute or pipe in Visigothic.

In Old English and Scotch this word was written SWOUCH, SWOW, SOUGH, and SUGH. The wind SOUCHS, that is whistles. Piping winds are, in Scotch, souchan win's. To go over a tune or air with the breath is, in Scotch, to souf a tune, from SWOF, (SWEGBA,) originally in use in the sense of sound gently or diminutively. SIGH, to make a sound with the breath, as in grief, and SWEGNYAN, to make a similar sound for joy, to exult, are both from SWEG. In Milton's age, SWING signified to sound like a bell, or like the noise of floods.

On some wide watered shore,
Swinging slow with sullen roar.

Il Penseroso.

Ther the space of dayes thre,
He heard the sweghyng (al. swowyng) of the flode ;
At the last he seid, " Wo is me,
Almost I dye for fawte of foode."

JAMIESON'S *Popular Ballads*, Vol. II. p. 19.

Note 3 E. p. 59.

Rule, or General Law of the European Dialects.—" Preterite participles, however formed, have, since the introduction of compound words, been used in all the dialects, to express not only an act *done*, but the act itself, the performance of the act, the effect produced by the act, and, sometimes in a loose manner, the time and place of action." Hence STATUS, from STO, stand, means stood, or put into the condition of standing. But it likewise signifies standing, considered as a noun ; the making to stand, the consequence of standing, the time and place of standing. Some of these senses are indirect, but they are all occasionally found. AGT, BAGT, DAGT, GAGT, LAGT, MAGT, NAGT, RAGT, SWAGT, and SAGT, as well as many other preterites of a more derivative order, all existed in the early part of the second stage of language, in various senses, according to the variety admitted by the radicals. AGT literally signified moved, shaken, walked, moved on, gone ; increas-

ed, grown, produced, enlarged ; swelled, blown, aired, winded, dried, evaporated ; moved by fire, burnt, consumed ; forced, bent, hooked ; agitated, excited, stung, pained, tormented ; and, if used of the effects of acrid or acid substances, soured, bittered, made pungent. In the sense of AG, move, wield, catch, AGT was seized, held, taken, esteemed, thought. In the sense of turn, revolve, it meant turned, &c. Now, by the law above observed, it follows, that AGD, AGT ; AD, AT ; or ADH, and ATH ; which are varieties of AGDA, may signify motion, walking, increasing, growing, generating, enlarging, blowing, ventilating, evaporating, burning, destruction, bending, distorting, awaking, irritating, rousing, paining, stinging, souring, vexing, acting, ruling, making, driving, holding, possessing, thinking, esteeming, judging, turning, &c. I believe that such nouns, in these various senses, were found in all the European dialects in their rude state. Many of these words are preserved to this day in Teutonic, Celtic, Greek, Latin, and Sanscrit. We have in Teutonic AGD or AD, an increased or accumulated heap, AT for AGT, touching or touched, joined, *at* : AET for AGT, consumed, agitated, chewed, *eat* : AET, from AGT, grown, produced ; or AGT, pointed, sharp, *oat*, a kind of grain. Observe, the growing field was called HAGATH or HAETH, from HAG, grow ; and GROWEND, ground ; but the cultivated field was called AGER, the pro-

ducer, the grower, from AG. UTH, an oath, is supposed to be from AG, speak, analogous to JURO. Though the form of the word be certain, the sense is obscure. It may even be EATEN, from AT, eat ; for the barbarous nations made their *oath-takers* swallow a certain substance, which was to make them rot, if they were guilty of perjury. KHORDEN SUGEND, to eat an oath, is a common Persic phrase at this day. In Greek, AETOS, an eagle, is from AGTS, a flier, one who uses AGLAS, wings, fliers. ATHER, an ear, is from AGTHER, what is sharpened. The Saxon is ICKER, a sharp or awny grain. AIDOS, shame, is from AGD, fear, *awe*, shaking, from AG, shake. AITHO, I burn, is for AGTHO. AG, AGANI, ignis, ADH, &c. signify fire, from AG, shine, burn. ATALOS, tender, is from AGT, pliable, flexible, soft. ATE, vexation, pain, hurt of body and mind, is directly from AG, vex, agitate, toss, sting, pain, irritate. ATAR, but, is from AGT or AGD, added, and ARA. ATMOS, a vapour, is for AHTMOS, what is *blown*, from AG or AH, blow. ATTA, a parent, is from AGT-A, he who makes *production*, from AG. In analysing Greek, the philologist must beware of the error of deriving HADEO, I please ; AEIDO, I sing ; ADO, I satiate ; and several others, from AGD. These were originally SWADEO, GYDDO, and SADO, &c. AGO, I act or drive, and its derivatives AGON, a struggle, AETHLOS, a wrestle or contest, are directly from AG.

In Celtic we find many monuments of AGD, such as AD, water, from AGD, what is moved or runs ; ADHNA, heat, fire, kindling fire, from AG, burn ; ATH and AD, gone to, repeated, done again ; AET, for AGD, moved, merry, lively ; ADH, EAD, AITHNE, from AGD, perception, taking, knowledge ; AITH, for AGTH, acute, sharp ; AITE, for AGTA, a dwelling, living, inhabiting, hence a place ; AITHEACH, a son, viz. what grows, from AG, produce, breed, grow ; also an overgrown person, a big tall clown, a giant. The Teutonic name of a giant is ETUN or ETON, in Icelandic IOTUNN ; all from ECED or AGED, grown, enlarged, tall. AITH, a height, is from AGTH, increased, raised ; AITHNE, store, literally what is heaped, hoarded. AITHID, a serpent, from AGTH, stung, bit. The Teutonic is AEDDER, a stinger, and poison is AETTAR, from AGT, bitten, stung ; also what has the quality of biting. AT, swelling, for AGT, blown, enlarged ; ATACH, fermenting, from AGT, swelled ; ATHA, a blast, from AGT, blow ; ATHACH, waves, from AGT, moved, analogous to WAEG and wave ; ATHA, a corner, from AGT, bent : the Latin ANGULA is from ANG, bending, hooked : ATHAL, a flesh-hook, from AGT, hooked ; AITH, a kiln, from AG, burn, roast, dry ; or from AGT, bent, arched ; ATHAR, the air, from AGD, blown ; ATHAIR, a father, (*vide* ATTA ;) UCHD or OCHD, a breast, from AGD or OGD, raised, a height ; OCHD, eight, from AGD or

AUKED, increased ; OTHAR, sick, wounded, from AGD, broken ; for our *ail* is a contraction of ADL, a derivative of AGD, wounded, broken, wearied, diseased, unsound. The words SEOC, broken ; ADL, broken, a breach ; WAC, weak, flexible, and not strong ; AEGER, distressed, from AG ; MALUM, from MAGL, soft, bruised, pliable of body or of mind ; NOSOS, a disease, from Hnesc, soft, weak, a derivative of HNAG ; are all analogous in sense, and imply soft, broken, exhausted ; and the very opposite of SWUND, sound ; HWAL, whole ; VALIDUS, strong ; TRIMM, firm ; FORTIS, stout.

Following the analysis of AGT, given above, the philologist must apply investigation to the remainder of the series of radicals compounded with DA, TA, THA ; to BAD, BAT, BATH ; to DAD, DATH, DAT ; and so on throughout the list ; nor must he forget the secondary radicals, to which the European languages owe a profusion of derivative verbs, nouns, and adjectives. BLAD, BRAD, CRAD, CLAD, SLAD, STAD, SPAD, DRAD, SPRAED, SMED, FLOD, THRAED, TRED, and their relatives, are as important words in the several dialects as RED, LID, BID, PAD, BITE, FIT, LOT, GET, SET, MEET, LET, and other legitimate descendants of RAG, LAG, BAG, PAG, BIG, FAG, LAG, GAG, SAG, and MAG.

In making such inquiries, while the rule, as to the use of DA and its varieties, must be tenaciously remembered ; the philologist must previously take

an accurate view of the words, evidently related to any individual term, first in the dialect to which it belongs, and afterwards in others that are ancient and original. If he forget this precaution, and trust to mechanical etymology, he will sometimes mistake derivative for simple terms, and apparent forms for essential differences. He will join the practitioners of ancient and modern times, who trace every thing to some cause, without troubling themselves about the intermediate steps, or indeed about any thing, except a slight degree of resemblance.

Specimens of common English Verbs, Adjectives, and Substantives, &c. derived from Participles in DA, TA, THA, done.

Bad, BAG-DA, flexible, distorted, weak ; dead, DWEGED, crushed, bruised, stunned ; lead, LEACD, livid, made bleak, or perhaps LAEGED, melted ; mead, MAGED, cut or mown ; mead, a liquor, from MAGED, liquified ; knead, CNAEGED, bruised, beat ; red, RAECED, glittering, raying, sparkling, glowing ; bread, BRAEGED, what is roasted ; dread, DRAEGED, terrified, affected with fear ; thread, THRAEGED, thrown, twisted ; spread, SPRAEGED, extended ; gad, GAGD, sharpened, pointed ; also to ramble, from GAGD, gone, a going, making to go ;

lad, LAGD, born, produced, name of any child ; mad, MAGED, moved ; wod, WOGED, moved ; glad, GLAGED, or GLIGED, made nimble in gestures ; load, HLAGED, laid on ; road, RAGED, run, walked ; broad, BRAECED, extended ; toad, TAGD, a long-toed beast, PADA or PAGDA, paw-footed, clawed, either a toad or frog ; sad, SWAGED, made heavy, solid, dull ; wad, WAGD, rolled, wrapped ; bed, BEOGD, a thing bent, spread ; beard, BEARED, what is carried, worn ; deed, DWAGED, and DAGED, wrought, done ; feed, FAGED, served with eating, from FAG, eat ; heed, HYGD, laboured on bodily or mentally, cured ; gleed, GLIGD, lighted, inflamed, coal ; blood, BLOGD, BLOD, liquified, liquor, what runs or *flows* ; meed, MAGD, increased, benefited, rewarded ; need, NEGED, forced, driven, compelled ; reed, RAGED, grown, sprung, or sharpened, pointed ; breed, BRAECED, reached forth, produced ; speed, SPAGD, drawn, hurried on, moved swiftly ; seed, SAEGED, and SAEWED, *cast*, scattered, sown ; weed, WECD, grown, any plant ; shed, SCEACED, or SCEAGED, cast, shaken over, thrown over hastily, as clothes, cover of any kind ; sled, SLAEGED, slided, slipt along ; shred, SCRAEGED, rent, torn, cut ; aid, EACED, increased, helped ; maid, MAEGED, is produced, any young person, from MAG, produced ; braid, BRAECED, spread ; kid, CIGD, bred, any thing bred or born ; lid, HligD, laid on, covered ; bald, BAGELED,

peeled, bared ; field, FAGELED, joined, plained, extended ; shield, SCEAGELED, covered ; child, CWIGELED, born ; mild, MIGELED, softened ; yield, GIBELED, given ; wild, WIGELED, grown as forests ; old, EACELED, grown, grown in days, increased ; hence ELD, age ; young is GE-EACING, growing ; fold, FAGELED, rolled ; hold, HAGELED, seized ; mould, MOGELDA, crumbled, earth ; MACELDA or MACELA, the make or mould ; MAGELDA, moistened, wet, musty.

Bath, BAGED, wet, washed ; eath, easy ; EACED, continued, ready ; death, DWAGED, analogous to CWEALED, killed ; MAGERED, mortuus ; SWEGELED, oppressed ; HNAECED, necatus, bruised ; breath, BRAECED, sent out, emitted vapour ; lath, LAGED, what is laid on, or cloven ; wreath, WREAGED, enfolded, cast about ; loath, LAGED, hurtful, injurious, laid against. (*Vide Lye, in voce.*) Cloth, CLOGED, laid, spread on ; wrath, WRAGED, moved, distorted with rage ; breadth and width, for BREAD-ED and WIDED. The BREADED of the ground is what space it is broad. Length, strength, health, wealth, stealth, birth, worth, sloth, moth, broth, mirth, forth, earth, troth, both, and smooth ; with almost all similar to them in TH, were LANGED, STRANGED, made strong ; HALEL, wholed ; WEALED, the state of weal ; STEALED, the act of stealing ; BERED, the act of bearing ; WAIERED, the state or act of WAER, be strong, useful, valuable, equal to

VALEO and VALOR in Latin ; SLAGED, slowed, long-drawn, fixed ; MAGED, having the condition of MAG or MIG, a worm or fly ; whence MICGA, a midge, and in Latin, and several other dialects, MUGSCA, a fly, or MUCGA, by contraction MUIA. Our word maggot, a little worm, is well known. Broth is BROWED, from BRAEG, boil, melt, express juice. Mirth, MIRED, from MIR, agile, petulant, jumping, wanton. (See MAGL and GEMAGL in Lye, and MAG and MIRE in Shaw's Gaelic Dictionary.) Forth is FORED, put in the state of fore. Earth, AERED, what is growed, or at length AECERED. Troth, trowed, trusted, from TRAG-WA, press on, tread on, lean on, depend on its solidity. Both, BAGOD, bowed, bent, doubled, paired. All ordinals in TH are from DA, as THRI-ED, FEOWERED, FIFED, SIXED, SIBUNED, AHTED, NIGONED, TIGONED, &c. now third, fourth, fifth, sixth, seventh, eighth, ninth, tenth. The Latin tertius, quartus, quintus, sextus, &c. ; and the Greek tritos, tetartos, pemp-tos, hectos, are the very same ; only OS or US shows additionally the masculine gender.

Preterite participles in DA and THA soon degenerated into TA and T. Examples are—at, AGT, touched, moved ; bat, BAGD, beaten, a blow, a stick to strike ; eat, from AGD, agitated, ground, consumed ; heat, HWEAGED, moved, agitated, fermented ; cheat, CEWAEGED OR GAWAGED, played with, mocked, made a sport of ; bleat, BLAGT, cried, roared ;

meat, MAGT, chewed, eaten ; neat, NAGD OR NAGT, driven, drove ; great, GERAECED, extended, ample ; threat, THREAGED, straitened, pressed, born heavily on ; treat, TRAHT, move, work on, labour on with hands or words, debate, negotiate, discourse ; seat, SAEGET OR SIGED, set, settled, sunk down, fixed ; teat, DAGD OR TIGT, drawn, sucked, from DWAG, draw, whence DUG ; sweat, SWEGED, wrought, toiled, melted ; fat, FAGED, fed ; hat, HEAFDED, by contraction HATTE, literally headed ; a hood is also HAEFDED OR HAUFDED ; what is, HWAG-TA, self-ed, samed ; gnat, GNAGED, gnawed, bitten ; flat and plat, FLAGED and PLAGED, laid or broadened out ; boat, BAGTA, driven ; let, LAGTA, let go, dismissed, put away ; but, LAGTA, laid out, increased, protracted, prolonged, marred, delayed ; net, NAEGET, caught, taken ; fret, FREGED, gnawn, eaten ; also roasted, fried ; set, SIGET, seated, ranked in proper place, fitted, by setting objects in an arranged state ; wet, from WEGT, rain, moisture, water, moved as water ; the name water itself is WAGTERA, having the property of WAGT, motion or running.

In some cases the loss of GA or GE, which was prefixed to an infinite number of participial words in the Old Teutonic, leaves the noun obscure. The verb in the last example was WET, apply or use WAT, or water. The participle was GE-WET-ED or

GEWETT, which, by degrees, was confounded with WET, its original. See Lye's Large List of Words under GA and GE.

The *words* haft, theft, cleft, thrift, sift, waft, draught, graft ; from HAF, hold ; THEOF, thief ; CLIF, cleave ; THRIF, thrive ; SEOF, shake ; WAF, move ; DRAG, draw ; are very obvious as to derivation. Craft, CRAFED, empowered, strengthened ; shaft, SCEAFED, what is cut or polished into a point ; lift, LIFED, raised, taken up ; soft, SWOFED, bruised, mollified by agitation ; sot, from SWOGT, a soft-tempered man, a fool ; straight, STRAECED, streekit, extended.

Note 3 F. p. 61.

In most dialects of the general language, particularly in the oldest and most original ; the present participles are formed in ND or NG, or their varieties. When I say that GA was used instead of DA in some dialects, I mean that GA was preferred to DA, though the use of both was admitted.

The reader must observe, that NA-DA and NA-GA are compounds, and, consequently, that they had each two significations. The compound state has existed so long, that the senses are thoroughly coalesced. NA, work, and DA, act, both signify performance ; only DWAG is to work by one kind of action, and NAG, by another. Joined, they signify

action going on, the very heat and vigour of performing. NA and GA have the same sense, except that GA means going, while DA signifies doing.

In Greek, Latin, Visigothic, and Sanscrit, the consignificatives of gender are preserved almost whole, and are found at the close of all nouns and adjectives ; but in Alamannic, Anglo-Saxon, Icelandic, Celtic, Slavic, and Cymraig ; they are in many words decayed or lost. This is particularly the case in nouns. In adjectives they are generally better preserved, because they distinguish the gender of these epithetical words. In modern Swedish, Danish, German, Dutch, English, &c. the consignificatives of gender are exceedingly decayed ; in English they are in a manner lost altogether ; and in the other dialects, though they are entire in some instances, they have disappeared in others.

In Greek, the consignificatives of the masculine gender are S, AS, ES ; and particularly OS, which is the most common sign of the masculine in adjectives. The terminations ON, EN, and similar varieties of N, are often masculine, and the long vowel always indicates contraction. So TUPTON, for TUPTONT-A, or TUPTONTS ; CUON, for CUON-A ; SEPEDON, rottenness, for SEPEDON-A, or SEPEDONGA. Such terminations are often of both genders. ER, OR, and other varieties of RA, are also common masculine terminations. Like the terminations in N, they are contractions ; for the oldest form of nouns in ER was

ERA. Thus SAEDER-A, OR SAEDERE, a sower ; BAECER-A, OR BAECERE, a baker ; MACER-A, OR MACERE, a maker. When the noun was neuter, the bare consignificative, supported by a short vowel, showed that the word had no gender. So in Teutonic or Visigothic, BEIDANDS, he biding or waiting ; BEID-AND-EI, she biding ; BEIDAND, biding. In Greek, FEIDON, for FEIDONTS, or FEIDONT-A, stopping, sticking, sparing ; FEIDOUA, for FEIDONT-A, she sparing ; FEIDONT, sparing : MELITOEIS, for MELITOWENTS, he who is possessing honey ; MELITOESSA, for MELITOWENT-A, she who is sweet ; MELITOEN, for MELITOWENT, or MELITOWENT, honied : SOFRON, for SOFRONS, or SOFRONA, he, or she, who is sound minded, sober ; SOFRON, sober ; gender not included : MEGALETOR, he, or she, that is large in heart ; MEGALETOR, neuter, great-hearted. These observations extend to all nouns and adjectives in the Greek language.

The Greek feminine consignificatives A, o, and all varieties of RA, and SA, and NA, used as feminine, must be divided from the word, as not being properly a part of it. Neuters in I, U, T, NT, N, ES, R, after a short vowel, end in a part of the word. Neuters in ON, or in S, R, and N, after long vowels, are to be considered as masculines or feminines, which, in course of time, have become neuter ; the termination in ON excepted, which is from NA. The neuter was in early times made emphatic by adding

NAOR DA, commonly written TA; so in Greek HO-LOS, HOL-E, HOL-ON, he whole, she whole; WHOL-EN, like our given, driven, striven, made whole. The Visigothic has ALL-S, ALL-A, ALLATA, he all, she all; ALLED, in the neuter, like our loved, or taught. Observe that the above observations on the genders of Greek nouns apply to the true nominatives only. I do not consider A to be a termination of any Greek neuter word. The true nominatives of DOGMA, MELITOEN, PAN; and of such kinds of words; are DOGMAT, MELITOENT, PANT.

Latin nouns follow the laws of Greek nouns in what regards gender. BONUS-A-UM was once written BON-OS-A-OM. Sanscrit nouns observe the same general course. Adjectives end in AH, A, and AM, pronounced UH, A, UM: present participles terminate in AN, ANTI, AT for ANT: feminine nouns often end in I long, as in Visigothic. In short, all the ancient dialects agree in the consignificatives, which mark genders; and that diversity which appears in modern languages, and which renders the subject intricate and obscure; is owing chiefly to corruption. The Visigothic adjective ended in S, A, ATA, as HALTS, HALTA, HALT, or HALTATA; in Greek, CHOLOS, CHOLE, CHOLON; and in English, halt, or lame; ALLS, ALLA, ALL, or ALLATA, all, masculine, feminine, neuter. The Alamannic, or Tudesque, preferred ERE to S, and said ALLERE, or ALLER; ALLA, or ALLE; ALLATA, and by corrup-

tion, ALLAZ. The German, which descends from that dialect, has ALLER, ALLE, ALLES, which is the common form of German adjectives. The Anglo-Saxon used A instead of s in the masculine. As the masculine and feminine became similar on this account, they were soon confounded. In course of time the A was weakened into E, and finally dropt. So the three genders became alike, and the distinction ceased.

VIEW of the Oldest Forms of the INDICATIVE, SUBJUNCTIVE, and OPTATIVE MOODS, in the European Languages. *

The example AG, move, act, do.

Indicative Mood.

Singular.—AG-AMI, or AG-AG, and AG-A, or AG-O, I act : AG-ASWI, AGASI, AGA-SWA-THWA, AGASTHA, AGIST, thou actest ; AGATHWA, AGITHA, AGITTA, or AGITI, he acteth, or acts.

Dual.—AGA-MATHA, we two act ; AGA-THWA.

Plural.—AGA-MANS, or AGA-MATH, we act : AGA-THWATHWANS, AGATHWATHA, AGATHATHA, A-

* This and the following VIEW, though properly belonging to Chapter IV. may be considered as a continuation of those views which are appended to Chapter III. See page 229 and subsequent pages.

GATHETE, AGITIS, you act : AGA-GEONDEN, AGEONDE, AGONTI, AGUNT, they act.

Remark that reduplication of pronouns was used to add force to the expression. So AGE-THWA-EONDEN, OR AGE-TONDAN, AGETOSAN, let them act ; AGI-TÒ-TE, act you.

Subjunctive Mood.

This is a new verb raised on the other by help of AG, do, work. He who does, has possession of *may* and *can*. If *may* hold its original sense of MAEG, might, or power, I may act, must signify I have power to act in myself, without, or with permission ; and *can*, in the same manner, relates both to intrinsic and delegated power. AG-AG-IMI is I *do* act, with power of my own, or power granted to me by any person, object, or event, that can make an act possible or performable. The other persons are AG-AG-ITHI, AG-AG-ITHI.

This form of the verb is by itself purely indicative. AGAM, AGAS, AGAT, AGAMUS, AGATIS, AGANT, indicatively say, I have the power of acting, I may act, I can act, &c. ; but when the object is to state the power by itself, a verb, such as POSSUM, VALEO, or the like, is used. If the verb express a wish or order, this tense is properly used. AGAT, pronounced of a third person, in an emphatic way, *is* may he act, give him leave to act, let him act. AG-AG-IT describes the power in him, rising from himself, or granted to

him. This tense is often called the potential. It is conditional from position only.

Optative Mood.

Some dialects have a variety of the subjunctive, which, on account of a greater force laid on it than on the other ; has assumed a fuller form than that possessed by a tense expressive of mere ability or power. This is the optative, which is also formed by AG, work, do,—but the emphasis of will, wish, and desire, has given a distinct shape. AG-AG-IMI is properly I *do* act, but if the mind fix an importance to the action, (or doing,) as an object of will or intention, of wish, or desire, of liberty of action granted by these internal, or by any external circumstances ; then AGOIMI is the tense preferred to AG-E-O, I may act, or the Latin AGAM.

The optative is also *an indicative tense*, capable of being used by itself, as in the example of AGOIMI, I wish to act, I desire to act, I may act ; or as a prayer, AGOIMI, may I act ; AGOI, may he act.

The optative of preterite and past tenses, especially of those that express action past, with a view chiefly to declare the fact, is much employed, with conjunctions, to describe suppositional acts, that are stated to have taken place on certain conditions. ELEXA is I said ; LEXAIMI (LEX-AG-IMI) is I *did* say, I did wish to have said, I felt the desire to have said. ELEXA refers to an act past and done.

LEXAIMI describes a desire that formerly existed, and includes the senses of I might have said, I could have said, I would have said. The *words* I have said express the past act, the proper meaning of the tense ; the words I might, &c. (IC MIHTE HABBAN SAGT, or ego potui or volui dixisse,) relate to the power or desire, present at that time when the action passed by. Both the wish and the act are stated as past and gone. This optative tense serves as a conditional or subjunctive to assertions made in the indicative, particularly if they are made by a preterite or indefinitely preterite verb.

The principal optative tense in Latin is the imperfect subjunctive. An account of the formation of the Latin verb will be found in its proper place. It is sufficient to say, that the formula LEGEREM, ES, ET, EMUS, ETIS, ENT, is composed of LEG, read ; LEGER, read, did read ; and the term EG, or AG, absorbed in the long vowel. LEGER-EMUS is for LEGER-EG-IMUS. The tense is an imperfect, that is, one expressive of an act passed, without declaring that the act was complete. The signification is, I mayed, I willed, I had power, will, ability, to read. LEGEREM is I might read, I would read, I could read, I should read,—all acts expressed by the preterite tenses might, could, would, and should, derived from may, can, will, shall. When this tense is used, as it often is, in a present or future signification ; it always receives that sense from a

conditional supposition. *IC WOLDE RAEDAN*, I would read in common English, like *LEGEREM* in Latin, means I have a wish at present to read. In certain circumstances, my will must lead me to read. The preterite tense *wolde* clearly shows, that whatever may be the time of the act of reading, the act of willing is in past time. In *LEGEREM* the act is referred to indefinitely past time, as in the Greek aorists; and the syllable *EG* describes action, and, consequently, a power, a possibility, a volition, belonging to a preterite act. We may suppose any future act past and gone, and we may express it by preterite tenses; but they must be accompanied by words stating the condition.

The reason, why all these senses rise from one word, is the affinity among the ideas of power in ourselves, power granted to us, power depending on our will, and action dictated to us by circumstances of duty or necessity, which make us act. I should (*SCEOLDE*, owed, ought to) read, means either duty dictates to me the act of reading, or, some case being put, my mind would be led, or my temper constrained to read. The derivation of possibility from power, or ability of acting, is evident. *POTIS* is from *BAG*, have force, might, use force, work. *ABLINS* is still used as an adverb in Scotch, for possibly. It is a corruption of *ABALINGES*, in the state of *ABAL*, powerful; and, as a noun, power. This word imposed on Mr H. Tooke, who

assigned it as the origin of the compounded part of Latin verbals in *BILIS*. Burns, addressing the Archfiend, uses the words that follow :

O would ye take a thought and men',
Ye, aiblins, might, I dinna ken,
Still hae a stake ;
I'm wae to think upon yon den,
E'en for your sake.

The sense is, " O, if you would meditate and repent, possibly you still might, though I am not certain as to it, have a chance for deliverance. I am sorry to think on yon dungeon, merely on your account." The Puritans have greatly condemned this stanza.

VIEW of the Ancient Forms of the CASES of
NOUNS.

Nominative.—*AHMA*, a breathing, an act of breathing, a spirit, from *AH*, breathe, and *MA*, make.

Genitive or Possessive.—*AHMA-NA-SA*, working as the breath, acting as a breath, relating to a breath, pertaining to a breath, of a breath. By contraction *AHMINS*.

Nominative Plural and Accusative Plural.—AHMA-NA-SA, relating to a breath, belonging to a breath, said of a number viewed collectively; by contraction AHMANS—the nominative and accusative the same.

Dative Singular.—AHMA-MA, breath-making, breath-collecting or gathering, expressive of adding the sense of the noun,—to, at, with, for, by, in, on a breath. Every relation that is at or joined with the object, may be expressed by the dative. AHMA-MA is written in Gothic AHMAMMA, AHMAM, and AHMIN. The last form was used to prevent ambiguity, occasioned by corruption of other cases.

Dative Singular—AHMA-BA, breath-making, bringing, producing. This form is not found in Gothic, but is given as existing in the old dialects, Greek and Sanscrit.

Accusative Singular.—AHMA-NA, breath-working, working on the breath. This is the term of action exerted on the object. The sense is on, upon, at, after; but action is always understood. The dative is a still and fixed state of the object. The accusative is a state of the object under action. The genitive is a mere name of possession, or of relation of any kind. When the noun was plural, there was originally no term for the accusative plural. The nominative stood instead of it.

Genitive Plural.—AHMA-N-IG OR AHMA-N-AG, having the quality of AHMAN, that is of AHMAN-S,

spirits,—of or belonging to spirits. The Gothic has AHMAN-E.

Dative Plural.—AHMAN-BA-SA, spirits-bringing or collecting, or AHMAN-MA, by contraction, AHMANAM and AHMAM. These cases are formed on AHMAN, the abbreviation of AHMANS, spirits.

When the gender is OS, or A feminine, it remains, and goes before the terms of case. The concurrence of vowels leads to considerable corruption. But when the gender is SA, or some letter that drops easily off, the regularity is preserved. So in DENTS or TUNTHS, a tooth, from DWAGANDS or THWAGANDS; he that bruises or grinds; nominative, TUNTHS; genitive and nominative plural, TUNTHANS or TUNTHINS; dative, TUNTHAMA, TUNTHIMA; TUNTHIM, TUNTHIN; accusative, TUNTHANA; genitive plural, TUNTHAN-IG or TUNTHANE; dative plural, TUNTHANMA or TUNTHAM. Latin, dents, dentis, denti or dente, dentem; dentes, dentium, dentibus, dentes; originally dent-s, dentins, dentima, dentin, dent-ena; plural, dentins, dentina, dentin-ba-sa, dentibos. Greek, odonts, odontos, odontis, odonta; plural, odontes, odonton, odontesi, odontas; originally donts, dontans in the genitive singular and nominative plural; dative, dontim, dontin, and donti; accusative, dontana; genitive plural, dontan-a; dative, dontan-ba-sa, dontabasa, dontabase, dontafese, dontessi. The accusative was dontans, now odontas. It is curious to remark the influ-

ence of euphony, on such words as *odonts*, and *onux*, a nail, (*NAGS* or *NAGEL*, from *HNAG*, indent, scratch, penetrate by force.)

Populus, a race or kindred, in Old Latin *poplos*; genitive, *poploe*; dative, *poploe*; accusative, *poplom*; nominative plural, *poploe* or *popli*; genitive, *poplosom*; dative, *popleis*; accusative, *poplos*; originally *poplo-ins* or *poploons*, in the genitive and nominative plural; dative, *poploim* or *poploin*; accusative, *poplo-na*; genitive plural, *poplo'one*; (*R* is inserted, to prevent the hiatus: The Old Latins lisped the *R* as if it had been *s*;) dative plural, *poplonbas*, *poblobos*, *poplois*, *poplis*.

Note 3 G. p. 64.

This chapter treats at full length of the different kinds of derivative verbs and nouns, so that the principles laid down, and partly exemplified, in the preceding part of the work; are established, and made practically useful under this division.

GENERAL DEDUCTIONS. I.—All words derived from the four participles, that is, from the redoubled participle, the participle in *D*, *T*, or *TH*; the participle in *AN*, *EN*, *ON*, &c. and the participle in *ANDA* or *ANGA*, and the varieties of these terminations; had, first, a participial sense; next, a sense of action done or a-doing; thirdly, a sense of be-

ing in the state of action done or a-doing ; fourthly, a sense of putting into that state. The first of these is that of a participle, the second that of a verbal noun, the third that of a substantive or adjective, the fourth that of a new verb.

Example.—In the old language, *drived*, or *DRIFED*, (for the verb itself was written *DRIF*, and the participle *DRIFED*,) first signified driven, that is, the act of drive done ; secondly, *DRIFED*, or *drift*, its contraction ; signified driving in general ; not a substantive, but a noun, expressive of the power of the verb, as a ship on drift or a-drift, a ship under the act of driving. He could not stand the drift of the snow, that is, the actual driving. The drift of nature forced him to relent, viz. the actual influence of nature. Thirdly, *drift* signified the thing driven, as the drift was lying, that is, the driven snow was lying on the ground ; a drift of cattle, a drove, whether a-driving or not ; a draught, from *DRAG*, draw, the name of a thing that has been drawn, or continues to be drawn, without regard to the act. Fourthly, *drift* became a verb, in the sense of make a drift, that is, drive. Observe how the derivative is fitted to supersede the primitive, being more special, and so more suitable for use.

The same holds with respect to the present participle. *BEG* signified bow, and *BEGEND* bowing, that is, bow a-doing. *BEGEND*, by contraction, became *hend*. *BEGEND* first signified bowing,

next the bowing, a verbal noun ; then the being in that state ; lastly, to put into that state, by doing the act. To bow a bow, to bow a tree, became to bend a bow, to bend a tree, which is literally to put under bowing. Derivatives in AND, END, IND, OND ; and in ANG, ENG, ING, ONG ; are more used in all dialects than their primitives. So stand for STAGEND, think for THIGENCG, hang for HAGENG, land for LAGEND or LEAGEND, sink for SIGENCG, wend for WAGEND, lang for LAGING ; from STAG, dash down the foot ; THIG, take or indicate ; HAG or HAH, lift ; LAG, lie ; SIG, move down ; WAG, walk, move ; LAG, stretch away.

DEDUCTION II.—Every original word in AG, BA, FA, PA, LA, MA, RA, SA, or in any variety of these, or in any consignificative, not acting as a participial affix ; excepting always such of these, or of others, as express gender ; had, first, a signification, made up of those of the radical and consignificative united ; next, a signification, in which the sense of the radical prevailed, though partly modified by the consignificative ; lastly, a signification, in which the remembrance of the compound was lost, and the general sense restricted to a special meaning.

Examples.—AG, grow, breed ; AG-MA, in its first sense, breed-make ; in its second, AMMA, breeder ; in its third, AMMA-A or AMMA, a father, AMM-I, a mother : AG-RA, grow-work, the first

sense ; AGRA, growing, the second ; AGRA-SA, AGRS, and AGROS ; that growing, viz. a wild or cultivated field : AG-LA, grow-hold or grow-have ; second, ALA, grow, go on growing ; third, ALA, grow as men or cattle only.

Compounds of compounds follow the same course. So HWEAL, turn, from HWEOG-LA, makes HWEAL-MA, turn-make ; secondly, a turn over ; thirdly, turn as waves in the sea, or over shore. HWEALM-EL, in Scottish WHOMMEL, means whealm-make, an act of turning over, particularly turning over a dish. She whambelt or whommelt the tub, that is, overturned the washing-pail.—HWEOL-OC, turn-act, any thing turned, a turned shell, a whelc. HWEAL, in another sense, is blow, puff out ; from HWEOG-LA, blow-have, blow ; whence HWEOL-OC, HWEALC, blow-have, any thing blown, as a blister or swelling from a stroke ; whence WHELK, a pimple, the mark of a recent stripe, in Greek HELCOS, in Latin ulcus.

Diminutives are made by AC or AG, and LA, as WAL, turn ; WALC, a single turn, a little turn ; STEAL, a stiff stem ; STEALC, a little stem, stalk ; SCAG, agitate ; SCAC, agitate frequently, shake ; TAL, tell ; TALC, tell in little sentences ; PRIC, a sharp point ; PRIC-EL, a little point, a prickle ; WAD, a step ; WAD-LA, make little steps, waddle ; STICK, adhere, stop ; STICKLE, make frequent impediment. These senses of AG and LA are of a secondary kind.

Note 3 H. p. 65.

Words in T are sometimes preterite participles from verbs in D or T, as bended, bent ; lended, lent ; hited, hit ; sometimes they come from corruption of D, as meant, brought, sought, wrought, salt, for SALED, belonging to the sea ; dart, DARED, driven ; milt, MILED, soft ; shift, SCEAFED, moved, avoided, changed ; tuft, TUFED, from TUF or THUF, a green bush ; part, from PAR, separate, in Latin pars, for parts, divided ; nut, for NUCED, rolled together ; knot, for CNUCED, fixed, by being rolled closely or compacted ; knitted. All nouns of this kind had, in the older dialects, marks of gender, that is, of active power ; so SALS, in Greek HALS ; NUCS, a nut ; PARTS, a part ; CNYTTA, a knot.

DEDUCTION III.—All modern English words ending in D, DE, TE, T, TH, derived from any dialect, ancient or modern, of the Celtic, Teutonic, Greek, Latin, Slavic, Persic, and Sanscrit, have their terminations from DA or ANDA, signs of the preterite and present participle ; that is, they have been preterite or present participles, or they have been adjectives formed on the model of such participles. Consult Walker's Rhyming Dictionary, terminations above stated.

Examples of this rule, which comprehends a large portion of the language, are bad, BAGD, bowed, pliant, weak, useless ; dread, DREAGED, agitated, fear ; gad, GA-AC'D, sharpened, a sharp stick or

iron ; lad, LAG'D, produced, born, a youth ; mad, MAG'D, moved ; add, from AD, AGD, touched ; and D, a remainder of DARE, give. Words in ED are all participles or participial adjectives, as orbed, landed, minded, bearded, handed, aged.—Deed, DAED, DAGD, done ; cord, CYRED, twisted ; gleed, GLIGED, inflamed ; need, NEGED, forced ; pic'd, made like a pie or magpie, speckled ; sled, SLAEGED, drawn ; braid, BRAEGED OR BRAECED, woven ; bud, BOGED, BOGD, sprung ; curd, CRUD, CROGD, run like milk ; mud, MOGD, wetted, dust ; ford, FARED OR FOROD, passed, a passage ; third, THRID, THREE-ED ; ward, WARED, guarded, weared, also turned ; bard, BARED OR BERED, cried or sung loudly, which, in the oldest Celtic, must have had some consi- gnificative of personal agency, now dropped in Welsh and Irish. Words in ID, from the French or Latin, such as candid, gelid, rancid, solid, vapid, vivid, &c., are all adjectives, formed like aged, orbed, landed, viz. having land, an orb, age. Candid is whitened, having white ; gelid, colded or frosted, having cold ; rancid, rank-made, having a rank, strong, rotten taste ; solid, made firm, for *solus* is strong, sound, whole, in a lump ; and metaphorical- ly, single, one. Many words in ARD are from the French, which anciently formed participial nouns, from derivatives in AR or ER, as standar, a stander ; standard, made a stander ; doter, a doting man ; dotard for DOTARED, a man in that state ; bay, BAY-AR, a bay horse ; bayard, BAYARED, one of that

colour ; BAS, low, base ; BASTER, he who is base ; BASTARD, one in a base or low state, low born ; WISER, he who informs about futurity ; WISARD, one who is in the state of a prophet ; MAZZARD, MASCHEARD, what is in the state of a grinder or chewer, from MASCHER, a chewer, viz. the jaw. Words in AND, END, IND—band, BAGEND, binding ; hus-band, HUS-BUGENDA, house-inhabiting ; hand, HAGEND, seizing, or HANED, caught ; demand, from DE, down, and MAND, MAGAND, putting, entrusting, ordering. DEMANDO was I entrust, enjoin, order, and afterwards ask by an order.—Brand, BRAGEND, a burning, fiery object ; wand, WAGEND, a moving, flexible rod ; grand, GRAECEND, extending ; end, EACEND, the joining, the border, the march or limit ; find, FAGEND, catching, feeling ; tend, TAGEND, drawing, leaning ; descend, from DE, down, off, and SCAND, SCAGEND, moving in any direction with an effort, clambering ; rend, RAGEND, tearing ; prebend, from PRAE, forth, and HABEND, holding, or going on to hold ; sand, SAGEND, sinking or moving particles of stone, &c. ; thousand, THUSAND, TAIHUNS-TAIHUNDS-TEHUND, TEN-TENS-TEN, from TEGUND, tying, knotting. Words in ADE, IDE, UDE—GAMBADE, a cast *made* by the leg, or thing made for it, from GAMBA, the leg, a derivative of GAG, go ; brigade, from BRIGA, company, made into a company ; brocade, braided, from BROC, embroider, braid ;

arcade, arched, made an arch ; fade, FAGD, weakened, diminished in strength or substance ; shade, SCEAD, SCEAGED, covered ; grillade, done with a grille or roasting iron ; for in Teutonic GRAEC and BRAEC signify burn, broil, roast ; being from RAC, agitate violently, as by fire. Gril is GREACED, broil BROCEL, and roast ROCST.—Elide, from E, out, and LAED, LAEGD, OR LAGD, driven, struck, pressed ; bastinade, done with a baston, a club, from BAGT, BUT, struck, an instrument of striking ; bide, BIGD, settled, dwelt ; slide, SLIGD, slipped ; bride, BRAECED, espoused ; camerade, CHAMBERED, friend ; vaticide, from VATES, WAGTHS, a speaker of future events ; and CID·A, a killer, from CWIGD, cut ; ode, a song, from AEID OR GAGD, played, sung : the verb AEID is in Teutonic GIDD. All words in TUDE are of this form ; PLEN, full ; PLEN-IT, for PLENID, filled ; PLENIT-UDEN, made filled, viz. in the filled state. The consignificative DA, done, is thrice found in rectitude ; REC, reach, stretch ; RECT, straight ; RECTIT, straighted ; RECTITUDIN, STRAIGHTED-ED-EN ; in English straightness, in Visigothic RAIHTEINS, for RAIHT-IG-EN-S, rightness.

Words in T—cheat, CEATT, CWIGT, OR CWAGED, played, wagged, sported with ; feat, FACT, done, a deed ; flat, FLAGT, broaden'd ; plat, PLAGT, a breadth ; boat, BAGT, moved, steered ; rat, RAGT, rushed, run with speed ; erect, OUT-RECED, stretched out or up ; meet, GEMACED, joined, match-

ed, proper ; hatched, HAECED, hewed, a thing by which matter is hewed ; buffet, BUFFED, beat, act of having been buffed ; jet, JACED, cast, spouted ; market, from MERC, trade, the traded place ; varlet, a little man, a boy, from VAR, a man. Let is a compound of LA and ED, which makes diminutives, as dribblet, circlet, bandelet, bullet, a little ball ; batlet, a little bat. The Latin, Greek, and Teutonic made diminutives by LA, as BATELA, a little bat ; WAERILA, a little man ; CIRCULUS, a little ring, FILIOLA, a little daughter ; but the darker ages added ED or ET, and formed BATELETTE, VARELET, CIRCULET, FILIOLETTE, FILLETTE.

Words in ANT, ENT, INT, ONT, UNT, are all formed on the present participle, as secant, cutting ; mendicant, begging ; significant, signifying ; infant, not speaking ; verdant, greening, that is in actual verdure ; miscreant, unbelieving ; arrogant, asking or demanding to himself ; valiant, having actual and present strength ; gallant, having present gaiety, or courtesy ; vigilant, having present watchfulness ; abundant, having overflow or abundance ; tenant, a holding ground ; grant, GRAECEND, reaching, giving ; rant, RAGAND, roaring, making noise by action or words ; cadent, falling ; tangent, touching ; scent, from SENTIO, which is from SAGENT, or SEGENT, seize, catch, with any power of the body or mind. SAPIO, from SAG-PA, catch with the taste, is from the same radi-

cal. Sapien is judging, discerning ; SAPIENS is literally judging-he, for SA is he, or she, or it, if the object be viewed as an active. SAGUS, in old Latin, was a man perceiving the future, and SAG-AC-S is he possessed of discernment of any kind.

Lochiel ! Lochiel, my sight I may seal,
 But man cannot cover what God will reveal.
 'Tis the sunset of life gives me mystical lore,
 And coming events cast their shadows before.

Words in LENT are, in many instances, affected in their signification by the power of two consignificatives, viz. by LA, hold, and NT, the sign of the present participle : so *luculent*, which is not the same as *lucent*, for this reason : LUC, shine, makes *lucend*, or *lucent*, shining : the *lucent* fields signify the shining fields, the fields actually emitting light, or existing under light ; and *lucid* fields signify fields put in or under light, and remaining in that *state* ; but the introduction of LA changes the sense, and *luculus*, which may have been used in old Latin, signifies he light-holding, or having of light ; that is, either bright, not absolutely light or clear, but clearish. Accordingly, *luculentus* is *lucol-end-s*, he having a lightish state. It is not implied in LA that the light is lessened, though LA is generally taken in that sense. It is affirmed only that light is had or possessed. All the dialects of the general language have many

verbs, adjectives, and nouns compounded with LA ; in which the sense is not of that kind, which is grammatically termed diminutive. LA has a diminutive effect, chiefly when annexed to nouns, as puer in Latin, a boy ; puer-ul-us, a little boy ; fax, a torch ; fac-ul-a, a little torch ; ager, a field ; agerulum or agellum, a little field ; acidus, sharp to taste ; acidulus, a little sharp. The reason of this signification is, that to have the qualities of any object admits of a greater or less degree : acid is positively sharp, but acid-ul, sharp-having or bearing, may imply only a tinge, or slight portion of acid. The same reason applies in compounds of AC, OC ; AG, OG ; IG, IK ; and other varieties of AG, have. LAMB, a lamb ; LAMB-IG, lamb-having ; that is, either possessing lambs, or having something of a lamb, a kind of lamb ; LAMB-IG-EN, lammikin, lambkin, made to have the nature of a lamb, a very little lamb, from lamb, IG, have ; and NA, make ; a form common in Teutonic and Greek ; so POLIS, a town ; POL-ICH-NE, a townikin. According to these observations must be explained turbulent, in the state of making disturbance ; fraudulent, in the active state of doing fraud ; virulent, actively having venom ; corpulent, actually holding a body, a large body,—for all such derivatives tend to an enhanced sense, arising from the active union of LA, hold, or have ; and the present participle.

Words in MENT possess two powerful consigni-

cative parts, viz. MA, make, and ENT, sign of the present participle. — Though some of them are half Teutonic, as garment, bodement, batement, preachment, &c. &c. the model of them is Latin. Add MA, or its varieties, to any verb ; it gives the verb an active sense of make, or made ; so AUG, increase ; AUGMA, increase-make, or increased by making the action of the verb ; join, ENT, equal to ing in modern English, you have augment, an increase-making. Such forms are participial in Greek and Sanscrit ; but in Latin they are used only as nouns, with UM, the sign of the neuter-gender, annexed, which is lost in English. Augment, ornament, testament, ligament, cement, &c. were originally, as to sense, increasing, adorning, witnessing, or showing, binding, joining ; by adding UM, they denoted the increasing, adorning, witnessing, &c. that is, the thing which increased, adorned, testified ; but in the dark ages, words in MENT retained or recovered their ancient active sense, as may be seen in regalement, the act of regaling ; bombardment, the act of bombarding ; infeoffment, the act or deed of infeoffing ; and in many others. We can say—during the refreshment of the troops, for during the refreshing : They had an entertainment, viz. a meal : In the entertainment, for in the entertaining. Here the word is both a verbal and a substantive noun ; but this double sense takes place only in more modern examples ; for it would not be

Latin, French, or English, to say in segmento for in secundo, dans le segment for en coupant, or in the segment for in the cutting.

Words in RT, with scarcely an exception, are preterite participles of words in AR, ER, IR, OR, and UR; varieties of RA. They resemble words in RD; so start, STYRED, moved, a motion; covert, covered, a cover; girt, GYRED, girded, a girt; art, ARED, wrought, joined, fitted, a trade or practice; skirt, SKYRED, divided, the edge of a robe; snort, SNYRED, sneered, a sound through the nose; shirt, SCYRED, a short linen dress, called in Greek COLOBION; a cut or short dress, a cutty-sark; sort, SORTIT, come out, produced, race, kind.

English words in IST, from the Greek ISTES, or Latin ISTA, were formed as follows: SOPH-os, wise, from SEF in Teutonic, and SAP in Latin, perceive with the external or internal faculties. SOPH is the old genitive, wise-make, or work; SOPHIS-TA, wised, made wise; SOPHIST-A, or ES, he who performs or practises wisdom. The noun must first be considered, then the personal termination. In Teutonic such nouns are not uncommon, for instance, BIRST or BRIST, for BRICST, a breaking; BACST, for BAC-S-ED, a baking; BREWST, for BROCS-T, a brewing; MALTST, a malting. Observe each of these nouns are preterite in their formation, for BRIC-S, BAC-S, MALT-S, in the old language, would have signified break-make, bake-make, malt-make;

and BRICST, BACST, MALTST, would have meant broke, baked, malted. Add to one of these RA, A, or SA, worker,—all three consignificatives of person; you have BACST-ER or BAXTER, BACST-A or BACST-ES, he who practises baking. SOPHIST-ES is he who practises the making of wise men, which, like other arts, may be done with different abilities. The English words in AST, IST, OST, UST, are preterite participles of verbs in SA, or descendants of STA, formed by imitation, after the distinct senses of SA and TA were lost. Examples are brewst, a browst, a brewing, from BROC-ST, for BRAEC, is boil; yest, GA-AH-ST, what is blown or puffed, barm; blast, BLAGST, a blow; fast, FACST, fixed; gast, GA-AG-ST, terrified, awed; least, LITST, LITIST, diminished; hest, HAETST, command; midst, MIDIST, MIDEMIST, put among, put in the mid part. Latin words in ESTUS are of the same class, as modus, a measure; mod-es-t-us, measured, kept in measure or bounds; moles, a mass, a weight; mol-es-tus, made heavy, heavisome, burdensome. The terminations IST in Greek, EST in Latin, IST, AEST, ST, and their varieties, in Teutonic, were, in later ages, all applied from imitation rather than from an exact knowledge of their sense. We have simplist, fabulist, humanist, lutanist, purist, &c. in our language, contrary to the rules of strict philology.

Words in TH and THE,—examples, loath, lath,

LAGTH, LAGD, attacked, hostile, hateful ; rath, RAGTH, RAGD, hasted, sped, early, ready ; smith, SMIGTH, SMIGD, smited ; SMITH-A, he who follows a beating art ; month, MONETH, MONED, mooned, a moon's period ; fifth, FIFED, fived, the fived day ; the sixed day, the sevened day, the twenti-ed, the hund-raed-eth, the hundreded day. Ruth, REWETH, REWED, from RIG, feel sharp, pungent pain, as in repentance or strong pity ; hearth, HEARED, the place of the HAR, or burning coals ; with, a contraction of WITHRA, turned, from WIGD, turned ; breadth, BREACDED, the broadened ; broth, breweth, from BROC, boil. BROCWED is brewed, that is, expressed by boiling.—Sloth, SLOWETH, or SLAWETH, SLAWED, from SLAG, creep, slip along ; whence slug, a creeping snail, and sluggard, a slow man ; warmth, warmed, from warm ; booth, BOTH, BOGTH, BOGED, dwelt, a thing raised for dwelling under ; sooth for SUNETH, SUNED, firmed, solid ; troth, TREWETH, TRUGETH, TROGED, tried, felt by pressure to be solid ; north, NYRED, darkened : in Icelandic Niordr or Niorthr is a giant, who was supposed to preside over temples and images of the gods, a kind of subservient deity or priest. (See the Edda, Vafthrudnismal, Stroph. 38 : Naurvi or Niorfvi, in the same story, Stroph. 25, is called the Father of *Night*.) Naurvi, which signifies dusky, depressed, dark, an epithet nearly the same in sense and derivation with niger, is declar-

ed in the Edda to be the father of Nott, night. She was married to one Naglfar, by whom she had a son, Audr, emptiness; then to one Anar, by whom she had Iord, the earth; and, last of all, to Delligr, the twilight, or darkling time, the period of light and darkness joined together. By Delligr she had Dagr, day.

Other words in TH and THE are breathe, BRAECD, sent out, expired, blown; eath, EGATH, AGAD, moved, hastened, made quick or ready, easy; birth, BEREETH, BAERTH, BERED, born, brought; sheath, SCEAGTH, SCEAGED, covered, the cover; mirth, MIRETH, MIRGETH, MIRIGED, rejoiced by gestures expressive of pleasure or amusement.

All words in R, ER, or OR, in any variety of RA, which have D, DE, T, TE, or TH, or THE, before the said varieties of R, are nouns or verbs of action, formed on preterite or present participles, or on words descending from them.—Examples, father, FAGD, got, getting; FADER, a getter: mother, MOGD, bred, breeding; MOD-ER, a breeder: brother, BROG, bred, born; BROD-ER, one of the same breed: sister, SWIST, for SWAGST, own kin; SWIST-AR, one of our *own* family: calendar, an almanack, he or it who calls the beginning or days of the month, from CALEND, calling these; reader, he, she, it that makes reading; adder, a biter, from AGD, bitten, poisoned by biting; padder, he who keeps the road, or walks it on foot, from PAD, PAGD,

walked, a road; dodder, what forms bushes or knots, from DOD, a bush, DOGD or TOGD, grown; rudder, RODER, ROGDER, he or it that rows or moves the ship. Sender, bender, holder, feeder, and the like, are self-evident.—Remainder, REMAINEDER, or REMANENDER, what remains, or is remaining; joinder, from JOINDURE or JOINTURE, join-making, the joining; hinder, make hind, from HINED, kept down, kept back, thrust down, impeded. (See Lye's Anglo-Saxon Dictionary, in the word HIN and HEON.)—Sunder, one-making, that is, made into single or separate divisions, from SUND, solid, united, sound, one; order, literally rowed, ranked, ranged, made into rows, from OROD, a line; solder, sold-making, from SOLED, preterite of SAL or SEAL, tie, join, cement; pounder, pound-maker, from PUND, POGEND, PIGEND, pounding, stamping. Observe that D is euphonic, not a consignificative, in thunder, THUNR or THUNDER, noise-making; and in two or three other words. Hither is HIDER, HI, *this* place, HI'D, here'd, or brought here, and HIDER here-making, belonging to here. Thither is THI, that place, THID, THERED, THIDER, belonging or relating to there. Other is, in Visigothic, ANTHAR, AN, one, ANOD, made one, one'd, ANODER, pertaining to, or making a single one.

All words from the Latin, or its dialects, in AT or in TOR, in ITOR and UTOR, are preterite participles

augmented by the consignificative of action or personal agency ; so deprecator, one who deprecates, from deprecatus ; mediator, from mediatus, put in the middle ; gladiator, from gladius, sworded ; actor, from actus, done ; traitor, from TRAYED, TREGED, given up, betrayed ; tutor, defender, from tutus, defended, protected. All words in DLER and TLER, whether from verbs in LE, as settler, kindler, fondler, meddler ; from settle ; from SAGTEL, CINDEL, CWÆGEND, raising fire or light ; FONDEL, from FON, FAGEN, FEAGEN, a soft silly creature, a fool ; MEDEL, or middle, intermix oneself by beginning to act ; or from nouns, as saddler, girdler, idler, fiddler ; from SAEDEL, a seat ; GYRDEL, a girth or girt ; AGDEL, spoiled, void, empty ; FIDEL, from FIGD, a string, a tier ; contain a preterite participle or a word of that order.

All English words in ANCY, ENCY ; or in ANCE, ENCE ; if formed after the Latin ANTIA or ENTIA, or the Greek ANTEIA ; involve a present participle and the consignificatives IG and A. A marks the agency as feminine. So radiance and radiancy, from RADIGANTIGA or RADIANTIA. RADIGANT is raying, shedding rays, radiant ; and RADIGANT-IG, radiant-having ; and marked as an act or action, with A the sign of the feminine gender. Ardency, ARD, from AG-AR-AD, burnt, burn ; ardent, burning, ARDENT-IG, having that act or quality ; ARDENT-IG-A, ARDENT-IA. Observe that A not only marks the agency,

but seems to have the power of AG, have. For compare abstract nouns in TUDE with those in ANCE; TENDENTIA, for instance, with MAGNITUDO; the force of the repeated consignificative seems to be necessary in forming those classes of words: TEND, stretch; TENDENT, stretching; TENDENT-IG, stretching-have, or, as it would be in English, stretchingy; then TENDENT-IG-A, having that active quality: MAGN, great; MAGNIT, greated, made great; MAGNITUDIN, the being put into the state of great. The Teutonic nation made these abstracts in an easy way; ARDENTIA would, among them, have been BRINNING or BRINST; TENDENTIA, the drift, or DRIFING, the STRAECING or to-wending; and MAGNITUDO, the MIKIL-IG-ENS, MIKILEINS, or MICILNYSSE.

All English words in ANTY, ENTY, INTY, or in TY, from a French or Franco-Latin source, include a present or preterite participle, or words formed after these. The Latin TIA was corrupted into TIE or TY, and confounded with the Teutonic IH or IG, in modern English written Y. Latin abstracts in TAS or TATS, as puritas and sanctitas, became, in some European dialects, puritade, santi-tade; purita, and santita; in others purite and saintite, and in English puritie, sanctitie; purity, sanctity.

DEDUCTION IV.—All English words in AN,

ANE, EAN, ENE, EEN, IN, INE, AIN, AINE, EMN, ON, OAN, ONE, OWN, UN, UNE, derived from the Teutonic, the Latin, Greek, Celtic, or the modern dialects of these, involve the consignificative NA, which, in the early stages of language, formed preterite participles and possessive nouns, in the model of those participles. Words from the Oriental and other languages, not belonging to those which are the subject of this work, are excepted.

This deduction relates to the words contained in more than seventy pages of Walker's Dictionary. Examples are ban, BODEN, proclaimed, a proclamation ; an, EACEN, ACN, united, one ; scian, SCEAGEN, cut, a cutter, a sword ; clean, CLAGEN, lifted, rubbed, made clear ; dean, DOYEN, DECAN, DECANOS, tenthed man, belonging to ten ; mane, MAGENA, high or raised part of the neck ; thane, THEGEN, served, a servant ; bane, BAGEN, beaten, stung, death-blow ; vicine, from VIC, a dwelling ; VIC-EN, villaged, belonging to the dwelling, near to it, within or about it ; sane, SWAGEN, sound, strong, whole ; wane, WACEN, diminished, decay ; pine, POEN, PAGEN, PAID, or PIGEN, tortured, perhaps a little confounded with FEO, money or cattle ; fine, FAGEN, wrought, polished, made handsome ; FAECN or FACN, deceitful, cunning, subtle, from FAC, feign ; discipline, from discipulina, the act of being treated like a scholar or learner, from discipulus ; humane, from homanus, probably homi-

nanus, he-belonging-to a man, man-like, feeling or acting like a man ; saline, from SAL and NA, salted, made of salt, pertaining to salt ; can-ine, pertaining to a dog ; tribune, belonging to a tribe, he who is the tribe-man.

In Latin and Greek nouns of the derivative species in AINOS, EINOS, ONOS, INUS, ANUS, UNUS, &c., there is good reason to suspect that the diphthong or long vowel is a relic of AG, IG, OG, or UG, which, in ancient times, stood before the con-significative NA. So ALGOS, pain ; ALGEINOS, painful, for ALG-IG-EN-OS ; DEOS, fear ; DEINOS, for DE-IG-ENOS ; AGLA, shining, lustre ; AGL-AG-IGS, AGLAIOS, splendid. In Homer's age, they still retained the vowels produced by changing G into a vowel, or rather by expelling it ; and so permitting the preceding and following vowels to meet. We find DEEINOS for DEINOS, and ALGEEINOS for ALGEINOS ; and the same in many other words. I believe that the original models of salinus, humanus, importunus, and the like, had AG, or some of its varieties, between the radical and NA. The difference of sense consisted in the effects of IG and NA joined ; thus SAL, salt ; SALIN, made salt, or literally salted ; SAL-IG-IN, made to have the nature of salt, saltish.

Other words in NA are glean, GLIGEN, gathered, perform gathering ; quean, CwigEN-o, bred, a breeder, a woman ; yeon, EACEN, bred, breed ; fan, VA-

GEN, waved, a waver, a fan ; geman, GEMAGEN, mixed, unsacred ; common, mean, a common man ; yeoman, commoner ; moan, MAGEN, sounded, complaint, groan. A groan, GRAGEN, is a cry sent out, a clear cry ; but MAGEN is a dull cry, made with the mouth not open, through the nose. GRAG is cry out, whence GRAGT, GRET, GREET, weep or salute with a cry ; GRUGEL, growl, snarl ; GROGENT, grunt ; while MAG, beside MANE or MOAN, produced MOG, MUG, and MUC, bellow through the nose ; MYR or MUR, murmur ; MURN, from MUREN, mourned, complained, and many others.—Roan, RODEN, having a red quality ; pan, PATIN, a kind of pat or pot ; span, SPAGEN, a hand-grasp ; also grasped ; tan, TAGEN, thicken or dress skin by tugging ; swan, SWAGEN, sounded, the bird that sings ; den, DIGN or DIGEN, dug, hollowed, a hollowed place, a vale ; keen, CWICEN, vivid, quick, bold. In German KECK for CWIC is bold.—Blain, BLEGENE, blown, a blister ; stain, STACEN or STAGEN, a thing stamped in, a blot made with force ; main, MEAGEN, powerful, chief, greatest ; strain, STRACEN, a stretched body, voice, race ; but strain, kindred, is from STREOND or STRYNDE, a getting ; mountain, MONTANA or MONTAGENA, elevated, made like MONS or MONTS, a height ; vain, VACEN, empty ; vein, VIGEN, a way, a race, a course, a blood-race, the Anglo-Saxon AEDRE-WEGGA ; fin, FIGEN, flied, moved, swum ; fon, a fool, FEAGEN or

FOGEN, a weak, soft creature ; talon, TAGLON, from TAG, catch, or TAG, the toe ; felon, FEGL, biting, sharp, severe, he who has done a cruel deed ; moon, MONA, grown, waxed, or shone ; MON-A, he who waxes ; soon, SUN, SWUGUN, quick, continuous, immediate ; earn, EAR-EN, gained, from EAR or EACER, increase, gain ; earn, in Scottish, coagulate, from YRN, a common transposition of run. Runnet is that by which milk is run.

Since naething's awa, as we can learn,
 The kirn's to kirn, and milk to earn,
 Gae butt the house, lass, and waken my bairn,
 And bid her come quickly ben.
 The servant gaed quhar the dochter lay ;
 The sheits war cauld, scho was away,
 And fast to her gudwife 'gan say,
 Scho's aff wi' the Gaberlunzie man.

Since nothing is gone, that we can discover,
 The churn must now be churned, and the milk curdled.
 Go to the kitchen, girl, and awake my child,
 And bid her come quickly into the parlour.
 The servant went where the daughter had her bed ;
 The sheets were cold, she was gone :
 Then quickly she began to say to her mistress,
 She is away with the wandering beggar.

To the above list may be added—dawn, DAGEN, dayed, the coming of day ; dun, DOBEN, dull or dark in colour, but dun, DWOGEN, strike, knock ;

yawn, GEONE, GEOGEN, open ; own, AGN, AGEN, held, possessed, proper ; un and an, WOCEN, WACN, deficient, wanting, not ; morn, MORGEN, dawned, shone or increased ; turn, TRIN, TRIGEN, roll, run, move around ; western, WESTEREN, belonging to wester, that is, towards the west ; urn, URENA, for WORNA, a water jar ; lorn, LOREN, lost ; yearn, GEORN or GRIN, for GRAECEN, reach after, long for. To GROKE, in Scotch, is to stretch for meat like a dog. GREDIG, is hungry in Visigothic, and GRIDHNE, in Indian, is the same thing.—Dern, DIGEREN, hid ; stern, STYR-EN, the steerage ; quern, CWEAREN, whatever goes round, a hand-mill or a churn ; iron, YREN, metallic. Aiz, AER, from AGER, melting, is metal of any kind.

All words in SION and TION, derived from Latin abstract nouns in SIO and TIO, which had IONIS in the genitive, and in early times ION in the nominative, are old present participles, constructed on the preterite participle ; so rasmus, shaven ; RASION, shaving, a contraction of RASIGONG ; natus, born ; NATION, NATIGONG, a bearing, a brooding, a race, family, nation. This rule has no exceptions, if the words be abstract nouns.

After the fall of the Roman empire, the Italians, Spaniards, and French, formed nouns in ONE, or ON, which partook of the nature of a present participle, though the derivation was concealed by the way of writing. Examples are TRONCO, a stump of

a tree ; TRONC-ONE ; in French TRONCHEON, a stick of a short truncated kind ; FLASC, a flagon ; FLASCONE, a flask-like vessel ; PONT, a bridge ; PONTONE, a kind of bridge ; BAL, a ball ; BALONE, a kind of ball, a ball-like machine, a balloon ; SALA, a room ; SALONE, a kind of room. The idea of big, unshapely, or ugly, was at length attached to some nouns of this order. In Teutonic their form would be TRONCONG, FLASCONG, PONTUNG, BALONG, SALING, or SALONG, a trunking, flascing, ponting, balling, saling. We say a steading of houses, a holding of land, a calling, or trade ; while on the continent they use MANSIONE, TENIMENTO, and VOCATIONE. The use of ON is remarkable in HOMUNCION, from HOMUNCIO in Latin. HOMIN is a man ; HOMIN-IC-UL-US, or HOMUNCULUS, a mannikin, or a MAN-IC-LE ; and HOMUNCION, for HOMIN-IC-IG-ONG, a MAN-ICI-ING, or MANIKIEING, a kind of mannikin, something less than a little man.

The philologist must distinguish words in ON, ONE, and other varieties of ONG, from those that terminate in the varieties of NA. Dudgeon, scutcheon, luncheon, habergeon, HALS-BEORG-ONG, are examples.

Diminutives in IG-EN owe their sense to AG or IG as much as to NA. So CAT, a cat ; CAT-IG, belonging to a cat, of the nature of a cat, a little cat ; CAT-IG-EN, a catkin, a little cat ; WIL, a contraction of William ; WIL-IG, belonging to Will, little Will,

Willie ; WILIG-EN, Wilkin, little Will ; GYR, a garment ; GYRIKIN, jerkin, a little coat ; BOD, from BOGD, a stab, push ; bodkin, a little stabber. In German, LEIBE, love ; LEIBCHIN, a little love ; so in the German ballad of Lenore,

Schön Liebchen shurzte, sprang und schwang
Sich auf das Ross behende ;
Wohl um den trauten Reiter schlang
Sie, ihre lilienhände.

The fair maid tuck'd her dress, sprung and
Mounted herself on the horse, actively
Glad about the rider threw
She her lily hands.

Note 3 I. p. 73.

All Teutonic words in MB are not pure compounds of MA and BA. There is a tendency to insert B, for the sake of the sound, after such combinations as LIM, for LITHM, a joint ; crum for CRUGM, a breaking or rubbing down ; and LAM, for LAGM, a thing produced or bred, a lamb. There is a similar tendency observable in humble, for HUMILE, from HUMILUS ; tremble, for TREMILE ; dissemble, for DISSIMILE or DISSEMILE, and in many other words of that form in the European languages. The Sanscrit has examples of the same nature. P is inserted in some instances for a like purpose.

Note 3 K. p. 74.

We find in Teutonic DEAG, moisture; DEAGIG, dewy, moist; DANC, for DEAGINCG, having a moist nature, dank; DAMP, for DEANCBA, or DEAGINCBBA, having a dank nature: RAG, strong, poignant, violent; RANC, for RAGINCG, strong in taste, smell; RAMP, having a keen strong smell like a goat. Owing to the various senses of RAG, the compounds have various significations, even in the same dialect. Rank grass is grass grown high, from RAG, grow like a stalk; and RANC, in Anglo-Saxon, means grown erect, tall, stiff, proud; some of which senses may be from RAG, extend, raise. To ramp, in some dialects, is to creep, from RAG, reach out like one creeping. The words REPO, CREOP, CREOPEL, cripple, crawl, are in this line of sense.

Note 3 L. p. 80.

The power of secondary composition may be finely displayed in the word WAR, to move, turn; also labour, guard, defend:

1. WAR, to move, a contraction of WAGERA, work, hold by activity; behold, look.

2. WARB, to turn; WARF, to turn; WARP, to turn, wind much.

3. WARC, to labour, work, bustle; WARG, or WACRIG, agitated, wrought, wearied.

4. WARD, to guard, look, keep; grow, increase, become; turn, whence WEARD.

5. WARL, WEORL, to whirl, hence WEORLD, the globe, world.

6. WARM, WEORM, agitated, turned, twisted, boiled.

7. WARN, from WAR, guard ; to defend, hinder, forbid.

8. VERTO, from WARD, to turn.

9. WARS, worse, derived from WACR, bad ; commonly WAC, bad ; WACER, worse. WARB strongly expresses the popular ideas of motion, change, disappearance : WARF, WARTH, wraith, are common names for an apparition, a passing spirit :

I dreamt, yēstreen, his deadly *wraith* I saw
Gang by my een, as white's the driven snaw.

POEMS OF ROBERT FERGUSON.

Eclogue on Dr Wilkie.

• Note 3 M. p. 81.

To blad or blawd, in Scottish, is to give a blow, or rather several blows, which drive the object back and forward : so wind is said to blawd an open door. The radical is BLAG, lay ; from which comes BLA-GELUM, that which makes a frequent noise by laying on, moving, beating. The contraction is BLELLUM. Observe the radical power of LAG, to strike elastically, in this distich :

She tauld thee weel thou wast a skellum,
A blethering, blustering, druken blellum.

BURNS' *Tale of Tam o' Shanter.*

And in this stanza :

This day M'K——y taks the flail,
 And he's the boy to *blawd* her,
 He'll clap a shangan on her tail,
 And set the bairns to daud her

Wi' dirt this day.

BURNS' *Poem on the Ordination.*

Note 3 N. p. 93.

The ideas of power, cause, and effect, personal identity, and several others of a very simple description, are produced in all men, during the exercise of their bodily and mental faculties. Savages have these ideas, though they do not consider them in an abstract manner. So strongly are they impressed with the belief that every change or effect must necessarily have a cause, that they are prone to suppose that external nature acts like an animated being, that the changes perceptible around them are proofs of particular agency, and that the qualities of bodies are former causations. The philosophical sequence is by rude minds viewed as a necessary connection.

Note 3 O. p. 94.

This is to be understood of primitive or radical terms. By the assertion that man was silent till he had formed ideas to communicate, is not meant, that any of our species were originally destitute of

the natural expressions of feeling or thought. All that it implies is, that man had been subjected, during an uncertain period of time, to the impressions made on his senses by the material world, before he began to express the natural varieties of these by articulated sounds. One kind or class of these impressions he at length expressed by the word AG or WAG, another by DWAG, a third by LAG, and so forth with regard to the rest. But this was to give names to classes, not to individual acts or events; and though the abstraction, which formed such classes, might be greatly aided or supported by the signs; yet it were absurd to suppose that the sign was invented, till the sense demanded it. The most striking acts of nature affected the senses and the mind, and at last obtained names for themselves, and all that resembled them. If it be contended that these acts, for example, the moving action of fire, of water, or of air, are individuals, not classes; the reply is not difficult. AG signifies fire, water, air, and all things that move in a manner similar to them.

Note 3 P. p. 95.

Destruction by fire was expressed by words, significative of great and severe motion; such as FAG, eat, consume; AG, agitate, waste; RAG, BRAG, PRAG, all denoting violent agitation of the matter consumed; DAG, destroy, common in Celtic,

Greek, and Sanscrit ; and by BAG, which is the same with FAG, whence BAGLA, BALA, and BAELA, a burning heap. BAL, in Icelandic, is flame, burning, the burning pile ; in Latin called ROGUS, from RAG, consume. BURO is a derivative of BAG, as URO is of AG.

Fiölth ec fôr.
 Hvat maelti Othinn,
 Adr à *bal* stigi
 Scalfir, i eyra syni.

Much have I travelled.
 What shall Odin have said,
 Ere on the pile he mount
 Himself, in the ear of his sun.

Edda, Vafthrudnismal. Stanza 54.

BAEL-FYR means the fire of the burning heap. WAG, AG, CAG OR CWAG, DAG, FAG, BAG, LAG, SNAG, NAG, RAG, and SWAG, have all been used to mark the properties of fire, flame, and burning. LAG applies chiefly to light, which has been named from its darting and rapid course. LAG, lay, strike ; SPLAG, strike momentarily ; NAG, strike vividly ; MAG OR MIG, strike with a vibratory impulse ; have produced LOG, flame ; FLOG, flame ; LAS and LASAIR, flame ; LIHT and LIGET, light ; BLAGSA, a blaze ; GLIG, GLEOM, glimmer, a flash of light ; LEUCOS, clear ; CLARUS, clear, or light ; SPLAGEND, darting light ; SPLENDOR, bright light ; NITOR,

glittering ; MICO, I vibrate. From SCIG, or SCAG, move, cast, impel ; we have SCIN, for SCIGEN, shine ; SCINA, sheen, radiant : from RAG, burst or rush, we find RAGDIGS, a ray, radius, rutilus, sending off little rays. This sense of RAG differs from RAG, destroy. CWAG, or CAG, is the radical of CAIO, I burn, I waste by fire ; and of CWAGAND, or CAGAND, burning ; whence CANDEO, I burn, I shine like burning matter, and I become warm. BRIG, or BRAG, send forth like light, rushing ; produces BRIHT, a contraction of BRIGED, rayed, splendent, lucid, bright. Heat is generally expressed by words significative of agitation. HWAGT, WAGERM or WACERM, and HLEAW, tepid, are from HWAG, move, and WAG, move, expressive of the effect of heat on the senses. HLEAW is from HLIĠ.

To boil was denoted by BAG, or BAC, soften ; whence PAG, the radical of PEPTO, I boil soft, and PECH, cook, in Slavic and Sanscrit. CWAG, to soften by motion of fire, is the root of COQUO. To make fluids boil is in Latin BULLIO, from BAGEL, a blown vapour, a bubble, which itself is from BUB, a blast. The radix is BAG-BA. In Teutonic, to boil is WEAL, from WAGLA, to move as water rolling, or waves ; to move as a spring bubbling ; whence WYLL, a spring, a whirling wave, a whirling pool. Such phrases as the following abound in Anglo Saxon : Wylle aweolle, a fountain boiled up : Bede, 625 ; 23. Tha ytha weollon, the waves boiled. Weal-

lende fyr, waving fire, fire waving as if it boiled. Gebrec thaes weallendes saes, the dash of the boiling ocean. Him Brego engla wylm-hatne lig to wraece sende: Caedmon, 56, 3: To them the King of the Angels boiling-hot flame for vengeance sent. The Latin FERVIO is from FAG, move; whence FER, move, and FERB, be in commotion. FURO, I rage, is from FER. THERMOS, warm, in Greek, and GHARMA in Persic and Sanscrit, are from THAR and GAR, otherwise written THRI and GHRI. They both mean violent motion. This part of the subject might be illustrated at great length, but there is room only to show how it is to be investigated.

Note 3 Q. p. 96.

Fire, water, and air, being all named from their motion, have similar appellations in every country, which uses the language described in this work. The primitive verbs AG, WAG, and BAG, furnish many of these words. In Celtic AODH is fire, and ATHAR is air. In Greek OUROS is wind and water. In Sanscrit VARI is water, and VATIH is wind. The Gaelic AINGEAL, Latin IGNIS, Slavic OGONI, and Sanscrit AGANI, or AGNI, fire, come near to AHMA, a blast or breath, in Visigothic; ANTHOS, a *blown* flower; AOTOS, a flower; AEMAT, a breeze; and other derivatives of AO, I blow, in Greek. WIND in Saxon, VENTUS in Latin, and VAT in Sanscrit, are

contractions of WAGEND, VAHENTS, and VAHANT, all from WAG, move, in Sanscrit VA, go. The moving clouds and air are called in Saxon SWEG, or SWEGEL, from SWIG, turn, or revolve. In Sanscrit the revolving sky is called SWUR; in Greek SPHAIIRA, from the same verb: SV, or SW, is always SPH in Greek. The term WEOLCEN, from WEOLC, turn, roll, is much used in old English. NEB, NUB, and NEBUL, or NEAL, are ancient names of clouds; as are MIGLA, MILMA, and MIHLA, used in Visigothic, Celtic, Greek, and Slavic. The Indian word is MEGHA, from MUH, make thick. NIMB, from NEB, is the Latin and Celtic for a cloud, written NIMBUS and NEAMH. NEBO is the clouds or sky in Slavonic.

Note 3 R. p. 96.

The gesceop wind and lyfte, roderas and rume grundas? Who formed the wind and air, the red or bright sky, and the roomy, that is, wide fields? Fragment of Judith, c. 12. RUMA RODOR is, in Alfred's Boethius, for the spacious ether, or wide bright sky. Most of the ancient nations of Europe and Asia considered the sphere of the stars as composed of a fiery air, in Sanscrit called AKASH, from AK, shine, burn; in Greek AITHER, from AITH or AGTH, shine, burn. Lift is found in high and low Dutch and Scotch. In Ramsay's Gentle Shepherd, some well-known lines are, "As yet the sun

was wading in the lift, and I was close on her or e'er she wist."

Note 3 S. p. 98.

Any word expressive of turning served to describe this object, as VERTO, vortex; DINEO, from DWIG-NA, turn, dine; CYR and GYR, turn; COIRE and GURGES. CAR and CYR are very ancient words in Celtic and Teutonic. The Latin CIRCUS, a round place; CIRCULUS, a little turned line or object; and CIRCUM, around; are common. CAR has produced many fine derivatives in Irish and British, as CAR, a turn or movement, a moment of time, a twist, bend, what moves or agitates, viz. the jaw, and every thing resembling a jaw, as a comb, saw, &c. CEAR, cut by violent motion; CEARB, a cut board, also cutting down, a rag, shred; CIRB, fleet, swift; CEARB and CORB, what is turned or moved, a chariot, in Latin CARPENTUM; CORR, cut, sharp, acute, a sharp bill of a bird, a sharp turn, a corner, a thing standing out and irregular on that account, uneven, unequal, odd, remaining; COR, a turn, a cast, a throw, a circular motion; the state into which a thing is thrown; CUR, or CUIR, cast, send, put, sow, plant, generate; exertion, power; agitating, tossing back and forward, *wearying*; CURRACH, a moving, quaking marsh, nearly the same as bog, from BOG, bow, bend, be soft; CUIRT, a circle about a house, in Teutonic GARD,

or yard; COIRE and CORR, a circular place, a pit, a pool, or a hollow. Remark that CARR is in British and Celtic a waggon, or any drawn vehicle; and that the English and French CARGO, CARRY, and CHARGER, are all from CAR, move. The analogy of CAR, move, and WAG, move, carry, in Latin VEH, is palpable. The Latin VEHICULUM, Teutonic WAE-GEN, and Celtic CAR, are altogether synonymous. We are told that in the Oscan dialect VEIAE signified PLAUSTRA, waggons. In Celtic CUAR is perverted, crooked; CUARTAN is a thing rolled round, a labyrinth; CUARTAG SHLUGANACH, from SLUG, swallow, is a whirlpool; CUARSG, is wrap, roll about; and CUAIRSGIN is the part rolled about, the heart. In Saxon CYR or CUR signifies turn, bend, return, twist, go; in Welsh CERDD is walk, and in Greek CHOROS is space for turning or walking in; the very same as HWEARF, SPATIUM MOVENDI, in English a wharf, from HWEARF, turn, walk about, in Anglo-Saxon. CHOROS is, in Greek, what moves or dances in circles; and also the place of moving. CHOREO is I move away, I make place, I separate by making place between. CHORIS EMOU is by or with space of me, viz. separated from me. CHORDA, in Latin and Greek, is a thing *twisted*, the same as THARM, ROP, and BOGEL. CURRO, CORAM, and CARMEN, as also CERTO and CURVUS, are from CUR, move, run; COR, gone, gone up to, the same in sense as GEGEN, against, and FORA, before, from

GAG and FAR, go ; CAR, agitate, work, comb, dress, compose ; CER, struggle, twist, wrestle ; CURVA, twisted, bent. CURA is from CAR, work, vex, agitate the body or mind. CARCER, in Teutonic KAR-KARA, is a house of torture.

Note 3 T. p. 98.

DRAG, or in Celtic DRIAG, press, produced DRIG-PA and TRAEC, whence trickle. STRAG and STRANG, twist, wring, squeeze, gave STRANGX, a drop ; and STAG, dash, drive, press violently ; made STIGLA or STILLA, and STAGDSO, I drop. GEO, CHEO, or HEO, from GWAG, cast, melt ; produced GUTTA, &c. BRAEC, run, in Teutonic, gave BRAEC, humour ; BRUE and BRAON, a drop or drizzle, DREOSEL or DROPSSEL. SIG, fall, made, SIOL in Celtic.

Note 3 U. p. 99.

The Celts call hail CLOCHSHNEACHD, or stone-snow ; and MEALLIN, from MEALL, a knob, lump, round gathering of any substance. The Greek CRUOS and CRUSTALLOS, from CRUG, analogous to FRIGUS, frost, frozen or stiffened water, is self-evident. GELU is from GE-EGELA. NIMBUS is allied to NUBES and the Teutonic GENIPPA. The Celtic NEAMH and NEUL, from NEBULA, a little cloud, are allied to NUBES and NIMBUS ; and all arise from NAMB, bend, spread over, cover ; and NUB for NAG-BA, cover. The Greek NEPHOS, DNOPHOS, and

DSOPHOS, are from NOB or NUB. MEGHA in Sanscrit, MGLD in Slavic, OMICHLE in Greek, and MIGST or mist in Teutonic, are from MAG or MIG, gather, thicken, condense, coagulate. In Visigothic and the other dialects, RIC, RECE, from RAEC, send out; signified vapour by rain, or smoke; whence RICWIZ, darkness. In the north of England, as in Scotland, ROKE means vapour, a mist of rain, moisture, reek; of which an excellent example occurs in the fine old ballad of the Battle of Otterburn, edited by Mr Ritson, at Newcastle, 1793.

The Perssy and the Dowglas mette :

That ather of other was fayne.

They swapped together, whyll that they swette,

With swords of fine Collayne ;

Till the bloode from their bassonettes ran,

As the *roke* doth in the rayne.

“ Yelde the to me,” said the Dowglas,

“ Or elles thou schalt be slayne.”

In Latin VAP, waff, blow, ventilate, cool, dry by wind, or produce evaporation by exposing to the air, produced VAPOR, in Greek ATMOS, from AT, blow. It is singular that the Latins called a serpent that blows VIPERA, from this verb; the same reptile being named by the Celts BUAFARE, a blower, from BUF, blow, a term common to their dialect, to the Latin and Teutonic. . From BAG, move rapidly, drive, blow, came BUB, or BAG-BA, blow, puff,

from which BUB, a blast, is found in Gawin Douglas and other old writers. The Latins called the toad BUFING or BUFO, the Celts called it BUAF, and a viper BUAFARE, an adder BUAFATHAIR, and virulent BUAFACH,—all from the idea of blowing poison. The toad, from colour, has been called RUDDOCK, RUBETA, and FRUNOS, red or dun.

The Greeks called the rainbow IRIS or IRIDS, the messenger, a feminine noun, on account of the opinion that its divinity was messenger to Here, the Goddess of the Air. The name IROS and EIROS, a messenger, was common in old Greek. (Vide a remarkable line in Homer's Odyssey.) The Visigothic AIR and Saxon AER, or AR, a messenger, from AG-RA, go, run, still survives in the purer Teutonic dialects, and in the English noun *errand*.

Note 3 X. p. 99.

Dew, DEAGA, moisture, dipping, is from DAG or DEAG, nearly allied to TIG and TINGO. It has several derivatives, as DAGGLE, &c. The Celtic DEALT is from DEAGELT, and the Celtic DRIUCHD, Greek DROSOS, and Latin ROS, for RORS, are all from ROG, ROS, and ROR, which mean to run, sink, fall. DRIUSAN, to fall, is common Visigothic. In Celtic, REO, REOGH, is frost, from RIG, stiffen; and in Teutonic HRIGMA or HRYMA, ryme, is frozen dew; in Greek PAGOS, fixed moisture; for FAG,

PAG, RIG, and STAEG, have a similar meaning. The words, from which, nouns expressive of moisture or water were derived in ancient times, were very numerous; as AG and WAG, run, rain; BAG, bathe, supple; DAG, dip; PAG, or PIG, drink; LAG, run, melt; MAG, soften, melt; NAG, soften; RAG, run, flow, rain; SIG, drop, descend; THAG, melt; not to mention compounds of these. HUDOR, water; HUO, I rain; HUMOR, wetness, liquor, melted substance; AES and AER, melted metal; MUCUS, MUCOR, MADEO, MINGO, NEAROS, REO, RHEUMA, TESIS, TECO, AQUA, &c. &c. are common derivatives of these. The following passage from the Edda exhibits the Scandinavian mythology, in what respects the origin of dew:

VAFTHRUDNIR.

Seg thu that, Gagnradr,
 Hve sá yór heiter,
 Er austan dregr
 Nott oc nyt regin?

GAGNRADR.

Hrimfaxi heiter,
 Er hveria dregr
 Nott oc nyt regin.
 Mel-dropa fellir ham,
 Morgin hvern,
 Thadan komr daugg um dala.

VAFTHRUDNIR.

Seg thu that, Gagnradr,
 Hve su a heiter
 Er deilir með Iotna sonom
 Grund oc med Gothom?

GAGNRADR.

Ifing heitir a, &c. &c.

VAFTHRUDNIR.

Say thou that, Gagnradr, (travelling reasoner, viz. Odin,)
How the horse is called,
Which from the east draws
Night over the beneficent rulers or Gods?

GAGNRADR.

Hrimfaxi (hoar-frost-haired) he is called,
Who draws every
Night over the beneficent Gods.
Bit-drops (foam from the bridle in his mouth) makes he fall
Every morning ;
Thence comes dew on the plains

VAFTHRUDNIR.

Say thou that, Gagnradr,
How that river is called,
Which divides between the sons of the giants
The ground and the Gods?

GAGNRADR.

Ifing the river is called, &c.

Note 3 Y. p. 99.

All words, significative of growing, might be applied to the earth, in the early stages of language. From RAG, spring, came GRAGEND and GROWEND ; from AG or AIC, proceed, advance, increase ; came AGERS, and AKER, and ECRA, in Greek ERA. The Celtic and Latin AR signified *grow* corn in whatever way. AGROS and AR, a field, mean ground un-

cultivated or otherwise. *AGA*, a ground, a country, was in Greek *ΑΙΑ*, in Teutonic *AU*; or *GA-ΑΙΑ*, and *GAWI*. (See the Visigothic Gospels, Mark vi. 55, and Luke iii. 3.) As *AG* signified move, proceed, grow, begin; its compounds *AR*, *AER*, *OR*, *ER*, and *OIR* or *UIR*, and *UR*, came to signify motion, growth, beginning of time, place; and individual objects, beginning of land, a border, a hem, a head, or an end, in Celtic *EAR*, and *IARR* or *EARR*; the place of coming or growing, from whence *ARD* or *ORD*, an origin; *AIRD* or *AIRT*, a point whence the wind blows; *ORT*, a place in Teutonic; the Teutonic prepositions *ER*, *OR*, *UR*, from, out; and the Celtic *UR* and *OR*, out of; which is also British. In Celtic, *UIR* and *UR* is mould, or earth, on which plants grow; *UR* is growing, budding, springing; and *URAL* and *UR* fresh and new. St Columba, the apostle of the Dalriad Scots, is said to have buried alive his friend Oran, as a sacrifice demanded by Heaven for the success of the monastery of I-colum-cille. After three days, curiosity prompted him to open the grave. Oran raised his swimming eyes, and said,

Cha 'n 'eil am bàs na iongantas,
No ifrinn mar dh' aithreasar.

There is no wonder in death,
Nor is hell as it is reported.

Columba, shocked by these sentiments, exclaimed in great haste,

Uir ! ùir ! air beal Orain, ma'n labhair e tuile comhradh.

Earth ! earth ! on the mouth of Oran, lest he tell more tales.

Macintosh's Gaelic Proverbs, p. 66.

Note 3 Z. p. 102.

The Teutonic name of a wild natural field was HAGATH or HAITH, of which the adjective was HAITHIWISC, AGRESTIS. Grass was called HAWI, what grows ; and HAGATH or HAETH, or WOCs and RACS, from WAC, grow, and RAC, spring. The Celtic tribes, who always pronounced w or v as f, used FAS, increase, grow, enlarge ; and their adjective, FAS, corresponded to VASTUS, large ; wide, extensive ; and by metaphor wide, waste, empty. A wide waste, or wilderness of ground, they termed FASACH, the waste, the desert ; or RAON, REITHON, RAETHON, the plain. The same object was named by the Teutones AUTHIDS, the enlarged, or extended, from AUKTHIDS ; and the adjective AUDUR means vast, large, empty, desert. Woody places were called WOGD, grown ; and WIGELD, wild, become overgrown. The Celts called wood and a wilderness FIODH, and growing territory FIADH. FIADHIDH was savage, woody, wild ; and FIADHIDHAD, savageness ; two fine examples of the use of DA, the consignificative, which forms preterite, participles, and adjectives of that nature, if applied once ; but abstract nouns, if used twice. Thus SANCTUS, hallowed ; SANCTITATS, sanctity ; PURUS,

clean ; PURITATS, or PURITAS, cleanness ; GLUCUS, sweet ; GLUCUTETS, sweetness ; HAPLOOS, one-fold, not double ; HAPLOTETS, in old Scottish, ÆFALD-NESSE. A wild beast, or beast of the woods, of whatever kind, was called DIHZ by the Visigoths ; DEOR, by other Teutonic tribes ; THER, by the Greeks ; all apparently from DIK, which at this day signifies wood in Slavic. The Celts termed wild animals FIADH, evidently from FIADH, wood. I cannot decide whether VENOR, I hunt, be from WIGNA, chase, pursue ; or from WIG-NA, wild, analogous to THERAOMI in Greek : probability inclines to the sense of pursue. The verb VEN, hunt, is found in Sanscrit. On examination, I have observed that FIADH in Celtic signifies wild land, a wood, and a wild beast ; all from FIAGH, a corrupt but Celtic variety of VAEG and VIG, grow. The adjectives AGRIOS, AGRESTIS ; SYL-VESTRIS, SYLVATICUS ; FERUS, from FAEG ; confirm this account.

The Teutonic HOH, the Persic COH, the Slavic GORA, or HORA, and Sanscrit GIRI, coincide with HOROS ; being all from HAH, raise, lift ; and its derivatives HOR and HAR, or HAER. The Saxon hill, HIHT, HILLING, HEATHO, a height ; HEAR, HIGHT, heap, a raised mass ; may be compared with COLLIS, &c. The Celtic (See Shaw's Dict. Part II. *voce* HILL) has near sixty names for hills, some from the round gathered form, CNOC, MEALL, CRUACH, MAM

for MAGM ; others from the raised or elevated state, as TULOH, TULM, UCHDAN, UACHDAR, ARD, ARDAN ; others from being peaked or topped, as RINN, BRI, TORR, BRIGH, BARR, BEINN, SIGH ; originally from RIG or RAG, stretch out, run, run in a point : RIGN is pointed, peaked, acute ; and BRIG, the very same as RIG, but stronger in sense :—TOG, lift, elevate ; BAG, lift, carry up, bear, as any object carried on the top, or point, as grain, seed, grass, hair, the head or crown, leaves, bushes. BEGN, or BIGN, is the *elevated* part of land, the body, &c ; and BAGR, or BARR, is the actual thing in elevation. Sigh is from SIG, send forth, as a point ; and SIOG is a rick, or pointed heap. The declivity, or side of a large mountain, up to the top, or the ascending side of a mountainous country, is in Celtic SLIABH, from SLAG-BA, lean, incline, slip downwards ; allied to SLEAS and SLIOS, a declivity, a side of a ridge of hills, or of the loin. Ridged hills are DRUIM, DRUIMAN, and DRONNAG. Single hills, steep on the sides so as to inclose the top, are DIN, DINAS, and DUN, from DUN and TUN ; from TOG, wall, fortify, inclose by nature or art.

The Teutonic MUND or MUNT, in Latin MONTS, or MONS, signified any heap or hill, any hill thrown up for defence, whether great or small. Many of the ancient German chiefs bore in their names the words MUND and BERG, signifying protection or defence. The etymologists have miserably confound-

ed MUND, in this sense, with MUND, the mouth, and absurdly translated SIGISMUND, FARAMUND, GUNDAMUND, AGILMUND, THORISMUND, BERIMUND, the mouth of victory, of the tribe, of favour ; the free mouth, the fierce mouth, the true mouth ; names by far too loquacious for savage warriors. SIGISMUND is the rampart of victory ; FARAMUND, the fort of the tribe ; (Vid. Paul, Warnefridi de Gest. Long. Lib. ii. c. 9 ; and Lye's Anglo-Sax. Dict. voce FARE ;) GUNDAMAND, the surety of favour to his men ; AGILD-MUND, the protection of the free : AN-GILD is he who pays no tribute, as the Longobardi were independent : (Vid. de Gestis Long. Lib. i. c. 14 ;) THORISMUND, the bulwark of the strong ; BERIGMUND, the defence of the hill-fort. Compare in Lye's Dictionary BEORG, collis, mons, acervus, munimentum, refugium ; and as a funeral mound, a barrow, a burial-heap ; BE-ORGAN, servare, custodire ; BORG, a thing given to be kept till debt was discharged, a pledge, also *security* of any kind ; BORGAN, he who gives security for another ; MUND, septum, munimen, tutela, protectio ; MUND BORA, protector. Instead of septum, the word should have been AGGER. The Latin MOENIA and MUNIO are from MOGNA ; as are the Greek MUNOMAI, I put a defence before me, I use a pretext ; and AMUNO, I ward off by opposing myself between the object attacked and the assailants. MAREI, MOR, and MARE, all

from MAG, signify the large hill, the *large* water, and the *large* wet ground, or moor. The word main-ocean is analogous to MAREL. MAR is also applied to lakes and soft watery places, whence MARISC, a morass, a marsh.

The ancient name of land surrounded by water was IG, IAGH, or rather EAGA, water-land, from AG, EAG, and EA, water. EA-LOND explains itself. The Celtic INNIS, and Latin INSULA, are INN, EAN, or AN; all Celtic contractions for EAGEN, water, or wave. The Greek NESOS is from NATSK, wet, watery; but the proximate verb is NAO or NAEO, I run as water, from NAG and NAD, drive, run. The Celtic, Sanscrit, and all the oldest dialects, possessed NAD and its radical NAG. In the Scandinavian dialects OE, HOLM, and LAND, are names of islands, according as they enlarge in size. OE is EA, but HOLM comes from HWEOLM, overflown, a name not of isles only, but of all waves, rolled water, waves driven by winds, and of the sea itself. Overflowed land is called HOLM. The discovery of the true origin of HWEALF and HWOLF, a side, a half; HWEOHL, a wheel; HWEOLD, inclined, leaned towards; HWEARF, turn; HWEAL, whole; HWEAT, hot; HWALS, the neck; and several other original words; led me to some most important conclusions as to the history of the radical terms.

The Anglo-Saxon writers have used the words HOLM, a billow, and HOLMEG, wavy, stormy, in a

very poetical manner ; for example, Thy laes him westen gryre har haeth holmegum wederum ofer clamme. Lest them the desert frightful with hoar heath should overwhelm (overclim) with stormy blasts. HOLMES HLAEST, the product of the ocean ; HOLM-AERN, the sea-house, a name for a ship ; Heah ofer haelethum holm-weall astah, high above the chiefs the water-wall arose ; Ofer holm boren, water-borne as a vessel. These expressions are mostly from the beautiful paraphrase imputed to Caedmon.

Seg thu mer that, Fafner,
 Hve sá hólmr heiter,
 Er blanda heorlaegi
 Surtus oc Aesir saman ? Edd. Saemund.

Say thou to me that, Fafner,
 How that low-plain is called,
 Where (they) mix sword-blows
 Surtr and the Gods together ?

SURTR, from SWART, the black, is the God of the world of fire, who, in the end of time, according to the northern mythology, was to contend with the Anses, or Asi, under Odinn, and to consume the earth. The term HOLMR is here taken for VAULLR, a field, an even plain, such as isles, shores, and banks generally afford.

The terms RINN, a peaked promontory ; NAES, or NESS ; MYS, a snout or beaked stripe of land ; belong

respectively to the Celtic, Teutonic, and Slavic. BAGA, or BAGHONN, from BAG, bow, is a bay ; SINUS, from SIG, recede, is recessus maris aut corporis ; and COLPOS is most probably from COLP, or HWOLP, a bend, either externally or inwardly.

Note 4 A. p. 107.

Kyth and kin mean those that are our acquaintance or country, and those that are our relations. The Latin genus and gens are nearly the same as kyth and kin, taking kyth to rise from CWITH, birth, or race. In the Teutonic dialects, FREOND, a lover, from FRAG, desire ; is opposed to GEFAH, or FAH, a foe ; from FAG, engage, catch, fight, a word originally written FEOHT and FAHT, in the east of Scotland at this day pronounced FAUGHT. O he had a sair faught at his death, is a common phrase for he had a great struggle. The Saxon GEHATA, a hater, is HATA, heat, ferment, anger, passion ; as ECHTHROS, an enemy, in Greek, is EGD, bitterness, pain, acrimony of mind. The Latin HOSTIS is a corruption of GASTS, a *guest*, a stranger, a foreigner, from GA, go or come. HOSPES for HOSPIDS, seems to be allied to HOSTIS, and to mean the stranger received, and the stranger who receives. The Greek XENOS is instead of EXEINOS ; in Homer XEINOS, a word from EX, out, and nearly the same as EXTRANEUS, a foreigner, a stranger. The Anglo-

Saxons used *CIVIMA*, a comer, and *GAST*, a traveller.

By far the most ancient word for production of any kind was *AG* and *AC*, of which *AUCTOR*, a father; *ACTA*, or *ATTA*, a parent; *EAC*, produce; *AGER*, a producer, a field; *OB*, or *AB*, fruit; *AEGA*, an egg; *ECNIAN*, to breed; *EACNUNG*, bearing; *ALDO*, I increase, a contraction of *AGELD*; are, with many others of the same race, common in Latin, Teutonic, and Greek. The natal soil was often termed *AETHEL*, and men who were descended of honourable persons were called *AETHELINGAS*, by the ancient Germans; but not from the soil or country, which their tribes were frequently changing, but from the fact of birth.

Note 4 B. p. 107.

CNEOMAGAS signifies knee-relations: *CNEO* in Saxon denotes a knee, and secondarily, a generation, or family. In Celtic *GLUN*, a knee, has the same peculiar sense. Indeed, *CNEOW* seems to have had the sense of generation in Anglo-Saxon; for *BINNAN CNEOWE* is *intra consanguinitatis gradum*. *CNEOW* is *generatio, progenies*; *CNEOW-SIBBE* is *consanguinitas*; and *CNEOW-RYSSE* and *CNEOW-RIM* generation, or genealogy. *CNOSL* is *proles, soboles, progenies*; and *MAEGTH*, which is translated *generatio*. *CNIHT* is "what is bred or born," a child, a boy, a youth, a lad, a servant, a young

soldier. CNIHT seems to be from CNIGED, the preterite participle of CNIG, nascor; consequently, GNATUS, NATUS, and CNIHT, are synonymous. MAG, breed, is common to the Celtic, Cymraig, Greek, Latin, and indeed to every ancient dialect. Sib or syb is from SWIGBA: SWAEG and SWAEGS, self, PROPRE in the French sense, are found in many similar derivatives. SWAGENS was contracted into SUNUS, as in Visigothic; and the Greeks exchanged s for h, and discarded the n, by which the word became HUIOS. The classic philologist must never forget, that h in the beginning of many Greek words stands for s and sw: for example, in HUS for SUS, or SUGS, a sow, originally SWUGS; in HUPNOS, sleep, for SWUPNS, or SWEFENS; in HULA, wood, for SULVA, or SWOLWA; HUPO, under, for SUPO; HUPAR, a dream, for SUFAR, or SWEFER, a sleeping-thought, somnium. But HU initial in Greek is not always for s; it represents w in HUDOR, from HUD, wet, or HUDOS WATS, water; in HUFOS, weaving; or a web, from WUBS, or WEBS, weaving; and it rises from g in HUDS, I sing; from GUD, or GYD, the Teutonic relative of AEID and AID, sing. HUDMOS, or HUMNOS, a song; and HUMEN, a film, a web, such as is between the toes of water-fowl; follow their primitives. HUBRIS, an insult, is in Visigothic UF-BRIKS, from UF-BRIKAN, scorn, despise, reject. (Vide the Visigothic N. Test. Matt. vi. v. 26.)

Note 4 C. p. 107.

The words **THIUDA**, **HLEOD**, and **FOLC**, are common Teutonic for what the Latins called **POPULUS**, and the Greeks **DEMOS**. **THIUDA**, or **THEOD**, a very celebrated term, is a contraction of **THOGDA**, bred, born ; **HLEOD** is the same as the Greek **LAOS**, from **HLAGD**, born ; and **FOLC** is probably from **FAL**, bear, breed. All these words are perfectly analogous to the Latin **GENS** and **GENUS**, which faithfully express their sense. Another name for a race or family was **DROTT**, or **DROHT**, a draught, a race, a descent. The chief of such a race was called **DROTUNG**, which is nearly synonymous with **CYNING** and **THIUDANS**. A viceroy, or governor, was called by the Visigoths and the Burgundians, their relations, **KINDINS**, or **KINDINA**, which is a derivative of **KIND**, a race or tribe. The term **REIKS**, a director, was given to the sovereigns of the Ostrogoths on the Euxine ; while the princes of the Visigoths were forced to assume the humbler title of **STAUYOS**, or judges. Many other epithets of princes and leaders may be found in the Edda, the paraphrases by Caedmon, and the author of the Fragment of Judith, published at the end. **BREGO**, a director, and **BEORN**, which some antiquaries derive from the noun *bear*, a fierce well-known animal, are very common. All republican tribes seem to have disliked the word **REIKS**, and to have avoided the application of it to their generals or

nobles. The Greek *BASI-LEUS* signifies one who marches the people. The allusion to the people in *CYNING*, *THIUDANS*, and *DROTUNG*, is obvious. But *RIX*, or *RIGH*, was used by the Celts; *BRENIN*, or *BREN*, (for *BREGEN*,) by the Cymraig tribes; *REX* by the Romans, and *RAJA*, by the Indians.

The affinity between *DUX* and *TOGA* is sufficiently intimate. The common Teutonic name for an army was *HARYIS*, *HERE*, and *HERG*, all derived from *HARE*, or *HERE*, a multitude; the primitive being *HAH*, or *HAG*, lift, raise, accumulate, heap. The leader of an army was called *HERE-TOGA*. The Greek *ARCHON* is from *ARCHO*, I am first; from *AR*, or *ACR*, beginning, a common Teutonic and Celtic word, written *AER*, *AR*, *ER*, and *OR*, or *UR*; which, as a preposition, signifies before, ere, out from, out, as *ER-SPRINGEN*, or *UR-SPRINGEN*, to spring from, or out. *ORD*, beginning, outgoing, is a preterite participle of *AR*. *LEADER* is from *RA* and *LAGD*, carrying, conducting, teaching; a noun formed like *FAEGD-ER*, a father.

Note 4 D. p. 108.

The names of slaves were many, and, for the most part, not ignominious. The most common were *THEGS*, or *THES*, *THEGEN*, *THIGWA*, or *THIW*; all from *THWAG*, take, give, minister; in Sanscrit *DAS*, give, serve; *BAHTA* and *ANDBAHTS*, a person who works about one; from *BAG*, work, serve.

THEGEN and ANDBAHTS included all servants from menials up to officers of state. Even SKALK itself was not reckoned disgraceful, as appears from MARSCALC, the groom, now marshal ; and other compounds of that term. THRAEGEL, or THRALL, is a compelled or forced servant. SERVUS is from SRIG, or SRAEG, which is used in Sanscrit, and signifies attend on, minister. A slave, who laboured the land, or tended cattle, and lived in a cottage on the estate, was called by the Teutonic nations BUENDA, a dweller, or cultivator ; or HUS-BUENDA, a house-holding slave : the Latin is COLONUS, from COL, or HWAL, turn, agitate, work on. The support given to a slave in the house, or in the cottage, was called FEORMA, or FEDEREMA, feeding. The cottager had his support from the annual produce. The chosen warriors kept by the chief were termed GESELAS, or GESINTHAS, companions.

Note 4 E. p. 108.

The name HIGS has been contracted into HUS. RAZN and ROF, from RAEG, RAER, and RAES, are also used. The Greek and Latin DEMO and DOMUS are the same as TIM in the Teutonic. A common name in Visigothic, Greek, and Latin, for a stately edifice, is HEAL, ALH, HALH, or AULA, from HAHEL, raise. The shrine of a deity, that is, the elevated place on which his statue stood, or the statue itself, were termed HEARG, or HAURG, from

HEAR, exalt. The Latin *TEMPLUM* is from *TEMPLO*, look carefully, discern: it was an open high station chosen for observing the heavens. *AEDES* is from *AECD*, enlarged, made into a room or space for inhabiting. *JANUA* is from *GANWA*, gone, a word synonymous with *GATA*, *GANGA*, and *GEODS*, which in Greek is *OUDOS*, the entrance. *PORTA* is *FORTHA*, from *FAR*, go, enter, pass: *POR-TICUS* is derived from *PORT-IG-SA*, a place having the properties of an entrance. The Greek *PULA* is obscure, but it is probably from *PAL* or *PEL*, go, move, enter.

GRAD and *GARD*, or *GARTH*, in a general sense, signified any inclosure, district, or region. *MID-DANGARD*, *MIDUNGARD*, *MIDGARD*, and *MIDDLE-YIRTH*, are ancient names of this earth or world, which were not given from the notion that it is situated between heaven and hell, as some have affirmed; but on account of the Teutonic belief, that it was formed in the void between the worlds of perpetual fire and perpetual frost. The Slavic tribes have adopted *GOROD*, which they pronounce *GROD* or *GRAD*, to signify town. *STARAYA-GOROD* is the old town; *NOVAYA-GORODE* is the new town.

The Greeks called a house *OICOS*, the same as *WIGS* or *WIC* in Teutonic. The Celts use *TIGH*, a house, from *THIG*, *THAEC*, and *TEG*, cover, theek, in English thatch, which once signified every kind of cover. The other names given to their habita-

tions mark the antique state of Britain, Ireland, and Gaul. An inclosure, secured by a rude wall, or a natural precipice, formed a residence for the tribe and its cattle. The Irish, Dalriad, and Pictish kings, had no other palace. If the inclosure was on plain ground, cleared of wood ; it was called LANN or LONN, from LAGEN, plain, or LOGEN, a lying place ; and LEAS, or LIOS, from LEATH, broad. If situated on a natural or artificial moat, it was BRUIGHEAN, from BRUIGH, a hill ; or CONGBHAIL, a hold ; DINN, or DUN, and DUNADH, from DUN, inclose ; DAINGNACH, a fort ; RATH, a surety ; PORT, a bank, an area on a bank. LONG-PHORT is a house-bank, a camp, a settlement. If a plain or area was found on the top of hills, the names were interchangeable.

A cave cut in the rock was called by the Teutones SCANS, from SCEAN, cut. The Irish SGONNSA, a fort, is derived from SCANS. The common Celtic names for a cave are UAIGH, UAGH, and UAIMH, FUATHAIS, FUACHASACH, and BLOT. Some of these appear to denote the fear or terror, inspired by such places ; for UAIGH is from EAG or UAIG, in Teutonic AGA and OG, trembling ; a word found in all European dialects ; and FUACHASACH is from FUATH, fear. UAIGNEAS signifies in Celtic solitariness, and UAIGNEACH is lonesome, solitary, secret. As ANA, AN-LIC, AN-SUM, from AN, one, signify in Teutonic single ; AL-ONE, solitary, AL-ONE-SOME,

(Lye confounds lang-som, longsome, lingering, lasting, with *lonesome*, solitary ;) so probably there is a connection between *AE*, *AON*, one ; and *AMHAIN*, one-ly ; or rather between *AEG*, the well-known root of these, and *UAIG*, a solitary object.

A settlement on land, for habitation and tillage, was called by the Celts *BAILE*, by the British *BOD*, by the Teutones *BIG*, *BIGGINCG* ; all from *BAG*, or *BIG*, move, agitate, work, stir, dwell ; an original term found in all the dialects of the general tongue. The word *BIG* signifies, in modern language, be or exist.

Note 4 F. p. 111.

In giving this account of the common opinion respecting life, it is hardly necessary to say, that no man, unbiassed by philosophical opinions, thinks that life, air, or motion, are precisely the same things. An ordinary man considers breathing, moving, eating, and the other well-known acts and qualities of animals, as life, and thinks no farther on the subject. But he never imagines, that he and his body are the same things ; that he and the breath he expires are one ; or that while he calls his soul *ANIMA*, breath, wind ; and his mind *ANIMUS* ; that there is no difference between those and common air. The rudest savage believes that the spirit survives the body, and preserves the mental faculties after life has terminated.

Note 4 G. p. 115.

Taking or apprehending, a term applicable to all the senses and faculties, discerning, dividing, and distinguishing, have been epithets of the judgment in almost every dialect. The Greek CRINO, from GERAEC, take, penetrate, separate; the Latin CERNO, a variety of CRINO, and its compound DISCERNO; were first used to mark ordinary division, then the division of objects by the eye, now called discernment, or distinct vision; and, last of all, the mental act and the power. JUDICO is known to be from JUDEX, and that is probably from JUS-DICS, because decision between civil right and wrong is one of the most distinguishing exercises of the faculty. In Teutonic DOM, from DEM, think, judge, is applied both to private and public acts of judgment. The Celtic nations used BREITH or BREIT, a word contracted for BRAECT, from BRAEC, take, bear, separate, think, judge; of which the derivatives are BRAT, and BREITH, judgment, sentence, doom; BREITHEAMH, a judger, a judge; and BREATHACH, critical; BREITHAMHNAS, the act of judging, judgment. BARAMHUIL is opinion, from BAR, take, think, put case; the same as OPINOR in Latin, from OP take; another compound of which is OPTO, I take, I choose, I wish. MEAS is also opinion or conceit, from MEAS, measure, rate, tax, estimate. SMAOIN or SMUAIN, meditate, investigate, think, study, is the same in derivation and meaning as

SMEAG, in Anglo-Saxon, which signifies rub into, penetrate, inquire by painful and sharp application. The affinity of the Greek CRINO and Celtic BREITH is very near; both are from RAEC; and both signify separate, by taking one object from another. In Latin, AESTIMO is from AHST, taking, holding, valuing, in Teutonic. PUTO is from a word signifying cut, originally BOGT or BAGT, struck, lopped. As for the Greek NOMIZO, from NOMOS, measure, rate; it is the same as MEASAM in Celtic. DOCEO is I take, I make take, I seem, from DOC, in Teutonic THUNK and TAEC. HEGEOMAI, DUCO me, is from WAG, conduct. OIO, I think, the most original of all these, is from WIG, bear, carry; as is shown by its future OISO. The Teutonic WEN, take, think, be of opinion, judge that a thing is to happen, expect, is apparently from WIG-NA or WIGN. WAEG, bear, carry, take, wield, is very common in Anglo-Saxon. *Se leasa wena*, false opinion. *Se wena nis wuhte the sothra*. The opinion is not by a whit the truer for that. Boet. by Alfred, p. 193. The old English WEEN is the representative of WEN. WENUNGA and WEN, as adverbs, are—probably, perhaps, it may be, or, it is thought. The Alamannic is UUANEN, to think, the most original of all, for it comes from WAEGNEN.

Note 4 H. p. 118.

The French call wrong TORT; and the Italians

TORTO : the Saxons called wrong *WOH*, *tortus*, *curvus*, *pravus*, *malus* ; and a distortion, either natural or moral, *WOHM* or *WOM*, *vitium*. *Wo nosu* is a crooked nose, *Woge gemeta* unjust measures, *woh-fote* crooked, *woh-ful* full of wickedness.

Note 4 I. p. 118.

'S nim bu tosd dv na aosaibh lia
 Ri fonn tiamhaidh chàich.
 Ghoir iad 'snoir ghoir gu diomhain
 An *luib* an siontaì chual an cairdean
 Air an éide le teine na h òich'
 Air uairibh shoillsich iad mu Chonn.

SMITH'S *Sean Dana, le Oisain, &c.* p. 250.

Note 4 K. p. 119.

Good and useful qualities are expressed in the infancy of society by such words as signify strength, power, increase, or addition. Hence the words *GOOD*, from *GE-EACED*, or rather *GA-AUKD*, increased, helped ; *BET*, for *BAGT*, enlarged, added, joined, and (derivatively) mended ; *WEL*, for *WAC-LA*, strengthened. As *VIRTUS* is from *VIRODOT*, strength ; so *CRAEFT*, *MIHT*, *DUGOD* ; from *CRAB*, work ; *MAG*, force ; *DWAG*, work ; are similar terms in the Teutonic. Among savages bold, brave, hardy, strong, helpful, quick, keen, are equivalent to good. On the contrary, *WAC* and *SWAC*, weak, flexible ; *CWAGD* or *QUAAD* and *BAGD*, soft, bad ; *SLAC*, remiss ; *FAEG*, timorous ; *SLIM* and *SLICHT*, &c. are *evil*, which it-

self is from UBILA, inferior. The Greek word CACOS is from CWAC, weak, cowardly ; and MALUS is MAGL, nearly related to MALACOS, soft : PEJOR was originally BAEGR, soft, the same word as BAGD, bad. A soft effeminate man was termed BAEDDEL, and in later times a BAITY, or BAUTIE. The word FAEGE is the radical of FAEGR, fear. It was an opinion among the barbarians of the north, that when the goddesses of war intended that any of them should die in battle ; a supernatural weakness seized them, so as to reduce the warrior to a coward. A man in that state was called FEY.

A similar term was ARG or ERG, in the masculine ARGA, from AGA or OGA, fear, *awe* : the line of derivation being AGARIG, in Scottish ERCH, EERY. The greatest reproach in the world consisted in applying it to any man : it was synonymous with every epithet of cowardice, laziness, and vice. Ferdulf, the Lombard, Duke of Friuli, having rashly affirmed that the name of one of his officers was derived from Arga ; that person replied, “ Would to God that I and you, Ferdulf, may not go out of this world, till it be known who of us best deserves to be Arga.” When they had reached the enemy so near as to know their position, Argaid addressed his general ; “ Remember, Duke Ferdulf, that you have called me Arga, weak and useless. Now may the anger of God light on him of us, who last shall get to these Slavi.” They both perished. Vide

Paulum Warnefridi de Gest. Long. Lib. vi. c. 24. The same historian relates, Lib. i. c. 20, that the Heruli attacked the Longobardi in the plains (FELD) of Hungary, in a rash and unjust manner. Their king sat behind his army, at some distance, engaged in play. He ordered one of his companions to ascend a tree, and from time to time inform him, how the battle proceeded. He had threatened to cut off the head of the watchman, if he did not report a victory. At last the Heruli were broken, the defeat became general, and, after an obstinate and fatal silence, the watchman exclaimed, “ O unhappy Herolia, overcome by the wrath of God.” The king was slain, the Heruli scattered every where, and anger from heaven (says the historian) so looked on them, that, seeing the long green grass of the plains, they thought that it was water to swim in, and, while they extended their arms in a swimming posture, they were cruelly cut down by the enemy. Such was the fate of one of the most versatile and immortal tribes of Germany.

Note 4 L. p. 120.

Sleek is from SLAEC, for GESLAEGIG, having the quality of being struck or beaten down ; and smooth is from SMAEGTH, for SMAEGED, beaten, the participle of SMAG ; whence SMITH, a beater, a worker by beating ; and smite, strike. SMIT means to touch sensibly, to strike, to infect. The Latin planus is

from PLAGEN, laid ; and laevis is from LAEG-B-IGS ; for LAEB, LAEF, and LAEV, are derivatives of LAEG, lay ; and BA, bear or bring. One of the most ancient names for ready, easy, quick, and metaphorically ready in surface, smooth, was AG or AEG, conjoined, nimble ; which had four leading senses ; 1st, Nimble, ready, easy, whence EACTH, EACED, EATH, easy ; 2d, Glib, plain, sleek, unobstructive in surface ; 3d, When applied to two or more objects, smooth between one another, according, agreeing, like, equal ; whence the Greek EICOS, like ; the Celtic AOG, like ; the Latin AEQUUS, equal. By using BA, the Teutones obtained IBN for EC-BANA, made like or plain, viz. *even*. The Greek ISOS is instead of EICSOS, in some dialects written EEISOS. The Latin aemulus is from AEC-MA-LA-SA, he who has the property of AEC-MA, making himself equal to another ; for AEC-MA is equal-making. The original idea in all these descendants of AEC is active continuity, without difference of surface, motion, or qualities. One, same, solid, whole, sound, entire, undivided, are terms corresponding to AEC.

Adjectives of dimension rise from any verbs, expressive of extended, increased, or enlarged surface. Those of height come from any words that denote lifting, raising, or heaving. ALTUS, high, is ALT, for AGELED or HAHELED, lifted ; from AG or HAG, lift ; whence HEOH, lifted ; GEHOH, a height or hill ; HEHEL or HIL, a little height. HAIAN, to lift or

suspend, is common Teutonic, as is its derivative HENGAN, to suspend or hang. Many eminences, from a common hillock, over the dead, to a mountain, were called by the Goths, Greeks, and other nations of antiquity, HLAIW, HLAINÉ, a mount; LOPHE, a summit; LOPHOS, a lifted ground, any raised object. The Saxon HLEAW, a hill; LIFT, an eminence, and HLIW, a raised defence, a shelter against wind, &c. are well known. The Greek COLONOS is from HILONGS, a *hilling*, and the Roman COLLIS from HILIGS. MAG, increase, has, in that sense, left ample vestiges of itself in every known dialect of this general speech from India to Britain. If the Celtic want MA, much; it has MO, more, and MOR, great; MEAD, magnitude; MOCHD, great; MOL, magnify, praise, in Visigothic MIKILYAN, to praise; MORC, for MORIC, great, huge. Shaw's explanation of MOR, in his Gaelic Dictionary, marks the principal senses of MAG. These are great, noble, bulky, many, to which may be added high. The Sanscrit MAHAN, MAHATI, MAHAT, a present participle of MAH, may be compared with its synonymes MEGAS, MEGALE, MEGA, and MAGNUS-A-UM. The Gothic MIKILS, MIKILEI, MIKIL, and Saxon MICEL, MYCEL, MUCEL, varieties of MAKIL; with all the numerous forms of the same word, in the other Teutonic dialects; are well known to every reader of northern antiquities. A great number, and large dimension or size, were expressed by

the same word varied by consignificatives. **MAG-NUS**, for **MAGA-NA-SA**, masculine, and **MULTUS** for **MAGELEDASA**, masculine, are from the same source. The Teutones used **MIKIL**, **MIKI-LA**, for magnitude, and **MANAG**, **MAG-NA-GA**, for number. The powers of **NA**, make ; **LA**, hold, or have ; **AG**, have ; **DA**, do ; and **ANDA**, performing ; are finely displayed in the compounds of **MAG**. Another verb used to express height, accumulation, size, and multitude, was **HAG**, of which some derivatives have been mentioned. To these must be added **HIUHMA**, a multitude, a gathering ; **HEOP** and **HIUP**, a raised pile, a heap, a troop of men : vide *Lye* in *voce* **HEAP** :—**HIP**, the raised part of the loin ; **HIW**, a raised thing, a house, a hive ; **HARYIS**, a heap of men, an army, in Anglo-Saxon, **HERE** ; **HERED**, an assembly, crowd, flock of beasts, or men ; **HOPP**, spring up, jump ; **HOPA** and **HYHT**, what lifts or raises, viz. expectation or hope ; **HOPA**, a rising, climbing plant, hop ; **HOH**, what lifts the leg, the hough ; **HOHM**, or **HOM**, and **HAM**, the lifting part of the limb, where the sinews are ; **HO** and **HOH**, the raised part of the foot ; **HEHL**, the heel ; **HOFER**, swelled, raised on the back ; **HOF**, what is raised, the hoof. Observe that **HOB**, **HAEB**, and **HOF**, are derivatives of **HAG** and **BA**. The word **HAG** is applied to raising or growing of plants, as well as lifting up the mountains ; and it often signifies to raise the voice, or cry.

The radical **RAG**, and its compounds **ROF** or **RAF**,

RAER, and REACS, or raise, produce a number of nouns of height, growth, accumulation, and extension. GRAVIS and BRITHUS, heavy, are of the number.

Note 4 M. p. 121.

LAG, lay forth, extend, in surface, space, time ; made LAG, lying, flat, deep, hollow ; LAGT, laid forth, extended, protracted, that is, wide or broad, LATUS ; and, if applied to time, protracted, long, late ; to actions done in time, hindered, deferred, letted. The present participle of LAG, protract, is LAGINGA, or LANGA, protracting, in space, time, or extension, long, equal to MACROS, for MAG-RA, increasing ; or TAG-LA, having the quality of TAG, draw, stretch. WACDA, increased, is now written *wide*, and SIGDA, extended downwards, sent down, in old English *side*, is obsolete, except in Scotland.

Note 4 N. p. 124.

The properties of this word throw extensive light on the nature of associated thought. The verbs SWAG, SWIN, and SWIND, all existed in the ancient language. We find in the Visigothic Gospels, SWINTHS, stout, strong : SWINTHEINS, power : SWINTHON, to strengthen. One verse, Mark ii. 17, illustrates the whole subject, “ Ni thaurbon *swin-thai* lekeis, ak thai ubilaba habandans.” The sound or strong need not a *lecch* (physician,) but

they or those evil-having. In Saxon this is “ne bethurson na *tha halan* laeces, ac tha the untrume synt;” in Scottish, “na need na *the hale* of a leech, bot thae the are unsound.” GESUND, in Anglo-Saxon, means strong, sound, whole. The Teutonic nations called truth, SUNYA, and SUNTH, or SOTH, sooth: The same idea prevailed in TRIW and TRIGWOW, true. It is from TRIG, or TRAG, to press, drive, drive by strong force; in a secondary sense TREAD, also try. TRIGGW and TREOW mean strong, firm, *solid*. The derivative TRUM is firm, stable, fixed, made strong, fortified; so “God sceawian ecne and trumme,” to behold God the eternal and stedfast. Mid trumre heortan, with firm heart, and “tothmaegenes trum,” strong in the power of the teeth. The word TRUMA means a troop or throng; TRUMNES, strength; TRUMMAN, to confirm, strengthen, become strong, fortify, *trim*, prepare. The conclusion is evident, that SWIND, strong, firm, vehement, signifies also sound or whole, and true; that TRIGWA and TRIGOETH, firm and firmness, by like analogy, mean healthy and health, true and truth. A person in an unsound state was called SEOC and SIUKS, broken. It is not less evident that SIN, perpetual or continual, and its derivative SINTEINO, eternal, are analogous to ECE, everlasting; and AA, AIW, an age, continuation, eternity. SUND and SIN and SELD, for SINELD, have produced SINGULAR, SINDRIG, SELD, SELDOM, and SEENIL, all meaning by

ones, or in the state of what is entire, whole, united. EAC and EACEN, continued, that is, one, have given origin to AEN and AINS, *ane* ; and AENIG, belonging to one, having the nature of one, viz. any : also to ANLIC, one-like, only ; and EACEL, in one, in a lump, viz. all.

The daughter of Hengist may be quoted for the use of HAL, in the sense of whole or sound. Her address to Vortigern was WAES HAEL, HLAFFORD CYNING. Be whole, Lord King. From HAL, sound, entire, come HALIG, having the property of being entire, that is, holy ; integer atque purus.

Note 4 O. p. 126.

The Teutonic verbs of weighing are various, as HAHAN, to lift up, suspend, hang, from HWAG or HWAH, move, lift ; WAGAN, or WAEGAN, to move, lift, carry ; from WAG, of which the derivatives WAEGE, a weighing instrument ; WEG-SCALE, a weigh-scale, a balance ; WAEGE-TUNGE, the tongue of the balance ; GEWAEGE, and WAEHT, both signifying weight, are common. The Greek words ACHTHOS, a weight, a burden ; and BAROS, weight ; are directly from AG, move ; and BAR, bear. BAR, which appears in BARUS, weighty, and in words related to it, was softened into FER. The phrase AGEIN CAI FERAIN signifies to drive and carry, that is, to take away all that can go, and bear away all that can be carried. AGEIN refers to the driving

of cattle, but in Greek and Latin, like its Teutonic relation *WAEG*, it often signifies to carry away in whatever manner. *ACHTHOS* and *FORTOS* are nearly synonymous in their original sense, though in time *ACHTHOS* was understood to imply oppressive vexatious weight, because *AG* also signifies to vex by moving back and forward, to weary by an oppressive load ; which *FER* never does. *PONDUS* is from *PEND*, hang, lift, weigh : the radical is *FAG* or *PAG*, seize, lay hold, lift ; whence *PAGEND* or *PEND*, lifting.

The names of weight are generally from verbs signifying to lift, bear, carry ; or from verbs denoting to run down, sink, fall, rush, move forcibly ; and words derived from each of these kinds of verbs are in a metaphorical sense applied to the mind, as may be exemplified by *ACHTHEINOS*, *FORTICOS*, *BARUS*, in Greek ; *gravis*, *mol-estus*, *onerosus*, in Latin ; *sad*, *heavy*, *sore*, *burdensome*, in English, and *TROM*, *heavy*, in Celtic. *SAD* was once *SWAGD*, and *SAGD* strong, stiff, rapid in motion, or hard in resistance to the touch. A *sad* burden was a heavy one, and weighty though compressed into little bulk ; a *sad* heart was one oppressed with the burden of grief ; a *sad* colour was a heavy, dark colour. *Sore* is in ancient Teutonic *SWAR*, which is used to denote heavy in the most literal sense ; the metaphorical meanings are painful, difficult, grievous, vexatious : *SWARIG*, the

derivative of *SWAR*, signifies having the quality of heavy, sorrowful, pitiable, the very same as *miser* in Latin. In Scotch, a *sairy man*, or *sairy body*, is a poor innocent almost silly creature, to be pitied but not despised. The Celtic *TROM* is from *TROGHME*, and that from *TRAG* or *TROG*, the very same as the Teutonic *DRAG*, which means rush violently, drive, draw, pull, drag down. The Saxon derivative *DRAEC* signifies draw back and forward, vex by plucking. The Celtic adjective *TROGHA*, or *TRU-ADH*, is vexed, harassed, lean, pitiful, miserable. *TRUAGHAN* is a miserable creature. *COMH-THROM* is weight in Celtic: the word signifies conjoint or comparative heaviness, from *COMH*, together, and *TROM*, heavy.

Note 4 P. p. 128.

RED is what is called a high, or bright (*BRECED*, radiant) colour.

When his dungeon light look'd pale and red
 On the high-born blood of a martyr slain,
 No anthem was sung at his holy death-bed.

Note 4 Q. p. 131.

MIG is the attenuated form of the primitive *MAG*, soften, liquify, melt. The verb melt was originally *MAGELD*, the preterite of *MAG-LA*, to soften, of which *MOLLIS* in Latin is a derivative, and *MALMA* in Visigothic, signifying mouldered stone, or sand.

The Latin *MUCUS*, moisture ; *MADEO*, I am moist ; *MADIDUS*, the ancient preterite participle of *mad*, or *MAGD*, are allied to *MIG*. *MINGO* and *MICTUM* correspond to the Slavonic.

Note 4 R. p. 133.

The classical reader will recollect *ALO*, *ALUI*, *ALTUM* or *ALITUM*, and its relatives *ALMUS* and *ALUMNUS*, which were originally *ALOMS*, pertaining to increasing or nourishing, fostering ; and *ALOMENS*, from *ALOMENA*, fed, nourished, bred : when *s*, the sign of a person, is added, it receives the sense of nursing, fosterling. In Celtic, the correspondent term is *AL*, nurture, food ; whence *ALT*, nursing ; *ALTRA*, fostering ; *ALTRAM* and *ALTRANAS*, the same thing. The Visigothic has *ALIDAN STIUR*, the fed, that is, the fatted calf. See the Visigothic Gospels, *Luc. ch. xv. v. 23*. The original form of *ALO* is *AG-LA*, increase, feed, enlarge, breed, eat. *OLEO* in Latin, as found in *AD-OLEO* and *ADOLESCO*, to enlarge, increase, augment, is closely related to it ; and the Celtic *AL*, nurture, food ; *ALL*, a generation or race ; *ALA*, nursing ; *ALACH*, brood, family ; *ALL*, great, large ; *ALT*, nursing ; *ALTRAM*, nursing ; *AL*, a horse, for *EACEL*, what is bred ; *OLL*, great, grand ; *OIL-ATHAIR*, a foster-father ; are directly descended from *AGLA*. The foster-father was likewise termed by the Celts *DAITEAN* and *DAITEAMHLA*, from *DAGTE*, suckled ; which

nouns are formed like FAEGD-ER or ACTHAIR, father. DEALA, what is sucked, is from DAG-LA, and DEALA, what has the quality of sucking, is the name of the blood-sucker or leech. DEALTA, or DALTA, is suckled, and DALTIN is a little fosterling. The name of foster in Teutonic is from FEDSTER or FODST-ER; FODST is feeding, from FEGD or FED, feed, of which FODA, food, is the preterite participle. Due distinction must be made between FODE, or FODA, a child, a thing produced, from FAG, generate, and FODE, from FEGDA, eaten. FAG, in the one sense, is FVO in Greek; in the other it is FAGO: both are from one radical.

Note 4 S. p. 133.

GEBAEC is from BIG, or its compound BAEC, bend; and HRAEG, or HRAECCA, is from HRAEC, or HRIG, stretch out, ridge, be prominent. In Slavic, CROBAT is both the ridge of the back and of mountains, a name which the Sauromatae gave to the Alps of Hungary. The mountaineers of Pannonia, who are Slavi, call themselves CRABRATI, vulgarly Croats. The Celtic DROM, DRONNAN, DROMAIN, are from DRAG, stretch out, extend; a primitive meaning which is preserved in DRON, right, straight; DRON-UILLE, a right angle; DRO, a mason's line, and DROCH, right, straight, direct. DORSUM is for DROHSUM.

Note 4 T. p. 133.

The list given above is confined to the English language, because it is not my intention to enumerate all the words of this kind ; but only so many of them as, with the assistance of the notes, shall place it in the reader's power to comprehend the mode of analysis, and to pursue the subject at his pleasure. The English language is most accessible to the generality of philologists. The classical scholar will, however, find many comparative examples from his learned dialects in the notes.

Note 4 U. p. 133.

Bear is BAG-RA, in Greek and Latin FER ; it means bring by action. BAG, FAG, and PAG, mean work, agitate, drive, force by driving, shake, beat, whence walk ; carry, move ; blow, swell, boast ; seize, catch, feel, find ; bend, bow, bind, hook ; throw, strike, fight ; supple, wash, mollify ; move as water, liquify, run ; grind, chew, eat ; dart, spring, shine, burn ; cut, strike through ; move the voice, sound, talk, bark ; wag, shake, tremble ; and many other applications of these terms.

Note 4 X. p. 134.

AGONIA, from AGON, an agitation, struggle, violent movement, descends from the primitive AG, of which the senses have been already given. The

common meaning of AG, which is act, is a loose extract from its numerous significations. Eat is AG-TA, AG-DA, ATA, AETA, a word analogous to BAG, or FAG, chew; MAG, masticate; THWAG, and THWAGEN, by contraction TUN, beat, bruise. Bite is from BIGTA, seized, gript. MORDEO, in Celtic MIR, is from MAGERED, pressed, masticated, taken with the teeth. DACO, and DACNO, in Greek, are from THWAG, or TWAG, seize, seize with the teeth, which in Celtic were DEAD, in Teutonic TUNTH, in Latin DENTS, in Greek ODONTS, all from TUN, bruise, or TOGEN, catch. The jaw was called by the Teutones CEAW, and CEAWEL, by the Celts GIALL, by the Latins GENA, or MAXILLA, from MAG, grind; and by the Greeks GENUS, or GENIS, from GE-AG-WA, or AG, chew, eat. CINN, the chin; GENEION, the hair on the chin; CEOLA, the throat; GULA, or GOLA, the throat; are derivatives of CEAW. From CEAW came the Saxon CEAWAN, to chew; CEAWSAN, or CEOSAN, to taste, try, choose, select; and the Greek GEUO, I taste, whence GUSTUS and GUSTO.

Meat was consequently called ESUS, EDULIA, AETA, FODA, MATS, for MAGTS; BIGD, or BIODH, from BIG, move, live, feed; VICTUS, from WIG, or VIG, live, grow; BROSI, from BROSCO, a derivative of BRAEC, or BROC, bruise, chew, break. The Greeks used CAP, and CAPT, to denote chewing violently as horses. The Latin CIBUS is related

either to this word, or to *CAPIO*, which is a little countenanced by the analogy of *THICG*, take meat in Anglo-Saxon. In the Celtic dialects, *CAB* and *GOB*, the opening the mouth, particularly of a dog, wild beast, or bird, are relics of a term once universally employed.—*GAB*, open the mouth, prate, mock. *JABBER* is common Teutonic and *JAB*, or *JAP*, is Sanscrit, in the same sense. The word itself is *GE-AB*, and *GE-AP*, from *AB*, or *AP*, (*AG-BA*, or *AC-BA*,) extend, spread, show, open. *GAP*, gape, is to open the mouth; and gap is an opening, a breach, the same as *BEGEL*, or *BEUL*, in Celtic. To yawn is, in Teutonic, *GEON*, from *GE-ACEN*, opened; and a single act of yawning is *GEON-T*, in Scotch gaunt. The Latin *OS*, or *ORS*, and the Sanscrit *ASYA*, are from *AUKRS*, an opening. A connection between *AUG*, or *EAG*, the eye, and *EAC*, open, plain, spread, has been established by an early confounding of similar terms.

The Greek *CHIO*, and Latin *HIO*, *HISCO*, are corruptions of *GEO*, open, yawn: *Chaos* is the same as *GAN*, or *GINN*, (Vide *Lye* in *voce*,) a breach, or gap. The *Edda* informs us, that the ancient Scandinavians believed in two original worlds, one of fire, and another of frost, called *MUSPEL-HEIM*, and *NIFL-HEIM*. From a fountain in the frozen world, many rivers of poison ran in the direction of the other, into a vast vacuity called *GINNUNGA-GAP*, the yawning, opening. The poison froze in that

vacuity, but by the subsequent action of heat and warm air coming from the world of fire, it was thawed into drops. The heat gave life to the hoar-frost, and produced YMER, the first giant, from whom the HRIM-THURSI, from HRIM, hoar-frost, and THURS, a strong man, derived their descent. The earth, sky, mountains, and seas, were formed from his body.

As tillage soon introduced bread among the different European tribes, the names of that substance deserves notice. AR, from AC-R, signifies to plough, in Greek, Latin, Celtic, and almost every other dialect ; but its real sense is, grow corn or grain, raise fruits from the earth ; and, as a noun, it means field, cultivated land, and husbandry. The Greeks called bread ARTOS or ARODS, from AR ; and the Celts termed it ARAN. The Cymraig BARA alludes to BAR, what is born, produced, carried, carried on the top of a tree or stalk. In Celtic BAR is top, crop, grain, or fruit born, and bread. The Teutonic BEOR originally signified grain and fruit of every kind, as well as berries. The Latin PANIS is from PA, feed, eat, the same as FAG, and common in Greek and Sanscrit. The Teutonic names HLEIB, HLEAF, and BREAD, are probably from HLEIB, lift, raise, leaven, and BRAECED, roasted. DOUGH is called DAH, from DWAG, knead, agitate, or DEAG, moisten, water : The Celtic is TAOS : the more common verbs pertaining to the operation are MAS-

SO, or MATTO, PINSO, and CNEAD, of which the radicals are MAG, BAG, or BIG, and NAG, in their most ancient and natural senses. GNAED and CNEAD, in Teutonic, mean bruise, stamp, crush : GNAEDIL is a pestle, a word corrupted from PISTILLUM. The verb BIG, force, drive, squeeze, in the Latin, Greek, and Celtic dialects, was changed into PIG and PIC, under which forms it produced many derivatives, such as PINS, beat, pound ; PILOS, a thing kneaded together, felted ; PIEZO, I press, squeeze, pinch ; PICROS, nipping, bitter ; and PIC, sting, stab, pinch with a sharp object ; whence PILUM, a pointed dart, for PICLUM ; and PILUS, a hair, a bristle, or sharp strong hair. The Teutonic PIC, sting ; PINC, or PYNIG, pinch ; PINAN, to torture, excruciate ; PIL, a stab or stake, a mortar, a condensed heap or pile, with many others, are of the same extraction.

Note 4 Y. p. 134.

The radical AG or WAG, shake, has a numerous list of derivatives in almost every dialect. In Teutonic, AGIS, shaking ; OG, fear ; AG, ague, trembling ; OGA, or AGA, awe, terror ; EGELIC, and EGE-SOM, ugly and awe-some ; EGERIG, timorous ; ERCH in Scottish, or eery ; in ancient Teutonic, written ARG, EARC ; timid, cowardly, bad, useless ; in Greek, AIDOS, *fear*, shame, from AGDOS, AGA, terror, wonder, admiration ; AGAPE, admiration, love ; AISCHOS, for AGSKOS, a shameful deed ; AINOS, for

AGANS, fearful, horrible; AIGEIOS, the trembling poplar; OCNOS, timid, slow, lazy, ashamed; in Celtic, AGH, awe, astonishment; EAGAL, fear; OILT, fear; GEILT, fear, contractions of EAGELT, and GE-EAGELT; ONN, for OGEN, or EAGEN, slow, inactive, timid. The Sanscrit has WIJ, shake, agitate, from WAG, the same as AG.

That sense of AG, which produces ANG, crooked; ANGULA, an angle, or turn, the turn of the leg or ancle; ANCOS, the turn of the elbow, the cubit; is found in Celtic, Teutonic, Greek, Latin, and many other dialects. As HWAG and WAG are the same as AG, we find WIC, a turn, an angle; WINC, a turn; WINCOL, and WINCLE, a turned shell; WINC, a turn with the eye; PYRN, for HWEORN, a turn, an angle; HWEOL, a turn. The Celtic, Sanscrit, Greek, and Latin dialects, change HW, H, and W, into K or C.

Nothing displays the process of compound language in a more practical point of view, than the list of Saxon or Teutonic words under W, and HW, in any good dictionary. In the single sense of move, or turn, we find WAG, WAGGEL; WAD for WAGD, step; WADDLE, its diminutive; WAEF, move like a weaver; WAF, move like wind; WIT, move or go; WIC, turn away, retire; contractions of WIGD, and WIGIG: WOG, or WOH, moved, turned, crooked; WOGED, or WOD, moved in mind, raised, mad; WOFFA, a mad man; WOF, wander in mad-

ness, rave ; WAND, WAEND, WEND, wind ; contractions of WAGEND, turning ; which signify, as verbs, turn, go, walk, turn away, change by turning ; turn away for fear, or through respect, venerate ; WINTLE, a short turn ; WONDER, a state of fear and awe, from WAND, fear ; WANDER, a turning back and forward, as is done by people ignorant of their way ; WEAL, or HWEAL, turn, roll, from WEGEL, WEOLC, and WEALC, make little turns, walk, felt cloth by turning back and forward, roll as waves, waters, and clouds ; WEOLC, or WELC, a turned shell, nearly the same as WINCLE ; WIL, turn to, incline, bend towards, will, from WIGEL ; WEN, incline, turn to ; WENSC, a turning of the mind to an event, a wish ; WIG, turn, stir in a place ; also a habitation ; WIGN, or WIN, dwell ; WON, a dwelling-place, a haunt ; WONT, or WONED, haunted, dwelt, used ; WAEL, and WEAL, turn round as a pool, or as boiling water ; WAER, WAR, WEOR, WYR, from WIGR, or WAEGER, turn, move about, circle, go ; HWEOREL, and WEOREL, whirl ; HWEORB, and HWEORF, turn, whirl ; WEORC, for WIGERIC, motion, activity of body, work ; WEOC, a turn of time or of office, a week ; also a twisted wick for a candle ; WATH, for WAGTH, wandering ; WITH, and WATEL, a twisted willow twig ; WIG, wave, consecrate, hallow.

These are derivatives of WAG, taken only in one of its numerous senses.

The derivations of the other words may assist

the philologist in understanding the history of language. They are, therefore, partly inserted here. Wake, WAECC, WAG-IG, move by shaking, stir up; wear, WAEGER, carry; wail, WAEGEL, from WAG, move, a sound; whence WAG-PA, or WOP, cry, weep; WAGTH, or WOTH, eloquent; WAGERED, a speaking, a word; in Latin, verbum, from WEREB; shake, SCEAG, SCEAGIG, SCEAC, move, agitate, divide, cast with great violence, dart, shine; SCEAB, shave; SCEAFT, a cut, or polished staff; and SCEAF, a cut portion of corn, a sheaf; SCEAD, divide, judge; a thing cast over, a shed; SCEADW, a shadow; SCAL, a slice, a scale; SCEADDA, a broad thin fish; SCALC, a shaven or shorn slave; SCEOT, shoot, cast, pay, scout; SCIN, shine, cast rays; the sharp bone of the leg; also a covering, a skin; SCEONC, the whole leg, shank; SCEP, cut, polish, shape, create, breed; SCEOP, a breeding ewe; SCEAR, and SCAR, cut, divide, shear, share; SCEORP, SCEARP, cutting, sharp; SCEORT, cut, short; SCEOG, a *cover*, a thing cast over, a shoe; SCYCCEL, a covering robe; SCENC, cast drink out into a cup, skink; SCEND, cut, shake, hurt, destroy; SCEOM, hurting, confounding, confusion, shame; SCEATH, shake, pull, cut, harass, plunder; SCATHE, SCEOCCA, any robber, or enemy, the devil, or foe; SCOHSEL, a little foe or fiend. These are derivatives of SCEAG, and its diminutive SCEAG-IG, or SCAC. Any coarse

prickly hair is termed SCEAG, or shag, and shock, from this verb ; so shaggy locks, the shag of velvet, the prickles of shagreen.

Hold, HALED, from HAL, or HEOL, seize, catch, in Greek, HELO, I take ; HALT, a catch, hold, impediment, from HALDED, held ; haul, HEAL, seize, catch, pull, drag, in Greek, HEIL ; have, HAF, HAB, from HWAG-BA, cast hand on, seize, catch, lift ; heave, HAEB, HEAF, from HWAG-BA, lift up, move up ; nearly the same as HAH, lift ; HAHANG, or HANG, lift up, suspend ; help, HEHELP, increase, raise in force or number ; for HEHA is, in Latin, AUGEO, whence AUXILIUM, increase ; hie, HIG, HYGG, from HWIG, is a very original word, which signifies move violently, run, press, make effort of body or mind, strain, struggle ; whence HIGST, haste, and HIGERIG, hurry : HIG often signifies to cast, dart, and strike with a blow ; whence HIGT, hit, HIGERT, knock against ; HEURTER, hurt ; also strike or cut : HAEC, cut by small blows, also comes from HIG or HWAG, HAEGW or HIW, and HEAW, cut, hew, form, shape, make : HWAG, and HWIG, or HIG, also denote shaking of the body, by lifting it, jumping, &c. ; whence HOCK, HOTCH, stir with an effort, make little movements ; HITCH, from HICG, to change place by a slight cast of the body. To hitch into verse is to put one by a slight gentle cast into satire. Hitch a little this way is move yourself gently on your seat in this direction.

Hotch, to move the body, when sitting, is common Scottish, as in Burns's works, 'Tam o' Shanter, p. 192 of Edit. Edin. 1807.

Even Satan glowr'd, and fidget fu' fain,
And hotch'd, and blew wi' might and main.

Even Satan stared, and fidget, highly pleased,
And moved himself, on his seat, and blew the bag-
pipe with his whole force.

And in the old poem of Peblis to the Play, ascribed to James I. of Scotland,

Will Swane, "ane meikle miller man," attempts a high dance; but "so hevelie he *hockit* about, to see him, Lord, as thai ran!"—*Works of James I.* Perth, 1786, p. 109.

The verb hear was HIGR, or HAEGRA, seize, catch, take, of which HEORC, hark, is a diminutive; HEORCEN is a derivative of HEORC, or HEORIG: and HEARSON and HYRG, in Teutonic, signify hear, obey, serve. List is HLIIGST, inclination, bending of the ear.

Hoot, HWEOGT, hot, from HAET, call, cry, name; for HWAG isleft the voice, cry. Howl, yowl, goul, gale, yell, are from GEOL, or GYLL, roar.

Wheeze, HWEOS, signifying blow, is one of the many derivatives of HWAG, or HWEOG, move, blow. Some of these are HWIF, or HWEOF, a little blast, a whiff; HWITHA and HWEOTH, a light gale; HWO-THERAN, to murmur, as gentle waves; HWEOS,

breathe with hissing ; HWOSTA, a cough, hoast ; HWOSTERAN, to murmur, or whisper ; HWISTEL, or HWEOSTEL, whistling ; HYST, a gale, hiss, whistle like a serpent. Observe the shrill sound or the hiss of wind in motion is implied in all these. The Greek and Latin synonyme of HWEOS is SIG, from SWIG, sound ; whence SIZO, SIBILUS, and many others. FISTULA in Latin, and FEADAN in Celtic, stand for HWISTULA and HWEADAN ; and the Sanscrit KAS, Slavic CASHELE, and Celtic CASACHDAS, are varieties from HWAS. Our word cough, in Scottish COH, is a similar corruption of HWOH ; yet it may be from CWAH. The Scottish wheezle or whaisle, to pant like a breathless horse or man, and the English whizz, are from HWEOS. In German, KAUCHEN, from CWAH, is to wheeze, and KUCH is cough.

Hustle, HEOSTLE, HIGSTEL, push, press with force ; hurl, HWEORL, HWEGEREL, move by casting, move quickly in any form ; heat, HWEOGD, agitated, agitate, move by applying fire ; huff, HWEOF, HWEOGFA, make one blow or snuff for anger, take offence suddenly ; hunger, HUNIGER, HWOGEN or HUN, lean after, strive after, follow, desire, long after ; kick, from CALCS, the Latin variety of HOHS, HAH, HALHS, the heel : CALCITRO was used to mark striking with the heels, before it was applied to signify striking with the foot : our word is not directly from CALCS, but through the French and

Norman-Saxon.—Call, in Latin and Greek CAL, from CWAGLA, raise a sound : the Saxon CWIG or CIG, call ; CWIGD or CWID, speak, speak loud, chide ; are of the same race : chat is CWAT, from CWADED, CWATT, speak quick and small.—Cast, CEOST, CWIGST, from CWAG or CWIG, turn, wrench, drive ; catch, CATSE, KETSE, applied to taking of beasts by pursuing them : CEOS, from CWIGSA, is take, seek to take ; and CEOST taking, pursuing. Keep, CEP, CAP in Latin, a variety of HAB, seize, hold : to kep, in Scottish, is to catch or delay a thing or beast moving by.—Cheer, CYR, CEOR, quicken, animate ; from CYR, CWIGER, turn, move, run : CYR is a turn of time, a precise moment, a turn of work, the turn of a door : A-CHAR is on turn, also any state into which the mind may turn, as bad or good cheer ; thus what cheer is ? that is, what state of body, mind, or fare ?—Chew, CEAW, CEAGWIGAN, use the jaw, so called from CEAG or GE-AG, move or grind : choke is CEOC, from CEAWOC, the part about the jaws, nearly the same as throttle.—Come, CWIM, CWIGMA, a making of motion, move in any direction ; gape, GE-AP, open ; GE-AB, the aperture of the jaws ; GAB, use the mouth in speaking, talk in a thick clattering manner by making the jaws go ; JAPE, gibe, taunt ; jabber, GABBER, make gabbing, chatter ; gabble, GABEL, use the *gab* in making noisy, thick, indistinct speeches.

Jig, GIG, the diminutive of GAG, go quickly, move lightly, dance to music with the feet or arms, play, sport, run about, sound shrilly in any such exercise; nimble motion, or shrill sound by such motion; a top, any light unstedfast thing; whence GIGA, a fiddle; GIDIG, for GIGDIG, whirling, gid-dy; GINGLE, sound shrill, from GIGING, the participle. GIG or GWIG is closely related to GWAG, move, go, make go by shaking or pushing; GOG, motion; GOGGLE, moveable; JOG, for GEOG, make go, make heavy steps; JOGST, a push, in Scottish a jog; justle, from JOGSTEL, a push: GAD, travelling, from GAGD. Get is GEGT, and give is GIGBA or GAGBA, whence GAB.

Dash, DWAGS, DWASCH; die, DEAG, DWEAG, become weak, soft, insensible, as if crushed or beaten. Dull is DOFL, DEAF, DOBL; deaf is DEAF, DAUBS in Visigothic; dumb is DOMB, DAUBN, and DAUBENIBA, all from DWAG-BA, bruised, blunt, obtuse in mind, body, ears, voice and eyes; for the Greek TUPHLOS is from DOFEL. Dull is also what is not firm, deaf, douf, hollow.

Do, TAU, DOG, DWAG, work with great force; dine, DIGNA; DIG, DWAG, eat, feast; dodge, DODIG, from DOD, DWOGD, a movement: a dod is a short step made with a shake of the body, as is done by sleep: to dodle is to hang or move with a number of short bobs: to come with a dod on the ground,

is to fall with a thump like a ball : to toddle is to make a movement consisting of short easy audible steps : to dodge is to make turns and beats back and forward : DWAG expresses the beat or impulse.—Douse, DWAES, and DWAESC, dash, dash out ; dwell, DWEL, DWEL, move, frequent, move in, live ; dwindle, DWIN, DWIGEN, DWIGENDAL, from DWIGN, move, run, waste, vanish, decay ; take, TAEC, TWAEC, TWAG-IG, seize, catch, pull ; TOC or TOG, catch ; TWIC, touch, twitch, pull, tweak ; TAGST, taste, touch with the tongue ; TWICEL, a little touch, tickle ; TWIGEN, twine, tweak, pull around ; TWIGST, twist ; TWIGT, a little impulse or sound ; twitter and titter, make such impulses ; TIGT, a little pull, a tit ; tug, tog, pull, from TWAG ; tell, TEACL, from TAC, TWAG-IG, indicate, show, inform by speech ; talk, make much short telling, from TEAL-C, the diminutive ; tattle, from TEALC-TEL, little talking, or a train of little talk ; totter, TEALTER, from TEALT, wag, make little *touches* or short jogging steps, in Latin *vacillatio*, and in English *wag-gling*. In Scotland, dotter, from DOGT or DWOGT, a little push, signifies to shake, to shake in walking like an old man : a dotter'd body is a tottering old creature : the epithet extends to the mind : he dotted my hand, is he shook it by a little push. Tipple is to make a practice of toping, that is, of drawing by the TAP or TAEPPE which stops the cask, or causing it to be done by a tapster. (See

Shakespeare.) The name tipple was first given to the liquor drawn, and the verb afterwards formed from it.

Lick, LAEC, LICC, LAGIG, make little motions with the tongue; also lay on a number of quick blows; LAGSC, a quick blow, lash: lean, HLIN, HLAENE, HLIIGEN or HLAEGEN, laid down, sunk, clapt; also lie towards, bend to one side: laugh, HLAH, HLAG, raise the voice; lift, HLIIFT, from LAG-FA, LAG-BA, raise by seizing; lug, HLUCC, LUGIG, pull by seizing; leap, HLEAP, HLOP, HLOG-BA, spring up, lift the body or feet, run. Hop, step, and leap, in Scottish hap, stap, and loup, is from HAG-PA, STAG-PA, and HLOG-PA, a trot, a step, and a jump. Limp is a little leap, a crooked halting step. Let, LEGT; loose, LEAGS, LEAS; leave, LEAG-BA; are all from LAG, send, put away, desert, suffer to go off or fall off. Loath is LATH, LAGTH, LAGD, hostile, hurtful, hateful. Lull, LOGEL, is lay, soothe, lay asleep. Loll, from the same verb, is lie at breadth or spread out. Slack is SLAGIG, let go, remitted. Sleep is SLAGPA, remitted, pliant, slipped. Nap is NAGPA, and nod is NOGD, both from HNAEG or HINIG, bend, incline the body or head.

Note 4 Z. p. 136.

The generic names of a wild animal have been mentioned. The reptile tribes, distinguished by crawling and biting, had names correspondent to

their qualities. The verbs REP, CREOP, SNAG, SLAG, and SRAP, a very ancient derivative of RAG, furnished appellations significative of creeping. The English words creep, sneak, slink, are the progeny of these: SNACA, a snake, a creeper; and SNAEGEL, a snail, are common Saxon: SCHLUND is a serpent in High and Low Dutch: the Latin SERPENS and its derivatives are well known. But one of the oldest names of a reptile is ANG, ANGUIS, and ANGUILLA, all from AGING, or ANG, crooked, tortuous, a word found in all the different dialects. Biting reptiles were called AETA and AEDDER, from AGD, bite, of which *echis* is a variety found in Greek and Sanscrit. ECHIDNA, for ECHIDINA, is a she viper. CNODALON is any biting reptile, from CNAO, I bite, I gnaw. DRACON is a clear-sighted serpent, from DRAC, or DERC, see, hold, or seize with the eye, a Greek and Sanscrit verb. In the Teutonic dialects any tortuous reptile was called WIGGA, as in EAR-WIGGA, an ear-worm; WIBBA, WEFEL, WEEVIL, and WORM. WYRM-CYNN (Vide Lye and Manning, *voc.* WYRM) is the serpent race. SLAH-WYRM is the sloe-worm, the biting worm, from SLAG, strike. In Greek, SCORP, from SCEAR, cast, throw, has produced scorpion, the darting serpent. The lizard was called LACERTA, in Celtic LAGAIRT, from LAG, a claw. The Celtic names LAGHAR, and MAG, a long catch or claw, and a claw like a hand, have furnished names for the

reptiles that have feet. *MAGAN* is a toad, from *MAG*, a foot or organ with claws. A fly-worm was called *MAGA*, *MAGOTH*, and *MAGGOT*, from *MAG*, move, the fly itself *MOGSKA*, or *MUSCA*. Any fly-worm, that had not received wings on account of its youth, was named by the Greeks *SCHADON*, from *SCEAD*, cut bare, shear : the bee, whose young were particularly so called, was herself termed *BEOG*, *BEO*, *BEACHANN*, and *BIENE* ; from *BEOG*, a ring on her body ; or *BIG*, fly. Her name of *APIS* may be a corruption of *BIGS*. *MELISSA* is from *MELITH*, honey or sweetness ; for *MIL* is sweet in all the northern dialects.

The spider is named from *SPIG*, spin, a spinner. The appellations *ARANEA* and *ARACHNE* are all illustrated by the Teutonic *RYNEL* and *GANGEL-WEAFER*, a running weaver. The Greek *PHALANGIAS* rose from the jointed legs of this insect, for phalanx means a cylindrical, or rather a rectangular long piece of wood. The word *AETTER-COP*, which Whitaker pretended that the Saxons borrowed from the Welsh, is common on the Continent, though with a trifling variation. The Dutch translator of Ovid, speaking of *Arachne*, says, that *Minerva* changed her whole appearance, “ en harr niet dan een klein hoofd, kleine handen, die als voeten siin, en een ronde buik liet, daar uyt zy noch heden de wol tot haar garen trekt, om, als een spinnekop, gedurig haar oude oeffening

te doen, en netten te breiden," and left her nothing but a little head, small hands that are as feet, and a round body, from which she at this day draws wool for her yarn, to exercise constantly, like a spider, her old occupation, and to make nets. **ATTER-COPPA** is literally, in Anglo-Saxon, the poison-box or vessel, and **SPINNE-COP** is a spin-cup. Cob-web is for **ATTER-COP-WEB**.

The following list explains the names of other reptiles and insects : **Ant**, **ÆMETTA**, and in Celtic, **SEANGAN** : **Æ-METTA**, or **AN-METTA**, is unmeasured, that is, disproportioned ; **SEANG** is slender : **PIS-MYRA**, **MIER**, **MOIRB**, **MOR**, **MURAVEI**, **FORMICA** for **MORMICA**, **MOR**, **MURMOS** or **MURMEX**, are its Saxon, Dutch, Celtic, Cymraig, Slavic, Latin, Hindu, and Greek names ; probably from **MOR**, or **MIR**, bite. **CEAF**, a chaffer, or biting fly, is from **CEAG** and **CEAF**, chew, chaffer, or gnaw. **LAEC**, suck, draw, is the origin of leech : the Celtic is **DEAL**, a sucker ; the German **BLUTIGEL**, a bloody animal, whence our Scottish **GIL**, by corruption of our own parallel name of it ; and the Greek **BDELLA**, from **BDELLO**, I squeeze, I press, I suck. **Beetle** is from **BITA**, biting. **Hornet** is from **HYRN**, a horn, a horned-fly. The true form of **VESPA** and wasp is the Teutonic **WÆPES**, from **WAP**, strike, sting. **SPHEX** is from **SPHIG**, the Greek corruption of **SWIG**, drive, press, sting, pinch. **GRILLUS**, **GRULLAN**, and cricket, are from **GRIG** and **Crag**, cry, sound : **GRILL**, for **GRIGL**, signifies grunt

or make a noise like a pig; also cry or chirp obtusely. *CICADA* and *CIGAL* are from *CIG*, cry, or call, in Teutonic. A name for stinging insects is *gleg*, or *GLEITHAIRE*, either from *GLAG*, make a noise; or *GLAG*, strike. In Saxon these are termed *GAD-FLIG* and *BRIOSIA*, from *GAD*, *GAGD*, a sharp weapon; and *BRIG*, stab, stimulate, sting. *CUILAG*, in Celtic, and *CULEX*, in Latin, signify a fly, from *CUL*, which in Teutonic is *HWEOL*, wheel around in the air or elsewhere. All jumping insects were called by our remote ancestors *HOPPA* and *LOPPE*, or *LOPUST*, from *HOP* and *LOP*, jump. The Latin term *LOCUSTA* is in Saxon *LOPUSTA*, and the appellation of *LOPUSTER*, or lobster, has been also given to the crab-fish, or *LOCUSTA MARINA*.

Note 5 A. p. 137.

The names *CU*, *GAU*, denote the cattle species among the Teutonic and Indian tribes. The Celts, Greeks, Latins, and Slavic hordes, preferred *BOGS*, *BOCS*, and *BOCHS*, which was extended by them to deer and wild goats. *BUCCA* means a springing wild animal of the goat or deer species. *Bos* or *BOOS*, the contraction of *BOGS* and *BOHS* or *BOFS*, signifies either the male or female. The Slavi call a bull *BEIKA*, and a cow *COROVA*: the Celts use *BO*, a cow, and *BUACHAIL*, pertaining to cows. They also have *MART*, a cow, and *MARC*, a horse, both from *MAR*, breed: *MARA*, masculine, and *MAREI*,

feminine, signified in old Teutonic a he-breeder and a she, of the horse or nolt species. The name AUHS, a bull, has no reference to what is now called an ox. STEOR, and STEORIC its diminutive, allude to the strength of the beast ; as does TARB or TAURUS, from TARB, or TRAB, stiff, stern, strong. The name of bellow, given to the bull's cry, is from BAG, or BUG, force out sound, sound loud ; which is not limited to the noise made by him, but also applied to the noise made by bees, dogs, deer, and the like. BAG, or bay, is to bark like a dog, whence BAGER, or BAIR, to cry, used in old Scotch ; and BAGERIC, or BEORC, to make little, or interrupted baying. BAGEL, or BELL, is to cry like a hart, &c. ; and the Teutonic BAGELIG, BELG, or BOLG, to make such noise, produced bellow. BYMA, or BAGMA, is a trumpet ; and BYMAN is to boom. The Greek BOMBOS means the deep noise of bees, hollow metallic bodies, and trumpets.

The Celtic LUAN and Teutonic LAMBA are both from LAG, lay, produce, bring, a verb applied to the human species, as may be particularly discovered in LEACHT, a family, a race ; LUCHD, people, that is, one's clan or family ; in Teutonic LIUDA and LEOD. From LAG came LAGN, or LAN, which was re-compounded into LAMBA, "brought forth." The Visigothic always used LAMBA for sheep, as Matth. ix. 36, *lamba ni habandona hairdeis*, "sheep not having a shepherd."

Their mortal enemies the lion, tiger, wolf, and fox, were named as below: *LIGAND*, *LAYAND*, *LEON*, *LION*, *LEAW*, the lying couching animal. *TIGRIDS*, the sharp-springing or rapid animal, from *TIG*, and its derivative *TIG-RA*, be sharp, rapid, cutting. *TIG* and *TIJ* are common names for any sharp penetrating dart. *WULFS*, *VULPES*, are from *WILB*, or *WULB*, pluck, tear, devour, qualities of the wolf and fox. *LUPUS* and *LUCOS* come from *LOCC*, lug, pluck, tear away. The name fox is from *FAECS*, a deceiver, a cunning animal: *FOXINA*, or *vixen*, is a she fox. The Celtic *SEANACH*, or *SEANNACH*, is crafty, cunning, wily; from *EAN*, an old man, whose natural qualities are such, from his long experience. Vide Shaw's Gael. Dict. *vocibus LAUDAT*. *Tod* is from *TOD*, a bush.

The wild boar was called *SWIG*, *SWIGENS*, *SUS*, and *HUS*, from *SWIG*, move impetuously. The Celtic *MUC* is from *MAG*, force, dig. The term *SWINA* became the name of the species. The appellations *BAER*, *BAR*, *FAER*, came from *BAR*, a bristle, or strong hair born on the back. *VERRES* is from *FAER*: *FAERC* and *FEARH* produced *PORCUS*, and *FAERCIN FERKIN*, a little swine. *CHOIROS*, in Greek, is from *CYRR*, rough, bristly. Hog and pig refer to the age: pig is any young animal, from *PAG*, produce; but hog is a pig or lamb after it has been weaned. *FAERHIAN* is to farrow or pig.

Note 5 B. p. 138.

The names of the leaders of our Anglo-Saxon colony were Hengist and Horsa, who are said to have carried in their banner the figure of a white horse. Some of the names of this animal were derived from its uses, as GADA, or jade, a travelling horse; CABALUS, a carrying horse; PAERD, a bearing horse, from BAR, or FAR, bear or go. Colt is from CEAL, breed; CEALT, a thing bred. AVER is a work-horse, the derivation is uncertain. NAG is a *dwarf* horse, from NAG, diminish, lessen; whence NANUS, and NANNOS, contractions of NAGENS. Any animal bred of two species was called by the Latins MULUS, or MOGLS, and by the Teutonic nations MONG, MENG, and MONGREL, from MIG, and MENG, mix. The ass was named ASINUS, ONOS; and in Teutonic, AHSEL, ASILUS; all from AUH, *grow*, the same word as EACH, AGH, and ox: OXN, OHSTA, and OXTA, are common Anglo-Saxon words for a she-ass. AUHSNS, in Visigothic, and OHSO, in Alamannic, are a bull or ox. The word STOD, from which rose the common terms steed and stud, is the preterite participle of stand, and signifies any thing closed up in a house or fold, to stand there for some particular purpose. STOD-HORS, and STOD-MYRA, are a horse and mare stalled, or kept up for breeding; and as the appellation of STOD was at length given to any male of the horse or nolt kind, it signifies, in the Teutonic

dialects, both a little horse and a young bull, which are in some places called *stot*. *Stot* is a young bull, and originally not very different from *stirk*; for *STEOR-IC* is the diminutive of *STEOR*, a bull, and *stot* is the diminutive of *STOD*, a stallion. The Celtic for a stud, or flock of breeding horses, is *GRAGH*, or *GRAIGH*: a horse kept for breeding is called *SIOLACH*, *GRAIGHAIRE*, *ONN*, *AILEACH*, &c. *Filly* is the diminutive of foal, and was once pronounced *FOLIG*. A colt, or filly, is called *LOTH* in Celtic, and *LOSHADE* in Slavonic.

The name *DEOR*, or deer, meant originally any wild beast. *HEORT*, and *CERVUS*, appear to be from *HEOR*, move, turn, run, in Teutonic; and *CER*, or *CYR*, having the same sense, and being the Celtic, Greek, Latin, and Sanscrit form of *HWEOR*, or *HEOR*. The Greek name, *ELAPHOS*, is from *LAF*, or *LOP*, run. Our hind is from *HIGENDA*, running; *BUCCA*, is from *bog*, run elastically, spring; and the term applies to the deer and goat species. *SPRING-BOC*, and *STAN-BOC*, and *IBEX*, or *GEBOCs*, are synonymous. *DA*, *DOE*, *DAMA*, and *DAMH*, in Celtic, mean a running impetuous animal of the bull or stag kind, from *DAG*, run, rush. *RA*, and *RO*, and *REH*, are from *RAH*, or *RAG*, rush, run. *Fawn*, *FAON*, are from *FAGIN*, or *FAHEN*, a young animal *produced*. *Stag* comes from *STAEG*, walk, or move in a stately manner, in Greek *STEICHO*. *GABHAR*, *CAPER*, and *CAPRA*,

in Celtic and Latin, are generic names of the goat tribe, from GAP, hop, skip, dance, spring. The Greek AIGS, and Teutonic G-AGTS, or GATS, GAITS, are from AG, spring, rush; and GAG, or GA-AG, run, move quickly. HIRCUS is from the shaggy hair of the male-goat, a term allied to HIRTUS, HIRSIPIIUS, and HIRSUTUS; for HAER, in Teutonic, particularly signified long, shaggy, stiff, or coarse hair. Some derive HIRCUS from HIRGUUS, oblique, squint-eyed, looking out at the corner of the eye, from HYRC, a turning or angle, which is not accurate. TRAGOS is from THRAG, rush upon: it always signifies a male. The Celts named the kid (in Saxon CID, a child, and a young goat;) MANG, MEANN, and MEANSACH, all from MAGEN, produced: the calf of the deer, or cow species, they termed LAOGH, from LAG, fetch, bring, bear. ELLOS in Greek, EILAN in old British, and EILID in Celtic, are names of the faun, or young of the deer. The radical is *al*, breed. HOEDUS is from CIDS, or GAETS; and TICCEN, in Anglo-Saxon, a kid, (whence ZEIGE in German,) is from TIG, breed, in Greek TECO.

The wealth of migratory tribes consisted in cattle; and all kinds of cattle were generically named from the fact of being bred. PECORS, among the Romans, was what breeds, and PECODS was a single animal bred. PECUNIA was substance in cattle. FAIHU, and FEOH, were, in Teutonic,

from the same verb, in the same sense. **AUD**, **EAD**, **OD**, from **AGD**, possessed, was wealth of any kind: **FEOH** was cattle, or money, called also **HORD**, **SCEAT**, **GULD**, or **GELT**. **ETENOS**, in Greek, is from **CTAO**, I get; in English, getting. **FEOH**, in a special sense, signified the wages given to any retainer or hired soldier, kept in pay, as the phrase was, by meat and fee. **FEOD** was what was given to supply or serve for fee.

Note 5 C. p. 139.

The names of birds, as such, are all from verbs, signifying to fly; as **VOLUCRIS**, from **VOLO**; **FOGEL**, and **FLUGEL**, from **FAG**, and **FLAG**, fly; **PAT**, fly, which is the Greek, Slavic, and Sanscrit variety of **FAGT**. But **AG**, fly, is the origin of **AXILLA**, and **ALA**, a flyer, that is, a wing; of **AVIS**, a bird, in Latin; and **EAN**, for **EGAN**, in Celtic. **WAG** is the radical of **VOGLA**, or **VOLO**, I fly. **PULLUS**, a chicken, anciently denoted any young, as **FULA**, in Visigothic, and **POLOS**, in Greek, a foal, which, however degraded by use, is nearly the same word as **FILIUS**, a son. **PUER**, a boy; **PUSUS**, or **PUSILLUS**, little as a child; **PUPUS**, a child; and **PUPILLUS**, a little child; **PUSER**, a boy, in Persic; and **PUTREH**, a son, in Sanscrit; are all, like the words above mentioned, from **FAG**, or its classic variety, **PAG**, breed, generate. The old British **ADERGN** is nearly related to **ORNIS**.

The words bill, and beck, from BEG, bend; and SNABEL, from SNOB, a sharp-pointed snout; crest, from CRAECST, or RAEC, elevate; nest, from NEDST, and NID, dwell; neb, from NEBBA, a sharp nose; claw, from CLAG, seize; IONGA, and UNGUIS, from AGING, or ANG, sharp, cutting; spur, from SPYR, or spear, a sharp peak; rostrum, from RAEC, run out into a point; whence also HRENKOS, or HRONKOS, in Greek, any sharp snout of beast or bird; show the origin of the terms descriptive of birds.

Birds, as may be supposed, received their names from their actions and qualities; so HABOC, ACCIPITER, and CAPYS, a hawk, from HAB, and CAP, catch; GLEDA, a glider, a glede, or kite, which last is from KUT, in Latin YUG, expressive of his cry; RAEFN, a raven, from RAEF, cry, and CORVUS, in Latin; CRAG, and ROC, a crow, from CRAK, cry; AGU, and PICA, all the pie tribe, from AG, and PIC, descriptive of pointed beaks for picking; GEAP, and GUPS, a vulture, from GEAP, crooked in the neb: VULTUR is probably from VULTUS, the broad bald appearance of the head giving occasion to the name, but this is not certain. GANS, ANS, GUS, and GOS, all from GANOTS, a swimmer; the verb is NAG, move on water, or otherwise. It is the origin of NEO, and NATO, in Latin, NOTS, a ship, in Visigothic, SNAMH, swim, in Celtic, and of many derivatives. The Indian name of a goose is HANS, and it must be observed, that the name includes the whole spe-

cies, male and female. The word GANER, or gander, is not so ancient as GANS. The Celtic variety of GANS is GEABH, the Cymraig is GWYDD, and the Greek is CHEN. The original name, GANNET, is still used. The duck tribe are called from ducking. The ancient name is ANATS, the same as GANNOTS, a swimmer. LACH, or LAG, is probably from their sound; and the Greek NESSA is from NESSA, a she-swimmer. The common cock was called by the Germans and Goths HANA, which is now only retained with us in the feminine hen: the name is from HAN, cry, sing, sound: COCC is from the sound of his voice; the Greek ALECTOR is he who rouses men from their beds; and the Latin gallus, and Gaulish CEILIOG or CAOLACH, are of uncertain signification; for CAOL or CEIL may have signified sonorous as well as narrow in the early ages. Many of the pie tribe, remarkable for their loquacity, were called by the Teutones FINA, from FIG, move the body or voice: little birds, of the singing or warbling class, were termed FINC, FINCH, a diminutive of FINA. The lark was called LAFERIC, ALAUDA, or ALAFDA, from LIF and LEV, lift or soar: in British he is called UCHEDYDD, from UCH, high. The name merula, for the blackbird, is from MER, speak by rolling the voice. The name nightingale is from NIHT, the night, and GAL, sing.

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HISTORY

OF THE

EUROPEAN LANGUAGES ;

OR,

RESEARCHES INTO THE AFFINITIES
OF THE TEUTONIC, GREEK, CELTIC, SCLAVONIC,
AND INDIAN NATIONS.

BY THE LATE

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EDINBURGH.

WITH

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PHILOSOPHICAL HISTORY
OF THE
EUROPEAN LANGUAGES.

PHILOSOPHICAL HISTORY

OF THE

EUROPEAN LANGUAGES.



CHAPTER VII.

*History of the Indeclinable Parts of Speech.—Adverbs.
—Prepositions.—Conjunctions.*

THE origin of this division of language was first explained by the able and philosophical inquiries of Mr Horne Tooke. We are indebted to these for the recent discovery, that there are no words in language destitute of meaning, or without any signification save that which they derive from others. He was the first writer who applied the inductive philosophy to the history of speech, and his success equalled the expectations, which might have been formed from his distinguished abilities. His merits in those pursuits, which have occupied the greater part of his long life, will be estimated variously by

different parties ; but the antagonist of Junius must be remembered when the controversy has ceased to interest, and the author of the *Diversions of Purley* will receive from future generations more lasting honours than the present can bestow. My obligations to his work consist rather in the spirit which it has diffused through philological inquiries, than in copying its account of particular words. I have frequently ventured to differ from him in his explanations, and always in his philosophy, which denies the existence of abstract ideas, and tends to unsettle the principles of some useful and valuable truths. *

Words placed adverbially before adjective nouns, verbs, and several other parts of speech, perform an office which is commonly known. Their principal use is to mark the manner in which a thing exists or acts. In this view they are connected with a very ancient and ordinary use of the cases of the noun. In the first ages, any adjective, when placed before another, or before a verb, became an adverb by position.

At Babylonē *whilom* fil it thus,
 The whichē town the Quene Simiramus
 Let dichen *al* about, and wallis make
 Full hie of hardē tilis *wel* ibake.

Legende of Thisbe of Babylone,
 by CHAUCER, verse 1.

* See Note A.

At Babylon on a time it thus befel ; which town the Queen Semiramis caused, &c.

This passage exemplifies many properties of the old English, such as the pronunciation of the final letters, the ancient use of the article *THE*, as in Greek ; the infinitive in *EN* or *IN*, as in Greek ; the old form of the plural in *IS*, of the preterite participle *IBAKE* for *GEBACEN* ; but particularly the adverbial use of the adjectives *all*, *full*, and *well*. Examples of the same kind are *wonder glad* and *wondrous glad*, *right wise*, *extreme sorry*, *large enough*, *sore grieved* ; of which mode of composition little is required to be said, except that it is more regular to affix *ly*, the common adverbial termination to all adjectives which admit it, than to use the bare adjective by itself. When our language dropt its ancient terminations, the *E*, which was the sign of the Saxon dative, and equivalent to *E* in the Latin words *OPTIME*, *RECTE*, &c. was also lost ; and the distinction between the adjective and adverb destroyed. For though the naked adjective must have been used adverbially in the primitive ages, this practice was soon abandoned. The genitive and dative of adjectives and substantives were the true forms of the adverb. Adverbs were therefore made,

1. By the genitive.—The *words* else, once, efts-
soons, thus, thence, hence, whence, towards, whiles,
sans, are relics of this form, and genitives of *EL*
and *AL*, other ; *AN*, one ; *EFT-SONA*, soon, or imme-

diately after ; SE, or THE, that ; THEONON, HEON, HWAN, Teutonic derivatives of THA, his ; HWA, toward, turned to ; HWIL, a time ; SUND, separate. These genitives were written ELLES, ONES, and ANIS, EFTSONES, THEOS, THEONES, HEONES, WHENES, TO-WEARDES, HWILES, and WHILES, SUNDES OR SANDES.

In Visigothic we find ALLIS, HAUHIS, AIRIS, RACHTIS, SUNS, FRAMWIGIS. In Anglo-Saxon and in old English this species of words were numerous. AMIDDES, BESIDES, ALONGES, in addition to those mentioned, may serve to mark a common feature of all the Teutonic dialects. The literal sense of these words is of all, of high, of early, of right, of soon, of continual, of in the middle, of beside, of along ; but it has been formerly observed, that the genitive is a kind of adjective which signifies belonging or pertaining to the sense of the nominative. The adverbial meaning of the same words is wholly, haughtily or highly, early, truly, speedily or soon, perpetually, conjunctly, placed in the manner of beside, by the side ; and along, on length. This special property of the genitive fitted it for expressing the cause, manner, or instrument of an act.*

2. The next adverbial case was the dative, which, on account of its signification, was still more apposite than the genitive. For all adverbs may be

* Note B.

translated in a short paraphrase of which the first words are *from, with, to, at, or in*, prepositions of related signification. For example, he ever lives—he lives at all times ; they rise together—they rise in a body or company ; he fights gallantly—in a gallant way, with bravery ; he thinks carelessly—with negligence ; he rises early—soon in the morning, &c. Whoever wishes to see this observation confirmed by facts may look at any list of French adverbs, particularly the lists of adverbs and prepositions in Chambaud's Grammar, Ch. vi. and vii.

Nouns or adjectives expressive of cause or manner were put in the dative case, for the reason now stated, in all the dialects in which that case was preserved. Examples of this may be found in Part II. with respect to the Græek, Slavonic, Sanscrit, and Latin, of which the ablative is nothing but a variety of the dative. In Saxon we may notice *WHILOM*, on or at a time, formerly ; and all adverbs ending in *E* and *LICHE*, such as *LANGE*, *SCEORTE*, *SWITHE*, *AEFRE*, *LATE*, *GELOME*, *AETGAEDERE*, *HEARDLICE*, *EORNESTLICE*, *FAEGERE*, *ECELICE*, *SWE*, *AENE*, *LITLUM*, *STIC-MAELUM*, &c. The senses of these is long, short, strongly, ever, late, or lately, frequently ; together, hardly, earnestly, fairly, continually, so, in one, by little, or piece-meal ; piece by piece. The literal meaning is that of the dative, by, to, or with long, short, strong, continual, late, &c. The same

case became adverbial in Latin ; BENE, MALE, OPTIME, and the like, were once BENEI, MALEI, OPTIMEI, which was the dative.

3. The accusative produced such adverbs as required the sense of *on*, *at*, *upon*, to form them. We may refer to this case, then, when, originally THAN, THANNE ; and HWAN, HWANNE ; and perhaps a few more : THA signified the or that, and HWA which : their accusatives were early employed to express at or on that (time), then ; at or on which (time), when.

4. But the inquirer must not confound the accusative and the class of adverbs, which must now be explained. It was conformable to the genius of the language, to form adverbs by adding the consignificatives DA and NA and RA, the powers of which have been already illustrated. So, from THA, that or the ; HWA, who or which ; GEONA or GENA, gone ; IUP, raised, from GEHOP ; DAL, a hollow ; AF, separated ; FAIRRA or FARA, from FAR, go ; and HIG, the root of HINS, SI, HITA, he, she, it ; were formed, by subjoining DA, done, the termination of the preterite ; THAD, of or belonging to that place ; HWAD, belonging to which or what place ; GEOND, belonging to the place gone by ; IUPAD, belonging to above, the place above ; DALAD, belonging to the dale or valley, down ; AFT, for AFODA, offed, in or pertaining to the place which is off, or the time which is gone ; FAIRRATH

or FAIRRAD, made far or belonging to far; HID, pertaining to self or individual place. These and like words were a kind of participles, or, if the expression be admissible, of participial nouns. This class soon formed a new order of adjectives with RA, make, of which the remains are very common. THADERA, HWADERA, GEONDERA; AFTARA, FAIRRATHRA, HIDARA; are now thither, whether, and whither, which comparatively and to which place; after, farther, hither. The consignificative NA formed a similar class, of which HIND-ANA, UT-ANA, AFT-ANA, INN-ANA, and UTAN, UPPAN, BINNON, BUTAN, NIWAN, NEOTHAN, signifying in the states of behind, out, after, in, up, within, without, new, and beneath, are examples. That the difference of these classes in DA and NA may be clearly understood, the reader must contrast SAMOD, from SAM, joined, united, one, and SAM-ANA; LICOD and LIC-ANA, waxed and waxen. SAMOD, LICOD, and WAXED, mean that the *act* of assembling, making like, and increasing, is done: SAMANA, LICANA, and WAXEN, mean the *state* of having been assembled, made like, increased.

There is a distinction, therefore, between these classes; and likewise between HE-R, THER, HWAER, AFAR, HIND-AR, IUPAR; in English here, there, where, over or upper; and hither, thither, whither, after, &c. Here signifies belonging to this place, that is, in this place; there, belonging to that

place ; where, belonging to which place ; afar, belonging to off or behind ; over and upper, belonging to up ; but hither means belonging to hid, viz. the act of being made in this place ; thither, whither, after, farther, belonging to THAD, WHAD, AFT, and FAROD, which are adjectives, signifying a state of being. The distinction is nearly as great as between SLAG-ER, a slayer, and SLAG-T-ER, slaughter.

5. Another race of adverbs sprung from the use of the present participle, or at least from one of its terminations. CALLUNGA, DEARNUNGA, AENINGA, UNCEAPUNGA, ARWUNGA, FAERINGA, SEMNINGA, which signify, entirely, or by all means ; dernely, or in a secret manner ; singly, by one ; in an unbought manner ; by way of honour, gratis ; hastily ; in a body, or together. The A at the end is AG, possessing or having. The adjective or noun is made a verb. Instead of saying, they came man by man, or individually, not in a body, our ancestors chose to say, they came *manning* ; and, instead of they came wholly, they preferred ALLING, that is, acting in the individual or total state. The most common adverbs of this kind were formed by adjectives in LIC, like ; so SIDE-LIC and STOLEN-LIC, HIDE-LIC, &c. which signify lateral, surreptitious, and secret. From these SIDE-LIC-ING, STOLEN-LIC-ING, HID-LIC-ING, or, by contraction, sidling, stownling, hideling, have produced in the genitive the adverbs sidlin's, stownlin's, hidlin's,

which, like many others of the kind, are frequent in Scotland.

Having explained these original classes, I proceed to the easy task of enumerating the principal adverbs, prepositions, and conjunctions, in the Teutonic dialects. The reader must recollect, that such words may be in all cases, and in all the participial terminations. A few of them are verbs in the imperative and subjunctive moods. The radicals being known, all is clear.

No verb has produced more of these words than AG, and its derivative AUK or EAC, to join, continue, begin, persevere. These secondary senses all rose from the original idea of motion. Undivided action is the primary sense; that which is undivided is one; to unite one thing with another is to join; to preserve in an undivided or united state is to continue; to continue action is to persevere. The place or part in which an object joins with others is its limit, its beginning or end; for in ancient language the same word denoted either. In another very ordinary acceptance, continued and intermitted action are contrasted. Continual is viewed as close, incessant, unpausing, quick, speedy, momentary. Applied to time, this is called *immediate*; to place, *strait*; to various actions, *simultaneous*. When applied to several places or things, it means *together*; to a surface plain or level, even; to the qualities of objects concordant, similar, like;

to the agreement of a question with its answer, union of sense. Hence EAC, one; EACEN and AN, one; ANA, belonging to one; EACEL and EALL, having the quality of one, viz. all; ANIG, belonging to an individual, individually, any; AN-LIC, one-like, single or singular; ANLICE, only, (adverbially); A-LIC or ILK, having the appearance of one, *each*, same; AN-OD, oned, singular, odd, solitary: AN-EL, having the nature of one; and AN-OD-AR, or, by contraction, ANDER and ANTHAR, in Anglo-Saxon, other. From ANEL came, by contract, AL, meaning other, different, foreign; whence the adverb ELS, ELLES, else; and the Latin ALIUS and AL-T-ER, other. From ANIG, contracted in AEG, came AEG-TH-AR, for ANIG-AD-AR, either.

The verb NAG or NAH, to force, press, magnify or multiply, produced GENOH, force, store, plenty, enough; and NOH or NU, pressing, close in time, immediate, now, *now*; and NAH, pressing, close in place, nigh, near, narrow.

The three pronouns SWA or THWA, self, same, the, that; HWA, self, same, which; and AG or EI, self, own, who, that; were in the earliest times the original sources of a number of adverbial words now in common use. Besides the adjectives SWA-LEIKS, that-like, such; THA-LEIKS or THILK, now obsolete, HWALEIKS and HWILK, what-like, which; SWES, belonging to self; SWAGAMA, SAMA, pertaining to self, *same*; SWAGOMS, SUMS, belonging to

self, to an individual, some ; and SWAGELBA, SILBA, possession, property, self ; we have from these words many adverbs and conjunctions relating to place, time, and manner ; such as THA and THAN, at that time, then, at that rate, at *the* time, when ; HWAN and HWANNE, at the same, at that, at which time, when ; THA THA, then, when ever ; to which may be joined, for the sake of perspicuity, EH and EHER, written likewise AIR and AER, ere, before ; from EAC, begin ; AIW, a continuation of time, an age ; A, AA, and ECE, continual, perpetual ; ECELIC, eternal ; ECELICE, eternally ; EACAFAR, AEFAR, perpetual ; AEFRE, perpetually or ever ; OFTA, EACAFTA, closely repeated action, oft ; AEDRE, instantly, straightway ; GEACT, GET, GYT, joined, added, yet ; NU GENA, now yet ; GEO, GIU, YU and IU, now, at the present moment ; YU-THAN, at the time joined to ourselves, now ; AN-AKS, instantly, to be done in union with this moment ; AN-AN, in a lump, or one, either as to time or place ; anone. The verb EAC is the radical of all these, as well as of EAC, added, eke ; EACENDI, adding, and ; EAC, resembling, as ; YAH, also ; AUH, also ; NU-AUH and NAUH, in Alamanic NOCH, now-to, now-also, likewise ; GE and GEA, as in the words GE MAN GE FAEMN, both man and woman, viz. add man add woman ; AC, but ; ATH, AITH, ITH, all signifying join, add, continue ; from AKD, the preterite participle.

AUH, and UH, in the sense of also, or add, was joined to many words in Visigothic, and all the older dialects. The Grammarians, Lye, Knittel, Ihre, and others, have not attended to this fact, but considered the compounds as simple words.* They have committed a similar mistake as to the relative EI, who, or which, commonly affixed to Visigothic pronouns and adverbs. Examples of the former, in composition, are ATUH, AT-ALSO, for but; NAUH, for NU-AUH, now too; THAR-UH, there also, or therefore; NI-H, not also, neither; HWAZUH, for HWAS-AUH, who-also, whosoever; UH-THAN, add-then, or but, and the like. It is most important to observe, that U, UH, and AUH, may be added to any part of speech whatever, especially to verbs, when used interrogatively. So Ni-u theinamma namin praufidededum? Have not we prophesied in thy name? Cwithauh, I say *too*, or, in addition; At-lagei handu theina ana iga, ya-u libaith. Lay thy hand on her, and-too (instantly) she shall live. Magutsu, may you? In short, UH, or U, was subjoined to any word in the sense in which EAC, AUK, AH, AN, and AND, might be prefixed to it. All Latin scholars know the use which is made of an, and annon, in asking a question. An Englishman is equally accustomed, in ordinary speech, to such phrases as, And I come?

* Note C.

and I live? and did he think? instead of, If I come? if I live? did he think? In earliest times, they said, ACEN, or AN, and AND. These were the interrogative adverbs. Dost thou love? was, An lufest thu? Thinks he? An thincath he? If the answer was in the affirmative, it was made by AC, GE-AC, GEAH, and GEA, yea; or GEAHIS, in the genitive, which is yes. On this principle, the Romans said, et, or et-jam, yes-now. The sense is added, EKED, concorded, or agreed. Yea, hath he said so? is the form of the question. Yea, or yes, is the answer. On this account, the ancient word, to acknowledge, or say yes, in any matter, was AN-AIK; to deny, AF-AIK; to own, or disown, and to ask, was ACS.

Negatives were originally made from NAG, to press down, put wholly down; MAG, to keep down; WAC, and WACN, or WAN, defect, lack, want; and HWAGD, diminished, lessened. The particular sense in which NAG, and MAG, seem to have been used, was in that of their compounds, NED, pressure, distress, want, need; and MANG, or MISSA, want, defect. HWIT, a little, and HWEON, a small part, as well as HWEG, small, wee, are common derivatives of HWIG, to whirl, waste, diminish. NAG became NA; WAC OUK; WAN UN, AN, and A; MAG MA; HWAGD HAUD. The use of these words is as common in India as in England. All the dialects possess them. They are found on the

Celtic mountains, in Russia, and in the whole extent of Europe, from the Polar regions, to the borders of Africa. The purity of the German dialects never triumphed more victoriously over that of all the other European tongues, than in the explanation of these words, of which the history had been completely lost, and on the derivation of which, the ablest classical scholars have written many absurdities.

AS AIG and AIK signified to own or affirm, N-AIK signified to deny. From WACHT, a creature, or thing, the preterite of WAH, to grow or breed, was compounded NA-WACHT, NOCHT, not. In the Greek, and some other old dialects, AUKN, or EACN, continued, straightway, was contracted into OUN, which is commonly translated then, but it deserves a more expressive version. From NA, and OUN, came NON, no. The English none is from NA-AN, no one. In asking questions, AN-NE, and NON-NE, are used in Latin; MA-OUN, or MON, in Greek; and AH-NE, in Saxon. NI-NU, not now, is common in Visigothic.

The nature of the adverbs of place, there, thither, thence, &c. &c. has been already explained. The consignificatives DA, and RA, produce THID, in that; HWAD and HWATH, in which place; AGATH, (OTHERED,) in another place; DALATH, (DALED,) down; INPAD, up; AFT, off, or after in time, behind in place; YAIND, in that place, yond;

FAIRRATH, afar, put far off in place. All these, and similar words, signify a state : FAIRRA is far ; FAIRRATH is farred, put far ; but FAIRRATHRO is from afar, as if the word had been FARED-ER, not in a comparative, but simply in an adjective sense. DALATHRO, from down, or below ; IUPATHRO, from above, and all the rest, are explained on this idea. The Greek form of these words may be seen in OICOS, a house ; OICOTHEN, of, or from a house ; OICOTHI, in the dative, not to a house, but *to the place*, or station of a house. In Visigothic, it was usual to add EI, *which*, to the adverbs, and, indeed, to all parts of speech. We accordingly find SA-EI, he who ; FAURTHIS-EI, before that ; THAREI, there that ; UND THATEI, until that, that ; UNT-E, until-that, or because-that.

The most remarkable adverb of manner is SWE, in *that* way, *so* : it is an ancient dative. And here it must be noticed, that these uses of the article, and the pronouns, required a dative case, the form of which is now obliterated. They likewise underwent reduplication, which, with regard to them, is an original feature of the language. In phrases where *so* is now sufficient, the Visigoths, and other Germans, used SWA SWE. THA THA, that that, or the the, is very common for that, or who ; and the general sense now expressed by *soever* was always denoted by the redoubled pronoun. SWA HWAER SWA, *so-where-so*,

wheresoever; SWA HWA SWA, whosoever; HWAS-IHUN, for HWAS-HWAN, whoever; HWASUH, for HWAS-SWA-AUH, whosoever; HWAN-HUN, for HWAN-IHWAN, ever; NI-HWAN-HWAN, never, will show the Latin scholar the origin of *ubi-quam-que*, (*ubicunque*,) *qui-quem-que*, *quisquis*, *unquam*, *nequaquam*, and the like.

THAU, in Visigothic, and THO, in Anglo-Saxon, are the old datives of the pronoun SA, the, or that, and now, called the article. This word, which signifies to, or for *that* thing, reason, cause, before mentioned, soon became a conjunction analogous to *quia* in Latin. According to the custom of the Latin, Sanscrit, and other kindred dialects, it occasionally held the place of SI, be it; GIF, or YABAI, and YAF, give. With AUH, add, or also, it assumed the form of THAUH, and THEAH, in which state it has egregiously deceived Mr Horne Tooke, who derives it from THAFIGAN, to grant. His imperfect knowledge of the Visigothic, not his admirable powers of discernment, occasioned this mistake. It is remarkable, that the conditional sense of would, could, should, or, to speak more correctly, the whole conditional mood, is, in the Visigothic gospels, generally expressed by the word THAU, or THO. For example, *mann habaith*, man has; *mann thau habaith*, man would have; *mann habaida*, man had; *mann thau habaida*, man would have had; *ni-thau habaida*, he would not

have had ; thau habaida ? would he have had ? friodedeith thau mik ? would ye love me ? In a different shade of the same sense, we find giban thau ni-u, to give or not. Saudaumye sutizo thau thus, for Sodom sweeter than thee. As the Romans said occasionally, dulcius quam mel, the Visigoths said, sutizo thau milith, sweeter than honey. In connection with AITH, EACHT, added, THAU forms AITH-THAU, in Saxon OTH-THE, or, as man, OTH-THE CYNING, man, or (added to that) king. SWE-THAUH CWITHA IZWIS, but (so for that too) or, however, I say to you. In cases of comparison, the Latin has melior ac tu, better join or add thou ; and melior atque (act or auct-que, joined what) tu. In Gothic, this would have been, batizo thau thu, better to-that thou ; in Saxon, beter thonne thu, better on-that thou. Our than is the accusative of the old demonstrative, SE, SO, THATA, that, masculine, feminine, and neuter. Theah ic lufige, though I love, viz. for-that-too I love, add that I love. The Latin may be quan-quam amem. Further illustration is unnecessary.

These, and the like adverbs and conjunctions, being generally in the dative case, and naturally adjectives, referred to some noun, such as WIHT, thing ; WAEG, way ; HWEILA, time ; STAD, place. We must not carry this principle too far ; for though we see HWAI-WA, in what way, which is the Visigothic form of HU, how ; in Latin, quo-modo ;

yet probably the time never was when the nouns were fully expressed, and the ellipsis supplied. The mind easily comprehends and forms this kind of abbreviation, and, in its rudest state, is impatient of verbiage. The fiery spirit of a Gothic warrior would have been oppressed with the necessary but fatiguing minuteness of an English statute.

The adverbs mark the general relations of time, place, and circumstance; the prepositions denote similar relations, while referring to an object. The verbs AG, to go, or move; RAG, to run, or go; GAG, to go; HIG, to hie, to go; FAR, to go; BIG, to move, stay, reside; HAF, or HAB, to lift; WAG, to go; NAG, to press and put down; MAG, to join; DWAG, to work, furnished the principal names of those relations, to understand which requires a narrative of some ancient opinions.

All the tribes which descended from the inventors of this language, considered the East as the principal quarter of the horizon. The name of the right hand, which was given from TAC, to take, is bestowed on the South by the Celts, Cymri, and Hindus. The opinions of the Greeks and Romans on this matter are well known. The south of India is called the Daeshin, the right hand side; the south is termed Deas, or the right hand, in the Scotch and Irish Gaelic; and Deheu is the right hand and the south in Welsh, the name of Deheubarth, the right hand part, being the appellation of

South Wales. In India, the North is called Utar, the upper region, the mountains of Himalaya being in that quarter. But though the other dialects disagree with the Sanscrit in that particular, they all allude to the right hand, or fortunate movement, which imitated the course of the sun. The Celts compassed the sacred cairn of Belen three times, from right to left. The morning station of the Druids was on its eastern side, with their faces fronting to the rising sun. The Teutonic name of this quarter of the horizon was EACST, or east, the place of rising or *beginning*: the opposite quarter was called WIS, WES, or west, from WISAN, to remain, rest, set. The morning was ECER, or air, from EAC. When this word was applied to time, it signified before and beginning, to place, present or in front. From, or beginning at, was OR and ER; because the point of beginning is often the place, time, or object, whence, or out of which a thing arises: ER signified out, out of; ORD, from OROD, a beginning, outgoing, issue, series, point, peak or extremity, a weapon; AERRA, ancient and first; AERER and AERR, earlier; and AEREST, erst, or foremost.

The verb GA, go, has in the preterite GAN: compounded with AN, upon or on, it produces AGAN, on-gone. What was before the face, let it be objects, place, or position of whatever kind, it was called by the founders of language GAN and

A-GEN. AGENES signifies in the state of being against, and against is from AGENESOD, put in the situation of AGENES or AGANIS. The radical idea is recognizable in such phrases as I gane you, viz. I gone to you ; a man gane you ; a man gone (that is, before) you. The philologist must note this use of verbs of motion ; and also, that whatever is before an object is opposite to it. Against me may signify *before* me, opposite to me, contrary to me. The prevalent and general idea is that of before. FAR, to go, produces the adjective FARA or GEFARA, going or gone. What is far off is considered as gone. He is far from me, was originally understood he is gone from me. Hence FAIRRA, in a gone state, far. As GAN means before and against, FARA means in some dialects at, going to, consequently before ; and as the presence of an object is a point whence others may proceed, FARA signifies from. Two objects close by or at one another are said to be beside. BY, which originally meant at, often signifies beside, and, in a secondary sense, beside the other object ; for example, the by road, mark, or line, which is equivalent to being off them. Hence FARA often means off, beside, wrong. In the Teutonic dialects, FARA is not so much used as the preterite FOR or FAUR, (*gone*). For me, for the city, for heaven, signify nearly the same in the old language as GEN me, GEN the city, GEN heaven, viz. in the presence,

or before. As the space before may be considered either near or far, FOROD or FOROTH signify forth, in a fored state. Applied to time, FOR denoted beginning; hence the adjectives FOR-MA or FOR-IMA, belonging to fore; and FOREST, first: but, taken in the view of time before us, that is, time to come, it may mean after. The word WARD or WAIRTH, a contraction of WAGERED, moved, turned, inclined, is often affixed to these prepositions. Hence we have FOR-WEARD, in the state of being turned before, that is, inclined to the position of before; which must not be confounded with FOR-OTH-WEARD. FOR, therefore, signifies before in time, place, and circumstance. One of its secondary senses is instead of, as in the phrase EYE for eye—a shade of meaning often expressed in the Teutonic dialects by GEOND, against, and UFAR, upon or over. In compounds, FAUR or FOR is used in two senses, viz. forth or forward, and before. So FOR-DON, to do clean forth or completely; FOR-GNAGAN, to gnaw away or cut; FOR-HIGAN, to go clean forth or away, to forsake; FOR-GIFAN, to give away or give up completely; GETAN, to catch, hold, get, remember; FOR-GETAN, to hold away or forth, to let hold go away forth. As GA, go, in the sense of finish or execute an act, is joined to many verbs, so FOR is analogous to it. Examples of this use are numerous. WAG, shake; GA-WAG, perform the act of shaking, go the deed of shaking; FOR-

WAG, execute the act of shaking, make it proceed forth to a close ; AN OR A-WAG, put on the act of shaking ; BI-WAG, put to the act of shaking ; BE-WAG, any object. These very energetic words have been called by the grammarians intensive, frequentative, and ornamental particles. When FOR signified before, it was written FAURA OR FOR-E, which is an adjective raised from the preposition FAUR, gone.

RAG, as has been mentioned, signified to go rapidly and rudely, to rush or run. It was particularly fitted by this sense to denote rise, issue, or race. It therefore appears in the signification of from, before, and against, in the Cymraig and Celtic. In Teutonic, FRAGM OR FRAM means originating, running, proceeding. FROGMA, which is the derivative of FRAG, run, through the medium of the preterite, is in use for a root or beginning. The reader must here recollect, that to begin is itself from BI, upon, and GAN, to go ; BI-GIN and BI-GANG, to set a-going. FRAM OR FRA, which is the same, is analogous to FORA, before, and is often substituted for it. This word is in Celtic ROIMH ; in Cymraig RHAG and RHA ; in Teutonic FRA and FRAM ; in Greek and Latin PRO ; in Slavonic PRO and PRI ; and in Sanscrit PRA. In all these it signified, or continues to signify, before in time ; before, forth, forward, along, away forth in place. In Sanscrit, both PARA and PRA mark the east ;

and, by an ancient but secondary use, they mean to, at, put to what has preceded. Accordingly, they both denote again, repeated, added ; also the back, that which comes after. This signification, which, as it is contradictory in appearance to the original one, cannot be too carefully observed.

The participle GEONA or GAINA, gone, in its proper sense, produced GAINS-GAINA-GAIN, yon man, woman, and neutral object. HIGN, the preterite participle of HIG, go, formed HINS, HINA, HI-TA, he, she, it, of objects gone or set at a distance. These are the first demonstrative pronouns. SA, so, THATA, meant this proper or self-same object ; but GAINS and HINS, yon, gone or distant object. From GAIN, gone, or yon, came GAINOD or GEOND, yond, meaning in yon place ; hence GEOND familiarly signified over, beyond ; and HIND, formed by the same method, signified gone by or behind. In its sense of gone, GEOND meant before, opposite, against, like its synonymes FOR, AGANES, and FRA. Hence GEOND and UND, against, opposite, instead of ; which in Greek is ANTI. UND is also used for to and until, in the sense of gone or going to ; as in the phrases UND HIMIN, to (gone) heaven ; UND HINA DAG, to this day ; UND HALYIA, to hell, the covered or hidden place. The adjective UNДАР, viz. gone, in the state of gone, was applied to mark the relation of one object below another. So UNДАР LIGUR, under the

bed or place of liggings; that past the bed. The derivative *UNDAR-O*, from beneath, is more in use: it is analogous to its opposite *UFAR-O*, from above: for, from *HAF* or *HAB*, to lift, came *HOB* and *HOF*, lifted. These pronounced in some dialects *SOB* and *SOP*; in others *UB* and *UF*, were expressive of opposite but connected relations. Thus *LIUHT UF MELAN* meant light under a bushel, that is, light lift bushel; *MANN UF SKADAU*, man under the shadow, man take off shadow; *MANN UF HROT MEIN*, man below my roof, man (lift) my roof. But observe the adjectives *UF-AR*, *UF-A*, and *UF-ANA*, all signify supernal, upper, elevated. Hence *UFAR* is above, upon. Another form of this word was *IUP*, in Greek *EPI*, elevated, lifted. *UNDAR*, *UF*, and *NEOTHAN*, from *NAGTH* or *NAGD*, depressed; and *LOG*, laid, levelled; are nearly synonymous.

The verb *AG*, go, produced the oldest of the prepositions. It is found in Gaelic and British, in its radical active sense of moving, touching, effecting. Its derivatives are *AGD* and *AGT*, moved, touched, *at*; and *AGANA*, or *ANA*, on. With *BA*, the second consignificative *AG*, formed *AGBA*, by contraction *ABA*, moving, touching, going at or on; hence it is synonymous with *AD*, for *AF TAIHSWOM SITAN*, at the right hand to sit, is the same with *AD DEXTRAM SEDERE*. The idea is to sit adjoining or touching the right hand. Though *OF* seems to imply separation, there is none in the original

use of it. I come from the field, and **IK CWIMA AF HAITHYAI**, I come off the field, originally implied close conjunction. I come touching the field. I perform coming go or gone or begun the field. Accordingly we find “aet his sylfes muthe gehyrde that,” ab ipsius ore illud audivit, “from his own or at his own mouth he heard that.” To fight off horseback is common, instead of to fight on horseback. It is a usual observation among philologists, that the dative and genitive are interchangeable; that the son of David, and the son to David, are nearly synonymous expressions. This arises from an idea of a necessary union which exists between the cause and the effect, from the association of contact in all cases of causation; for the vulgar opinion connects the notion of active power with immediate union in respect of place.

The proper sense of **AF** and **AB** is adjoining, acting closely. Like most of the other names of relation, it is susceptible of opposite meanings. When an object was said to be **AB**, with regard to time or place bygone, **AB** then signified former, ancient, remote, off. When it was used as a noun, to signify the off part, it was frequently applied to the back; and, in this particular sense, it produced **AFOD** or **AFT**, back, again, anew; for many of these prepositions had this derivative signification. For instance, **AGAN** and **GEN** mean added, repeated, again; **ITERUM**, from **ITUM**, gone in Latin: **SWAR**, to speak

truly or firmly, AND-SWAR, speak on, or again: GILD, to pay; FRAGILD, pay again, repay; BIND, bind; AND-BIND, anti-bind, that is, loose; HUL, hide; AND-HUL, un-hide. We have afar, an adjective, belonging to AF, viz. behind; as AFAR THRINS DAGANS, behind, that is, after three days, not meaning three past days back, but at the back of three future days. As a noun AFAR and AFORA, signify *off*-spring, posterity. AFTAR, AF-OD-AR, gives AFTRA, again, anew, additionally. AFTUMA, having the property of AFT, or AFTMADE, was once common: AFTUMAR and AFTUMISTA, AFTOMER, latter; and AFTMIST, last or latest, are found in Visigothic. I have heard the Scotch shepherds say, "Grup the aftmost sheep," that is, lay hold of the sheep farthest off.

The prefixing of AB or AF to a verb, besides the usual sense of *off*, as in the case of AF-GANG, AF-SLAG, AF-MAIT, go off, strike off, cut off; imparted sometimes the idea of finishing. To AF-SLAY, FOR-SLAY, ON-SLAY, FRAM-SLAY, DOWN-SLAY; besides the proper meaning of the act, all implied a completing of it by going through with the action. I forswear water-drinking, means I go through with, I execute an oath against that custom. In another sense, I forswear denoted I go through my swearing, that is, break it. But AB, for the most part, preserves its general meaning of ON-WAEGE, away, on way, from, off, from the object, or from the line of the object.

AFT, in composition, is frequently written EFT, and is synonymous with ED or ID, from GAED, gone. These words answer to the Latin RE, which I think is from RIG, the back. It is certain that IBUKAI, to the back, from IN or AN ; BUKAI, ad tergum—are found in Visigothic. What turns much round is in Teutonic GIDDIG : the root is GIDD; turning ; whence the verbs ID-RIG, to feel pain again, to repent, to rue ; ED-CIR, to turn back ; ED-CWIC, revive, reanimate ; and a number similar to these in all the Teutonic dialects.

THAIRH, through or over ; US and UTA, out ; MID, with ; GEMANG, among ; WITHRA, near, against ; are derived as follows : THWAIRH is cross, from THWARIG, an adjective of THWAR, to turn ; THWIRLS, twist round. The origin of UTA is WAG, touching, joining : in Greek this word is EC or ECS, in Visigothic it is US ; but the radical appears evidently in the Sanscrit WAHIR, an adjective, signifying outer, external, adjoining. Another preposition of this nature is SE, SINE, and SUND, separate, disjoined ; the two first of which words are datives of SWA and SWIN, a whole, a continuous portion. Things which are in distinct masses, whether these be particles or mountains, are sundries. Without, in this sense, is different from external. MANN SUND FOTA would mean homo sine pede, a man separate the foot, a footless man ; while MAN UTANA FOTAUS is man not in a foot ; MANN US FOTAU, homo ex pede.

In this sense, wanting-too or also, we find INUH, from WAN, defect. WAN appears in "ainis thus wan ist," of one [thing] to thee want is; and in a multitude of Anglo-Saxon examples. The Alamannic abounds in them. In Greek INUH is ANEU: it always governs the genitive.

MID and GEMANG are from MAG, to gather, compress, unite, mix. MIGD, accordingly, signifies joined, and, of course, in company. The adjective MIDIG means among, in the middle of. MID-DAEL, the mid part, is now written middle. MANG, mix, is from MAGING, AN-MONG, in mixture; AN-MONGES, a genitive used adverbially; and A-MONGEST, are forms already illustrated. WITHRA is the ordinary ancient form of with; a noun derived from WIGD, turning, going. Like FOR and GAN, this word meant close to, at, before, and hence opposite. In composition it signifies close before, adverse. We have many examples of its use in this character. The verbs withstand, withhold, withdraw, and hundreds besides, according to their respective senses, are translated stand against, hold against, draw in opposition, and the like. With is rather the English than the continental form of this word. The Dutch and Germans write it WEDER, and some relics of its compounds still preserve the ancient orthography. For example, to WIDER, or weather (oppose, go against,) a storm, and WIDERSIN, contrary; WIDERSINES, (genitive) contrary-

wise. By signifying opposite it came to mean returned, retorted, sent or done again. It is not directly from WITHAN, to join ; and the reader must observe, that it never signified *with*, until it had denoted turned towards before, in opposite conjunction. It was little used until MID became obsolete.

BIG, INN, and DU, are the last words of this order which require explanation. The one is from BIG, the diminutive of the radical BAG, to work, and signifies touching, working on closely. The verb BIG itself is almost coëval with the radicals in the sense of move, act, work, live or stay in a place. BIG is, therefore, a station, a residence. To settle in a place and have a house on it is BIG, nearly synonymous with WIG and WIN, its descendant. There was no original name for the relation IN except ANA or ON, already described. Accordingly, HE IS ON HUS, he is in the house, is more common in Anglo-Saxon than any other phrase of similar import. INN is merely a corruption of ANN, on, the usual form in the Celtic dialects. In these very ancient varieties we find many lights on this intricate subject. In them OC, or EAC, from which is written o ; AG, with ; ER, from, at, to ; HWNT, (HIND,) over, beyond ; UCH, from WAH, or HOH, lifted ; CER, close, strait ; RHAG, before ; GU, to, gone or go ; AIG, at ; THAR, across ; AS, out ; and MEADHON, amidst, or in ; are excellent illustrations of the other prepositional forms. DU, to,

is, as Mr Horne Tooke has justly observed, from do, to act. It is found in Welsh and Gaelic, in the last of which it expresses the dative as in English. The root DWAG, to act, drive, turn, bend toward, produced this preposition early in the second period of language.

DWIG, division, or separating, and AM, or AMB, conjunction, were also in great use in the ancient dialects. In Greek these were written DIA and AMPHI, in Latin AM and DIS, in Visigothic DIS, and in the other dialects EM, and YMB, or YMBE. AM and YM are plentifully found in the ancient British, but the grammarians have not understood their proper sense. There are many pages of the compounds of these in German and Anglo-Saxon. Of these words, an ample description may be seen in the second part of this work.

It may gratify some readers to peruse a list of derivative adverbs and conjunctions, the more common of which will be found in Note D. *

* Note D.

CHAPTER VIII.

Origin of the Names of Numbers.

THE different appellations of numbers have been reckoned the greatest effort of barbarous invention. Some opinions have been held with respect to the limited exercise of abstraction among savages, which, it is to be doubted, are founded on questionable authority. The people discovered by the French academicians in South America, whose arithmetic did not exceed the number three, seem to have wanted a human understanding: for, before the tribes which colonized Europe had separated from the parent stock, the names of numbers were formed, nearly in the same state, in which they were afterwards introduced into Germany.

Continuity or undivided space, matter, or time, is easily understood and named. Division, which is generally effected by action and force, is susceptible of being marked by the verb or noun of the particular operation which has produced it. Accordingly we find EAC, SUND, HAL, FAG, or any word indicating collection, junction, or compact-

ness, applied to express unity. Our later terms are a whole, an extent, a body, an amount, an aggregate, a lump, a mass, and the like. Division we often express by a section, a fragment, a part, a cut, a slice, a chip, a lot, a handful. All these, and many others of the same kind, were as easily invented as they are obvious in their use. The difficulty lay in the intermediate numbers, which have no natural property by which they can be distinguished. As far as a subject, wholly beyond the reach of history, may be determined; it should seem, that our remote ancestors used a cord, or tally, on which they knotted, or notched, a few of the primary numbers. The names certainly allude to a practice of this nature; and the adoption of ten, at a considerable distance from unity for the periodical number, intimates, that they had a considerable share of divisions before them. The method of computing by the fingers may have determined this; in support of which opinion we have been referred to the similarity between ten and the toes. I cannot confirm that argument by any probable evidence from philology. The names of numbers and their derivations, so far as I can ascertain them, for several of them are doubtful and obscure, are these:

I. EAC, EK, EACEN, AIN, and AN, * one, from EAC, to continue, add, join.

* Note F.

II. TWEG and TWAG, twa, two, from TWAG, divide by force, cut.

III. THRIG, THRINS, three; from THRIG, to throng, press together.

IV. FEDWAR, four; the conjunction, from FAGD, a junction. This is a noun formed by adding the consignificative RA to FED.

V. FIMB, or FIMF, five; belonging to the conjunction, that is, to four.

VI. SEACS, or SAIHS, six, from SEC, to cut; the notch or division.

VII. SIBUN, seven, from SIB, related, viz. a-kin to the foregoing.

VIII. AHTO and AHTAU, eight, (evidently an abstract noun,) addition, from AC, or EAC, to augment.

IX. NIGON, NIUN, nine; the near, nigh, last, next to ten, from NIG, to be close, to press.

X. TIGUND, or TAIHUND, ten; either the tying or the tokening, that is, the index number. It is a present participle from TIG, to tie, or TAEC, to show, point out.

The other numbers are duplications of these, and proceed as follow:—AN-LIBEN, one left when ten is counted; TWA-LIB, two left after ten; THRINS-TIGUND, three-ten; FEDWAR-TIGUND, four-ten; FIMF-TIGUND, five-ten; SEACS-TIGUND, six-ten; SIBUN-TIGUND, seven-ten; AHTO-TIGUND, eight-ten; NIGON-TIGUND, nine-ten; TWIGTIGUND, or

TWINSTIGUNDS, two tens ; THRINSTIGONDINS, or perhaps TIGONDA, three tens ; FEDWOR-TIGONDINS, four tens ; FIMF-TIGUNDINS, five tens ; SEACS TIGUNDINS, six tens, &c. &c. NIGON TIGONDS, nine tens ; TAIHUN-TEHUND, ten tens, commonly contracted into HUND.

The same process of composition produced the centenary numbers, but the great length of the words caused them to undergo abbreviation. Accordingly we find THRINS-HUNDA for THRINS-TAIHUN-TEHUNDA. The Visigothic, of which we have but a few fragments, supplies us not with other examples. Instead of TAIHUN-TAIHUN-TEHUND, we find its abbreviated form THUSUND, a thousand.

The term MILLE, which the Greeks have corrupted into CHILIOS, is not a name of numeration like thousand, but a word derived from MICEL, meikle, or great. The hardy savages of the north were at the trouble of summing up the units : their southern kindred viewed them in the aggregate, and called it MICLE, or MICLEI, a multitude. The Greek MURIOI is of similar descent, and comes from MAER, many, a many. The Indians have a variety of such terms for the higher divisions of numbers ; which might be considered as some proof of their ancient application to science, were it not also certain that something of the same kind may be found among the Celtic tribes.

These names afford an admirable test for determining the relative affinities and descent of the European nations. All the tribes either got them directly or indirectly from the inventors ; but it is evident, from the slightest perusal of them, that the Teutonic nations alone have preserved them in tolerable purity,—a proof that these nations have descended from the primæval race in a direct line, that they have never been mixed with foreigners, and that, while the Celts, Greeks, and Hindûs, have all deviated more or less from the original, the Teutones have adhered to it with a pertinacity, which could not have been maintained, but at a distance from all intercourse with the south. I am disposed to think that the seat of the Teutonic tribes, before their entrance into Germany, was far to the north-east, probably about the lake Aral, or in the vicinity of the Ural mountains ; that they never settled on the Euxine, or descended the Wolga, Tanais, or Dneiper ; but entered Germany, at an early period, by traversing the Russian and Polish forests. The Semnones were, in the time of Tacitus, allowed to be the oldest German tribe. Their residence was on the Oder. They were at the head of the Suevic confederation, which extended to all the tribes of that kindred, and included the greater part of the Teutonic name. It is well known that the Alamanni were an immense colony, detached from these hordes. By a comparison of the Visigothic and Alamannic, it appears

evidently, that the Goths, Vandals, Lombards, and Burgundians, were of Suevic extraction ; and more allied to the Suevi than to the western Germans, who seem to be off-sets from the Suevic body, at a more remote period. This and many other circumstances lead me to believe that the Suevi were the oldest German nation ; that the other tribes were their descendants ; that their settlement on the Oder and towards the Vistula, which must have been early, was made at their entrance into that country from the plains of Poland, or the northern side of the Carpathian range. The table which is inserted below will greatly illustrate the history of Europe, in what pertains to

NAMES OF NUMBERS.

	1	2	3	4	5	6	7	8	9	
Teutonic—An,	twa,	thrins,	fedwor,	fimf,	saihs,	sibun,	ahto,	nigun,		
				10						
			tigond, taihund and tehund, tignons.							
Celtic—Aon,	da,	tri,	ecathar,	cuig or corg,	se,	seachd,	oehd,	naoi,	dcih.	
Latin—Unum,	duo,	tria,	quatuor, quinque,		sex,	septem,	octo,	novem,	decem.	
Greek—Hen,	duo,	tria,	tessarcs, pente,		hex,	hepta,	octo,	ennea, deca.		
Cym.—Un,	dau,	tri,	pedwar,	pump,	chwech, saith,		wyth,	naw,	deg.	
Slav.—Oдинe,	dva,	tri,	cheteire, pyate,		sheste,	sedme,	vosemc,	devyate,	desyate.	
Persic—Yek,	du,	seh,	chehar,	punge,	shesh,	heft,	husht,	nuh,	deh.	
Sans.—Eka,	dwi,	tri,	chetur,	punchan,	shash,	saptan,	ashtan,	navan,	dasan.	

In composition, dasan, ten, is dasat.*

The number twenty is in Teutonic **TWAIMTIG** and **TWENTIG**, in Celtic **FICHID**, in Latin **VIGINTI**, in Greek **EICOSI**, **EICONTI** ; in Cymraig **UGAIN**, in Slavonic **DVA-DESYATE**, in Persic **BEEST**, in Sanscrit **VINSATI**. **DESYATE**, ten, is added to all the numbers in Slavonic from twenty

* Note F.

to ninety inclusive ; and ATI or ITI, a fragment, as DASATI, ten ; may be seen at the close of the same in Sanscrit. The Greek has TRIACONTA, TESSARACONTA, &c. ; the Latin TRIGINTA, QUADRAGINTA, QUINQUAGINTA, &c. thirty, forty, fifty ; which in Teutonic were THRINSTIGUNDS, FEDWORTIGUNDS, FIMF-TIGUNDS. Observe that the Greeks and Latins appear always to have used TIGUNDA in the neuter plural. TRIACONTA and TRIGINTA are instead of TRIA-TIGUNDA, three tens ; and so of the rest. The Cymri said DEUG AR HUGAIN, ten on twenty, viz. thirty ; DEUGAIN, for DAU-UGAIN, two twenties, viz. forty ; PEDWAR UGAIN, fourscore ; PEDWAR UGAIN A DEG, four twenties and ten, ninety. The Celts reckoned in the same manner, by FICHID, twenty : UGAIN is a corruption of VIGIN-TI, which is itself from TWITIGUNDI, two tens : FICHID is for VIGID, also from VIGINT-I. The centenary number in Teutonic is TAIHUNDTEHUND, ten-ten, or, by contraction, HUND and HUNDA ; in Celtic CEUD ; in Cymraig CANT ; in Latin CENTUM ; in Greek HECATON ; in Slavonic SATE or SOTE ; in Persic SAD ; in Sanscrit SSAT. The Greek HECATON is a skeleton of TIGUNDON ; for TIGUND-ON in that dialect lost the N before D or T, and ON is the neuter termination. CANT stands for HUND : the Latins added their neuter affix. The Celts and Cymraig nation use MILE and MIL for a thousand, in which they coincide with the Romans. The

Persians, Slavi, and Indians, tribes of one particular race, use SAD, SOTE, and SSAT or SAT, for a hundred : SAT is the last syllable of DESAT-DESAT, ten-ten. The Slavonic word for thousand is TEISIACHA or TEISIATSHA, which stands for DESIAT-SAT, ten hundred. The Hindûs use SAHASRA, the composition of which is not so evident ; but the Persian HUZAR is its obvious descendant.

The conclusions resulting from these specimens, taken along with an examination of the several dialects, are, that the nations in question are from one and the same stock ; that, nevertheless, they are connected by special affinities ; that the Persians and Indians must have been one people, about the time of the Assyrian empire ; and that the Slavi or Sauromatae were northern Persians, who had crossed the Araxes, and dispossessed the Scythians ; that, further, the relation between the Celtic and Roman is considerable, and between the Roman and Greek still greater ; but that the Teutonic stands by itself, original, and less corrupted than any of the others. The ancient British or Cymraig, the base and general structure of which is Celtic, approaches closely to the Teutonic in the names of numbers, and in a variety of particular words. There can be little doubt, that the progress of emigration westward proceeded in this order ; first, the Celtae, by the way of the Euxine, and along the Danube, into Gaul ; next, the Cymri,

in the rear of these, and originally part of them, though changed in respect of language by long separation. The Cymri must, from an evident resemblance in their speech to the Teutonic, have resided long in the vicinity of the Gothic race. At length the Cymri occupied Gaul, and the adjacent countries; but they were soon followed by the Teutonic nations, whom they for a time resisted ably, and even invaded in their territories beyond the Danube. The Cymraig Gauls carried their arms along the Danube into Illyricum and Dalmatia; they took possession of the Alps, and colonized the whole north of Italy.

In the south of Europe, the Romans must be considered not so much of Greek descent as allied to the general stem, from which the Greeks arose. It is doubtful whether the Hellenic tribes originally passed through Lesser Asia, or traversed the deserts on the Euxine. There is abundant reason to suppose that the Greeks and Thracians were the same people, which in remote times had coasted along the southern shores of the Black Sea, and entered Europe across the Hellespont. If we knew the history of the Cimmerians, that nation which the Scythae expelled from Taurida; our inquiries into this subject would be greatly promoted. All we can depend on, as to their affinity with other tribes, is that they were of the race of the Thracians. They were driven from the Crimea by the Scythae, an

Asiatic horde, which antiquaries of all kinds have not scrupled to identify with the Goths. I consider the proofs commonly produced from history and etymology, in support of this identity, as vague and every way defective. The Scythae were overpowered at a late period by the Sarmatae, who kept possession of all the countries on the northern shore of the Black Sea, till the Goths, Alani, and Hunnish nations, forced them into the Carpathian deserts. Their descendants, the Antes, Venedi, and Slavi, were the parents of the Poles, Russians, and other divisions of that race.

PART SECOND.

CHAPTER I.

*Introductory Remarks on the Ancient History of Greece,
Scythia, Persia, and India.*

THE Second Part of this Work contains an application of the facts already illustrated to the Greek, Roman, and Indian languages; that the classic reader may possess the means of combining a knowledge of these tongues with the history of mankind. It would not promote this purpose, to examine minutely the fables of the Greeks, respecting their origin; but a few observations on that subject may be proper at the commencement of this undertaking.

The Ionians and Dorians were the principal nations of the Greek race. The seat of the one was Attica, and of the other Thessaly; though, it is not to be doubted, that an accurate survey of the Greek tribes would have furnished a better ac-

count than, at this distance of time, can be gleaned from ancient authorities. In early ages, the country, afterwards called Argolis, sent colonies into Arcadia; whence a body of Greeks, under the name of Pelasgi, emigrated into Thessaly. The Pelasgi, of whose language and affinities we know nothing, were expelled from Thessaly, by a prince called Deucalion, sovereign of the tribes which wandered in the neighbourhood of Parnassus. These tribes were termed Leleges and Curetes: they were of various descent and kindred. Deucalion, having formed them into a nation, governed Thessaly till his death. He was succeeded in that kingdom by his son Hellen, from whom the Greeks assumed their name. He had another son, Amphictyon, who, by marriage and usurpation, obtained the sceptre of Attica. A close intercourse was established between these two districts, which afterwards pointed out an asylum at Athens to Xuthos, the son of Hellen, when expelled for his ambition from Thessaly, by his brothers, Dorus and Aeolus. A part of the subjects of Hellen, under Dorus, made themselves masters of the country around Mount Pindus, and what was afterwards called Perrhaebia; but they were soon compelled to yield it to the Cadmeans, followers of a Phoenician chief who had settled in Greece. They were pent up by them in the little district called Doris, till the bravest of their population assisted

the descendants of Hercules in prosecuting his claim to the Peloponnesus. The Dorians, who followed the Heraclidae, founded the kingdoms of Sparta and Messene. The Aetolians and Locri spoke the dialect of the Dorians, because they were descended from the Leleges, or subjects of Deucalion in Thessaly. That country was also named Eolis, from the eldest son of Hellen; Dorus and Xuthus having become adventurers.

The latter of these chiefs had, during his asylum among the Athenians, a son called Ion, who was employed by them to lead a portion of their superfluous countrymen into Asia Minor. This was the first establishment of the Greek colony which settled in Ionia. The Eolian emigration commenced about A. C. N. 1214, the Doric still earlier, and the expedition of Ion, who had previously attempted to fix the residence of his followers in the Peloponnesus, took place about the year 1391 before the Christian era.

From the collected evidence of the Greek writers, it appears that all the Doric, Aeolic, and Aetolian tribes were originally from the country or confines of Thessaly; but all the Ionian from the south. It is certain that the Attic dialect is that of the Ionian colony, with this difference, that the Ionic is soft, uncontracted, and original, but the Attic short, contracted, and possessing all the marks of much cultivation. The Ionic is the more ancient

in form ; but the Attic has assumed a more decided and elegant appearance, at the expence of its originality. The writings of Homer and Hesiod have transmitted to us the Ionic in a purer state than any composition of latter ages could possibly have done. Nothing similar to these remains in the ancient Attic ; but all that has been preserved tends to confirm the opinion of history regarding the inhabitants of Attica, who boasted that they were Aborigines, and had never changed their country. With respect to that assertion, it can only be affirmed, that they were one of the first tribes of the Greek name, which had effected a permanent settlement ; that they were genuine Ionians ; and that they had made greater progress than their kindred in civilization, by the assistance of some Egyptian emigrants.

The Ionic dialect appears to have been the ancient language of the Peloponnesus in the time of the first sovereigns of Argos. That state produced the Pelasgi, who were probably a barbarous colony of the inhabitants of southern Greece. The Argian Pelasgi are computed to have entered Arcadia A. 1904 before the Christian era, and to have invaded Thessaly about twenty years after their conquest of Arcadia. They were expelled from Thessaly by Deucalion, A. C. N. 1541, about 270 years before the taking of Troy. Homer is believed to have been born 947 years before the

Christian era, and about 324 years after the destruction of Troy. He was undoubtedly, as his language sufficiently proves, along with historical evidence, an Ionian Greek. Between his time and the Pelasgic emigration from Argos, is a period of 600 years, in which time the Pelasgic dialect must have undergone a very considerable change.

Pelasgus, the Argive prince who emigrated into Thessaly A. C. N. 1883, left a son called Lycaon in possession of the throne of Arcadia. Peucetius and Oenotrus, sons of Lycaon, founded each a colony in Italy, seventeen generations before the Trojan war, about the year A. C. N. 1837. About 60 years before the taking of Troy, the Arcadians sent another colony into Italy under Evander. It is maintained with great plausibility by Dionysius of Halicarnassos, that the Aborigines of Italy who received Evander, were the descendants of the colonies which had been first established by the sons of Lycaon. As there is support to this opinion furnished by history, and as the Latin tongue is evidently a dialect of that language, which in Greece afterwards became Doric and Ionian; I readily assent to the truth of the Pelasgic colonization of Italy, but decline to enter into a detail of minute notices, which throw no light on the remote origin of the Greeks, and only a feeble ray on the Roman antiquities.

The Greek nations must accordingly be divided into Ionian and Doric. Under the Ionian name must be arranged the Athenians and their colonies, in Asia or Europe. The Spartans, Aetolians, Macedonians, Dorians, Boeotians, Aeolians, Sicilians, belong to the other. A slight variety in their dialects discriminated the parts of these great classes. At the same time, it is perfectly easy to assign any writer to his natural division. Tyrtaeus is an Ionian, though his muse, one of the noblest that ever animated valour, breathes the spirit of Lacedaemon. Pindar and Alcman are Dorians; Anacreon, Hesiod, Simonides, and Homer, though different in many respects as to language, write in the Ionic dialect.

SECTION II.

THOUGH we have notices concerning the Greeks, which remount to about 2000 years before Christ; not a word can be discovered in them, respecting the origin of that people. All we learn is, that the Athenians were very ancient, and esteemed themselves Aborigines; and that the current of emigration fluctuated variously, from the Peloponnesus to Thessaly, and backwards from that quarter. Nothing is said to prove the remote affinity of the Greeks and Thracians, a connection which,

however, must be exceedingly probable. We have so few monuments of the Thracian tribes, that nothing but painful industry, aided by intense erudition and judgment, could assemble some particles of information on this subject. I shall content myself with referring the reader to the note, for a few particulars concerning the Briges, a Thracian tribe which emigrated into Asia, and became known in after times by the name of Phrygians. As the Getae, who lived in the angle formed by the Danube and Euxine, have been confounded with the Goths, I subjoin also some observations on that people.

But we must enter Scythia itself, that immense country, the plains of which have been the cradle of so many nations; from which the subverters of the south have issued so frequently, that hardly a people may be found that has not an interest in its history. All the tribes, which successively occupied the desert plains on the north shore of the Euxine, came from the east. Herodotus,* our best authority on this subject, informs us, that the Cimmericians were driven from their country of the Crimea by the Scythae, a tribe from the vicinity of the Wolga, about A. C. N. 633. That people, which has been represented as related to the Thracians, retired towards the Danube, after a ruinous en-

* Note G.

gement near the Tyras or Bog, in which they lost the bravest of their warriors. The Scythae were allied to the Persic and Indian nations, on whose northern frontiers they had originally wandered. In the time of Herodotus, about 400 years before the Christian era, the Scythae were in league with the Sauromatae, a kindred race, supposed to be, like themselves, from the north of the Caspian Sea. That tribe, in after ages, either destroyed or confederated with itself the Scythae, and multiplied into innumerable hordes all over the north-west frontiers of Asia, and in the regions from the Caspian to the Baltic. The Slavi, one of these, were the ancestors of the Poles, Russians, Bohemians, Croats, Morlacci, Vends of Mecklenburgh, Lettes, and several other nations.

CHAPTER II.

History of Greek and Latin Nouns.—Cases.

THE Greek and Latin languages, though, for many reasons, they cannot be called dialects of one another, are nevertheless closely connected. The Latin appears to be the speech of the first Greek colonies which entered Italy, at a time when the dialect of southern Greece was very different from what it afterwards became in the age of the principal Greek writers. As I have already (Part I. Chapp. III.—V.) related the history of the two first stages of our language, I may now, without impropriety, follow the ordinary grammatical method, and explain the properties of Greek and Latin nouns together, before proceeding to a view of the verbs and indeclinable words.

Greek and Latin substantives and adjectives are formed by the very same consignificatives which are used in Teutonic. The three ordinary affixes of gender are SA, A or I, and ON or UM. It has been stated, (Chap. IV. Sect. 1. Notes and Illustrations on the origin of genders,) that SA, AG or IG, were arbitrarily but naturally allotted to mark a mascu-

line or feminine agent. Both SA and AG originally denoted hold, possess, then self, (Part I. Chap. IV. Sect. 1, towards the beginning,) and, lastly, he or she. It cannot, therefore, be matter of surprise, that words ending in S should often be feminine as well as masculine; or that words ending in RA (commonly AR, ER, IR, OR, and UR) should show a like variety in this respect; for it is only by arbitrary appointment that RA, *work*, signifies he or she who works. In plain English, we say a ruler, a divider, a cleaver, and we sometimes mean by these a king or director, a distributor of portions, a cutter of wood; at other times, a rule for measurement, a large spoon, and a knife. When the Latin nations said COCHLEARE, MARM-OR, DEC-OR, (DEC-US, anciently DECOR,) RUR (RUS,) JUB-AR; and the Greeks CE-AR, a heart; ONAR, a dream; STEAR, fat; and the like; though the termination was masculine or personal, the object was not; therefore they declined it as neutral.

The bare or crude noun, without any termination, save the very short vowel of the consignificative, was properly the neuter. Thus LAG-MA, BRAH-MA, MAG-LA, MAG-NA, RA-PA, or, as they are often written, LAM, BRAHM, MAL, MAN, and RAP, are purely neutral. But all the ancient dialects, from Ireland to India, show that it was usual to join to such crude nouns the consignificatives DA or NA, in the forms of TA or AN, ON, UN, UM or OM.

We have ALLATA for ALL, every thing; HITTA for HIG, same or this thing, it; THATA for THA, the or that thing; HWA-TA for HWA, same or which thing. In Latin we have UM or OM, and in Greek ON, joined to neuters of all kinds. These consignificatives gave the word a condensed meaning; as if we were to say in English, "that hill is steep alled," for "that hill is steep *all* of it." WHO-ED is THE or THA-ED, for what is that? That is high-en, low-en, deep-en; sunk-en, instead of that is high, low, deep, sunk. Such are the barbarous but natural processes of rude speaking. I have known a peasant, who added EN or UM to every adjective or noun, with which he closed a sentence, or a part of a sentence. He often said, What-en a thing-um or thing-en is that you have got-en? Give me a grip-en (grip or catch) of it; in exact resemblance to Dame Quickly, in Shakespeare's comedies, who added the old Anglo-Saxon LA, look you, to many of her numerous periods.

Though SA be generally the masculine termination, it is often feminine; and, on the principle stated, as to the words ruler and cleaver, it is also frequently neuter. A, AG, and their diminutives I and IG, are only feminine by customary allotment: SA, that is S, is frequently joined to them; which gives us apis, neptis, ovis, pestis; for api, nepti, ovi, pesti; a bee, a niece, an ewe, a plague. The same thing happens in plusi, she who breeds,

or nature ; and nouns of like form in Greek ; which are now phusis, &c.

This great rule is 'never to be forgotten—that SA or S is properly applicable, both to feminine and masculine agents ; that A and I and IS, though generally feminine, are also originally common to the other sex ; and that all nouns, which imply action, had at first a chance of receiving the signs of personal agents, male or female ; but being viewed afterwards as inanimate, they, with their personal terminations, fell into the neuter class.

The Celtic and Cymraig have no neuter gender, because all nouns are considered as agents, and are therefore masculine or feminine.

In Greek and Latin, the bare consignificative termination is properly neuter ; but before I explain the cause of this, it must be observed, that every noun, adjective, or participle, which has a crement, must be restored in the nominative before it be analyzed ; for in Greek, Latin, and Sanscrit, the nominatives are often contracted.

In Greek, therefore, restore aenigmat, axiomat, poemat, epigrammat, instead of aenigma, axioma, poema, epigramma ; hydromelit for hydromeli : in Latin, aestats, pietats, veritats, for aestas, pietas, veritas ; equits, limits, ariets, for eques, limes, aries, &c. ; cardin, ordin, aerugin, scipion, cession, relation, &c. for cardo, ordo, aerugo, scipio, cessio, relatio ; cerer or cerers, for ceres ; terets for teres ;

arbor and arbors, for arbos; aer for aes; fronds for frons; libripends for libripens; radics for radix; vertecs for vertex; crucs for crux; legs for lex: and, in this later language, pursue the same method with every word of this kind, and particularly with the participles, such as docents, amants, audients, glands, fronts, ponts, rudents, serpents, dents, &c. for docens, amans, audiens, glans, frons, pons, rudens, serpens, dens. Extend the same rectification to the Greek, and convert BEMA, a tribunal, into BEMAT; MELI, honey, into MELIT; CREAS, flesh, into CREAT; change MELAS, black, into MELANS; CHARIEIS, graceful, into CHARIENTS; EIS, one, into ENS; LAMPAS, a lamp, into LAMPADS; LEON, a lion, into LEONTS; STAS, standing, into STANTS; AIAS, Ajax, into AIANTS; ORNIS, a bird, into ORNITHS; POUS, a foot, into PODS; ANAX, a chief, into ANACTS; PAS, all, into PANTS; and let every word of this description be viewed in the same manner.

In both languages it will appear, that the plain terminations in T, as DIADEMAT and CAPUT; in L, as CUBITAL and VECTIGAL; in LE, as CUBILE and CONCLAVE, a couch and room; in RE, as COCHLEARE, a spoon; in MEN, the ancient sign of the participle preterite, as NOMEN, a name; LUMEN, light; CRIMEN, crimination; in AR and UR, as JUBAR, a beam, and ROBUR, strength; in OR, as CORPOR, a body; NEMOR, a

grove ; in ER, as GENER, a breed ; in EN short, as TERENCE, tender ; in AN short, as MELAN, black ; in U short, as GLUCU, sweet, or ASTU, a station on a hill ; and all words terminating in ANT, ENT, ONT, of a participial or adjective nature, of which the contracted nominatives are AN, EN, ON, short ; I say it will appear that all such words are neuter with scarcely an exception. That, on the contrary, words ending in A long, or in its representative E long ; in AN, EN, IN, ON, long ; or in ANTS, ENTS, ONTS ; also in S proper, whether it appear in the forms of AS, ES, IS, OS, US ; or after a consonant, B, C, G, P ; are masculine or feminine. In this class must be strictly included such words as VIR-TUTS, virtue ; LEBETS, a kettle ; LAMPADS, a lamp ; TETUPHOTS, he who has been beaten ; ORNITHS, a bird ; FABS, a pigeon ; FLEBS, a vein ; INDICS, a shower ; PALUDS, a pool ; DIVITS, a rich man or woman ; PEDS, a foot ; or, in Greek, PODS. *

If any neuter word end in s, it does so on the principle of having been once considered an agent. In Latin many neuters end in s, which was the lisping pronunciation of R among the old Romans. PONDUR, RUDUR, CRUR, JUR, AER, FAEDOR, OR, are the real nominatives of PONDUS, a weight ; RUDUS, rubbish ; CRUS, a leg ; JUS, judgment in a court ; AES, metal ; FOEDUS, a contract ; OS, an

* Note H.

opening or mouth : except a few words of this kind, and *VAS*, a vessel ; in Gothic *FATS*, a holder or receiver ; and *OS*, from *OSTS* or *ASTS*, *ASTHI* in Sanscrit. I observe no neuters in *s* in the Latin language ; nor are there many in Greek of that description, save such words as *TEICHOS*, a wall ; *BATHOS*, depth ; *MEROS*, a part ; and the contracted nominatives *CREAS* for *CREATS*, flesh ; *TETUPHODS*, having struck ; and the neuters of adjectives in *ES* long.

This general rule, though apparently often infringed, will be found good, that neuter terminations are plain, short, and mutilated ; while masculine and feminine terminations are mostly long, end chiefly in *R*, *S*, *A*, *E*, *I*, and *O* ; and neuter words terminate not in these, unless they have been anciently considered as indicative of agency.

With respect to the laws of nouns implying agency, it will be discovered that feminines end principally in *A*, *I*, *IS*, and *O* ; the reason for which is this : *IG*, the slender sound of *AG*, and *O*, which is a contraction of *A-A*, or *A-AG*, was annexed by the Teutones, Indians, and Greeks, to discriminate female from masculine nouns of agency. *SA*, the common termination, was often superadded to this. In Gothic *CWIMANDS*, *CWIMANDEI*, *CWIMAND*, is equal to *VENTURUS-A-UM* ; but, in a case of particular emphasis, it is written *CWIMAND-A*, *CWIMAND-O*, *CWIMAND-O* ; he that is coming, she that is coming, what

(self or possession) or *that* demonstratively which is coming. This may explain the origin of such names as Cleio, Druo, Dido, Leto ; and of nouns like PHEIDO, parsimony ; ECHO, a sound. The addition of s to EI and I feminine produced APIS, AMNIS, FELIS, FINIS, &c. and AEDES, MOLES, STRUES, with others of that class ; POLIS, in Greek, a town ; OIS, a sheep ; MANTIS, a female prophet ; and such as these. In other dialects, this kind of words ends chiefly in I or EL.

A bias may be observed in all the dialects towards forming nouns of an abstract nature, by adding the sign of the present or preterite participle. We join with every European nation in the use of such words as the making, the loving, the gathering, the drinking, the yielding, &c. Some of these become nouns, and lose their participial sense entirely. The Germans abound in these : they say BE-FORDERUNG, promotion ; WIDER-RUFUNG, recalling ; ORDNUNG, ordination ; VERANDERUNG, alteration ; BE-ANGST-IGUNG, vexation ; DEMUTH-IG-UNG, making sad, mortification ; BE-WEGUNG, moving, motion. Our Saxon ancestors followed the same method. The Latins enriched their language on this easy principle ; they formed ERRUNGA, ERRON, ERRO, a wandering fellow ; BALATRONGA, BALATRON, BALATRO, a babbling person ; BUFONGA, a puffing or blowing animal, bufo, or a toad ; MANGONGA, a dealing man, a trafficker ; LENONGA, an

enticing person, leno, or an enticer ; EQUISONGA, a horse-manager ; BARONGA, a heavy person ; VOLONGA, a willing man, a volunteer ; likewise SECTIGONGA, cutting, sectio ; DICTIGUNGA, expressing, dictio ; CAPTIGONGA, caption, captio, VISIGONGA ; seeing, the seeing, vision ; TERNIGUNGA, a ternion, or number of three ; UNIGUNGA, a single round body, a pearl. Sometimes these words were of the following form ; ARUNDING, IMAGING, FARRAGING ; or perhaps rather ARUND-INA, IMAGINA, FARRAGINA, ORIGENA, VALETUDENA, TORPEDENA, which signify a quick-growing plant, a likening or image, grain-mixing, rising, strengthening, or faring as to stoutness ; benumbing. Words of this class signified the act itself, as CESSIO, yielding, the effect of the act, and the state into which the act tended. Thus VISIO is seeing, or the act of seeing ; the faculty of seeing ; also the thing seen ; and the state of seeing.

Of similar descent are the words in MEN, which, being the compound of two original consignificatives, MA, make, and NA, work, appears frequently in Latin, Greek, Sanscrit, and other dialects. Examples are VOLVOMEN or VOLUMEN, a folding, rolling, from VOLVO, to fold, or roll ; TEGMEN, a covering, from TEG, in Teutonic THAEC, cover ; GRAMEN, the growing grass, from GRA, grow ; STAMEN, the standing warp, from STA, stand ; PUTAMEN, the pairing, from PUT, cut ; LUMEN, the shining, from

LUC, light ; CACUMEN, the peaking, from CAC, in Gothic HAH and Persic COH, a height ; NUMEN, the nodding, or controlment by such an act ; AGMEN, the driving, or drove, from AG, move, drive. Sometimes the participle present appears, as in RUDIMENTUM, the grounding, the rudest principle of knowledge ; FIRMAMENTUM, the fixing or fastening ; ELEMENTUM, the producing thing, from AL, to breed or generate.

Another mighty class of abstract nouns are formed by the preterite participle. Examples of which are AESTADS, the state of the heat ; VERITATS, the nature of truth ; VOLUP-TADS, the state of being to one's own mind, from VOLUPE ; TEMPESTADS, a space of time ; VOLUNTADS, will ; SANCTITADS, sanctity ; CASTITADS, chastity ; and so forth, without bounds.

All these classes were as easily framed by the ancient Romans as our willingness, trueness, warmth, cutting, growing, painting, and innumerable others, are by our peasants ; and, as they sprung from verbal consignificatives, they were believed to possess an active quality. When any of them referred to a thing, or to a simple act, it was permitted to remain neuter ; but there was a difference when it denoted a state, faculty, or habit. AGMEN is driving, abstracted from a state of performing it ; but ACTIGONGA, ACTIGON, and ACTIO, the act, power, and operation, was reckoned worthy of a personal distinction. If a man was the performer, the noun

applied to him. So FULLONGA, FULLO, a washer or felter of cloth ; LURCONGA, LURCO, a swallower or glutton ; PRÆCONGA, a proclaimer, from PREC, to cry out, call out ; were masculine ; and the same may be affirmed wherever such words are applied to a real and existing actor ; but, in the abstract sense, they are feminine. Nouns in TADS and ITS have nearly the same accidentance as to gender.

Greek verbals of these forms are not very numerous. We find a few similar to SEPEDON, originally SEPEDING, rottenness ; but the principal form of this kind, in that language, consists in adding SIS to the radical ; so PEXIS, fixing ; RESIS, speaking ; MIXIS, mixing ; MATHESIS, learning ; LEPSIS, taking ; HEXIS, holding, having ; DUSIS, the entering into ; GNOSIS, the knowing. All words of this class are feminine, except they be applied to some real object. These denote the state or active performance ; but the thing performed is expressed by a neuter word ; so PEGMAT, a thing fixed ; REMAT, a thing said ; MIGMAT, a thing mixed ; MATHEMAT, a thing learned ; LEMMAT, a thing taken ; SCHEMAT, a thing held ; DUMAT, the act of going into ; GNOMAT, the act or deed of knowing. He would be a dull grammarian who could not perceive the difference between BADISIS, going, the going, or faculty of going, and BADISMAT, the gait or act of having gone. In order to understand the power of SIS, the reader must recollect that SA, ad-

ded to any verb, gives it an active sense ; thus RAC, to stretch ; but RACS, to perform the act of stretching ; WAC, to grow ; WACS, to make grow. Now, on this principle, the Greeks and many other nations, when they wished to form an inceptive or operative verb, added SA to the root : so LEG, say ; LEGS, fall about saying, *begin* to say ; REG, or RAG, break ; REGSA, perform the act, or begin to perform the act of breaking. LEG-SIS, the operation of saying, and REXIS, the operation of breaking, come from these verbs so compounded. There is no connection, such as the grammarians affirm, between the future and these verbals. They are in the proper and ancient sense of the compounds : the future is in a secondary sense ; for beginning to act led to the idea of future action. In Gothic these verbals would end in I or EI.

When the noun is formed from the preterite tense of the verb, that is to say, from the verb prepared, by preterite affixes, to receive the personal pronouns, and to express a preterite sense, it is a far different case. LEG, say, is redoubled, and becomes LELEG ; it then admits MA, made, and DA, do, which give a most decided preterite sense to it : LEGMAT is not used, but REGMAD, the act of breaking, the state of having done the act of breaking, is vernacular in the language.

After the above partial illustration, it may save prolixity to add, that Greek Latin and Sanscrit

nouns are formed on the very same principles with English or Teutonic nouns; that they are either simple or complicated forms of the radical and the nine consignificatives, and that the most complex among them may be stript of its accumulated additions, and its base so discovered and laid open.

The contracted nominative must be restored. If the word end in *s*, this must be preserved, and joined to the full noun. Contraction in either language has not place, except in nouns derived from present or preterite participles, or in words ending in *N* or *R*; as *ARS-ARNOS*, a lamb, of which the nominative is *ARN*; or *RUS*, the rough country, of which *RUR* or *RURS* is the old form. Then, if the noun end in *A*, *E*, *AS*, or *ES*, the feminine and masculine consignificatives are to be removed; if it end in *ER*, *IR*, *UR*, these are the consignificative *RA*, the mark of personal action; if in *UM* or *ON*, these are the neuter affixes recently explained; if it end in *US* or *OS*, by far the most common masculine termination, this is *SA*, the consignificative which marks personal agency in half of the European languages. In Germany, and the peninsula of Scandinavia, and in the Sclavonic and Celtic countries, *RA* is generally used instead of *SA*; but in Greek, Latin, and many Teutonic dialects, this is the leading sign of the masculine, and often of the feminine noun. The Gothic adjective ran in this form:

	mikils, mikila, mikil, large, sometimes mikilata in the neuter leitils, leitila, leitil
The Greek	megalos, megala, megalon
or	megas, megale, mega
Latin	magnus, magna, magnum.

The SA, apparent in these adjectives, is appropriated to the masculine ; but it was naturally common. MITIS is masculine or feminine, but FELIGS, or FELICS, extends to every gender. All Latin words, ending in CS or X, or in S with a consonant preceding it, are nouns which refer to personal action. The same may be said of similar combinations in the Greek.

All Greek or Latin nouns with T, D, TH, immediately before the personal consignificatives, are descended from a preterite participle, or have the sign of it joined to them, to give them the adjective sense.

All Greek and Latin nouns, having NT or ND immediately before the personal consignificatives, are derived from or formed upon a present participle.

All Latin nouns ending in the restored nominative in ION, or in the genitive in ONIS or IONIS, are from an ancient present participle in ING, ANG, or ONG.

All words; nouns, or adjectives, ending in *AC*, *IC*, *OC*, *UC*, or in *C*, after any vowel, and before any personal consignificative, are analogous to words ending in *AG*, *IG*, *OG*, or *UG*, in Teutonic. They resemble our adjectives which end in *Y*, and have the consignificative *AG* in their composition.

All words having *B*, *P*, or *F*, before the personal consignificatives, show that the second radical is their component terms. Examples are *SEPS*, a putrifier, a snake that causes putrefaction, from *SAG*, to move, soften, and *BA*, to make soft or rotten; *LAILAPS*, a storm, from *LAG*, to strike, compounded with *BA*: *LAP* and *LAB*, in old Greek, signified to strike with a hasty blow. *LAILAPS* is a hurricane.—*BAP*, to dip, from *BAG-BA*, to dash into, tinge; *LAB*, to take, from *LAG-BA*, throw on the hand; *RAP*, to pluck, from *RAG-BA*, pull away violently: *STIRPS*, from *STEOR*, stiff, strong, a derivative of *STIG-RA*; *STEORPA*, the stump, the stiff root of a tree or any plant; *SCROBS*, a dug pit, from *SCRAG-BA*, to dig, scratch; *SCOBS*, saw-dust, from *SCEAG-BA*, *SCEOB*, to shave, cut wood; *GRUPS*, an animal with crooked claws, from *GRIP*, to snatch, a compound of *RAP*, to catch or pull; *STIPS*, a piece, a little piece, a *bit* of money, from *STICPA*, a small *STUC*, or division; *LUPUS*, a wolf, a ravenous beast, from *LUG*, to pull or tear; originally *LOC*, and derivatively *LUCBSA*: The Teutonic *WULF* is from *WILWAN*, to tear.—*NAPA*, what is roll-

ed, from NAG-PA, to turn, drive round. Our turnip is a compound of TURN and NAP.

All words having M or N before their personal significatives, show that they are formed by MA and NA, the sixth and seventh radicals. Examples are, in Greek, ATMOS, the breath or a vapour. The radical AG, blow, along with the pronoun O, I, is, in Greek, AO, I blow or breathe : whence AES, for AH-AS, blowing, an adjective ; AHER, the blower, that is, the air ; AELLA, from AH and LA, a blowing, a blast, a storm, and AELLOS, an adjective, coming on or flying like a storm ; AEMAT, a single act of blowing ; AESIS, the performance of blowing. The radical AH, blow, like others, take TA, done, and NA, made ; whence AT, blown, and AN, blown, both participles and verbals. In Celtic AT is blow, in Sanscrit AN has the same sense. Both these verbs were in the old Latin and Greek. They take MA, make, whence ATMOS, a vapour, and ANEMOS, the wind and breath, and ANIMA, the breath or soul. ANEMOS is masculine, for the wind was considered as a male agent ; but ANIMA is feminine, as less powerful, being the breath, or the breath of life. SPIRITUS, from SPIRO, is masculine, like ANIMUS. ANAM in Celtic, and ATMANA in Sanscrit, are ANIMA, the breath or soul. The verbs AT and AN are both in the Sanscrit. ANADL is breathing in Cymraig.

In the northern tongues ODE, for OHDE, is air,

breath, smell, analogous to AURA, a breeze, in Latin. OTHEM and ODEM, in Teutonic, is the breath, the same as ATMOS in Greek. ODOR, in Latin, is from OD-S-O, I smell, I breathe, I inhale. The word ANHELO, I breathe, I pant, and HALO, I give out air, are from HAH or AH; for the radicals AG, WAG, and HAG, are the same. The Germans say HAUCH, breath. In Celtic ATHACH GAOITH is a blast of wind, words directly from AH by the line of AT. GAOITH is from GA-AHTH, the very same as our own GA-AHST, GAST, GHOST, only the Celtic is from AHS or GA-AHS, a verb like AUCS in Greek, from AUC, augment. In Celtic AILE is breath, gale, smell; observe that gale is GA-AHL, a blowing. OHSAG from AHS, written OSSAG, is a blast; OHSNA, or OSNA, a breathing or sighing. AER, in Greek, signifies the air sent from any thing, the vapour, the thick air; the steam of the bath; the spray or vapour of the sea; hence ACHNA, or ACHNE, is vapour, foam, like OBHAN in Gaelic. The derivatives of AH, or AG, blow, are in every language from the west to the remotest parts of India. They may be contrasted with AG, burn, shine; whence AGANA, Sanscrit for fire; AGTHER, or ADHAR, fire; AITHO, in Greek, I burn, I shine; AITHER, the shiner, the bright air; IGNIS, in Latin, fire; ONG, fire, in Celtic, and AODH, in the same language. ADSo, I singe, dry, or tarnish with fire. ADSA, burning, smoke, smoky vapour.

LENIS, laid ; RAMUS, an oar ; NOMOS, a rule ; MINAE, threats ; LENTUS, slow, sticky ; LAMENTOR, I lament ; FAMA, fame ; FAMES, hunger ; TECHNÄ, art ; DOMINUS, a master ; CINDUNOS, danger ; CALAMOS, a stibble or stem ; POLEMOS, war ; ORNITHS, a bird ; OIONOS, a large bird ; AGON, a contention ; RODON, a red flower ; OMOs, raw ; OEON and OON, an egg ; TITANOS, quicklime ; ANGI, near ; AICHMA, a point ; SCENA, a covered place, a tent ; SOMPHOS, spungy, empty ; OMNIS, all ; SEGNIS, slow ; TIMOR, fear ; VENATOR, a hunter ; SALMO, a sea-trout ; GRANUM, a grain ; VENA, a vein ; GENER, a son-in-law ; PRIMUS, first ; QUAM, on which ; LUMEN, shining ; HAMUS, a hook ; SOPHISMA, a witty trick or act ; CLEMENS, mild ; PASSIO, suffering ; when traced to their foundation, are examples sufficient to make the nature of all compounds of MA and NA perfectly evident to every common capacity. They are as follows : LAG-NA-SA, laid, smooth, even in quality, from LAG, lay ; NA, make ; SA, he or she : RAG-MA-SA, from RAG, move, work ; MA, make ; SA, he or she : RAGMA is working of a boat.—NOG-MA-SA, from NAG, take, or set ; NAG-MA, taking ; NAG-MA-A, or NEMO, I take ; preterite NOM, taken ; NOMSA, he, or she, or it that takes, or rather he or she taken passively. From NEIMO, and NEMO, I take, I handle, I manage, I distribute, I regulate ; comes the preterite NENOMA, I have regulated ; and NOM-DA, the being regulated, the

regulation: it is considered as masculine. In the sense of taking, NOMA is pasture, that is, taking of grass. Observe how preterites become verbal nouns. NOMOS, regulated, is the regulation, the rule, the government, the law, or custom, the territory governed; the law or measure of a song. MINAE, or MIG-NA-AI, from MIG, press, bear hard on, like THRAG, THRAGOD, threat, in Saxon. MIG-NA is pressed, acted hardly with: AI, added to it, makes it plural: MIG-NA-A is threatening, a feminine agency. LENTUS is LAG-AND-SA, he that is LAGAND, lagging, delaying, sticking, tenacious; C-LAG is wet miry earth; CLAGER is daub with CLAG or mire: CLAGERD, and CLART, is bedabbled with wet mud. LAMENTOR is a deponent from the present participle of LAG, raise the voice and the hands, cry, weep aloud. LAG is cry, LAGMA crying, LAGMAND going on with noise, and LAG-M-AND-O-R I go on making a noise, or weeping by myself, or for *my part*. FAMA is from FAG and BAG, speak; FAG-MA, speech-making; FAG-MA-A, speaking, considered as an act feminine: FAMA, in Greek, is the purest form of this word. FAMES is from FAG-MA-SA; FAG, eat, chew; FAG-O, I eat, in Greek; FAG-MA, a eating, a desire for eating: the SA is the word of agency. FAMES is like ESURIES, a desire of eating. TECHNA is TAG-NA-A, production, making, from TAG; TEOG, make, form, frame, breed, produce: the radical is TWAG, pull,

work, agitate : TEUCH, the Greek form, produced TECH-NA, a working, trade, art : the noun is preterite by nature, and feminine as an act. DOMINUS is from DOMAS, a derivative of the preterite of DERN, build, in Gothic TIMRYAN, to build. The radical is TWAG, or TEOG, make : TIMR is MATERIES, that of which a building is *made*, which of old was wood. DOMINUS consists of DOM, a house, NA and SA. KINDUNOS, risk, is from KIO, I go quickly, I move : the word, like many others in Gothic, Sanscrit, and Greek, has N inserted euphoniae gratia ; KINDUNOS for KIDUNOS : KID is the preterite by DA of KIO, to which NA, make, is subjoined. In formation it is analogous to bidden or laden in English ; and in sense to FAER, danger, in Saxon, from FAR, go quickly. The Latin periculum is from perio, (experior,) whence peritus, tried ; a word allied to FAR, go, approach, adventure. Calamos is in Teutonic HEALMA, in English halm, a stalk : it means in Teutonic a cover, a helmet, from HWEAL, cover ; also a stem of a plant or pillar ; for HWEAL or HOL is a turned stalk or stem. Columen and columina, by contraction columna and collum, the neck ; in Visigothic HALS ; in Scotch the hawss ; are descended from COL or HAL, turn. Culmus, the halm or straw, is of the same race. Columen and columina are the feminine and neuter of the participle present of the middle voice of COL. The Latin and Greek agreed in this form. All Latin

nouns in MEN are of this descent ; as-volumen, discrimen, tegmen, agmen, omen, fragmen, &c. from VOLVO, CRI OR CRIN, discern, distinguish ; TEG, cover, thatch ; AG, drive ; AC, show, betoken ; FRAG, break. Nomen, rumen, vimen, will possibly be considered as from NAM, take ; RUM, chew the cud ; VIEO, enfold, tie. Polemos is pol-em-sa, from PEL, approach to, come near, join, join in battle : the English is engagement. ORNITHS is compounded of ARN, a flying animal, and DA, the consignificative : ARN in Visigothic, having AR in the plural, and ARANS, birds, eagles, are from AG-RA, fly. AG, move, fly, has produced AGLA OR ALA, a wing ; ALITS OR ALES, a flying thing, a bird ; ACSILLA, AXILLA, for ACSELULA, a wing, an arm like a wing. Earn or yirn is the name of the eagle in Scotland. EAGEL and AQUILA are from AGILA, the bird : VOLUCER is from VOL-UC-RA, that which possesses the power of flying. To fly was WAG and FAG, move. OIONOS is WIGONS OR WINGONS, a large-winged bird, a vulture, hawk, or eagle. Wing is WAGINGA, a *flying* organ. AGON is AGONGA, wrestling, contending, from the present participle of AG, move, labour, strive, drive, toil, wrestle ; a primitive verb, of many various meanings, which are all allied to motion. RODON is the neuter of RAGD, coloured, rayed, beaming, from RAG, rush, radiate, shine bright as the sun, or like scarlet in a strong light. Many derivatives of RAG in this sense occur

in Celtic, Sanscrit, and Persic. Omos, raw, in Celtic AMH, is AGMA or OGMA, sharp, pungent, sour, raw. The power of AG, sting, stab, prick, united with that of MA, make or made, is finely displayed in this adjective. The Celtic AM has no personal consignificative, but the Greek adds SA, A, and NA, OM-SA, OM-A, OM-NA ; or OMOS, OMA, OM-ON, sour, harsh. The word omos, a shoulder, is from AC-MA-SA ; but AC here means the wing, the arm. AMS is the shoulder in Visigothic. OEON, an egg, is from AC-NA : the NA is the neuter auxiliary : the radical is AC or AG, breed, produce, lay : all the dialects have this noun. The Anglo-Saxon is AEG ; the Celtic is UDH or UGH ; the Indian is ANDA or UNDA. It were loss of time to insert the northern varieties. The Latin is OVUM, and the Greek was originally OFNA, OBNA, OBON, and OFON or OVON. The parts are AC, BA, and NA. OB in Teutonic is fruit, the berries or apples, the produce of trees. The radix AG or AC, grow, increase, produce, applied to animal and vegetable production of every kind. TITANOS is from TITAN-SA, that which burns or is hot : TIT or TEATH is warm, from THWAG, work, agitate, heat. TEPEO in Latin, TAP in Sanscrit, TAB in Persic, TEATH in Celtic, THEPO in Greek ; as likewise THEROS, heat ; THERMOS, hot ; are of this descent. TITAN in Greek, and TEITHAN in Celtic, are names of the sun, viz. the warmer or shiner.

ANGI, ANCHI, ENGUS, are all from ANG, a contraction of AGING, pressing, squeezing, driving; a very prevalent and ancient sense of AG. ANG, strait, close, pressing, painful, is found in almost every dialect. The mode of contraction, by which it is made, produced BANG, DANG, FANG, HANG, LANG, MANG, NANG, RANG, THWANG, WANG, WRANG, or at least those forms from which these have sprung. BAGING, beating; DAGING, driving; FAGING, seizing; HAGING, lifting, elevating; LAGING, extending, laying out; MAGING, bruising, maiming; RAGING, ringing, raising a noise; THWAGING, cutting, &c. made BANG or BING, DANG or DING, and so on. This is a primitive law of the language. In English and Sanscrit these sounds are softened into J in many cases. So wench for WENC, move; singe for SING, burn; tinge for TING, dip, dye; anch for ANG, go, move; trench for TRANG, cut. AICHMA, a point, is from AC, sharp, and MA, make: AC has in this sense produced ACA, a point; ACME, a point of time; OCRUEIS, pointed, rough; ACRON, a point of land, a hill-top; ACIDS, a sting; ACONE, a whetstone; in Latin COTS, in Saxon HWET; ACOCE, edge, point; and many others in Greek; and in Latin, acies, acutus, acris, acuo, acumen, aculeus; on which remark that acutus is for acu-utus, the participle of acuo; acumen for acu-umen, a medial participle; and acies for ac-ig-sa: IG signifies act or do, and SA marks the action as personal. ACULEUS

is from AC-UL-IG-S, in which LA or UL, with AC, is the noun on which the terminations IG and SA stand : IG-IL in Saxon is a prickly animal, a hedgehog, which in Greek is ECHINOS, in which language ECHIS, Sanscrit AHIH, is a stinging reptile, a serpent. In Celtic and Teutonic, the derivatives of AG, sharp, are very numerous : ECG, a point, an edge ; ANG, sharp ; AC, stinging pain ; AHANA, the awn of grain, in Greek ACHURON, in Latin ACUS ; speak for themselves : AGH, or ODH, is a point.

SCENA is SCAG-ANA, covered, a cover ; SOMPHOS is SWOMF, soft, from SWOF, SWOFT, common in Teutonic : OMNIS is OM-AN-IS, completed, a participial form of EACM, from EAC, one, all. SEGNIS is SEG-AN-IS, from SAEG, sedentary, settled, set, lazy, in Teutonic SAEGEN. TIMOR is TIG-MA-RA, from TIM or DIM, in Greek DEIMOS : the root is DWIG, drive, disturb, chase : DIGD, fear ; whence DEIDO, and DRIGD, dread, from DRIG, are analogous in sense and form.

SECTION II.

ANCIENTLY every Greek and Latin genitive differed in nothing from the Teutonic, being an adjective formed by addition of NASA, or AG-A, to the word. This adjective preserved, for many ages, its primitive appearance. At length it began to de-

cay in the termination of certain classes of nouns, though, in general, it remained entire till the death of these languages. The great criterion of the ancient cases lies in the similarity of the genitive singular, and accusative and nominative plural. These were once the same in all the dialects. Though the accusative plural be now something different from this nominative, it is certain that this case, unlike the accusative singular, received no addition, and was, till a comparatively late period, the same as the nominative. The form of the ancient Greek declension stood as is here specified: nominative, *tima*, honour; *timansa*, of honour; *timamma*, to honour, and *timabasa*; *timana*, on honour; dual, *timaga*, two honours; *timagena*, of two honours; nominative plural, *timansa*, honours; genitive, *timanaga*, of honours; *timanama*, to honours; *timanasa*, honours. These became *tima*, *timans*, *timan*, afterwards *timain*, *timan*; and in the plural cases, *timans*, *timane*, *timabsi* or *timaisi*, *timans*, and *timas*. The old declension of *logsa*, afterwards *logs* and *logos*, a speech, from *leg*, to set together, set forth, hold forth, was, nominative *logs*; genitive *logogo*, or *logons*; dative *logom*; accusative *logona*; vocative *loga*; nominative dual, *logogo*; genitive *logogen*; nominative plural, *logogo*, or *logons*; genitive *logona*; dative *logonoma*, or *logonabasa*; accusative *logons*; all which became *logos*, *logoio*, or *logio*, *logoin*,

and logoi, logon, logo, logoin ; and in the plural logoi, logon, logofsi, or logoisi, logons, or logous. Our authority for these varieties is found in a comparison of the oldest forms of the Greek cases with the Latin, the Celtic, the Sanscrit, and the Visigothic, the two last of which afford singular assistance in this inquiry, which all the dialects confirm.*

The Latin is remarkable for the simplicity of its ancient appearance. Before the Greek and it separated, the rejection of s and N seems to have been introduced. The old declension of penna stood once as follows : penna, pennans, afterwards pennas and penna-i ; dative pennamma, penaim, penain, pennai ; accusative pennana, and, according to the practice of confounding M and N, pennama. The ablative is a late factitious case, of no antiquity ; for all the ablative plurals are the same as the dative plurals, and in the singular, the ablatives, down to recent ages of the republic, were of the forms pennai, genero, sermonei, sedilei, fructui, and rei. Penna, in the nominative plural, was pennans, pennais, pennai. The genitive was pennana like the Greek, but the practice was introduced, perhaps very early, of making cases by addition of RA, which is well known to be as common as SA and NA in the composition of

* Note I.

adjective words. Probably the nominative was at times pennara instead of pennansa. The genitive plural became pennarone and pennarom. The old dative was pennanabasa; in which the AN is the plural sign, and the compound BA-SA is the dative affix. This long termination was changed into pennabase, pennavose, pennafse, pennaise, and pennais, afterwards pennis. The accusative plural, once coincident with the old nominative, preserved its form with little diminution, pennansa, pennans, pennas. Observe, further, that all Greek and Latin accusatives end in s, except in neuter nouns. These accusatives were formerly in ANS, ENS, INS, ONS, or UNS, in both languages, varying in the vowel according to the particular tone of the word, or of its termination.

Nouns declined like SOTER, a saviour, and SERMON, a speech, and FRUCTUS, produce of any thing, from SO, originally SUND and SOTH, keep whole; SER, join together, connect sentences, and BRUC, or FRUC, to bear, bring forth; words common in the *barbarous* dialects; kept the ancient form tenaciously. Soter; genitive, soterans, and soteros; dative, soteramma, soteraim, soterain, soterai, and soteri; accusative, soter-an or a; dual, soterege, soteree, or sotere; soteregen, or soterogen, soteroin; plural, soterans, soterans, and soterans; genitive, soterana, soteran, and soteran; dative, soteran-

base, soterabse or soterfsi ; at last sotersi. * The poets often wrote and sung soteressi instead of the harsh original. The accusative plural is soterans or soteras.

In Latin there was no difference : The old genitive ended in ANS, ENS, INS, ONS ; the old dative plural in BASA, or BUS, which was affixed in the form of ABUS, EBUS, OBUS, or IBUS, as suited the noun. The old dative singular in AMMA, which is the primitive form, soon fell into AMM, AIM, and particularly into AIN, EIN, OIN, accordingly as it suited the noun. Examples of this change are found in Visigothic, which presents a singular appearance ;—some terminations whole and perfect ; others slightly changed ; some changing and written variously ; others changed altogether. The Visigothic, in the days of Ulphila, was running very fast the Greek and Roman career of immutation in the final consignificatives. The Anglo-Saxon, some ages afterwards, had nearly equalled the classic languages in that respect.

Besides the genitive adjectives in NASA, and AGA, or ogo, the Greek and Latin had another form of the same sense and use, ending in DA-NA, or, in a softer shape, in THEN : SO, BREPHOS, a birth, a thing born, a child ; BREPHOTHEN, of a child ; CHEIR,

* Note K.

hand, CHEIROTHEN, of the hand; PO, what, POTHEN, of what; TO, that, TOTHEN, of that. The true sense of this is quite analogous to that in NA-SA; BREPHS, a child; BREPHA-NA-SA, or, by contraction, BREPHEOSA, (the contraction took place, thus, BREPHANS, or BREPHINS, then BREPHEOS,) the sense of which is "made pertaining to a child," from NA, make, and SA, hold, or possess; then BREPHODA, childed, belonging to a child; BREPHODANA, made belonging to a child. This adjective in THEN, or rather, the adjective in DA, or THA, admitted of declension. We find CHEIROTHI, OICOTHI, OURANOTHI, which are as much in English as to say, at, or to handed, housed, heavened, meaning the state or place of the hand, house, or heavens.

The old dative in FI, or PHI, is common in the ancient Greek, though, like the genitive in *then*, it was at length rejected. We have it applied, though not always properly, a fate which often befalls obsolete words in various instances, examples of which are PALAMEIPHI, to, or with the palm, (Saxon, FOLM, the grasp, the hand, from FAH, to catch;) NOSPHI, in separation, near but without, from NAH; (See Wilkin's Sanscrit Grammar.)— BIEPHI, to, or by force, from BIA, of old BIGA, from BIG, to bend, bang, bow, bounce; STRATOPHI, to or at the camp, from STRAT, originally STRAGD, a stretching of tents, pitching: AUTOPHI, at, to, or

by self, from AUTOS, formerly AUTS, and originally AGODS, self, from AG, move, hold, possess. AUTOS meant at first possession, and was applied to I, thou, he, she, and whatever goes in Latin by the name of proprium, or, in English, by that of self.—NAUPHI, to or in a ship, from NAVS, descended from NAG-BA, to move, to move on water, swim, float. This sign of the dative sense was affixed to the singular, as well as to the plural. In Slavonic and Latin, we find TEBE, and TIBI, for TWA-BYA, to, or at thee; and SIBI, and SEBYA, datives of SWA, self. A list of the ancient relics of the dative in PHI is an article of considerable importance in Greek philology.

The use of BA, as a mark of the dative, is common in Sanscrit and Celtic, as shall be shown hereafter.

It must be always recollected, that the signs of case are original words, once separate and moveable, which could be added at pleasure, which had a meaning attached to them, and which might at times be supplanted by others of similar sense. All cases are a species of adjectives, in this point of view, that every adjective is a word modified by its consignificatives, to express relation to some other name. For instance, MAG signifies to bruise, soften, melt, wet: MAGOD means make or done to be wet, commonly written MAD. This might stand as an adjective, for it is modified by DA, done or

do : in oldest times it no doubt was both a participle and adjective. But to express the being put in the state of wet, add *DA* again, you have *MADID*, to wet, done or made wet ; but if you mean that *MADID* should refer to a male or female agent, you must add *SA*, the word belonging to that agent, or *A*, which, to a certain degree, is synonymous with it ; you have *MADIDSA*, or *MADIDS*, or *MADIDOS* and *MADIDUS*, a man put or made into the state of wet. *MAD* is wetting or wet, but *MAD-RA* or *MADOR* is what makes wetting or wetness, viz. moisture. So, as to cases, *MADID* is wet in any gender ; *MADID-INASA*, *MADID-IGA*, and *MADIDOTHEN*, are new adjectives, which signify made to hold or possess the state of *MADID* : these are genitives ; they are words denoting the quality of their root, and may be connected with other words, which stand in relation to them.

In like manner, *MADID-ANA* means made *MADID*, or put on *MADID*. This is the accusative, and properly stands after all words, which act on the noun so compounded. But if *MA*, more, or *BA*, bear, bring, or the compound *BA-SA*, bear or bring-having, be added ; *MADID-AMA*, or *MADIDI-BASA*, is a dative. The word is an adjective, which, joined to another, means that the object denoted is added, or brought near to the other object.

It is therefore easy to believe, that the senses of, *from*, *by*, being kindred relations, would often

be expressed by the genitive ; that the senses to, at, by, near, with, would be expressed by the dative ; and that the senses on, at, upon, would be denoted by the accusative. An ablative case is quite superfluous ; for, as all taking of one object from another must commence at one of the objects, we may say *privo te divitiis*, I deprive thee *at* or connected with riches ; or *stero se ploutou*, I deprive thee of, or concerning wealth ; *plenus sabulo*, full at, or along with gravel ; *mestos ges*, full of, that is related, connected with earth. It is nearly arbitrary, and at the disposal of custom, whether we use the genitive or dative to mark the noun of cause, manner, or instrument. These in Greek are often in the genitive, often in the dative ; in Latin they are often in what is absurdly, but, for the sake of convenience, usefully termed the ablative case. *Scribo calamo*, I write with, that is, close, connected with a pen : *nipto cheiras halos*, I wash the hands with, that is, connected with salt : *filius patris*, a son connected with, or related to a father : *filius patri*, son to, that is, pertaining to a father. The difference is, the genitive denotes connection, but not addition, of the latter object to the former ; the dative denotes aggregation, or joining of its object to another ; and the accusative marks that its noun is affected by the action of some object on it, which may be expressed by a verb or by a noun. Thus, preposi-

tions, which govern three cases, are to be viewed in three different lights ; as a substantive governing a substantive in the genitive ; as an adjective or noun requiring the dative ; or as a word of action construed with the accusative. So, epi sou is up, over, or above of thee ; epi soi is above thee, in the sense of *close upon* thee ; epi se is coming on thee, on-ing thee, in the act of being on thee ; epi tes thalasses is on the sea, near the sea, or towards the sea, in motion like that of a bird from above ; but epi tei thalassei is in, on, close on the sea ; epi ten thalassan is moving on the sea, or acting upon it : agein epi hippou, to bring on of a horse, that is, upon a horse ; agein epi hippoi, to bring to, or close to the horse, to join the two ; agein epi ton hippon, to bring to the horse, which marks the effect taking place : a literal translation of the sense is “ to be bringing onward towards the horse.” The same observations apply in the government or construction of verbs with nouns, and particularly of such as are compounded with a preposition.

SECTION III.

NOTHING of remarkable importance is required to be added on the nature of Greek and Latin pronouns. Ego, tu, and suus, have been explained : they are varieties of AGA, possession ; THWAG, hold-

ing or possession ; and SWA, meaning the same thing. As every radical word implied action of a certain species, every radical might signify holding or acting on with the body or hand. In ancient Greek, TU, thou, was as common as SU, in all the cases ; toio, toi, te ; tui, tibi, te. I half suspect that TU or THU is not the prototype of SU, but that it comes from SWA, because the duals are SPHOI and SPHOIN, the unquestionable descendants of SWAGE and SWAGEN, the dual of SWA, self. In earliest times, any word signifying self might be I, thou, he, according to application. SWA, SWAG-A, and THWA, in the later form of so, SA, TO, signified self or same ; and served for a demonstrative and relative adjective, or for a pronoun equal to himself, myself, thyself, &c. In Homer and Hesiod the article is used as a relative. The later Greeks had an aversion of a national, rather than of an enlightened kind, to s, which in many words they changed into h. They therefore spoke and wrote HO, HA OR HE, and TO, all signifying at first same or self. The oldest declension of the article was, SWA, SWAA, THO, for THWA, in the nominative, masculine, feminine, and neuter ; in the genitive, THWANS THWINS and THWAGO for the masculine and neuter, and THWAAGANS for the feminine. The dative was THWAMMA for the masculine and the neuter, and THWAAMA for the feminine. The accusative was ATHWAN for the masculine, THWAANA for the femi-

nine, and THWA for the neuter. The dual was formed as has been formerly explained. The nominative plural was either SWAGANS, SWAAGANS, THWAG-A OR THWAGANS, THWAAGANS, THWAGA. These became SWAIS, SWAAIS, and THWA-A; then SAI, SAAI, THA; and HOI, HAI, TA. Such are the abbreviations of speech. The Latin dialect had this word, as appears from TAM, TUM; TUNC, and DEM; ancient parts of this adjective. But the pronoun which superseded it was HWAG, also having the sense of self, and in every respect synonymous in this particular use: HWAG and HWIG, for it was pronounced in both ways, denoted self, he self, or itself. If the word signified the neuter, it required, according to the practice of all the dialects, the Greek excepted, the consignificative DA. This is the reason why we have ID and ILLUD in Latin, and that and it, all ending in DA or its varieties. We have not in these words the base but the compounded neuter. When HWAG was used as a pronoun, it received the masculine consignificative SA or S, and the feminine A, which formed HAGS, HAGA, and in neuter HAGADA. In Latin and Gothic these seem to have been HIGS, HIGA, and HIDA; for in Visigothic and the Scandian dialects we find HIS, he; and HITA, it; as also, *is*, he; and *ita*, it: but in Greek we have HOS, he, a contraction of HAGS, though indeed it is not absolutely certain that HOS, he, is

from this source. As to the Latin *IS*, *EA*, *ID*, their descent from this word is indubitable. The Greek *HOS*, *he*, I am inclined to deduce from *SWAS*, particularly because the plural is *SPHEIS*, the derivation of which from *SWANS* is obvious. This word, the cases of which *HOU*, *HOI*, *HE*; *SPHE*, *SPHIN*; *SPHEIS*, *SPHON*, *SPHISI*, *SPHAS*; is in Gothic *SWES*, *self*; genitive, *SWIS*, or *SIS*; dative, *SIS*; accusative, *SIK*. The Latin *SUI*, *SIBI*, *SE*, in both numbers is well known. The reason why this word is used in the plural, though it be evidently singular, is that *self* is a collective, and by nature individual.

The Greek *HOS*, *HE*, *HO*, *who* and *which*, are for *SWOS*, *SWA*, *SWO*; or *SOS*, *SA*, *SO*; belonging to *self*; and such expressions as *HO ANTHROPOS DICAIOS HOS ELEGE*, (*SA ANDER-OPS DECAGIGS SWAS GALEGETH* is its oldest form,) were formerly understood to mean "self or same, or that just person, self or same said." The article signified *same* or *self*, and the relative was of the very special sense of the article. In Latin *IS*, *EA*, *ID*, were anciently *HIS*, *HEA*, *HID*, meaning *self*; whence this adjective was nearly synonymous with *SWA* and *THWA*. The Latin preserved *is* as a demonstrative pronoun, but it adopted *QUI* and *QUIS* for a relative. And here the reader must particularly note, that it is the genius of the Celtic, Cymraig, Greek, Latin, and Sanscrit dialects, of all, indeed, excepting the Teu-

tonic, to change H and HW into K or C. Half of the words, in all these languages, which begin with c or K, and even with G in many instances, begin in Teutonic with H. Thus we have centum, collis, collum, capio, cornu, cutis, cos-tis, caput, and many others on the same model, for HUND, HOHL, a hill or height; HALS, the neck; HABA, I take; HORNO, a horn; HAUT, hide or skin; HWOTS, a whetstone; HABED, or HAFET, the head, &c. Had it not been for the Teutonic, we never could have discovered the origin of one-half of the words in the European dialects. In the Greek, Latin, and Sanscrit HWAG, or HWIG, *same*, and, by particular allotment *who*, was changed into QUI and QUIS, and thence into KIS. The ancient Greek had cos, CA, CO, instead of QUI, QUÆ, and QUO-DA. The Gothic preserved HWAS, *who?* and HWATA, *what*. The Greek corrupted these words into POS-PA-PO, as did also the ancient British. TIS, *who?* and TI, *what, are, I think*, derived from the article, as if we should say the —?—man, for what man; a practice easily introduced in ages when the article was by its nature a personal, a demonstrative, relative, and interrogative pronoun, according to its position.

The corruption of HWA into PO extends to the ancient British, as well as to the Greek and Latin. In Welsh, or Cymraig, PA is *what?* and PWY is *who?* In Latin qui-piam, quæ-piam, and quod-

piam, are compounds of QUI and PIAM, the old accusative of PIA, who ; formed like quis-quam, quam, quodquam. Fios, pia, piom, stood for HWA, HWA or HWO, and HWON.

The Greeks corrupted SPHE, or rather SPHA, for SWA, *self*, into PSE in the accusative, and PSIN in the dative. We find PSE signifying AUTON, or AUTOS, AUTAN, or AUTAS ; and PSIN translated into SPHISI, or AUTOIS, to themselves. Self is the property of all persons, genders, and numbers. With PSE and IS-EA-ID, we have, in Latin, the pronoun IPSE-A-UM, self, or he, she, itself.

In the history of the pronouns, the philologist must never forget the duplication which these words undergo, in almost every dialect, from India to the Irish shores ; and by which they acquire a general sense. In Teutonic SA-EI, that-that, signifies who relatively, SA being masculine, and EI being of all genders : SE, or SA, THA, that-that, or who, masculine : SWA-HWA, that-who, whosoever, originally HWA-SWA-AEFRE, who-that-at any time. SWA HWILC SWA, that who that, for whosoever. But a short table of these and the like will make this matter evident. A few primitives are also inserted, which have occasionally a general sense.

GREEK.

Masc.	Fem.	Neut.	
TIS,	TIS,	TI,	from THA-IGS, masculine and feminine, THA-IG, that man, &c. or what man.
HOS-TIS,	HOSTIS,	HO-TI,	from HWAS, who, and THA-IGS, who-that, who and whosoever.
POS,	PA,	PO,	corrupted from PYOS, PYA, PYO, for HWAS, HWA, HWO.
HO-POS,	HO-PA,	HO-PO,	compound of HO, the, and POS, who.
HO-AUTOS,	HA-AUTA,	HO-AUTO,	from the demonstrative article, and AUTS, self, masculine.
EKEINOS,	EKEINA,	EKEINO,	THAT man, &c. from GEONS.
HOSCE,	HA-CE,	HO-CE,	a compound of HOS, who, and KE, or CE, of which many of my grammatical predecessors say, "Aditur frequenter ad finem syllabarum, nihilque significat sed ipsas ornat." KE is the same as the Latin QUE, the Sanscrit CHA : it is equivalent to VE in Latin : For this fact must be attended to, that SWA, HWA, and WA, each in the sense of possession, of self, and afterwards of that and what, masculine, feminine, and neuter, existed in the oldest and primitive source of the dialects.

Each of these might be demonstrative, relative, and interrogative, at pleasure. Each of them might also be personal ; for, as they signified self, they might be he, she, it, or even I and thou, according as the speaker chose, in the dialect which he used. Further, when placed between two verbs or nouns, they had the powers of AND and OR. AND signified adding, it is synonymous with EAC, EKE ; or is from OTHER in Saxon, and ANTHAR in Visigothic ; the same as aliud or alterum in Latin. AEGTHER, the comparative degree of AENIG, the Saxon for ullus or quisquam in Latin, is the origin of EITHER, the proper sense of which is UTERQUE ; so HEORA AEGTHER, horum uterque ; and AEGTHER GE HEONON GE THANON, literally both or either, add from-this place, add from-that place ; either hence or thence. Such expressions implying addition, accumulation, and likewise comparison, by bringing objects together ; were, in the ancient dialects, made by QUA or QUE, by THA, TA, and TE, by CHA, a corruption of KA for QUE ; and by WA or WE, often pronounced VA and VE. The Latin, Sanscrit, and Greek, abound in these uses of the demonstrative and relative pronouns. Sometimes instead of VE, QUE, and TE, which answer only in certain phrases, the datives and accusatives singular are employed.

KE, and QUE, are accordingly used, the one in Greek, and the other in Latin, to express AND. They are synonymous in sense with ΚΑΙ, with ET,

AC, and AT. The same pronouns, in their dative or accusative cases, signified IF, and imparted a conditional sense to the verbs with which they were joined. These remarks prepare the way for the explanation of some important adverbial uses of the pronouns now before us, while they illustrate the general subject. The Latin compound pronouns, which deserve notice, are,

Masc. Fem. Neut.

Hi-ce, hae-ce, ho-ce, for hi or his-hea-ho, afterwards is-ea-id, connected with que or ce; literally same-which, or the same-which; and, secondarily, this.

Ollus, olla, ollum, written also in old Latin ole. It comes from OL gone, or yond, which also signifies gone. The Greek and Teutonic have ekeinos, and GAINS he, from OL, a derivative of HWEIL, or HWAL, to turn, pass, go; the Latin have ole, and ollus. In Cymraig, OL signifies behind, or gone by; it is equivalent to HIND in Teutonic.

Is-te, ista, istud, from is-ea-id, and THA or DA, the old demonstrative pronoun: THA and DA are

Masc.	Fem.	Neut.
		the same as TO in Greek, THA-TA in Gothic : they are the origin of the oblique cases of the article in most dialects. SWA-THA, or SWA-SWA, that-that, is equal to ISTHA, self-same.
		I-dem, ea-dem, i-dem, which signifies that-that, or self-same, is from IS, and DA, in the accusative, and similar to
Qui-quem-que,		who-whom-who, equal to HWA-SWA-HWA, who-so-who, or HWAS-SWA-AUH, or HWAZUH, who-so-ever.
Quis-que,		which-man-who, or which who.
Unus-quis-que,		one-which-man-who. In Visigothic, THIS-HWAN-AUH, this who : also
Qui-dam-que-dam-quid-dam, from QUI and DA ; literally who-the : the word DAM specifies and limits the word who, and gives it an individual sense, equal to certus, a fixed person, or un certain, in French. The Visigothic SUMS-SUMA-SUM, certus homo, certa femina, certum negotium, is from SWAMS, a derivative of SWA, self, same, or that. The translation, <i>particular</i> , or <i>individual</i> , expresses		

this meaning in recent language. SUMS TAWIDA, in Visigothic, and quidam fecit, in Latin, are in English an individual, or certain man did.

EAC to add, and NAG to press, be close, be near, or very much, produced the Latin interrogatives, EC, AN, NUM, and the affirmatives ENIM, (EACENIM,) NAI, and NAM, which last is compounded with QUIS. NAM signifies on which, close to which, for which. When a question runs in these terms, an (EACEN, or AHEN,) fecit, it simply asks; but in these terms, num fecit, it compares this with prior action; it means, whether did he, or not? Quisnam fecit? is, For who did it, which man? referring to something in the mind, which did it. Num quis fecit? Whether did any do it? Nai, or nae fecit, assuredly he did. Namque fecit, for-too he did it. Equis facit? does any do it? Contrast num-quis, and ec-quis, and observe, in these compounds, the close connection between the individual, and indefinite, or general sense; how easily one, a particular one, becomes any one. UNUS is one, UNELUS, by contraction ULLUS, is any; QUIS is who? which individual? and who? any one. The general sense is readily given by duplication, in all the dialects.

Besides the particularization which is made by using the words DEM, CE, HIC, PSE, and others now explained; the personal pronouns in Latin and Visigothic take MET, and MISSO, which are from

MID, mixed, joined with, together. SIS MISSO, in Visigothic, is selves-together, or very selves. The Latin, as well as the Greek, used SE, or HE, its corruption in this sense; and POTE, power, or possession, a word equal to the Teutonic AGEN, or the Greek AUTOS, was joined by the Romans to the pronominal adjective: thus MEOPTE, with my own; SUOPTE, with his own, and the like.

The article, and the pronominal adjectives in Greek and Latin, underwent the composition of all the consignificatives. In Greek TOIOS, TO-IGS originally, HOIOS, HWOIGS, and their correlatives, are well known. The Latin expressed these by TA-LIS, and QUA-LIS, equivalent to the Gothic THA-LEIKS, and HWA-LEIKS, that-like, and what-like; in Chaucer's English, THILK and HWILK. The Saxon has SWILC, or SWA-LEIKS, which first became SWILCS, then SWILCH, and now SUCH. POIOS, or COIOS, in Greek, is, in Latin, QUALIS, and in Old English, HWILK; so, hwilk men aren thai; or, what-like men are thae? The answer is, thilk men al-s (for AL-SWA) you see; or, that-like men, all-that men you see. The sign of the present participle appears in TANTUS and QUANTUS, originally THA-ANDS and HWA-ANDS, THAT-ING, and WHAT-ING; and the sign of the preterite in TO-T, QUOT, and in TOTUS and QUOTUS. The Greek POSOS is equal to QUOTUS; TOSOS is the same as TOTUS, which signifies that many. From TA-L-IGS,

HWA-L-IGS, and PA-L-IGS, compounds of TA, HWA, and PA, with the consignificatives LA, and IG, or AG, the Greek formed TELICOS, HELICOS, and PELICOS, which are very near to THILKS, or THALEIKS, HWALEIKS, or HWEILKS, in Gothic. These adjectives relate to size of body or quantity, and to number of years, viewed as the measure of human growth or life. HELICOS means of what size, and HELICIA what time of life, or the time of life, and specially the best time, the growing time of life. HEL-ICES are persons that are in the same time of life, in Scotland called YEALINS, that is yearlings. There is an affecting speech of poor Helen in the Iliad, in which she uses this word.

By far the most intricate part of the classical philology is that which relates to the use of the obsolete cases of the adjective pronouns, the application of such words as tam, quam, tum, cum or quum, quando, ubi, ibi, inde, jam, ita, sic, dum, uti, utiquam, utique, etiam, nunc, diu, and others in Latin; and of dě, dè, pote, hōs, pōs, hoi, dēn, thēn, pou, poi, toi, detha, deron, ede, este, toi, nuni, ce, hou, and the like in Greek. Though these are the links by which thoughts and sentiments are joined, the grammarians have treated them most absurdly and superficially. It has been already shown, that que, ke, and ve, parts of HWAG, and WAG, are added to verbs and nouns, to signify their conjunction in sense. Every article being a

descriptive word, may apply to time, place, all dimensions of quantity, number, and even the objects of thought, and the succession of ideas in the mind. If we consider, for a moment, to how many different purposes the single term *that* is applied in ordinary conversation, we shall speedily understand the extensive nature of this subject. And notwithstanding that this demonstrative word admits of numerous meanings on account of its applications, the radical and intrinsic meaning which belongs to it originally, is the only key to these uses. All the dialects employ the pronouns in reference to time, place, quantity, and quality; and many of them prefer the accusative, or other oblique cases, in these applications, because the genitive, *of*, *with*, relating to *that*, *this*, which time, place, size, extent, matter; the dative, *at*, *for*, *to*, *upon*, *with that*, *this*, which time, place, size, matter; and the accusative, *on*, *acting on*, *touching this*, *that*, which time, matter, &c. are phrases which express the meaning more fully than the bare nominatives. The philologist must never forget, that all indeclinable words are nominatives, genitives, datives, or accusatives. The nouns, *locus* and *topos*, *place*; *chronos*, *tempus*, and *hora*, *time*; *res*, *negotium*, *pragma*, *matter*; *altitudo*, *latitudo*, *longitudo*, *mensura*, or *mecos*, *size*; and very frequently *modus*, *measure*, *manner*, and *degree*, and words similar to these, are always

understood. When the subject to which these pronouns refer is not a noun, but an action or sentence, they are placed in the neuter gender. For instance, The King has dissolved the Parliament : I did not know *that*. As the rivers flow from the mountains, and fertilize their banks ; so knowledge comes from Heaven, and improves the earth. Which would have been in the old language, AL-SWA the rivers fleaw fram the muntten, and (EACEND) maken bere heor banken ; swa conyng, or wisdom, cometh fra heofen, and beteth thone earth : Literally, all-that, or al-same, the rivers flow, &c. *that*, (same,) or in that, (same,) wisdom cometh, &c.

Jam, tam, and quam, are accusatives feminine, to which horam, rem, viam, vicem, and similar words, must be respectively supplied ; for our phrases so many, how many, were originally of the same nature. SWE MANIG, HU or HWAIWA MANIG needed and had a word in the early compounded stage of language, after SWE and HWAI ; HWAI-WA, the oldest form of how, being indeed a contraction of HWAI-WEGA, to or in what way. Sapientior ac tu is wiser, join or compare thou ; but sapientior quam tu is wiser, on which or at which thou ; sapientior illo is wiser at, or to (joined, added) that man. The wiser, the better ; quo sapientior eo melior ; in old English or Saxon, thy or tho wiser,

tho beter, viz. by that or to that wiser, to that better. .

When the pronouns were applied to time, TUM, QUUM, DUM, in Latin, and TE, CE, PO-TE, TO-TE, which I consider as old datives and accusatives, expressed it very conveniently, and were quite synonymous with the Visigothic THAN, HWAN, and the Saxon THA, THO, THANNE, HWANNE. TE and KE, from TEI and KEI, signify at that or the time, at what or which time. TOTE is literally the that or the at that time, then : POTE is what time; and observe it is used to mark at what particular, and general time; at what one time, or what any time. The connection between AN, one, and ANIG, belonging to one, any; and between AN, one, ANEL or AL, other; and ALIGS, alius; has been already stated. CUM and QUUM are one word.

Nothing is more common in the Teutonic than THA or DA, then. In Greek TE signified at the time; but DA or DE, from the same pronoun, had the sense of protracted time, which must be distinguished. If we were to say in English, The or at the you come, the time would be barely stated; but if we were to put an emphasis on *the*, and so protract the vowel, the sense would become, Then or at that time you come. The classic scholar, who knows that in ancient Greek the relative and prepositive article were the same, will soon discern the cause of difference between DE, then, with the

long vowel, and TE short. DUM, DEMUM, DIU, and DUMDUM, in Latin, relate to DE, DETHA, then, at that time, at that distant time, in Greek. DUM indeed signifies at the time, DUM-DUM or DUDUM close at the time past, (observe the effect of duplication;) but both are connected with DEMUM, which is nearly synonymous with DE, then, in Greek. Remark that time past and time to come may be viewed as *that* time, as *that* distant or not present time. Hence DE signifies long or at length, and DERON means pertaining to DE, long time; DETHA, from DE-THOS, means made long, or put in the state of long. JAM is the accusative of EAC, *joined*, in the form of EA or GEA.

With regard to place, POU, ΤΟΠΟΥ, belonging to what place; POI, ΤΟΠΟΙ, to or at what place; HOU ΤΟΠΟΥ, of or pertaining to which place; HOI ΤΟΠΟΙ, to which place; require little illustration. POTHEN, ΤΟΠΟΤΗΝ, HOTHEN, ΤΟΤΗΝ, &c. old genitives, signifying of which, of what, of that place, are very common; as are their datives PO, ΤΗ, ΗΟΤΗ, ΤΟΤΗ.

The Latin IBI, UBI, UBIQUE, are old datives of IS-EA-ID, and HO, what: the dative singular was formed in PHI or BI in both languages, as we know from SIBI, TIBI, and BIEIPHI, the dative of BIA, force. HINA, in Greek, is the accusative of HI, the old feminine of HIS-HI-HITA, which afterwards became HOS, &c.: it signifies at that or which place.

It was common in Greek to join *ACHOS* to adjectives denoting place or manner. For example, *POS-ACHOS*, *TOS-ACHOS*, having the quality of *POSOS*, how much, or *TOSOS*, that much; *ALLACHOS*, having the quality of *ALLOS*, other; *TOSACOS* and *POSACOS*, having the quality of *TOSOS* and *POSOS*. Adjectives of this form were much used in the ancient dialect of the Greek countries. The reader must recollect the powers of the consignificative *AG*, in its different varieties of *AC*, *ACH*; *IC*, *ICH*; *OC*, *OCH*; and others; and with what facility these were applied in the early ages.

QUANDO, *INDE*, *HUC*, and *UNDE*, are also remains of old cases: *HUC* is instead of *HOC* (loco,) and is parallel to *QUO*, *EO*, *ALIO*, *ALIQUO*, (loco;) each of which are datives; but the three others are datives of *QUAND*, *IND*, and *UND*, of which *ENTHA*, in that place, is an example in Greek. *QUAN* is when, *IN* is at or in, and *HO* signifies what. These take the consignificative *DA*, and make *QUANOD*, *INOD*, and *HONOD*; forms exceedingly usual in the ancient dialects, after which composition they are declined like other nouns: *QUANDO*, the dative, is at what time, *INDE* is at within place, and *UNDE* is at what place. The affinity between *at* and *from* will here be recollected.

This dissertation, which is naturally dry, becomes indispensable in the history of language. The pronouns referred not only to place and time, but to

manner, and the addition of one thought or thing to others, as is exemplified in the table below.

Latin	Senatus-que, populus-que, Senate-which, people-which.
Greek	Idomeneus, eus-te, megas-te, Idomeneus, good-that, great-that.
Latin	Tum justī, cum injustī, <i>That</i> the just, <i>what</i> the unjust.
Greek	Dicaioi te cai adicoi, The just-that and unjust ;
English	What with one, what with another.
Latin	Tros-ve, Tyrius-ve, Trojan-what, Tyrian-what.
Latin	Aut Tros, aut Tyrius, Added (auct) Trojan, added Tyrian.
Greek	Aias men, Odusseus de, Ajax but, Ulysses to that.
Greek	Aias mèn, Odusseus dè, Ajax really, Ulysses then or on that.
Latin	Cum pugnando, tum fugiendo, What by fighting, that by flying.
Scottish	What first, what last, for First and last, or at one time or other.
Greek	Hoi d' hote dé r' entosthen esan, Thai than hwan thàn rag innathro wairthon.

It appears, from these scanty specimens of an universal practice, in what manner the pronouns

denote the addition of one object to another. The English reader will collect the origin of this method most readily, by repeating such lines in the style of old ballads as the following :

And Robin *eke* and William *too*,
Both archers keen and yeomen true,
Brave with the bow *bot* and the spear,
Good hunters of the fallow deer.

The plurals of EGO and TU, which in Latin are NOS and VOS, are contractions, or rather corruptions, of WAGANANS or WAGANS, the ancient plural of AGA or WAGA, I; and of GEOWANS, the old plural of THWA, thou. For neither AGA and THWA in Teutonic, nor SU, thou, in Greek, have their plurals altogether from themselves, but from words allied to them in meaning. WAG, hold or possess, in the plural WAGANS, selves, is the source of WEIS and WE in Visigothic and English, and of NOS in Latin. GA-AG, a compound of GA, go or finish, and AG, to own, furnished GEOGANS, selves, which was changed into GEOWANS, GEOW, and YOU. From the last letters of GEOWANS and WAGANS, the Hellenic tribes formed vos and nos. These facts are established by the Indian dialect. The dual of SU, thou, is SPHOI, from SWE, self, the genitive of which is also SPHOIN. The plurals HEMEIS and HUMEÎS are descendants of WAMANS and GEOMANS, varieties of WAGANS and GEOGANS, which seem to

have been formed occasionally with the consi-
gnificative MA ; thus WAGAMANS and GEOGAMANS. The
two accusatives HEMAS and HUMAS are contractions
of WA'MANS and GEO'MANS, the old nominatives.
The datives HEMIN and HUMIN are relics of WAMA-
BIN and GEOMABIN, or perhaps of WAMAIM and
GEOMAIM ; for the derivation of these is not at-
tended by the proof which illustrates the nomina-
tives. NOS-TER and VESTER are adjectives derived
from NOS and VOS. Every Latin and Greek per-
sonal pronoun has an adjective deduced from it ;
for which see the practical grammars. The his-
tory of such derivatives is too obvious to be insert-
ed in this work. The reader, however, must re-
member that *cujus* stands for *quojus*, and *cui* for
quoui ; that *eis* and *queis* are contractions of *ibus*
and *queibus* ; that the diphthong *ae* was anciently
ai ; that *hoc*, *hac*, and *eo* and *ea*, were formerly
hoi-c, *haic*, *eo* and *eai* ; that *J* in old Latin was
always sounded as *Y* in the English words *young*
or *youth* ; and, lastly, that all ablatives and datives
were the same ; that all accusatives plural are the
fairest remains of the old nominatives plural ; that
the genitive singular and nominative plural were
originally the same ; and that the old Greek and
Latin were one dialect of a language, which pro-
duced the northern tongues, the best commentaries
upon a classical dictionary.

SECTION IV.

THE Teutonic verb, remarkable for its simplicity and original form, has been explained in Part I. The Greek Latin and Sanscrit owe the base of their variety of moods and tenses to that northern dialect, by means of which we are enabled to illustrate their exuberant fertility. I shall first examine the Greek verb, and point out its properties; then the Latin verb, and the derivatives common to both.

The Greeks had a present, an imperfect, two futures, two aorists, a preterite, and preter-perfect tense, all belonging to the indicative mood of the active voice. On these tenses they raised a subjunctive, an optative, an imperative, an infinitive, and participles. The same number of tenses is found in the passive.

The personal pronouns joined to the tenses were *o*, *MI*, *I*; *THWA* or *THA*, *thou*; *THWA* or *THA*, *he* or *she*; in the plurals *MEN* or *METH*, *we*; *THATHA*, *you*; *HWANDA*, *they*. All of these words signified self. Annexed to the verbs, they stood at an early period as is here specified—*MI*, *SI*, *TI*, *MENE*, *TETE*, or *TETE*, *ONDI*. Verbs in *MI* are the oldest form, which the Sanscrit still preserves. Verbs of the first conjugation are contracted at the close. The tenses of *TITHENAI*, to put, exemplify both the Greek and the Sanscrit. It is a duplication of *THE*, hold,

handle, place, according to the usual manner and form of using these primitive radicals, or immediate derivatives of radicals, in the Hellenic and Indian dialects. In the indicative mood and present tense it is inflected TITHE-MI, TITHE-SI, TITHE-TI; dual in the second and third persons TITHE-TON, TITHE-TON; plural TITHE-MEN, TITHE-TE, TITH-ENTI; and contracted into TITHEMI, TITHES, TITHESI; TITHETON, TITHETON; TITHEMEN, TITHETE, TITHEISI. DHA or THA, keep, hold, in Sanscrit, is also redoubled, and is inflected; DE-DHA-MI, DEDHA-SI, DEDHA-TI: the dual and plural are contracted into DEDHWAH, we two hold; DHETTHAH, you two hold; DHATTAH, they two hold; DEDHMAH, we hold; DEDHTHA, you hold; DEDHATI, they hold; instead of DEDHAWAH, DEDHATHAH, DEDHANTAH; and DEDHAMAH, DEDHATHA, DEDHANTI. See the whole of the third conjugation of Sanscrit verbs in Wilkins's Grammar, p. 198—212, and particularly of DEDHAMI, I hold, and DEDAMI, I give, p. 203.

The subjunctive of all Greek, Sanscrit, and Teutonic verbs, arose from laying an emphasis, expressive of the conditional state of the mind, on the last syllable of the verb immediately before the personal pronoun. This emphasis not only drew the accent to the syllable, but also extended it, by the insertion of E or O short, the consequence of protracted pronunciation. Thus, in the present of

LEG, speak or reason, the *indicative* is leg-o, legesi, legeti; legeton, legeton; lego-men, leg-etc, legonti: or lego, legcis, legei; legeton, legeton; legomen, legete, legousi; but the *subjunctive* is originally legao, legeesi, legeethi; legeeton, legeeton; lego-omen, legeete, lego-onti. The voice was kept up, and this inserted vowel gradually slid into union with that which supported the pronoun, and formed with it a long sound, expressive of suspense and incomplete indication.

The optative of all tenses had a similar origin. In wishing, we dwell on the word, and give it an unusual emphasis, the sign of strong, lingering, ardent desire. “O if he *had*—O if he *loved*—I should be happy. If he knew but what I suffer,” which is the Scotch phrase for “If he only knew what I suffer.” In grief, this emphasis is long, and uttered with a wailing melancholy tone. The connection between desire and grief is close and obvious.

Ei-th' hos hebooimi, bie-te moi empedos eie,
Hos ho-po-te creiont' Amarugcea thapton Epeioi.

Iliad, B. 23.

Literally, “If that so I were young, and strength to me were firm (at present,) as when the Epeians buried King Amarungeus—O that I were now as young, and my strength were now as firm.” Re-

mark the propriety of the optative of the present tense.

The effects of this state of mind on the medium of thought are, that the vowels are protracted, while the consonants rather sink and vanish. The sign of the mood of desire is in Greek a short *α*, *ε*, or *ο*, inserted between the verb and the pronouns, which coalesces with the penult syllable or vowel of the radical, and becomes *αι*, *ει*, *οι*, according to circumstances and the nature of that vowel. In Latin, Sanscrit, and Gothic, the subjunctive and optative are the same; it being evident that the optative is only a conditional verb, uttered slowly and impressively, at the close of the word. The optative of *LEG*, say, is in the present tense *LEG-O-EMI*, *LEG-O-ESI*, *LEG-O-ETI*; and in the plural *LEG-O-EMEN*, *LEG-O-ETE*, *LEG-O-END*: the optative of the redoubled verb *HISTAMI*, I stand, which is instead of *SI-STA-MI*, is *HISTA-A-EMI*, *HISTA-A-ESI*, *HISTA-A-ETI*; in the plural *HISTA-A-EMEN*, *HISTA-A-ETE*, *HISTA-A-ENTAN*; by contraction *HISTAIEN*, *HISTAIES*, *HISTAIE*; *HISTAIEMEN*, *HISTAIENTE*, *HISTAIESAN*.

If the imperative mood imply a wish, the optative becomes the suitable tense to express it. If that mood be directly and properly imperative, it comes from the radical, and needs only the pronouns to make it personal.

These explanations are the history of the opta-

tive, subjunctive, and imperative moods. I am happy to be able to place them, and the complicated forms of the Greek verb, in the light in which they formerly stood by nature, but have long wanted, in every account of them which is before the public.

I. The present tense is the radical and the personal pronouns united, as has been already described. The Greeks abandoned their primitive radicals for compounds of these, because a compound expresses more particularly the action, and the nature of the action, than its primitives.

II. The imperfect is formed by prefixing GA, or GE, go, or going, to the present, and thus creating a new word; for example, LEG, say; GELEG, be going on with saying. Such compounds are always referred to action, that is, already in part performed, but not finished. For though GA frequently signify gone, yet its proper sense is going. It never expresses terminated action so completely as is done by doubling the verb: LELOGA means I have finished speaking, though not a moment since; while GELEGON signifies I *was* speaking, I *was* going on with speaking, at any time, remote or lately.

III. The tense which is formed by SA is future only by application. Any radical, in ancient times, might receive this consignificative, and along with it the sense of moving, acting, carrying on action.

Thus WAG, proceed, grow ; WAG-SA, be carrying on growing, be in the act of growing : BAG, beat ; BAG-SA, be in the act or process of beating. Hence this consignificative imparted the ordinary meaning of act, be acting, begin to be acting. (See Part I. Chap. III. § 2.) The affinity between incipient and future action is as intimate as possible in such a case. This form of the verb accordingly expresses action in performance, action beginning to be performed, action *going* to be performed. All Greek verbs which end in ZETA, which is pronounced DS, are of this description, and are formed by changing their radical into a preterite participle by means of DA, done ; to which verbal noun SA is affixed, and constitutes a new word fit to receive the pronouns. Thus MAG, or MA, touch, handle ; preterite MAD, touching ; MAD-SA, performing of touching ; whence MADSO, I touch : SCORP, cast, scatter, from SKEOR and the consignificative BA or PA ; SCORPID, the act of scattering ; SCORPID-S-O, I perform the act of scattering : SCHAO, I cut ; SCHAD, cutting ; SCHAD-so, I cut, I perform the act of dividing : TEICHOS, a wall made by cutting a ditch, and making a mound of the earth on the side ; TEICHID, diked ; TEICHID-so, I make a dike. In some cases, these verbs are formed in this manner ; TRIG, trembling with the body, or with the voice ; TRIG-so, I make a tremulous pitiful sound, as

ghosts were said to do. In such verbs, as LEXEIO, I desire to begin speaking; BROSEIO, I desire to begin, or perform eating; there is an optative form superadded to the future in SA. The verbs which end in ASC, ISC, OSK, or USK, &c. are compounded with the consignificatives SA, and IG, or IC, its variety; and on account of this particular construction, have a very expressive and appropriate meaning. So, ARE-O, I agree with, I please a man; ARESO, I perform the act, or I carry on the work of pleasing; ARESIC-O, by contraction ARESCO, I possess, or hold the act of carrying on pleasing: HEBA, mature youth; HEBASO, I begin to reach mature youth; HEBASCO, I perform the act of reaching maturity: GNOO, I know; GNOSO, I perform the act of knowing; GNOSCO, I am in possession of performing the act of knowledge. It will appear, as evident as possibly it can, that on account of the inceptive sense of SA, these compounds will at times have an inceptive meaning. METHUSCO, therefore, means, I am *getting* drunk, I am *becoming* drunk, or I am drunk. The special powers of SA, move, work, perform; and of AG, or AC, have, hold, possess; give such words an aptitude for expressing action, proceeding, and continuing, which the radicals never had. Consequently, these words have superseded their primitives in Greek, and in many other dialects. The

future sense of verbs in SA requires little additional explanation.

IV. The second future. All verbs in each of the dialects, Greek, Roman, Teutonic, or Slavic, excepting the nine primitive words, and their nearest compounds, have a tendency to resolve themselves into a kind of noun of action, which requires AG, EG, IG, or OG, between it, and the personal pronouns. When the verb is derived from a noun, these forms of the consignificative AG, work, act, have, must be used originally, though they are easily destroyed by contraction; yet a vowel remains in their place, bearing an accent, and preserving their proper office. So, in Saxon, from LUF, love, we have LUF-IG-A, I *act*, or *perform* love; LAG, lay, LAG-IG-A, I make laying; WAN, lessen, WAN-IG-A, I make less; ROD, speech, from RACD, telling; ROD-IG-A, I speak; AND-IG-A, I am zealous. These compounds were contracted into LUF-YA, LAGYA, WANYA, RODYA, ANDYA: the liquid Y in them, which at first was sounded gutturally, being the substitute of G, at length became gentle, and soft, like Y in yield, or I in the word million. In Sanscrit, YA is generally inserted as a verbifying syllable on every occasion, when a noun passes into a verb, or when any part of a verb becomes a new tense. Indeed, AYA is the universal representative of the consignificative AG, act, or have, and of AG, the termination of such primitives as

SMAG, bruise, soften; RAG, break; PAG, beat; NAG, move in a place, settle, or dwell; DWAG, or DAG, burn; and the like, in all the cultivated dialects. In Greek, we have RAIO, PAIO, NAIIO, DAIO, for RAG-A, I break; PAG-A, I strike; NAG-A, I dwell; DAG-A, I burn: we have DICAIOS, for DIC-AG-IGS, just, having the property of DICA, justice; ARAIOS, for ARAG-IGS, stretched, stented, or thin; BAIOS, for BAG-IGS, bay, or flame-coloured; and innumerable others. The Sanscrit abounds in such contractions. We have SMAYATE, he softens himself, he smiles, from SMAG, soften; SWAYATI, he moves on quickly, succeeds, from SWAG, move; DHAYATI, he draws, he drinks, or sucks, from THAG, pull, or take; DHYAYATI, he thinks, from THYAG, or THWAG, take, take with the mind, think; STAYATI, he entwines or binds, from STAG, bind. It is the original of STAG-PA, or STEPHO, I encircle with a crown, or diadem, in Greek.

The presence of this consignificative may be detected in Greek in all *pure* verbs, that is, verbs having a vowel before the pronouns. It is marked with the accent, the sure sign of its importance. So, timáo, philéo, deloo; originally tima-ag-o, I give, or make honour; phil-ig-o, I act the friend; dela-ag-o, I make clear: muc-a-ag-o, I make bellowing like a bull: rig-ăg-o, I make stiff. The reason why the accent is drawn off the body of the verb, and placed on the vowel before the

pronoun, is, that the verbifying word is in that part of the compound.

The penult vowel varies according to the vowel of the noun, verbal word, or adjective, with which it coalesces. When such verbs form the future, they always preserve the accent on this important syllable, as may be seen in *timéso* for *timaeso*; *phileso* for *philéeso*, *deloso* for *delooso*. The *AE* protracted slide into *e*, which the ancient Greeks pronounced like *α* in *fame* or *name*: the double epsilon, uttered not in union, but distinctly, as *é-e*, fell into *e* long acutely accented.

Now, every verb in the language, by receiving *äg*, or its representative epsilon accented, attained the sense of acting, performing, or beginning to perform. *Phil-é-o* signified I act the friend; *cal-é-o*, I act, or perform calling; *phor-é-o*, I perform bearing; in which, as in all similar cases, the body of the verb was regarded as a noun, which, in fact, it often was. In the very same manner, *leg-é-o*, I act speaking, I carry on speaking; *phthar-e-o*, I carry on corruption; *cameo*, I make weary; *darceo*, I make holding, or beholding, for *DARC* and *DRAC* signify hold fast; *scapeo*, I act digging. The cause why the body of the verb is abbreviated, is the natural quick pronounciation of it, to get at the important syllable of action. For it is a general rule, that if you lay a *strong* emphasis on the

close of a polysyllable, you must defraud the preceding vowels.

As compounds of SA, from the simple idea of agency, obtained an inceptive and future sense ; so compounds of AG, from the same idea, obtained a future signification. The second future is analogous to the first future, but originally different in use ; and, so far as I can discover, it is also more ancient. Liquid verbs never easily admitted SA in the future, but formed it, by subjoining ag or e ; however, I believe, that originally they possessed the first future, till the fastidiousness of the Greeks rejected it. TENSO, PHAINSO, STELSO, CELSO, were futures of TEINO, PHAINO, STELLO, CELLO, I stretch, I show, I set forth, I hit against, run aground ; until, like the Attic BADIO, for BADSIO, I will walk, they were contracted. Observe, further, that the second future in E is always contracted, and, accordingly, bears the circumflex, the particular sign of a long emphatic syllable.

V. and VI. The two aorists. There is nothing intrinsically in the nature of SA, which can bestow a future sense on its compounds. LEG-so means only, I am acting, or performing speech ; I go on with speaking. Take the parts LEG-s, and LEG, their only difference is, that one signifies speech-making, the other uttering speech. In the oldest and most primitive language, the present and future

were the same, for the idea of continuing agency suggested future agency ; but by the constant genius of that language, a verb, of which the vowels were shortened, obtained a preterite sense, or became a kind of noun, on the plan of the preterite participle. In the first ages, the reduplication of the verb gave it a completely preterite sense. This form was abbreviated, so that the first syllable alone seemed to have undergone duplication, though the contraction of the vowels indicated a more extensive change. On this subject, enough has been said in Part I. of this work. In Greek, all verbs, whose vowels are shortened, or changed, according to the observations Chap. IV. § 2, have a preterite tendency, which was confirmed by the abbreviation itself, the regular sign of this sense ; and by the substantive form, which *o* or *a* gives to the contracted body of the verb. When *LEG* prefixes *GA* or *E*, it becomes *E-LEG O-N* ; when *LEG-SA* takes *GA*, it becomes *ELEXA*, which short *A* it preserves in all the persons ; and when the verb is redoubled into *LELOGA*, it is still attended by the short vowel. The great characteristic of all preterite tenses is the abbreviation of the vowels. Satisfied with that, Homer and his countrymen, the Ionian Greeks, threw off the augment *GE* or *E* from the aorist tenses, and used them without it ; and, led by this connection between preterites perfect and imperfect preterites, such as the aorist

are, they redoubled them at pleasure; a licence which could never have been permitted if preterites and aorists had not been allied. When I ascribe such permutation to that great writer, I merely understood that he availed himself of what was sanctioned by the custom of his country.*

The first aorist is formed by adding GE, going, or carrying on, to the future. So LEGSA, making speech; GA-LEGSА-A, I *was* carrying-on-speaking; ophis micros m'etupse, a little serpent did perform the act of striking me. The action is considered as finished and gone through with.—LAB, taking; GELABON, I took; ID, seeing, or rather VID: the aorist is GEVIDON, by contraction EIDON, I saw.—TLA, suffering; ETLAON, or ETLÉN, I suffered; REG, break, the shortened preterite form RAG, gives GERAGON, I broke, but commonly written ER-HRAGON, for the Greeks pronounced HRAG, like the Teutones.

The tenses are quite similar to the preterites formed by GA, gone, in all the Teutonic dialects. The remark that the first aorist denotes past and future time in one expression is imaginary. The sense is always properly that of past time, but it may occur that an aorist will admit of a general sense, by a liberal translation of some passages which convey a perpetual truth in partial terms.

* Note L.

The second aorists are much used by the Greek writers, being simple, ancient, and very expressive of past action. The difference between this tense and the imperfect of the present, for example, between *ETUPTON* and *ETUPON*, is great and obvious. The one implies acting, or continuing action, a part of which action was past, but the rest of which was going on; but the other means simply that the action was done at a former time, without any view to continuation. The imperfect derives its force from adding *GA* to the present and acting tense; the aorist from adding *GA* to a word, which, by the ancient laws of the language, was a kind of preterite already. There is a difference between *ELEXA* and *ELEGON*, the aorist: the one is more active, and, by possession of *SA*, alludes more to operative performance; the other barely expresses the fact. *PLESSO*, or *PLEGTSO*, signifies I strike, I give a blow, from *P-LAG*, a derivative of *LAG*, lay: Its first aorist passive *EPLCHTHEN* signifies I was struck on the body in a material and operative sense: its second aorist *EPLAGEN* denotes I was struck on the mind, I was astonished.

VII. and VIII. The aorist denotes past action, finished or not finished as may occur, but always finished in so far as is implied by that tense; for it contains no allusion to continuance, and it is indefinite as to every thing except the act and the preterite time. The perfectly preterite tense re-

fers not so much to past time as to complete action. It is formed in two ways ; by redoubling the verb, and shortening all the vowels, or at least giving them a particular turn, which arises from the ancient habit induced in the first ages of compounded language ; or by redoubling the verb, but leaving the vowels nearly entire, and adding GA, gone, to the reiterated term. The first of these preterites has been called middle, from an opinion presently to be examined ; the other the preterite of the active voice. Examples of either are LEG, say ; LELOGA, I have said ; or LELEGA, for LELEG-CA, I have completely said : PHILEO, I love ; PEPHILECA, for PEPHILEECA, I have loved : STAO, I stand ; SESTA-CA, or HESTACA, I have completed standing : MENO, I endure, I stand out, remain ; MEMENECA, I have remained ; MEMONA, I remained : BAL, drive, cast, strike by driving ; BEBALEECA, I have completed the act of casting ; BEBOLA, I have cast ; in the second aorist, EBALON, I did cast ; in the imperfect, EBALLON, I was going on with casting : RAG or HREG, break ; REROGA or ERRHOCA, I have broken ; ERRHEG-CA or ERRECHA, I have completed breaking. There is a difference between these tenses : LELOGA is I have spoken with reference only to the existence of the deed ; but LELECHA is I have finished the work of speaking : MEMENECA is I have gone through the active labour of staying ; MEMONA is simply I have remained :

BEBLECA is I have *performed* the blow ; but BEBOLA is I have hit : CLEPTO, in Visigothic HLIFTA, and in common English I lift, has CECLEPHA for CECLEP-CA, which signifies I have gone through with the operation of lifting or stealing ; but CECLOPA means I have stolen, without any allusion to the effort or bodily action. PHLEGO, I flame, or I am flaming ; PEFLOGA, I have gone off in a flame ; PEFLECHA, I have carried through the act or process of burning. The discrimination so made explains why the preterite active generally governs an accusative, and is used actively, while the preterite middle inclines to a neuter application. Peflecha ten oicon, ten comen, to astu, I have set flame to, or I have burnt the house, the hamlet, the fort ; I have finished the task of burning these. He oicos pefloge, the house has burnt, meaning the simple fact of its having so ended. To de cleos telothen dedorce tân Olimpiadon en dromois Pelopos, but the glory of the Olympiads has looked from a distance in the courses of Pelops. DEDERCHA AUTON, I have beheld him ; GEGONA, I have become, (the fact only considered,) I am become, I am in a state into which it is signified I have got ; PEPEICA, I have by labour made some person to trust ; PEPOITHA, I have had trust, I am perfectly in trusting or belief ; LELEIPHA, I have performed the task of leaving something ; LELOIPA, I have left, viz. I have become deficient ; LELECA,

I have deceived, or I have escaped the view or knowledge of some person ; *LELETHA*, simply, I have kept hid, or have not been noticed.

There is nothing properly connected with the reciprocal sense in the preterite, of which *LELOGA* is an example. It is only by accidental use that it deserves the name of medial, which it will gradually lose as philology is improved. The preterite active, as well as its more simple companion, have frequently a present sense as to time ; only their action is always considered as completed, which that of the present seldom or ever is understood to be.

The two preterpluperfect tenses are made by joining *GA* or *GE*, gone or going, to the preterites : so *ELELECHEIN*, I had gone through the process of speaking ; *ELELOGEIN*, I had reasoned or spoken. Derivative nouns flow principally from this ancient form, as *LOGOS*, a speech ; *MONOS*, solitary, left, remaining ; *TONOS*, stretch or pitch ; *PHONOS*, striking ; *AIODOS*, a singer, a bard ; *STOLOS*, a set-off, robe, shoot, message ; *PLOCOS*, a plait ; *FLOGS*, a flame ; *TUPOS*, a stamp ; *BLABOS*, an injury by violent contact. These, and all of that class, are formed on the model of *HEAFED*, a head ; or, more strictly speaking, of *BOG* or *BEBOG*, that which has been bent, viz. a bow. The connection in form between the preterite and second future arises from the coincidence of both being formed by abbreviation of the vowels.

Such is the history of the active tenses. But, besides these and the passive voice, the Greeks, the Indians, and their descendants the Slavi, have a reciprocal or middle voice, which properly expresses that the action of the verb is done on the agent himself, and frequently stands for the passive. In Greek this voice is formed by joining ΑΙ, self, to the verb, in addition to the pronouns: the Hindus have changed ΑΙ into Ε, sounded like Ε in where: the Slavi use SIA, self, instead of ΑΙ.

I was led to the knowledge of this grammatical process, by considering that a word could not be passive and medial at the same time; by remarking, that the present and imperfect middle and passive were literally one; and by observing, that the pronouns were visible before the final syllables of the passive and middle voices. This detection I confirmed long afterwards by the Slavonic and Sanscrit dialects. As the passive is throughout a reciprocal verb, the middle and passive tenses shall be presented together. The present, middle, and passive of LEG, say, is—

Singular, Legom-ai, leges-ai, leget-ai; I say to myself, thou, he says to thy, to his self; or, I am said, thou, &c.

Dual, Legometh-on, legesth-on, legesth-en; We two say to ourselves, you two, &c.

Plural, Legometh-a, legesth-e, legout-ai; We say to ourselves, you say to yourselves,

they say to themselves; or, We are said, you are said, they are said. In perfect conformity to the French, Je m'appelle, tu t'appelles, il s'appelle, &c.

The imperfect, middle, and passive, is—

Singular, Elegom-en, eleges-o, eleget-o ;
 Dual, Elegometh-on, elegesth-on, elegesth-en ;
 Plural, Elegometh-a, elegesth-e, elegont-o.

It requires to be observed, that, in the tenses which take GA or E, that is, in the imperfect, aorists and preterperfect, the word AI is changed into o.

There is no difficulty whatever in explaining the first and second future, and the two aorists of the middle voice. They are all formed by joining AI, self, to the open tenses; and o to those which have the prefix GA. So, in the

Singular, Lexom-ai, lexesai, lexetai, I shall speak
 to or for myself, &c.

Dual, Lexomethon, lexesthon, lexesthon ;

Plural, Lexometha, lexesthe, lexont-ai.

In the aorist

Singular, Elexam-en, elexas-o, elexat-o, I made a
 speech to myself, or on my own account.

Dual, Elexameth-on, elexasth-on, elexasthen ;

Plural, Elexametha, elexasthe, elexant-o.

But the two passive futures are formed from participles, or from the verb reduced into that state, in this manner. The consignificative DA, done, in

the shape of **THA**, is added to the shortened verb ; thus, **LEGTHA**, for **LEGODA**, said ; **TATH**, for **TAGTH**, stretched ; **STALTH**, sent out ; **PRACHTHA**, acted ; and so in others : on which preterite participles is raised a future, as is done on verbs in **AO**, **EO**, or **OO** pure ; and this new future is inflected with the vocable **AI**, self. Examples are,

LECH-THA, said ; **LECHTHESO**, I will perform the act of said ; **LECHTHESOM-AI**, I will perform the act of being said to myself or for myself ; which, according to the analogy above explained, is I shall be said : **TATH**, extended ; **TATHESO**, I shall perform the act of extension ; **TATHESOMAI**, I shall perform extension to myself, that is, I shall be extended : **STALTH**, sent ; **STALTH-ESOM-AI**, I shall perform or act the being sent to myself ; which is, I shall be sent : **PRACHTH-ES-ET-AI**, He shall execute the being acted or done on himself, or he shall be done.

The second future passive obeys the very same laws. **PRAG**, **STAL**, **TAN**, **TRAG**, **LEG**, are equivalent to preterite participles of **PRASSO**, I do ; **STELLO**, I send ; **TEINO**, I stretch ; **TROGO**, I chew ; **LEGO**, I say ; on account of the abbreviation of their vowels : they are in the state of **wog**, moved ; **BOG**, bent ; **DWOG**, driven ; **LOG**, laid ; **MOG**, pressed, closed ; **ROG**, torn, broken ; and the like, in the primeval language. Consequently **PRAGESOMAI**, **STALESOMAI**, **TANESOMAI**, **TRAGESOMAI**, **LEGESOMAI**,

are second futures on the compound form illustrated above. LEG-ESOM-AI, I shall execute the act of being said to or for myself, viz. I shall be said, is a more simple expression than LECHTHESOMAI, inasmuch as LEG, said, is more simple than LECHD or LECHTH. It would be easy to confirm this assertion by the practice of the best Greek poets and historians.

The two aorists are directly formed from these different kinds of participles, without any assistance from the reciprocal scheme. So, LECHTH, been said; GELECTHEEN, I was said; LEG, said; GELEGEEN, and, by contraction, ELEGEN, I was said; PRACHTH, done; EPRACHTHEE, he was done; PRAG, done; EPRAGEES, thou wast done; EPRA GENDAN, or EPRAGESAN by contraction, they were done: MICHTH, mixed; EMICHTHEN, I was mixed; and E-MIG-EN, I was mixed. Migeis tei chthoni differs a little from michtheis tei chthoni: the latter signifies stronger action, nearly synonymous with kneaded or wrought up like lime and sand; the other barely states the fact of being mixed: it is the poetical word, and carries a more elegant sense than the other; but such distinctions, though real, are often neglected.

The preterite passive is a reciprocal form augmented by reduplication, and by the word AI, self. In the example LEGO it runs as below,
Singular, Leleg-om-ai; leleg-es-ai, leleg-et-ai, I

have said for myself: I have been said; &c.

Dual, Leleg-ometh-on, leleg-th-on, leleg-th-on.

Plural, Leleg-ometh-a, leleg-eth-e, leleg-ont-ai.

The Greek philologist may readily discover how these regular forms were contracted: he may easily apply them to other verbs; and remark that the radical assumes the sense of a preterite participle, to which the pronouns and the noun ΑΙ, self, are instantly subjoined. Contraction and interchange of the consonants take place in many of these compound tenses, on a broader and bolder scale than the rules of grammarians have hitherto delineated.

The preterpluperfect tense is formed by prefixing to the preterite GE or E as usual, and changing ΑΙ, in the customary manner, into o short. Thus LELEGMAI, I have said to myself, or I have been said; ELELEGMEN, I had said to myself, or I was said. These, like all preterite tenses of the redoubled order, mark complete action, though but a moment past, and leave remote time to be expressed by the aorists. Preterites, accordingly, have often a present meaning, which is well translated by I am, &c. The preterpluperfects are, however, terms which imply past action, and, therefore, they approximate to the aorists and the imperfect in that respect, and in that only, for they are definite in signification.

All the tenses of the active, middle, and passive voice have, with few exceptions, subjunctive, optative, imperative, infinitive moods, and participles. The subjunctives, optatives, imperatives, infinitives, and participles of the present and imperfect, of the preterite and preterpluperfect, are the same in all the voices. The grammarians have discovered no subjunctive for the future. Some of the ablest of them dispute the existence of what has been called the *paula-post-futurum*, which is formed by redoubling the first future of the middle voice. It must, however, be observed, that a future, if a complete signification, is a very convenient tense, and is expressed in the Ionic Greek by such forms as *LELEXOMAI*, I shall have said to myself; *LELEXETAI*, it shall have said to itself, that is, it shall be said. The subjunctives and optatives are all formed, on the principles stated at the commencement of this section; and the imperatives rise directly from the indicatives, by subjoining the pronouns; and, in reciprocal forms, the consignificative *o* for *AI*, self. The philologist must recollect, that, in the third person of the plural of these, a corruption exists, by which **OSAN*, the contraction of *ONDAND*, seems to be annexed to the second person plural: thus *LEGESTHE*, say ye for yourselves; *LEGESTHOSAN* for *LEGESTHONDAN*, let them say for themselves. In the second person singular the old form of the imperative of the reciprocal present was in *so*; thus

LEGESO, say thou for thyself, instead of the modern
LEGOU.

All the infinitives of the active voice are nouns formed with the consignificatives MA, make, and NA, work ; which give an adjective or participial nature to the radical ; for every infinitive is merely a verbal noun, and, as verbal nouns may be formed by any consignificative, the varieties of the infinitive are consequently numerous in the different dialects. The Teutones used NA, make, as LAGANA, laid, the act of laying : infinitives of the Teutonic dialects, therefore, ended in AN, EN, ON. The Celts used two consignificatives AG, or ACH, work, or act ; and ADH or IDH, a variety of DA, done, or do. So CRUIN, gather ; CRUINNEAGH, gathering ; CRUINN-EAGH-ADH, what is gathered, or an assembly. The infinitive, to gather, is CRUINNEAGHADH. The Indians, Persians, and Slavi, used to affix the word DA, the sign of the preterite, to the root, which produced a verbal noun ; thus LAG, lay ; LAGATE, layed, laid, and, by common use, to lay : SARP, creep ; SARP-TUN, to creep, literally the act of having crept, or the creeping : KHOR, eat, chew ; KHOR-DEN, the having ate, the eating, or to eat. Every Slavic, Persic, and Sanscrit infinitive is quite the same as the Latin supine in TUM. The Latin tribes not only used this kind of infinitive, but also one formed with RA, make, as AMA-RE, the making love ; DOCERE, the making of instruction ; AUDIRE,

the acting of hearing. That which determines the preceding vowel to be long or short is the contracted consignificative, or verbifying word. These verbs, and all others like to them, were like TIMAO, I honour; PHILEO, I love; CULIO, I roll; and were once AM-AG-ARE; DOC-EG-ERE, AUD-IG-ERE. The third Latin conjugation comprehends the original verbs. All the verbs, conjugated like the three verbs now mentioned, are derivatives. The root of AM is ACM, agree, unite with, like, love; the two latter of which words are also from LEIK, agree, join with, in form, or in feelings of the mind. LIUBA, or LEOBA, love, is a derivative of LEIKBA, to exercise liking. PLACEO signifies either I like, or, if it be active, I make another like. DOC, show, or teach, is the Greek DEIC, and Sanscrit DEISH; all from TAEC, or TWAEC, the Teutonic for point out, show, direct: TAECA is a teacher, and TAC-N, what shows, a token. AUD is the preterite of OG, to take, from AG, the radical, which is the origin of AG-IG-O, or AIO, I hear, in Greek. The words ODH and OGH are common Celtic for the Saxon OOR, or EAR, (OG-ER,) an ear.

Any verbal noun may stand for an infinitive. The Greek infinitive was formed by MA, NA, and AI, self; thus LEG, say; LEGEMA, say-made, that is, said; LEGEMENA, say-made-wrought, or say-make-work, which is a completely formed preterite participle. To this they joined AI, self;

LEGEMENAI, which was the form of the ancient infinitive, they at length contracted into LEGENAI or LEGEIN. The species arising from the tenses, such as LEXENAI or LEXEIN, future ; LEGEENAI or LE-GEIN, LEG-SAMENAI or LEXAI, LELECHENAI, LELO-GENAI, LECHTHEEMENAI or LECHTHENAI, LEGEE-MENAI or LEGENAI, and LELECHTH-AI, are all obviously formed on the above principle. The reciprocal infinitives are made by joining END or AND, signs of the present participle, to the modified radical, and by afterwards affixing AI : thus, LEG-END or LEGENTH-AI, and, by contraction, LEGESTHAI, to be saying for oneself ; LEXANTH-AI, to be in the act of having spoken for oneself, which is also contracted into LEXASTHAI. The infinitive active seems to have in ancient times a reciprocal or passive sense.

The participles require particular attention : their history is as follows. The sense of every part of the verb, so far as regards time, is contained in the unchanged, or in the modified radical. Thus TREP is turning, in the sense of present action ; TREPS, beginning to turn ; TRAP-E, making to turn, or in the act of executing ; TRAP, turning ; TREP-SA, from GETREPSA, having made turning ; and TRAP, from GETRAP, is similar in sense. TETREPH is turned, with active powers ; TETROP, turned, simply ; TREPHTH, from GETREPHTH, in a preterite sense, turned ; and TRAP, from GETRAP-E, has

nearly the same sense. TETRAPH is equivalent to TETREPH, and signifies full turned. All these may take the ancient signs of a present or preterite participle, according to convenience. These signs are NA-DA, OR ND OR NT, and DA, which is often written TA and THA. AS LAG-AND is laying in ancient English, so LEGONT is speaking, and TREPONT is turning, in Greek. AS LELOGIDA, OR LELAGODA, is laid or put down in Teutonic; so LELECHOT and LELOGOT are said in the Hellenic dialects. TETREPHOT is turned, as is also TETROPOD. These are all in the crude form and neuter gender.

It may save trouble and repetition to say in a few words, that all Latin, Greek, Celtic, and Sanscrit participles, which are made by D, T, TH, or TE, are preterite, and to be explained from DA, do or done; and that all participles which have NT, ND, or NTH, in their composition, are of the present tense, active by nature, and bestowing that tendency on the nouns, adjectives, or adverbs, descending from them. Further, the termination of the present participle may be conferred on words, essentially preterite by nature. Thus TRAP, turned; TRAPEND, executing the act of *having been turned*; LEG, said; LEGEND, performing the act of said; TREPHTHENDS, he performing the act of turned. Such combinations imply an apparent contradiction; but the meaning is not, that an action completely finished is still going on, but that reference

is made to the performing of the actual process, by which the completion of the action was effected. It also means continuing in the state of said or turned: thus HO LUCOS STREPHTHENDS, the wolf having accomplished complete turning, or the wolf remaining in the state of being wholly turned; HO LUCOS STREPSANDS, the wolf having effected a turn, the wolf having turned. Note carefully the power of hav-ing before the preterite turn-ed.—HO LUCOS STRABENDS, the wolf having got into the state of turned, that is, of being twisted; for STRABEIS OR STRABENDS is quite different in sense from STREPHTHEIS: the one expresses merely the being in that state from any cause, particularly an external and foreign one; the other means having been turned by internal impulse, voluntary and natural. Persons, who are preternaturally squint-eyed, are called STRABOI OR STRABONES. The term STREPTOI would in this case be utterly inapplicable, and of a different sense. The natural construction of the two preterites produces that diversity.

By adverting to the rules above stated, the philologist may investigate the properties of more than half of the European words; as the present and preterite consignificatives are by far the most powerful and prevalent of all the compounding terms. The Greek participles LEGONDS, saying; LEXONDS, beginning to say; LEGEONDS OR LEGONDS, beginning or making speech; LEXANDS, having said;

LEG-ONDS, having said ; both in an active sense ; and LECHTHENDS, and LEGEENDS, *being* in the state of said, continuing or existing in the state of said, without reference to agency, further than is implied in mere continuation or existence ; are all obvious in their construction. LELECHODS, said, meaning that saying is finished by actual performance and labour ; LELOGODS, said, that is, placed in the state of finished speech, without regard to the operation ; are equally intelligible. But the addition of MA-NA, or men, forms the most powerful of all the participial species, and conveys an active sense of a finished or finishing operation. Thus LEG-OME-NON, that which is now making into the state of finished speaking ; LEGOMENOS, (LEG-AMA-NA-SA,) he that is finishing or going through with speaking : AUTON TREPOMENON HORAO, I see him getting into the state of being turned ; AUTON TREPONTA HORAO, I see him actually turning, (himself or another thing,) which is not so good as TREPOMENON when applied to self-action. As the word strength-en in English signifies to get or gather strength, to become strong ; so TREPOM-EN, means either to become, or to be turning. This is called a participle of the reciprocal voice, but its connection with that is only accidental. It is active by nature, and only passive by application, for the verb is of the present tense, and the consigni-

ficatives mean the active carrying forward of the sense of the verb into a completed state.

These consignificatives are joined to the other tenses, which, being of a future or preterite sense, obtain a similar meaning in the compounds : thus TREPSONEN-OS, carrying on to completion the act and manner of acting specified by TREPSON ; TREPSONMEN-OS, he carrying on to completion the act of TREPSON, turned, that is, having accomplished the being turned, having turned ; TREPHTHESOMENOS, carrying into completion the act of being about to enter the state of TREPHTHA, turned ; that is, about to be turned ; TRAPES-OMEN-OS, nearly the same, the original difference between TREPHTH and TRAP being preserved ; LELEG-MEN-OS, and TETRAP-MENOS, otherwise TETRAMENOS, conducting or making into the state of being completely turned or said, that is, turned or said. If it were not for the active power of these auxiliary words, TREPSONMENOS and LEXAMENOS would not signify having turned or said, but turned or said in a completely passive sense.

All passives are by original constitution active verbs ; a doctrine which extends to participles and nouns formed from these. Though we use and consider the *words* said, laid, fallen, dead, and the like, as entirely passive in sense and form ; they were at first active and energetic, both in the radicals and auxiliaries. Said, for SAEGI-DA, was lite-

rally say-do : the radical was SAG, to move strongly, shake, move forward, exert, put forth, *express*. Laid was LAGI-DA, from LAG, strike elastically ; and DA, from DAG, work, do. Fallen was FALLA-NA, from FAG, move ; whence FAGEL, or FALL, move, totter, tumble ; and NAG, work actively. The word PAT (PAGT,) fall, is common in Sanscrit, as is PETHO in Greek. Dead is from DWAGIDA, a compound of DWAG, bruise, soften, make powerless, wither like plants, become faded like flowers, and life-less, spiritless like animals.

The grammarians tell us, that there are nouns derived from all the persons of the verbs, particularly those of the preterperfect passive. Such derivations are founded only on appearance, which has led to many faulty arrangements in science, and in language. One of the greatest errors which have been committed by Mr Horne Tooke, the father of rational philology, is the deduction of words ending in TH, a variety of DA, from the third person singular. When, therefore, we are informed that SPHALMA and POEMA, an error and a poem, come from ESPHALMAI and PEPOIEMAI ; that SCEPSIS and POESIS come from ESCEPSAI and PEPOESAI, thou hast been considered or done ; that DIDACTRON, teaching-money, and DEICTES, a show-er or demonstrator, come from DIDACTAI, he has been taught, and DEDEICTAI, he has been shown ; we are to observe that this etymology is absurd and

impossible, having its foundation in appearance, not in truth. SPHALMA and POEMA, contractions of SPHALMAT and POEMAT, are not from the personal verb, nor from M, which in it signifies I; but from the participial consignificatives MA, make, and DA, do.—SPHAL, stumbling, or stumble; SPHALMA, making a stumble; SPHALMADA, the act of having made a stumble. It is metaphorically an error or blunder.—POI, make, (BAG, work, labour;) POI-E-EMA, make-making, a making; POI-E-EMAD, the act of having made; the single effect of that act: if the act was composing, it is a poem. But POESIS is from POI-E-S-IS, to wit, from POI, the radical; E, (for AG or EG,) the verbifying auxiliary; SA, the consignificative, meaning work; and is the sign of the person, for all such words were viewed as personal on account of their active nature. POESIS is the active performance of making, and the faculty of doing so, but POIEMAT is a single act, or the fruit of that act. The difference is marked and very distinct. SCEP, divide, discern, distinguish with the eye or mind, make discriminations by looking into objects, or by inquiring into opinions, which is called speculating; produces both SCEP-SI-S and STEP-MAT, or SCEMMAT. The first signifies inquiry, the other signifies the act, or a single act of inquiry. DAC, to point out, and consequently instruct, like many similar verbs, is redoubled, which strengthens its power. From it rises the new verb

DIDASC, to give teaching or instruction, to make learn any thing : the derivative DIDAC-ET-ER-ON, a compound of DIDACET, teaching, or the having been taught, and RA, pertaining to, with *on*, the ordinary mark of the neuter gender, signifies the thing belonging to teaching, the money due on account of it.

The mystery of deponent verbs, a subject of great grammatical difficulty, is perfectly dispelled by the account which has now been given of the nature of the passive voice. All deponent verbs are actives of a reciprocal character, which fits them for use, on some occasions, with great propriety. Thus AC-THOMAI, MACHOMAI, BOULOMAI, and DEOMAI, I grieve, I fight, I will, I want or seek, being personal actions relating to individual, bodily, or mental operations, are much better than ACTHO, I make grieve ; MACHO, I bruise, or beat (obsolete ;) BOULO, I bend or incline ; DEO, I want or *need*. For ACHTHOMAI means I grieve myself ; MACHOMAI, &c. I perform my part of the combat, I play my part against another's exertions ; I incline or bend my own mind ; I want for myself, I seek what I need for myself. LOQUIT-UR, GRAD-IT-UR ; REMINISCIT-UR, IRASCITUR, are better than LOQUIT, GRADIT, REMINISCIT, and IRASCIT ; for LOQUIT is merely he who makes a noise ; REMINISCIT and IRASCIT rather mean he reminds or provokes others ; and though each of these verbs did express the actions

common to the agent and the object of action, yet the middle voice removes all ambiguity, and appropriates them to the agent himself.

The Latin tongue, originally the same with the Greek, underwent several important changes in the course of improvement and time. Its character, however, is much less flexible, its terms are more original, and its nature far more simple, than those of the Hellenic dialects. The Italian colonies seem to have lost the native inflections of their verbs, a very common incident in barbarous society. They preserved the Greek, or rather the universal method of forming the subjunctive; but they retained imperfectly the reduplication, and had recourse to the consignificative RA, as a verbifying term, in forming their reciprocal or passive voice, and in constructing their infinitives.

The present tense of *amo*, *doceo*, *lego*, *audio*, is nearly the same as that of the Greek, only more original and perfect in the pronouns.—*Lego*, *leg-is*, *leg-it*, *legimus*, *leg-itis*, *leg-unt*. The protraction of the voice, and the emphasis, which have been noticed in the history of Teutonic and Greek subjunctives, had their full influence on the Latin.—*Amem*, *ames*, *amet*, *amemus*, *ametis*, *ament*; *doceam*, *doceas*, *doceat*, *doceamus*, *doceatis*, *doceant*; *audiam*, *audias*, *audiat*, *audiamus*, *audiatis*, *audiant*; *legam*, *legas*, *legat*, *legamus*, *legatis*, *legant*.* AMEM

* Note M.

is instead of AMA-AM, which, by suspension and emphasis, has produced an E generally long, and originally sounded like AI in declaim, or perhaps like A in same. The nature of the long vowel in audi-amus, legatis, ametis, is sufficiently remarkable.

The Latins had lost the manner of forming preterite tenses by GA or E. This delicate feature of the Ionian or Argive dialects was obliterated, by their long separation from the parent stock. Instead of it, they applied the consignificative BA (of which see an account in Part I.) to the radical, and with it formed such words as AMA-BA, DOCEBA, which literally signify bringing or making love, teaching. The new word was viewed as a verbal noun, expressive of action carrying on, which, when declined like ELEXA, the radical of the first aorist active of LEGO, I say, in Greek, had an imperfectly past sense; that is, the action was in past time, but was going on, and not then completed; but when the same word was declined with the vowels of the present tense, in original Latin, Teutonic, and Celtic verbs, it obtained a future sense. In all the most original dialects there was no future tense. In the Teutonic varieties, from the Visigothic to the Anglo-Saxon, the present and future were the same. The Celtic and Cymraig have no present tense; that is to say, their present has in course of time become their future, and is now supplied by periphrasis. When AMABA was declined like lego,

legis, legit, legimus, legitis, legunt, like the genuine old present, it carried by custom a future signification ; but when declined like the first aorist of Greek verbs, it became an imperfect. Contrast amabam-as-at, amus-atis-ant, with amabo-is-it, imus-itis-unt ; the short vowels of the one species with the long and coalesced vowels of the other.

This form of the future is in use only in the secondary conjugations : the primitive verbs arranged under *LEGO* maintained the most ancient Greek future, which had been brought with the language from the south. *Legam, leges, leget, legemus, legetis, legent*, are formed on the model of the Greek *lego, legeis, legei* ; *legoumen* (for *legeomen*,) *legeite, legousi* (for *legeondi*.)

The original manner of forming the perfect preterite, by reduplication of the word, and abbreviating or changing its vowels, entered Italy along with the primitive verbs. *Cecini, pependi, spopondi, pepuli, tetuli*, and many others, obsolete, or common, are examples of it ; but the Romans, like the Anglo-Saxons, abandoned this method in practice, contented themselves with abbreviating the vowels ; and, in many of their verbs, with subjoining to the radical *v*, a variety, as it should seem, of the auxiliary *BA* already mentioned. The preterites of the third conjugation are simple, unassisted, and regular. They run in this form—*pepuli, pepulisti, pepulit* ; *pepulumus, pepulistis, pepulerunt* or *pepu-*

lere. The reason of shortening the radical is to be sought in the earliest stages of the European tongues. The pronouns are affixed by means of I, as is the manner of all very ancient and simple inflection. The coincidence between the Teutonic second person singular in ST, from SWA-THWA, and the same person in Latin, deserves notice. As to the appearance of RA before the pronoun of the third plural, the same peculiarity is found in the Sanscrit preterites.

As the ancient Romans had lost the Greek auxiliary term or consignificative of past action, they seem to have supplied its place with RA. The verb acquired by this is not a sign of past or future time, but a sense of action, similar to what is bestowed in Greek by the use of SA, in future or rather inceptive verbs; the effects of which are extensively seen in the language. They joined RA to their tenses, in order to lay indirectly the foundations of a preterite meaning. By affixing it to LEG in the present tense, they formed LEGEREM; and to the same verb in the preterite, they formed legeram, legerim, and legero. But this composition will be more distinct in PELLO-PEPULI, I drive, an active verb, the same as BALLO in Greek, and BUAIL in Celtic, and immediately descended from BAG, to strike. By means of RA the Latin nations formed PELLER, which they conjugated with the subjunctive or conditional emphasis, and used in the imperfectly

preterite sense. The same term, compounded with PEPULI, made PEPULER, which obtained a preterite or future meaning, according to the manner of conjugation. If that was open, and the pronouns were preceded by A, as in AMABAM, and in the Greek ELEXA, I said ; the sense was preterite, and expressed the pluperfect, or the past time of a tense naturally preterite. If the conjugation consisted in affixing the pronouns as to a present tense, the new tense had a conditional or future meaning. Thus pepuleram, I had driven ; pepulerim, I may have driven ; si amaverim, if I [may] have loved ; pepulero, I shall have driven ; cum amavero, when I shall have loved. The affinity between the preterite subjunctive and subjunctive future is very great. Instead of RA the old Romans used SA, a consignificative of kindred meaning. They said facesit and facesim for fecerit and fecerim ; levavesim for levaverim, and levaveso for levavero ; tagesim and tageso, for tetigerim and tetigero. They made the preterpluperfect subjunctive from amaveram or pepuleram by inserting s, in this manner ; amavesesem, pepulesesem, instead of amavererem and pepulererem. This lispng pronunciation (BLAESA BALBAQUE SENECTUS) was gradually abandoned. It was borrowed from the Cymraig Gauls in the neighbourhood of the Greek colonies ; at least the resemblance between the ancient British and Latin verb countenances this supposition.

The word *CAR*, of which the original sense is strait, near, pressing; in all respects analogous to *DWEAR* or *DEAR*, heavy, care-exciting; and to *BESORG*, from *SWERG*, heavy, translated by Lye *CARUS*; but of which the secondary sense is *DEAR*, forms a particular Celtic and Cymraig verb. This verb has, like all those in the same languages, no present. The old short preterite, which the Welsh grammarians call the imperfect, is *car-un*, *car-it*, *carai*; *car-em*, *car-ech*, *car-ent*, I loved, thou lovedst, &c. The factitious preterite is made by *s*; thus *cer-ais*, *cer-aist*, *car-oth*, *car-as-om*, *car-as-och*, *car-as-ant*, I have loved, and so on through the other five persons. The preterpluperfect is *car-as-un*, *car-as-it*, *car-as-ai*; *car-as-em*, *car-as-ech*, *car-as-ent*, I had loved. The future is *car-av*, *cer-i*, *car*, *car-un*, *cer-uch*, *car-ant*. It is the ancient present tense. There is hardly any difference between the indicative and subjunctive tenses of the British language. The passive is all periphrastical, and made in a natural but singular manner. From every active tense comes a participle in this form, *cer-id*, loved; *caruyd*, been or having been loved; *carasid*, had been loved; *cerir*, from the future, to be loved. These are the imperfect, preterite, preterperfect, and future participles, called by the Welsh grammarians third persons singular of the verb. The noun or verbal *caru*, love, is then taken, and along with pronouns, auxiliaries, and a

preposition, the following present is constituted : “ I am on my loving, thou art on thy loving, he is on his loving,” and so on throughout the tense. To form the imperfect they take *cerid*, loved, and say *cerid vy*, *cerid dy*, *cerid ev*, that is, loved of me, loved of thee, loved of him, &c. meaning I was loved, and so forth. If the Latin tribes borrowed any thing materially Celtic from their neighbours beyond the Appenines, it must have been the use of *RA* and *SA* in the formation of the verbs. These, however, might have been employed in imitation of some ancient dialect now totally lost, the speech of a Tuscan or a Sabine tribe, which never knew celebrity, or aspired to the dominion of the world.

The passive voice of the Latin verb, like that of the Greek, is entirely reciprocal. All the tenses follow the character of their original active form. One example, therefore, may suffice to illustrate their nature in general.—*Lego*, *legis*, *legit*, *legimus*, *legitis*, *legunt* ; passive voice, *leg-or* ; *leg-eris* or *leg-ere* ; *leg-it-ur*, *leg-im-ur*, *legimini*, *leg-unt-ur*. It is evident that *OR* or *UR* is here synonymous with the Greek *AI* ; but the true word being forgotten, and the habit of using it alone retained ; its place was rudely supplied by the consignificative *RA*, which transformed the active voice into a kind of adjective. It is further very remarkable, that the second person plural is always made by the old Greek infinitive termination, which being in

ancient times used for the imperative, at last was in a barbarous country transferred into the language, as a verb of the second person. Indeed, it may be suspected that *amare*, *amabare*, *amabere*, *amere*, *amarere*, bear some reference to an infinitive; though they are probably varieties of the regular forms *amaris*, *amabaris*, *amaberis*, *ameris*, *amareris*, in which the *s* will be considered by many as the representative of the pronoun. But *amamini*, *amabamini*, *amabimini*, *amemini*, and *amaremini*, are formed on the plan of *legemenai*, to say; *lexemenai*, to be about to say; *lexamenai*, to have said; and *lelechemenai*, to have finished saying. All classic scholars know the Attic and Ionic practice of using the infinitive for the imperative; an example of which, out of many, is found in the 15th book of the *Iliad*, in the 22d line from the end of the book. Observe also that it begins a speech. *Eipemenai moi, Troes, agauou Ilioneos patri philoi cai metri*: Say for me, Trojans, to the father and mother of the proud Ilioneus. In the Latin imperative, *amamino* was anciently used for *amare* or *amator*, be thou loved; and *amaminor* for *amamini*, be you loved. The *o* and *or* at the close of these is the substitute for the Greek *αι*, self. In the active form, *amato*, love thou, is for *ama-to*, in which *to* is thou, and is different from *το*, he, in the third person. In all the dialects, *thwa*, self;

was used originally to denote three different things, thou, that, and he.

The infinitives are derived from the present, preterite, and future, with the assistance of SA and RA; thus *pelle-re*, the driving, the performing of *drive*, from RA, make or work; *pepulisese*, for *pepulerere*, the performing of *pepuler*, the pluperfect of *pello*, but the past time of *pepuli*. An old future once existed in this form—*pepulisere*, *expugnavisere*, *impetravisere*, which is the infinitive of the subjunctive future. The present infinitive passive terminated in IER, or rather in E-ER; as *amare-er*, *docere-er*, *legere-er*, in which the reciprocal ER for AI, self, is evident.

The participles require particular attention, as their history has not been carefully investigated. The participle of the present is *legent* and *legend*, reading; *pellent* and *pellend*, driving; both varieties of the common European species. Each of these takes the personal consignificatives SA and A, when applied to agents, or to things considered as agents. Thus, *homo pellents*, a man driving; *femina pellents*, a woman driving; *navigium pellents undas*, a boat driving: (observe it is considered as an agent; and therefore this active present participle, and many similar adjective nouns, have SA in the neuter.) When the agency is less directly in view, *pellend*, driving, takes all the consignificatives of gender, viz. US or OS, A, and UM or OM. The

proper sense, then, is he driving, she driving, and, in the neuter, driving considered by itself and impersonal. The term impersonal means here, having no mark of personal agency, either masculine or feminine. What is called an impersonal verb is not so; for *lic-et*, *juv-at*, and *oport-et*, have *THA*, *that* thing or it, in their composition. Then, by the ancient law of the primeval language, the present stands for the future, because what is *going* on now is approaching and future. Behold I come quickly; a day is coming; a cloud is descending to cover the earth. On this analogy, *legendus*, *legenda*, *legendum*, obtain a future sense; though the last of these words, used by itself as a noun, always bears its original meaning. The grammarians call it a gerund, or carrying word. The true future participle is derived from the preterite one, which is formed like the rest of that species in the Celtic, Teutonic, Sanscrit, Greek, and Persic dialects, by *DA*, done or do. When the verb is original, *TA*, the usual Latin variety of *DA*, comes close to the radical: so *DOC-T*, *VIC-T*, *LEC-T*, *FLUC-T*, *SCRIP-T*, *SPEC-T*, taught, lived, read, flowed, writ, viewed, spied; or is separated from it by a short vowel, which is elided in these examples above quoted. Thus *RU-IT*, rushed; *LAC-IT*, drawn out, or drawn away, enticed; *PAR-IT*, born, from *BAR*; bear; *FREM-IT*, roared, from the Teutonic *B-RUM*; *GENIT*, bred; from *CEN* or *CWIGEN*, produce; *LI-T*,

daubed, from LI, anoint. In forming the preterites, it was not unusual among the Latin tribes to join SA to the root, precisely in the manner of first aorists in Greek. They said DIC-SI, instead of DICI; SPARS-SI, instead of SPARG-SI; ROS-SI, instead of ROD-SI; FLEC-SI, instead of FLECTI. Let it always be remembered, that there is nothing intrinsically future or preterite in this or in any consignificative. GA, go; DA, do; SA, make; RA, work; NA, perform; only fit the verb by their senses for being appropriated to a future or preterite signification. These words are active and present in their meanings. When the preterite takes SA, the participle generally receives it also, though not always. In such examples, the word SA excludes the necessity of inserting TA in the participle. If the verb itself be compounded with SA, the TA is regularly added; as in DEPS-T, kneaded; TEX-T, woven; from DEP-S, to bruise, work by severe pressure; and TEC-S, to put together by TEC, working. DEP is a compound of DAG or DWAG, with the second radical consignificative BA. (See Part I.) Our word DAH, dough, is a derivative of the radical DAG itself. TEC, in Slavonic TEK, weave, is from TWAG-IG, by contraction TAC, pull, touch, work, make, fabricate; which is common in the German dialects, and, in the Greek, in the ordinary sense of make. So TEUCHO, I make, that is, I make by working; TEC-TON, a workman; TECHNÄ, a trick, a fabricated

stratagem ; TOGEN, to make, in Teutonic ; TUCH, cloth. The connection between DAG, do, and TAG, work, is established in the table of radicals.

From the preterite participle rises the future LECTUR, AMATUR, DOCTUR, the nature of which is discovered from the Roman practice of using a future subjunctive, derived from the preterite. But I am indebted for the true history of this, and of many other classic peculiarities, to a nation in the heart of Germany, one of its noblest tribes,* whose dialect, though despised by Greek and Roman pride, must now perform for their literature what it cannot effect by itself. The result of its assistance may be seen in the note.

What are called supines are, the one the neuter of the preterite participle, which is the infinitive in the Celtic, Slavonic, Persic, and Indian nations ; the other is the dative of the same verbal adjective, declined like FRUCTUS. Thus tactus, the touch ; tactuis, tactui : tactus, touched, signifies, on the plan of nouns derived from preterite participles, touch in the abstract ; the act, the power, the effect, and sometimes the organ. Amatu, doctu, lectu, are datives of this description ; though perhaps they are only varieties of amato, docto, and lecto ; originally, as is well known, amatoi, doctoi, and lectoi.—Facile lectoi, easy for being read ; fa-

* Note N.

cile dicto, easy for being said : eo amatum, I go on the being loved ; amatum, the being loved. Remark the force of the preterite in ED, and the artifice by which *be-ing*, a present participle, expresses the present existence of an action in a past or completed state.—Idon, (id-ons,) having *seen* ; mathon, (for mathond,) it having *learned* ; peplechthends, he being burnt, being *quite* singed, or inflamed by fire ; mori-end-um, dying, or, in the future sense erected on the present, coming death : moriendum est omnibus, the act of death is coming to all. In the oblique case, the original and present signification is always retained.—Tempus legendi, time of reading ; aptus docendo, fitted for teaching. Being active participles in the present tense, they govern the accusative.—Tempus petendi pacem, the time of seeking peace ; or, tempus petendae pacis, the time of peace to be sought ; pax petenda, peace to be a-seeking ; which is the relic of the Saxon peace to be ON or AN seeking. What are you a-seeking ? is different from What are you seeking ? it means more fully the going on with the process. Present action *continuing* is allied to future action. Hence the future and present sense of the participles in DUS and URUS ; of the first and second future in Greek ; of all inceptive verbs ; and of the present-future tense of the Teutonic nations.

In deponent verbs the preterite participle is ac-

tive, which is not directly the case in active verbs. *Lectus* is read, that is, reading completed. *Lectus libros* is not Latin in common use, though *fractus membra* is. The reason why the latter exists is, that it is literally synonymous with broken on the limbs or in the limbs, the accusative having that power of signification.—*Doctus grammaticam*, taught grammar; *proximus finem*, nighest the end; *latus humeros*, broad on the shoulders; *altus sex pedes*, high on or at six feet. The preterite participle of an active verb generally signifies completed action. It therefore becomes more fit to express the mere fact, than to state it in reference to the objects, on which it has been completed. This participle fell into disuse in an active sense; while such as *functus*, *conatus*, *locutus*, and *fassus*, retained their power.* So, *locutus haec*, having spoken these things; *functus vitam*, or *vita*, having transacted or managed life or on life. It is a derivative of *FAG*, catch or handle; *FONG*, hold with the hand, manage with the hand, possess.—*Conatus et fassus omnia*, having tried and told openly all things. One reason, why preterite participles in Latin are less easily made to stand in an active sense, is their want of a consignificative expressive of action. In the Greek, *LEXANDS*, by contraction *LEXAS*; and *LELECHODS*, compounded of *LELEG*, of *GA* or *CA*

* Note O.

and DA ; are fitted for receiving an accusative, on account of AND and CA, in their composition ; while LELOGODS (LELOGOS) is rather of a neuter order, because it wants such a consignificative. All know the preterite middle, as it is called, has more of a neuter character, that is, of inactive character, than the preterite active.

While speaking of the nature of participles, it may be proper to mention, that nearly all nouns may receive the participial consignificatives. In Latin, barbatus, auratus, crinitus, cornutus, pellitus, beard-ed, gild-ed, haired, horned, skinned ; ingens (ingents,) sapiens, vehemens, elegans, repens, clemens, praegnans ; facetus, surdus, (SWER, dull, deaf,) pallidus, hirtus, (HAR, rough, harsh,) sal-sus, for salitus, salted ; mucidus, al-tus, from AL, raise, lift ; assus, ar-duus, nudus, and all similar to these ; are either adjectives on a participial plan, or obsolete participles. The investigation of this process is the key of philology. *

The species, of which AMA-BI-LIS and MOR-IB-UNDUS are examples, claim particular attention. They are each formed by two consignificatives, which relate to quality or action ; and by the personal auxiliaries, which mark the gender. AMA and MOR the radicals, first receive BA ; the second original consignificative, which signifies BEAR or MAKE. In Vi-

* Note P.

sigothic, adverbs are made by this word; thus, FRODA, wise, acute; FRODA-BA, wise-bearing, wisely; TRIGGWA, true, solid, firm; TRIGGWA-BA, true-bearing, truly; ABRA, strong; ABRA-BA, strongly. After BAR (BAG-RA) in the sense of bring, produce, or carry, had become common, a long list of Teutonic adjectives was formed by adding BAR to the noun, as SICHT-BAR, visible, visibilis; GANG-BAR, mobilis; WAHSTUM-BAR, fertile. Such words are universally common in the Low and High Dutch. The datives of these which ended in E formed adverbs; but the usual practice was to join LICH to them, which signifies LIKE, and constituted an adjective altogether the same as verbals in bilis. Thus, SICHT-BAR is by itself possessing sight, pertaining to sight; as SICHT-BAR HUS, a house that *has* a good view from about it; but SICHTBAR-LICH HUS is domus visibilis, a house that may be seen; and SICHTBAR-LICHE is *in a visible* manner. HUS GANG-BAR is a house that has the *power*, practice, or property of moving, such as the Tartar waggons; but GANG-BAR-LICH HUS is a house having the attribute of GANG-BAR, the property described by this compound. AMA, loving, or love in an active sense, as all radicals are; AMA-BA, love-having or possessing; AMA-BA-LIS, he holding the property of love-possessing; that is, having qualities which bring love. In German, this is AN-NEM-LICH, from AN, ON, and NEM, take; in vulgar phrase, a very taking man. Remark, that AMA denotes the quality itself; BA sig-

nifies that this quality is had or possessed ; and LI-S, that the person, marked out by SA, holds it, or resembles it ; for there is an ambiguity in the con-significative LI, which must be attended to. In Visigothic, and the German dialects, it is written LEIK (Greek ALIGKIOS.) The numerous compounds of it with other words are written SWA-LEIK, such like ; THA-LEIK, that-like ; SAMA-LEIK, same-like ; MANN-LEIK, man-like ; FOT-LEIK, foot-like ; FREO-LEIK, free-like. In Latin, some of these are TA-LE, that-like ; SIMI-LE, same-like ; PEDA-LE, foot-like. When persons are understood, SA and A are added ; as FOT-LEIKS, FOT-LEIKA, FOT-LEIK, pedalis, pedalis, pedale. Now, the question is, do such ancient words as CUBI LE, a bed ; CERVICA-LE, a bolster ; MINUT-AL, a minced thing ; and the other innumerable examples in Greek, Latin, Celtic, and Sanscrit ; come from LEIK, like, as seems to be fully indicated by the Visigothic and its relatives ; or, rather not from LAG, the primitive verb, in the sense of LA, hold, take, possess ? LEIK, in the sense of similar, is a secondary word ; and rises from LAGIG, by contraction LAEC, laid, smooth, even, plain, sleek, concordant. Things that agree in qualities are like. It is certain that this idea ruled in the formation of EAC, joined, equal (locus æquus,) par, joined ; from FAGR, fadged, compacted ; (See Lye, Anglo-Saxon and Gothic Dictionary, vocibus FAG and FAGER ;) and of such adjectives as conveniens, con-

gruus, coadunatus, co-æqualis, and the like. I am persuaded, by the very ancient and general use of LI or LA, and the comparatively recent character of LEIK, similis, to conclude that Latin and Greek words, formed with this consignificative, received it in the sense of LAG or LIG, have or hold; and that such words as TA-LE, QUA-LE, PUTE-AL, and others, held LE in the signification of possess or have, that is pertain to.

The nature of verbals in BILIS being determined, it may be additionally observed, that, after BA has been joined to such roots as MEDITA or MORI, the compounds take the sign of the present participle, and become MEDITA-B-UND, and MORI-BUND; which differ greatly from MEDIT-AND and MORI-END. MORIENDUS is he dying; but MORIBUNDUS is he being at present in a dying state. Ille moribundus manum tetendit, he, being in a dying state, held out his hand. MOR is dying; but MOR-IBA is bearing, having, possessing the act of dying. The sign of the present participle gives effect to this compound, and makes it a beautiful accession to the language; as may be seen by comparison of MORIENS, MORITURUS, and this word, which, like all participles in DUS, has a kind of slightly future signification.

This section may be concluded with some notice of a species of future participle in Greek, of which ITEON, it is to be gene; ISTEON, it is *to be known*;

SPEUSTEON, it is *to be hastened* ; GNOSTEON, it is to be known; are examples. The ancient verbs SIG-A, I am ; GA-A or GE-A, I go ; WID-A, I see ; and WID-IG-A, I see with the eye, or the mind ; became, in Greek, EO, and EEMI, or EIMI, I am ; EO and EEMI, I go ; VEIDO, VEIDIGO, and EIDEO, I see or know. The futures of these were EISO, I will go ; EISO, or EIDEESO, I will know ; EISO, or ESOMAI, I will be by myself, that is, exist. The future of GNOO, I know, (the same as CUNIGA, I try, or *ken* in Saxon,) is GNOSO ; and of SPEUDO, I make speed ; SPEUSO. By addition of TA, the preterite consignificative to these, were formed the participial words GNOSTOS, known ; SPEUSTOS, hastened ; EISTOS, seen ; to which we may add LECTOS, said ; THETOS, put ; DOTOS, given ; STATOS, stood ; PLECTOS, struck ; GRAPTOS, written ; FEUCTOS, fled ; TROCTOS, eaten. These are all true preterite adjectives masculine from the radicals ; nor is the insertion of SA to be considered as in the least conferring on them a future sense. It is inserted as an active verbifying word in some, and omitted, because not essentially necessary, in others ; as is also TH in ARUS-THA, or ARUTHA, drawn ; DRASTH, or DRATH, done ; ZESTH, or ZETH, boiled ; MNESTH, or MNETH, remembered ; PNEUSTH, or PNEUTH, breathed. (See Moore's Greek Grammar, p. 142.) These preterites, and all others of the kind, were liable to be treated in the manner of a second future, that is,

they received the auxiliary AG, and along with an active or inceptive signification. Thus, *it*, gone, (synonymous with our Scotch GADE, or GAID, from which come GATA, a gate, a road, an entrance; and HODOS, a way; GOED-SA, that which has the property of GOED, being gone on,) became IT-IG-SA, IT-IG-A, IT-IG-ON; OR ITEOS, ITEA, ITEON, to be gone, or about to be gone; LECTEOS, LECTEA, LECTEON, about to be said. ITEON, ESTI, MOI, it to be gone, is, to me, synonymous with eundum est mihi. All the rest are treated in this manner.

SECTION V.

AFTER so much has been said concerning the nature of inceptive verbs formed with SA and AG, less explanation is necessary to complete the history of derivatives.

Every verb intrinsically implies action or operation. Not contented with this, the mind, full of the idea which occupies it, labours to express the state, the manner, the circumstances in which the action proceeds. Hence all the races of frequentatives, inceptives, diminutives, and desideratives, exemplified by clamit-o, I cry often; noscito, I repeat knowing; curso, I course; cursito, I follow coursing, or running back and forward; cale-sc-o, I become hot; dulcesco, I become sweet; coena-

turio, I wish or I am going to sup ; nigrico, I blacken ; vellico, I twig or twitch ; cantillo, I sing a little, or in a humming manner ; petisso, I seek earnestly. With these may be contrasted the Greek didomi, I give ; doc-e-o, I seem or look ; auxo, I increase ; titrosco, I wound ; thnesco, I die ; auxano, I augment, I wax ; oigo, oignuo, oignumi, I open ; trecho, trochao, trochadso, I hasten ; oleco, I destroy ; phlegetho, I burn ; lexeio, I desire to say ; peplego, I strike. The following principles, being the product of nature, have created these varieties, which were easily and regularly formed, to mark continuing, repeated, increased, diminished, or incipient action.

1. The duplication of a word marks confirmed, intense, and repeated action : hence peplecha, I have struck, or peplego, I strike in a complete manner ; doo, I give ; didomi, I fully give ; sistemi, I firmly stand ; pipeto, I make or I am making a fall. To do a single act completely, or to make a complete custom of such acting, are expressed by the doubled verb.

2. AG, EG, IG, or OG, (the vowel varies from the last vowel of the radical,) give any verb or noun an active, performing sense. So, doco, I point out, (radical TWAG, catch, take ; in Greek DEC and DECHO, I take ; DEIC Greek, and TAEC Saxon, make to *take*, teach, point out, betoken ; in the ancient preterite DEDOC, shown ; whence DOC-O, I make

show, I seem ; and DOCEI MOI, it shows or seems to me :) DOCO is I show, indicate, seem ; but DOC-EG-O, or DOC-EO, I act, I make, I carry on showing : PHONA, slaughter ; PHON-AG-O, I carry on slaughter, I am busy with the desire of killing : OTHO, I drive ; OTHEO, I carry on driving : SCED, shoot, dart, drive ; SCED-AG-O, or SCEDAO, I make drive : STRAG, strew ; STRAAGO, or STROO, I strow or spread clothes, &c. These are instances of the ordinary verbifying consignificatives. It cannot be surprising, that the active compounds should frequently vie with, and often supersede their radicals.

3. SA is a word almost similar in its power to AG. LEG-SO, I work, I carry on the action of speaking ; HUPNOS-SO, I carry on sleeping ; AGNOS-SO, I play the ignorant, or I am ignorant ; TRE-CHO, I run, (radical THRAG, press, squeeze, drive along,) preterite TROCH, a turn, a thing that is turned ; TROCH-AG-O, or TROCHAO, I *act* in courses or turns ; TROCHAD, turned ; TROCHADSO, I make courses. All verbs in ZO (DSO) are of this kind.—ERIDS, strife ; ERID-SO, I commence strife ; DAD, divided, from DAIO ; DAD-SO, I put into divisions : BLUO, to run out rapidly, (B-LUG, preterite of BLAG, drive, drive out, flow ; for BLUO in Greek is FLUO in Latin :) BLUED, run out ; BLUD-SO, I make, I perform gushing. Our verb gush is of this class. GEOT, cast, cast darts, stones, water,

or any thing ; an ordinary verb, in all the Teutonic dialects, makes GEOTS-A, I perform the *act* of casting water, pouring it quickly ; I gush. This verb is the origin of CEO, I cast, I lie, of which CUBO is a derivative ; and which is synonymous to JACIO, I cast ; and JACEO, I am cast, I lie ; and to LAG, I lay, and LIG, I lie. The same verb is the source of GUTTA, a spark of water, and CEOMAT, a turn of the sea, a wave, (CUMA;) and of many words in Scotch, old French and English ; jaw, jawp, jute (poured water,) jaillir, and the like. Before a noun is changed into a verb by means of SA, it is formed into a kind of preterite participle ; thus, CERAT, a horn ; CERATID, horned, in the state of being horned ; CERATID-so, I act as if I had horns, or I begin so to act. This verb was first applied to animals that drive with their horns, and afterwards to the destruction of places by driving all the buildings down. Verbs in sso are of the same class. So TAG or TAC, put, arrange ; TACSO or TASSO, I am arranging ; PRAC, work or do ; PRAC-so or PRASSO, I am doing ; MAG, bruise ; MAG-so or MASSO, I am bruising, squeezing, pressing, handling hard. BAG, speak ; BADSO, I carry on noise, or much talking ; CRAG, cry aloud ; CRAD-so, I cry out, I execute the act of bawling ; CROG, make a hoarse cry ; CRODSO, I croak like a raven.

4. AG, EG, IG, and OG are joined to verbs to express incipient action. In Greek and Latin

their forms are AC, EC, IC, and OC, according to convenience. As they signify possessing or having, they are frequently used in forming adjectives like AM-IC-US, having the property of friend; CAD-UC-US, having the property of falling; MER-AC-US, having the property of merus, pure. They must not be confounded with what is similar to them in locus, a place, or jocus, a jest: these words are from the radicals LAG, lay, and GAG, be fickle, moveable, merry. According to the well known power of AG, they signify also making, as well as holding or having. Hence OLE-co, I make done; and the most numerous order of verbs in sco, in Greek, Latin, and many other dialects.

The powers of SA and AG united make the sense very active. Boo, I feed; BOSCO, for BO-SA-AG-O, I perform, execute, go on with eating grass. PASCO is the same word. METHU, mead or sweet wine; METHUSCO, I act, I begin to act, I am acting in wine: B100, (BIG-AG-A,) I live, originally I move; BIOSCO, I am carrying on life, I am beginning, or continuing the act of living: HEURO, I get, fall on, meet with; HEURISCO, I perform this act: GERAS, age, from GE-EACER, increased in years, grown in days; GERASCO, I am acting the state of age at present, I am becoming old: THANO, I am dying; THANESCO, or THNESCO, I am engaged in the very act of dying. What we less perfectly express by I die, I grow, I rest, meaning I

am going or beginning to die, grow, rest, the Greeks and Latins designated, in their emphatic manner, by *thnesco*, *cresco*, *quiesco*. *Glisco*, (for *glig-sco*, from *GLIG*, shine, come quickly,) *ardesco*, *aresco*, *ulciscor*, *proficiscor*, *nascor*, from *ARD*, burn; *AR*, dry, burnt; *UL*, behind, back, again; similar to *VIND*, turn; all on the idea of retribution: *PRO-FICIO*, I make forward on the road; *NAG*, bring, fetch; and all like to these are explicable on the principle stated above; and instead of confounding the mind with their anomalous appearance, take their due place in the scale of communication, and show by their character the reason why they were formed, and why they have superseded their primitives.

So familiar was this species of composition to the ancient Greeks, that they extended it to the tenses of verbs, not only to presents and imperfects, but to every other tense, at pleasure. We find *eescō*, *eescēs*, *eescē*, &c. for *eeō*, *eées*, *eéen*, I was, thou wast, he was; *eexascō*, *eexasces*, *eexasce*, &c. for *elexa*, I said, and the other persons. They inserted it in words already formed by it, as in the *Odyssey*, Book xii. *Boscescōnth' helices calai boes eurumétōpoi*; Beautiful black broad-fronted oxen were going on with feeding.

All' é-toi nuctas men iauescen cai anancei

En spési glaphuroisin par, ouc ethélōn, ethelousei;

Hémata d'en petréisi cai eionessi cathizōn
 Dacrusi cai stonachêisi cai algesi thumon erechthon
 Ponton ep' atrugeton dercesceto, dacrua leibon.

Odyssey, Book V.

But a-nights, indeed, he was in the practice of sleeping, though, by necessity, in polished caves, beside a willing goddess, himself unwilling; but a-days, sitting on the rocks and shores, vexing his mind with tears and groans and sorrows, he kept looking on the barren ocean, shedding tears.

Verbs of this order, if also redoubled, had additional power. So MIMNESCO, I remember, from MNAO, I make mention, and I hold, retain, recollect; DIDRASCO, I run away, from DRAO, I run, whence DRAPETES, a run-away; GIGNOSCO, I discern, from GNOO, I apprehend, seize.

6. Another class of verbs originated from the addition of TA and THA, signs of the preterite tense, to the radical. It has been shown how DA is inserted before SA. By this, as in other compounds, the radical becomes a preterite verbal, to which the persons are subjoined. So NEMO, I catch or take, catch grass with the teeth; NEMETH, feeding; NEMETHO, I pasture: PHLEGO, I inflame; PHLEGETH, being inflamed; PHLEGETHO, I am inflaming, I burn: AMUNO, I ward off; AMUNATH, defence; AMUNATHO, I make defence: BAP, dip; BAPET, dipping or being dipped; BAPTO, I dip: TUP, from DUB, beat; TUPET, beating or being

beat ; TUPTO, I perform beating. These kind of verbs are more expressive than their radicals. They arise from the preterite, or the root formed into a preterite verbal. CAP, take ; CAPT, taken ; CAPT-o, I perform the "act of taking," which is the same as CAPT, being taken ; CAPTIT, having undergone the act of taking ; CAPTIT-o, I make such acts.

7. A very large and active order of compound verbs rose from the application of NA, make, as in the English words broad-en, wid-en, darken, thicken, which are much more apposite than to make broad, wide, dark, or thick. Examples abound of this description, AUX, grow ; AUXANO, I make grow or enlarge : DARTH, sleep ; DARTHANO, I perform sleeping, I become asleep : MATHO, I take, I take up ; MANTHANO, I am going on with taking up knowledge : BAO, I go, or I make another go ; BAENO, I perform going : CHAD, catch, grasp ; CHANDANO, I contain. The grammarians have perplexed themselves about the insertion of N and M in some of these ; but these letters are introduced by a snuffling pronunciation : For LABANO, LEIPANO, TEUCHANO, HADANO, they said LAMBANO, LIMPANO, HANDANO, TUNHANO, I take, I leave, I please, I am becoming (literally making,) with reference to what time makes me. For any verb of ordinary action in the first ages might be a substantive verb. Ego incedo Regina, I am a Queen. Ego existo, I

out-stand. The verb SIG originally meant I move, and often I move down or fall. I become, I turn, I wax old, wise, weak, &c., are of obvious derivation, and throw light on FIO, I grow; and EVENIT, it comes out, happens. TOG, or TWAG, make, produce, form, bring about, afforded TEUCHO, I make as an artist does; and TEUCHO, I bring about as time does. TUCHE is happening; what comes about; TO TUCHON is the thing that is a-producing by time in ordinary.

In all the dialects, M has insinuated itself into words beginning with a liquid in the first syllable, and with B, P, F, D, T, TH, in the second. In nasal pronunciation, DIMP is easily said for DIP; LIND for LID; MANTH for MATH. In many dialects, P or F is also introduced in this manner. We say PUMKIN and PUMPKIN; and the Germans pronounce STUMPF for stump; CUMFT for cumpt, coming, and the like. Judgment must determine when such letters are radical or euphonic.

The consignificative NA often creates two varieties. Thus, TIO, I value, I hold valuable, from TI or THIG, take; similar to AH, hold, value; whence AHYAN and AHSTIAN, to value in Gothic, and ÆSTIMO in Latin: TINNUO for TI-EN-OG-O, I make honoured, or I give the value or price: another variety is TINNUMI, derived from TINNUO. The second conjugation is the more original of the two. TIMA means both honour and price, the

rate at which the man or the thing is taken. In ancient times guilt was removed by money paid to the public, and to the relations of individuals, if the crime had been murder ; but to themselves, if the injury had been of less magnitude. The sum was fixed by the judge, by the leaders in the public assemblies, or by the old custom of the community. **TIO**, therefore, signified I pay the price, the forfeit ; and **TIOMAI**, I take to myself, or get that price ; I revenge : **TISIS**, the inflicting or taking of the amercement ; **TIMAOROS**, he who makes or exacts the **TIMA**, the fine ; **TIMORIA**, the punishing, or the punishment in this way. Remark, that **PAG** signifies give or pay ; **POGNA**, or **POINA**, payment ; **ANPOINA**, or **APOINA**, things given in payment. **POINA** is the act, the assessment, and the suffering of the assessment : **APOINON** is an adjective. This word produced **PUN-IO**, I punish : so **WIT**, the public declaration of the value of men, according to the rates affixed to their lives, signified in all the Teutonic dialects fine and punishment. The rate of compensation was called the **WIT**, the **BLOD-WIT**, the **GILD**, payment ; and **WIDRIGILD**, back-payment. When the criminal could not pay, he suffered personally.

8. Such verbs as **LEXEIO**, I wish to say ; **COENATURIO**, I desire to have supper ; **CANTILIO**, I hum a song or tune ; **PATRIS-so**, I imitate my father ;

are obvious in formation and meaning to any person, who knows the nature of the optative, the future participle, or the diminutive noun, compounded with LA. *

In this section, I have attempted, with apparent success, to develope, in one consistent view, the whole subject of anomalous verbs. It is evident, that the character of these derivatives, so far from being unnecessary, perplexed, and irregular, as the grammarians imagine, adds greatly to the powers and beauties of the classical tongues. The formation of them was not difficult. Every peasant knew their nature, construction, and use. They were produced on the shores of the Volga and Tanais with equal facility as on the Ilissus and Meles.

The following sentence contains an example of all the species.

Ten polin oleco dāidi, hen Hector aien eamunathee (ēmunathei,) hen Troes oiceonti, Priamos teischanaei : pitneei Ilion : thanaton aluscasonti gunai-ces : teichea culindetai, thnesconti polloi, phonaei ho stratos, phlegethonta te domata haemati cerannuei.

I am in the act of destroying the city with fire, which Hector was always in the practice of keeping off; which the Trojans dwell in, and Priam holds (habitually;) Ilium is going on to fall or is falling; the women are avoiding death by running up

* Note Q.

and down with frequent movements : the walls are rolling down ; many are dying ; the army desires slaughter, and is mingling with blood the burning habitations.

The Ionic and Doric abounded in these varieties of the verb, many of which retained a place in the language, after it had become fixed and general. The poets availed themselves of the less common derivatives, and of the obsolete radicals, in their serious compositions. To these the ancient language imparted a dignity and venerable air, gathered from the style of the bards who had listened, in remote ages, to the Muses ; or of the oracles delivered by the God of Melody and Song, from the recesses of his temples. The first Greek poets may have adorned their verse with the most appropriate words, still it is certain, that Hesiod and Homer used no “ Babylonish dialect,” as some commentators suppose ; but that vernacular and native language, used in poetry, and current in the countries in which they were born. Poets, who write for the public, must use the language of the community. Obscurity and affectation are fatal to their intentions.

SECTION VI.

THE indeclinable parts of speech in Greek and Latin have exercised the ingenuity of the ablest

philologists. The Greeks, like all nations which have taste and genius without science, were too proud to believe that their language could be illustrated by the barbarous dialects of Scythia, Thrace, and Germany. The restorers of learning, men of great merits and erudition, imitated the philosophers and poets, whose works they had preserved. They never entered the path of inductive knowledge, but speculated on the origin of language with inconsistency and ignorance, which led them either to fill their valuable works with false etymologies, or to leave the explanation of the finer parts of speech in absolute darkness. It may be admitted, that they knew the meaning of the words, which they called particles; but it cannot be allowed that they understood the nature of these; that they were able to support their erudition by reasoning; or to connect the innumerable minute fragments of their learning, by the powerful principles of truth and science.

All the indeclinable parts of speech, except the interjections, or natural cries, are obsolete nominatives, genitives, datives, and accusatives. Some are participles, many are adjectives in the singular or plural. A few instances, indeed, occur of personal verbs used in an adverbial or conjunctive sense; but these are so rare, that they cannot infringe the validity of the general rule.

An account has been given of the adverbs of

time, place, and circumstance, which rise from the cases of the pronouns.

Every adverb is an abbreviation of the phrase, or for the phrase, by which the sense of it might be expressed periphrastically. Every conjunction and preposition may also be translated by a verb, adjective, noun, or participle; though, in established languages, this translation would often be stiff, unusual, and affected.

The rapidity of the human mind is indicated and measured by that of thought and passion. It endeavours to communicate its thoughts, in proportion to the celerity of its feelings; and to express the very image of these, not only by the choice order and construction of words, but also by short additional terms, which modify the principal parts of the communication, and paint the attitude, so to speak, in which the mind stands, the reference which it makes to preceding knowledge, the certainty or uncertainty with which it affirms, the train which it continues and pursues, and all the states and circumstances of an active, rational, and intelligent spirit.

Much of this descriptive process is accomplished by the tone of the voice, the rising, falling, sustained, or broken inflection; by the varying look, and the other aids which make the most illiterate speaker understood, and convey an accurate knowledge of his mind as well as of his words.

All languages have not an equal share of modifying adverbs. Some dialects of the same language are more fertile in this respect than others. The Greek has so many of them, that, in translating from it, we must, after having ascertained their effect on the sentence, desist from a literal, and trust entirely to a free version of any passage, in which they appear. But we cannot precisely know their effect, until we have become acquainted with their history—the best introduction to their use and meaning.

All genitives, datives, and accusatives, possess within themselves a consignificative term, which may be translated *at*, with, of, by, from, on, and to; because all relations of place and time, and the metaphorical relations expressed by these, are allied to one another and interchangeable. An object at an object, may be considered as with it; an object proceeding from another, may be called of or from it; an object with or at another, may be termed by or beside it; or, by an extension of meaning very common in all languages, on it. The relations are distinct in nature, and different, but they resolve into one another, which is the reason, why any term, expressive of one of them, comes also to signify in practice others allied to it; and why one term in Greek admits of various translations in a different idiom.

A word in the genitive has the sense of *of*, by,

with ; and as the English phrases—of or by consequence, by reason, from old time, with action, easily change into consequently, rationally, anciently, actively ; so the Greeks, Romans, Teutones, and almost every nation of the European races, employed the genitive for an adverb of time, place, and circumstances, including manner, quality, connection, cause, instrument, and the like.

Latin adverbs in *is*, as *magis*, *satis*, *foris*, *nimis*, *dis*, *abs*, *cis*, *bis*, are ancient genitives. These words are from *MAG*, great, which must not be confounded with *MAJUS* ; *SAT*, plenty ; *FOR*, an outgoing, a door, from *FOR*, go ; *NIM*, much or in great force : it is from *NAG*, to press, the origin of our *GENOH*, enough, and of the Sanscrit *NEM*, all :—from *TWIG*, divided ; *AB*, off, adjoining to ; *CI*, for *HI*, here ; and *BIG*, a double, a pair. *MAGIS* is literally “ of much ;” *SATIS*, of enough ; *FORIS*, of the door ; *NIMIS*, of much ; *DIS*, of two ; *ABS*, of off ; *CIS*, of here ; *BIS*, of a pair ; that is, additionally, sufficiently, externally, exceedingly, dividedly, joined with, but not united ; on this, or of this place ; at a double, repeated time, twice. Observe, that once, twice, thrice, are originally *ONES*, *TWAI*s, *THRI*s ; of one, of two, of three. Some adverbs in *is* are datives plural, as *plurimis*, *multis* ; others in *s* are nominatives neuter, as *tenus*, *recens*, *potius*, *satus*, *secus*. *Tenus* and *secus* are from *TEN*, ex-

tended, and SEC, in the state of SE, aside, and, by metaphor, on the outside, separately.

1. Greek adverbs in the genitive end in IS ; as DIS, twice ; MOLIS, of difficulty ; HALIS, of enough ; CHORIS, of the place, of the same place, beside, without ; also in the place of another : ACHRIS, of near ; MECHRIS, of joining ; MOGIS, of labour ; AMPHIS, of doubling or enfolding ; TRIS, thrice ; TOSACIS, of that number. Many nouns form an adjective or verbal with the consignificative DA or TA, and then appear in this genitive. So AMOIB, change : AMOIBAD, changed ; AMOIBADIS, changedly : AMO, together or one ; AMUD, united ; AMUDIS, from one part or a part, that is, partly : AU, back, and again ; AUT, repeated ; AUTIS, repeatedly, that is, a second time. The philologist must observe with minute attention this method of making participial nouns, and then adverbs in all the cases. So homothumos, unanimous ; homothumadon, accusative neuter, unanimously : eiledon, squadrone, by squadrons ; diacridon, distinctly ; and, in the accusative feminine, diarhrēden, âdēn, ligdēn, epiligden, epipsaūden ; in, or according to a clear, a sufficient, an attingent, a superficially touching way. Participial adjectives in DA, STA, and other preterite consignificatives, abound in all the dialects. The inquirer must observe their appearance with acuteness, particularly in the adverbial

form ; otherwise he will often misunderstand the history of language.

2. Adverbs, from the ancient genitive, in THEN and DEN, are very numerous. This termination is given to any noun or adjective. Oicothen, anothén, opisthén, ouranóthen, chamóthen, archêthen, autothen, tothen, hothen, pothen, endóthen, heteróthen, cuclothen, engúthen ; signifying from the house, from above, from backwards, from heaven, from the ground, from the beginning, from same or self, from that, from which, from what place, from within, from otherwise or elsewhere, from a circle or around, from near ; and derived from OICOS, a house ; ANO, upwards, to, upon ; OPIS, of the back, backwards ; OURANOS, the raised place, the sky ; CHAMA, the earth, which is obsolete, save in the dative ; ARCHE, beginning ; AUTO or AUTOS, self ; TO, that ; HO, which ; PO, which ; ENDON, (enodon, inned,) within ; HETEROS, otherwise or elsewhere ; CUCLOS, a circle ; ENGU, strait, close, near ; exemplify this order of words. The dative of this adjective form is also very common ; so OICOTHI, at or to being at home ; ANOTHI, at being above ; EPISTHE, at being behind ; OURANOTHI, at being in heaven ; TOTHI, HOTHI, POTH, at being placed in that, which, what station : for remark that OURANOTHEN, and all the rest, respectively signifies HEAVEN-ED-EN, put in the state of *having* been brought into heaven ; consequently the dative

is at or to being put into the state of having been brought thither, and accordingly differs from OUR-ANOI, to, at, or in heaven, though both come to the same sense in the end.

Though THEN was applied originally to nouns, it at length became an adverbial termination merely, and was subjoined to adverbs, however formed, as in the instance of heteros and opis, both old genitives ; to accusatives plural, as Athenas, thuras, with which it made Athenas-de and thuras-de in the dative, towards Athens and towards the doors ; to genitives singular masculine, used as adverbs, of which homou-the, allou-the, oudamou-the, contracted into homose, allose, oudamose, are examples in the dative.

3. Adverbs formed from ordinary genitives in OU, ES, masculine and feminine, are so as to exceed all brief enumeration. Some of the more common of these are pou, hou, tou, autou, homou, protou, deuterou, (topou) of or at what, which, that, same; united, first, second place. The Romans used datives for many of these, as ubi, ibi, ibidem, illo loco, or illic, and eo loci; eodem, unâ, quâ, aliâ, quo, hoc, or huc, unde, inde, quando; in which loco, tempore, and via, are understood. Their dative had two allied senses, at and to; whence EO, at, or in that place, and to or towards that place. Hoc in this place, or HUIC and HIC, which is also written HEIC, in this place; also HUIC LOCO, towards this

place ; by contraction HUC. Apply this observation to illa-hac via, isto-huic loco, hoc, illo, or quo loco versus, commonly written illac, isthuc, horsum, illorsum, quo, and quorsum. Versus and versum are the masculine and neuter of the participle of VERTO, and perfectly synonymous with WEARD, turned, in the Teutonic ; in which, TO-WEARD signifies coming to, or approaching ; and also turned to, because that WEARD has two meanings ; one original from its primitive WEAR (WAG-ARA,) *turn*, *veer*, *shift*, of which it is the preterite participle, the same as versus ; the other acquired by giving WEARD a new verbal signification.—WEARD, turned, changed, become ; WEARDAN and WEARDIAN, to become, to be coming, or turning round ; which is the ordinary auxiliary verb in all the Teutonic dialects. To-WEARDES is the genitive, and both signifies in the state of turned to ; and in a future state. A man's weard, or weird, is that which shall or must come about to him, his destiny, if considered as inevitable ; or his own production by labour, if considered as depending on himself.

A particular species of Greek adverbs in OU and ES is formed by making an adjective chiefly for that purpose. From PAN, all, comes pantachos-a-on, universal ; from ALLOS-E-O, allachos-e, otherwise or elsewhere ; from POLUS, pollachos ; from POSOS, hosos, tosos ; posachos, hosachos, tosachos ; the principle of which is quite analogous, and the same with that in

ALL, ALLIGS ; all, allish ; SUR, SURIGS, sour, sourish ; RIHT, RIHT-IGS ; right, rightish, which must not be confounded with ALL-ISC, SUR-ISC, RIHT-ISC, or others of the same kind ; for PANT, all, with AG, is PANT-AG, all-having ; that is, having the nature of all, or universal, and so of the rest. But PANT-ISC is much weaker : it literally means allis-having, that is, not having all, but having of all, having of the nature of all. It is formed from the genitive of PANT, while the other is from the nominative. Another class of adjectives of this kind is formed by adding STA, as MELEISTOS, limbed, from MELOS, a limb ; HELLENISTOS, hellenized, from Hellen, a Greek ; and RISTOS, made into single men, from ANER, a male ; NEOSTOS, made new. All of that order rise from the use of SA and TA, the consignificatives which imply make and do, or finish ; so MELOS, a limb ; MELEOS, *make* into a limb ; MELEISTOS, *made* into a limb or piece ; for MELOS is from MAEL, a part, a division, a part of the body, a member. Such adjectives as CRUBDOS, hid ; ANAPHANDOS, revealed ; ACROPODITOS, tip-toed, or set on tip-toe ; AN-AIMOTOS, unblooded, or without bloodshed ; have all a tendency to become adverbs. The classic reader must often meet with adverbial genitives, datives, accusatives, in all the numbers and genders of these species now enumerated. PANTACHOU (TO-POU,) PANTACHEI HODOI, or some other noun of that description ; FOLLACHISTON, at or on the most

part ; MELEISTON, at or in the state of a single limb ; MELEISTEI TROPOI, in a limbed, that is, divided or piecemeal manner ; HELLENISTEI TROPOI, or IDIOMATI, &c. in or by the hellenized manner, dialect, &c. ; NEOSTEI, in the newest or latest manner ; CRUBDA, at or with matters kept secret, secretly ; ANAPHANDA, with matters or circumstances laid open ; and RISTEI, in the manner of a single man. In Latin, membratim, viritim, secreto, publicè, may serve at once to illustrate and exemplify adverbs of this description.

4. All adjectives in os have their adverbial termination in ois, by contraction, os long. Many terminating in es also employ this genitive. Examples occur in every page. So pois, tois, hopois, homois, cois, posois, houtois, acibeois, huperphueois, contracted into pos, tos, hopos, cos, posos, homos, houtos, acribos, huperphuos ; from po, what ; to, that ; hopo, the what ; co, what ; poson, how much ; homo, or homon, united ; houto, this same ; acibes, with much discrimination ; huperphues, supernatural, exceeding. The literal English of these is of, or by what, that, which, this, same manner or way ; and so of the rest, according to their sense. But remark, that if an emphasis be laid on any of them, the sense is made more particular. The alliance between AN, one, and ANIG, belonging to one, single or individual, must be recollected ; and that near affinity between one and all, which

conjoins one and any, any and every, in the same word. So POS EPOIESE, how or in what *particular* manner did he do it? EPOIESE POS, he did it in a way, that is, somehow or any way. HOUTOS ELEXE, he spoke so, in this particular way; ELEXE HOUTOS, he spoke to this effect, in a general sense. The nominative po, ti, hos, tis, to, hopo, are often used in this manner. When particular, they have an accent; when general, they are commonly deprived of it. TIS ELEGE, a certain one among many was saying; TIS ELEGE, somebody was saying. PEI ERCHETAI, whether or by what road comes he? ERCHETAI PE, he is coming some how or some way. HOMOS ERCHONTAI, they are coming together; or HOMOU ERCHONTAI, they come unitedly, collectively: ERCHONTAI HOMOS, they come however, they come at the same time; meaning, that, for all that, they are coming. The grammarians call such general words particles, expletives, and the like; and affix little sense to them. They are the terms by which, in Shakespeare's language, the very age, pressure, and body of thought, is delineated. In the fine Attic dialogues of Plato, and the comedies of Aristophanes, we see these and such words employed, to give nature, ease, and expression to the whole train of discourse. If a reader wish to know and imbibe the perfect spirit of Greek composition, he must not permit himself to consider one particle

as insignificant or extraneous. Other languages require similar accuracy.

The vast application which may be made of such words, in a definite or indefinite sense, appears from the various uses of HOS (HOIS,) of which, or by which, manner, contrasted with the Latin words quam (ad quam viam,) SIC, (SOIC, or SWA-IC, dative of SOS, SA, so, self, same, that, joined to que,) ITA and ITEM, accusatives of HITA, or ITA, same, self, this; ITA-QUE, nominative or accusative, of ITA, this, and QUE, which; UTEI, or UT, commonly deduced from HOTI, which thing, or according to which thing, accusatives of the neuter of HOS and TIS; to which add quemadmodum, quod, quum, quamquam, postquam (horam,) per quam magnitudinem, rem; quo modo and quo; quanto and quanto opere; quam si, and others, the nature of which is obvious. HOIS, or HOS, in the oldest Greek, probably belonged to HEOS-HEA-HEON, IPSE-A-UM, or SUUS-A-UM, in the original sense of these words. Consequently, it then signified of, or by that self or same manner, and corresponded to SWE in Teutonic. For SWA was personal, reciprocal, demonstrative, and relative, in one term. But from HOS, who, qui, que; or ho, quid, it is equivalent to *cujus* (modi.) By itself, or emphatically, it is so: EPOIESEN HOS, or HOS EPOIESE, he did so, or so he did. THEOS HO'S TIETO, as or so as a god is, he was honoured. KAI HOU DEI, CAI HO'S, CAI HOTE; et ubi, et quomodo, et quando.

But **HOS** unaccented, and joined to adjectives, nouns, and sentences, means not in that particular manner, but in the manner of the thing to which it is annexed. So **HOS EGO**, as **I**; **sicut ego**: **HOS PENTE CHILIOI**, as five thousands, about five thousand. **O GE! TOU PHTHEGMATOS, HOS HIERON KAI SEMNON!** O earth! (for the) what a speech; how holy and high. **HOS LUCOI, quam lupi**, as wolves. **HOS CALON!** *quam pulchrum*, how beautiful; in Visigothic, **HWAI-WA FAGR**; in Saxon, **HU FAEGER**. Remark, that **HWAI-WA** is for **HWAI WAGE**, in what way; that **HOW** and **HU** are corruptions of these words; that **QUAM, TAM, and JAM**, are accusatives singular feminine; to which **HORAM, MAGNITUDINEM, and VIAM**, must be occasionally understood; that the natural powers of the genitive, dative, and accusative, permit that the prepositions **AD, IN, SUPER, SUB, and others**, may be suppressed, without ambiguity; and, further, that the old English, like all its kindred dialects, possessed the same properties in this, and, indeed, in every other respect, with the classical languages. **Hos**, as a conjunction, is that, so that, as; but it is always descriptive of what follows; never, or at least very seldom, of what goes before. **HOS OPHELON** is, so I had benefited, or given a benefit; but **HOS OPHELON**, by that particular way, I have done a benefit; the one refers to some thing or proceeding, of which an account has been given; the other relates to **OPHELON** and its consequences. **ELUTHES EC**

POLEMOU? HOS OPHELES AUTOTHI OLESTHAI, you have come or arrived from battle? So-you-had-obliged me by perishing there: But HOS OPHELES AUTOTH OLESTHAI is, in some way, previously described, you had obliged me by perishing; not directly by so doing, but by indirectly making death subservient to my gratification. The verb OPHELLO is from GAFL or GIFL, gift, fruit, benefit in produce of trees, tribute of money, assistance by giving; whence OPHELLO, I give to, I increase; OPHELOS, a gift, a thing to be given, or a thing given; a debt, a gift due. As SCAL, in Visigothic, means I pay, or am to pay, I owe; so OPHEILO signifies I am owing, and I am about to do, or I shall.

The most indefinite sense of HOS is when it is used to signify so, such a manner, or, as it were, equivalent to utique or utpote. It often signifies as, or when, and as soon as: in short, it is applicable to time, situation, quality, and quantity of all descriptions. As every existence and mode of existence, whether expressed by a word or sentence, referred to in thought, or referred to in language, may require the terms how, that, and so, in English; the same may obtain hos in Greek.

The last division of adverbs in the genitive consists of such words as HAPAX, together; APS, back; LAX, with the heel; MAPS, in vain; ECS, out of, EPIBLUX, abundantly; ODAX, with the tooth, and the like. They are from SAM-PAG, all-together:

for SAM is same, one together, in the oldest dialects ; and PAG is join ; of which the participle is PAGANTS, PAGANTA, PAGAN : SAMPAGIS is at one, or a complete time.—From AP, joined, near, off, or behind, backward, back again ; from LAC or HLAC, the heel ; MAP, foolish, vain, a derivative of MAG, stupid, dull ; EC, out, without ; EPIBLUSO, I gush or spring on ; ODINTS, from TUNDS, a bruiser, a tooth. It is probable, that ODAX and HAPAX are for ODONTAGIS, or ODONTACIS, and HAPANTACIS, rather than ODAGIS and SAMPAGIS, though the derivation of PAS and ODOUS be absolutely certain.

The dative is an inexhaustible source of Greek and Latin adverbs. Some of the more common examples of it are AEI, always ; EPEI, after ; ETI, yet ; ANCHI, near ; CHAMAI, on the ground ; IPHI, with power or strength ; ARI, greatly ; NOSPHI, separately ; ECEI, there ; PALAI, in old time ; ACHRI, near to ; MECHRI, to conjunction ; HECONTI, by a willing mind ; TOI, for that, and at that time ; POI, at which, or by which or what ; HOPOI, at the what or where ; PE, by what road ; PANTACHE, by every road ; TOI, in this or that manner ; HOI, in which manner ; HOSOI, POSOI, TOSOI, by how much, by what quantity, by so much ; POLLOI, by a great deal ; SPOUDEI, with haste ; SCHOLEI, at ease or leisure ; PANOICI, with all the family ; IDIAI (OICOI,) privately ; OICOTHI, at home ; ATHENAZE, to Athens ; TEI, TAUTEI, EKEINEI (HODOI,) these,

that same, and that way ; OPSE, at a late time ; ENTHADE, to that place ; and all words, such as HAUTOSI, in such way ; TOUTI, or TOUTOEI, HODI, in this way and the like, used by the Ionians and Athenians. The origin of the principal of these words is AIW, an age, a continuation of time ; IUP or EP, elevated, heaved, lifted, laid upon ; ET, from EC, add ; ECT, added, continued ; ANG, close, near, strait ; HAM, the ground ; WIP, from WIG, strength or vigour of body ; AR, great ; NAH, nigh, touching the outside ; GEN, yon and yonder ; PAL, turned, gone by, passed, whence PALIN, at, turned, or on turning ; AHER, near, from AG, original of ANG, close ; MECHER, from MAG, condense, join, unite ; HECOND, coming, coming willingly ; PO, HO, and TO, pronouns applicable to every thing ; FILU and FELU, many ; IGD, self, proper, peculiar ; SPED and SPAGD, activity, hasty proceeding ; SCHOLA, stopping, holding, detention, leisure ; from SCA, hold, substituted for EG and AG, have or hold ; OPS, back, and in the rear ; whence ABEND, the evening, the *back end* of the day ; PERUSEI ETEI, in the past year, from PERI, gone, a derivative of FAR, go, whence FOR, gone, past, before, in all the dialects. The Saxons and their northern kindred said, FORA, before ; FORAN and FORN, belonging to fore ; also FORMA, made before ; and FORMER, pertaining to FORMA ; PRIUS, in Latin, not taken comparatively. The Scottish word FAIRN-YEAR is an exact

translation of PERUSI. FAREN is gone, travelled, past.

The datives HESUCHE, in peace; HOI, to what place, whither; HUPERTHE, at or from above; TELE, at far distance; SIGEI, with or in silence; PROI, in the fore part of the morning; OPISTHE, at the backward of an object; AORI, at un-timeous hours; NEIOTHI, at the bottom, and NERTHE, at the place below; ANO, to on; CATO, to down; MESSOTHI, in the middle; EXO, to out; ESO, to in; OPISO, to back; PORHRO, to fore; PROTERO, to more forward; PERI, in going; AMPHI, in doubling; ANTI, in fronting; AI and EI, in or to adding; deserve much attention. They come from HESUCHOS, sedentary, settled; HUPER, lifted, raised, elevated; TAGL, drawn out, long; SWIGA, silence, stopping, holding the voice; FROH, early, first; AF, the back, the off-ward; AN-HWEOR, derived from WAN, wanting, and HWEOR, the time, *turn* of time, season; for HWEILA or HWIGLA, and THRAC, words equivalent to PERIODOS, a round-going, and CURSUS, a race; are the ordinary terms in the Teutonic, and analogous to the common and natural measure of duration among savages. The history of this word is certain. The idea of beauty affixed to it is from its sense of season or proper time. The grammarians confounded it with HORAO, I see, I look, I seem, from WARA, behold, in all the northern dialects. NIGD and NAEGED sig-

nifies depressed, driven down ; whence NIGTH, NIGERTH or NEITH, NERTH, below : ANA is AGNA, joined to, put on, lifted on : CATA is GE-ATA, itself, from AGTA, at ; GE-ATA TAN GAN, (for GEAN and GAIAN,) is put *on* the ground, not in the ground. MESOS is from MEGD, mixed, joined in composition with ; in Sanscrit MEDH, in Latin MEDIUS : MESSOTHEN and MESSOTHI are from amongst, and to amidst. EC is from WEC, in Sanscrit WAHITA, joined to the outside of an object ; from WAC, join : it is analogous to NOS, close to, but yet not in an object. EN, in, is the same as AN, on. The Celtic, Teutonic, and many other dialects, verify and establish this derivation. The genitive of EN is ENIS, by contraction EIS. OP, the back, has been explained. PORRHO is a dative of FORERA, which signifies more forward : it is equivalent to FOROD-ER, or further in English. PROTERO is the dative of PRO-T-ER, from PRA, an abbreviation of FRAG, beginning at. The Celtic is FREAMH, the Cymraig RHAG, the Saxon and Visigothic FRA and FRAM, the Sanscrit PRA, the Slavonic PRO and PRI. PRO-OD is put before, and PRO-OD-ER is belonging to PRO-OD, first. If RA be comparatively used, PRO-OT-ER is further. PERI is the dative of PARA or FARA, gone, gone to, gone opposite to, before : PERATS means gone over, as over a river ; PERAO, I go over, I pass ; also I go through with ; PERATS, the circumference, the border, the part that goes

about an object, or rather a district. PERI is for PEREI, in going, encompassing ; and as that which encompasses an object is greater than it, PERI signifies larger, greater, superior. PER, the nominative, or contracted dative, means all around, altogether, although. EIDOMENOS PER is *al-be-it*, knowing : TOPER, HOPER, HOSPER, are all-that, all-which, all-who, like our al-though and with-al ; modes of expression now obsolete in some cases, and common in others. The adverb PERIGS or PERICS, circularly, is from PER-IC, belonging to PERI, having the nature of PERI. Our term around is from AN-RUND, and RUND is the preterite participle of RIN, to run ; the participle itself is RUNNED, the same as FARÁ, gone.

AMPHI, for AMPHEI, is the dative of AMB, doubled, from OGBA or UGBA, bent, folded. The radical is AG, whence AG, a bend ; ANG, crooked ; ANGEL, a hook and an angle ; ANGUIS, a crooked or bending animal, an eel (AGIL) or snake. The Sanscrit UBA, double, or both, is equivalent to BAG, bent, doubled, bowed ; whence BAGOTH in Visigothic, both. The difference of AMPHI and PERI is obvious. PERI is circularly, AMPHI is enclosing parallel-wise. A pair of men is AMBO. To cast the arms on each side of, is AMPHIBALLEIN. A rug rough on both sides is AMPHIMALLOS ; a two-eared jug is AMPHOTON. An animal living two ways is AMPHIBIOS ; a serpent supposed to go ei-

ther way is AMPHISBAINA, from AMPHIS, both ways. PERI TEN POLIN is round the city ; AMPHI TEN POLIN is on both sides of the city. If the word be compounded with consonants, it becomes AM, and sometimes A, as in A-SPADSOM-AI, I draw to me on each side, I embrace ; AM SANCTUS, sacred on each side. It preserves its form in Greek, but in Latin it is AMB, as in AMBIO, I go about ; AMBULO, I make turns in going : or AM, as in AMPUTO, I cut on each side. CIRCUM, from CIR, to turn, put round, in Saxon CYR, a word common in all the dialects, is equal to PERI. CYRIG is run or turn round quickly ; in Greek and Latin GUR, GYR, and GYRG ; whence GURGITS, a whirlpool, and GIRGILLUS, any little thing that whirls. Like HEN, one ; PO, what ; HEMEIS, we ; HUMEIS, you ; and many other words ; AMPHO, two, takes DA and RA, which gives it an adjective and comparative sense. Hence AMPHO-TE-R-OS, HE-TE-ROS, PO-TE-ROS, HEMETEROS, masculine, signifying both, the other, whether, our : UTER is from HETER or HOTER, one of two, or which of two. Such forms are like ANTHAR, HWATHER, AEGTHER, ALLOTHER, THADER, meaning each, one of two ; whether, which of two, either, any one of two, other, one of many, thither, to that place. AMPHI is found in Welsh or Cymraig, in Celtic, in Slavonic, and in every other European language. There are many pages of compounds of EM, AM,

EMB, EMP, YMB, in all the Saxon, German, and other Teutonic dictionaries.

ANTI is the dative of GEOND, EOND, UND, AND, END, ENT, which signifies gone, gone to, gone before or against, AN-GEN-ES-T; and consequently opposite in place, *opposite* in action, reverse, also reversing the deed, doing it again, as GA, go; ANDGA, go again, return. ANA, on, has a similar sense; for one action of the same kind put on a first is ANA, on or again, AN-GA-NA, on-gone. ANTI means for, as ODOUS ANTI ODONTOS, tooth *in* opposition of tooth, tooth against tooth, in Scotch tuith again tuith. For GEOND, AND, and UND, examine Lye and Manning's Anglo-Saxon and Gothic Dictionary.

AI and EI, if, is the dative of EAC or EC, addition: AN and EAN, or EN, is the participle of EAC: so EACEI LEGEI, to addition he says; EACEI LEGOI, to addition he would say; EACEN LEGEI, added he says.

The other dative adverbs need not be inserted here: such words as polloi, multo; macroi, longe; PO, for POI, any how, some how; barbaristi, in the barbarous way or idiom; pantapasi, at all parts; pollois, by many things or matters; together with many similar to these, after what has been said, require no explanation. Prepositions often appear before the adverbs in all the oblique cases, which

must be supplied in translating them, and which could not have been elided, if the cases had not contained a preposition in themselves.

Latin adverbs in O are datives, as also those in E: each of these terminations include an innumerable order of words. The termination in E was originally EI: it seems to be feminine, and to refer to a feminine noun. The Latin nations hesitated between the use of the dative, and accusative of the neuter. They said *primum*, at first (time, tempus;) and *primo* (tempore.) They formed a variety of *special* adjectives, like the Greek adjectives in DON, of which they used the accusative neuter as an adverb. Thus *vir*, a man; *virite*, manned, made into individual men; *virite*, *virite*, *virite*, at or on an individual man. The Saxons said *hi comon*, man on man, they came man on or by man. The Greeks said *an' unciān*, by ounce, or by each ounce; *ana muriadas*, by myriads; *ana ethnea*, by tribes; *vicatim*, *privatim*, *pede-tent-im*, by single villages, in a private way. Mark this order of words. When the adjective, as in *privatus*, existed previously, a new termination was not required. Another adverbial adjective was formed by *ta*, done, and *ra*, make: *acre*, sharp; *acrite*, sharpened; *acrite*, acting in a sharpened way: *larg*, large, from *lager-ig*, possessing the state of *lager-er*, laid forth, *extended*, broad; *larg-it*, made large; *largit-*

ER, acting as made large, viz. largely. Locus, tempus, modus, res, magnitudo, via, and other substantives, are understood to the datives, and other oblique cases ; but not so directly to adverbs in TER, which are nominatives or accusatives neuter.

Examples of the dative are found in fere, ferme, una, ultro, eo, intro, primo, denovo, diu, prai, sine, ante, ergo, vero, inde, quando, saepe, prope, (propiter is nearly or near,) qui, postero die, prio die, pereno die, prio-dem ; of the accusative in dem, *that* time, thing, or object ; jam, at this time ; tum, at that time ; quum or cum, at which time ; quam, at what time (horam ;) dum, at *the* time ; tam, at that, (feminine ;) tum-que or tunc, then or at that time also, for que neuter signifies which, also ; nun, now ; nun-que, now also, by contraction nunc ; saltem, only, at least ; demum, at length ; statim, instantly ; usquam, any where ; etiam, also ; utiquam, so, yes ; tantum, only ; solum, only ; verum, but ; tamen, however ; autem, but ; nam, for ; cum and quum, as ; caeterum, moreover. The words et, ac, aut, ve and vel, atque, ita, ne, nec, neque, quod, apud, ad, contra, citra, intra, supra, ex, trans, secus, post, praeter, ultra, juxta, super, subter, seem to be nominatives singular or plural in the neuter gender. It is, however, exceedingly difficult to ascertain whether these, and a few other words, such as dem, dam,

que, and the like, belong to the accusative or nominative. The derivations of the above list are important, on account of the light which they throw on this department of language. FERE is the dative of FARA or PERA, gone around, encircled, total: it signifies in a total manner, but not totally. The use of PER, altogether, is common in Greek. FERME is the dative of FERIMA, having the nature of FERA, total. FERIME signifies not altogether, but in the way of, or approaching to altogether. UNA is for UNA PARTE, together. ULTRO is the dative of ulter-a-um, from UL, gone, passed, beyond; whence ulterior, farther over, and ultimus, farthest, and hindmost. The one sense is from UL, passed, gone by; the other is from UL, gone, passed, behind, on the back; every way synonymous with the Visigothic HIND and GEOND, from HIG, to go, and GA, to go. Ultro originally meant over, or beyond what was done; ultro animo or more, signified with mind or humour beyond or in addition to what had been required. Miserescimus ultro, we pity with inclination beyond what was asked, that is, "of our own accord." Eo is for eo loco, in that place, or to that place, or degree; modo being understood. Intro and intra, retro, supra, juxta, contra, extra, and others resembling them, are all from the adjectives inter, reterus, superus, juxtus, contrus, extrus, immediately formed from in, re, super, jungo, con, and ex. IN is from

ICEN and ACEN, joined with, mixed with : RE is from RAG or RIG, the back or ridge : it is synonymous with AFT in Gothic : super is from HUFAR or SWUFAR, lifted, elevated : jungo is formed from EAC, join, yoke, unite, in the manner in which BANG, to beat, comes from BAG. The English is GE-EAC, to join ; GE-OC, a yoke. CON is from quom or cum, with, added to : it is the accusative singular of que, which or and ; as exemplified in senatus populus que, the senate and people, or the senate together with the people ; pugno gladio, I fight with a sword ; pugno quum or cum gladio, I fight together with a sword. Ex is from the genitive of EC, derived from WAC, touch, be adjacent ; but without, or on the outside of an object. All these take DA, the preterite auxiliary, and RA, the consignificative of nouns denoting action. Intro stands for the dative of INNODER : loco is understood ; and intra is the nominative, or rather the accusative plural neuter. Thus juxta urbem is instead of loca juxta urbem, or ad loca juxta urbem, at or in the places joined the city. Cis fluvium, hitherwards the river ; citra fluvium, ad loca citra fluvium, in the places pertaining to the hitherward side of the river. Cis is equal to the Teutonic HIN or HEONAN, from this same part. The radical HWIG signifies possession, self, he or itself, who, this same. CON, together, means also in union with, or joined to, at, present, before. Like the

Teutonic WITHRA and AGENST, it denotes opposite ; a sense taken by almost every word which marks apposition. CONTRA ME is for ad loca contra me ; ADVERSUS, or ADVERSUM ME, is for ille versus, or illud versum ad me ; he turned, or it turned to me. The application of adversus has been made general. Primo tempore, modo vel opere, and de novo, are self-evident. DIU is for dio tempore. One of the earliest applications of THWAG or THA, the or that, was to mark time. THAN and THANNE, in all the dialects, signified at that, or at the time ; THEN, at that distant time, either past or to come. This word began to be considered as peculiar to that idea, and it gradually assumed a different pronunciation. TUM, originally THOM or THON, signified at *that* time ; but DUM or DOM indicated at the time, at which time, or whilst. Tum stetit is ad id tempus, or ad id temporis stetit : Tunc stetit is tuncque, or ad id ipsum tempus stetit ; but dum or dumque stetit, is ad quod tempus, or per tempus quod stetit. The article THA, or THE, was formerly prepositive, relative or subjunctive, demonstrative and personal, according to its application. DA or DE signifies then in Greek : DEN or DAN signifies long : it is apparently a contraction of DE-EN, made long. The derivatives of DE are DETHOS, long ; DETHUNO, I linger or delay ; DEROS and DERON, long ; DETOS, posterior ; DETA, nominative, or accusative plural, neuter, upon these things, or after

these things. *Dem* is the Latin form of *den*. From *dem* rise *demum* for *ad demum tempus*, at length ; and *tandem* for *tam dem*, which suggests the true case of *den* and *dem* to be the accusative feminine ; to which must be understood, in both languages, *horam*, time. *Ad tam dem horam* is, at that distant or long time. *Tam* is adverbial before *dem*, as it is before *diu*, long. *Dum dum* signifies literally the while-while, that is, the while past or completed. *Pridem* is for *priodem tempore*, in former time. If *jam*, the accusative feminine of *GEAC*, joined, united, continuous, yet, now, be prefixed to *dudum*, the compound signifies now or at this time completely past. The Greek word for *jam* is *E*, a contraction of *EAC*, from the same verb ; but this contracted word is united with *DE*, and so forms the compound *EDE*, now, or at this present time ; to avoid the ambiguity arising from the use of *E* by itself, and uncompounded. The student of language must attentively observe, that *EAC*, united, and *DEM*, at or to that, have many applications, in no respect alluding to time.

Prae, *sine*, *ante*, *ergo*, *saepe*, *prope*, *quì*, are datives of *PRA*, from, coming from, before ; *SIN*, separate, sundry ; *ANT* or *AND*, gone up to, present, opposite, before in place, before in time ; *ERGON*, a working, an operating, from *WEORG* or *WEORC*, act upon, labour, act towards : *ERGO* signifies for that work or fact :—*SAGPA*, thick, crowded, con-

densed : the radical is SAG, load, cast on, cram, condense ; whence SAT, plenty ; SATUR, full ; SAGINA, fattening, cramming ; SAGMA, a burden :— PROPE, before, present with, almost in front of ; and QUOI MODO, in what manner.

QUE, which, is joined to many words, and expresses addition, as TUNC OR TUMQUE, then too ; UTIQUE, as, or in which way also ; USQUE, to which also :—TEOS, of or in that degree or manner ; HEOS, in which manner : TEOS, during that time ; and HEOS, during which time, are also common in the ancient Greek poets. TE, that, or to that, is synonymous with KE and QUE. AN FACIS ? Do you do it ? ETIAM, yes, a word compounded of et, also, and jam, at this present moment. NUM FACIS ITA ? Whether do you do so ? UTIQUE, yes, according to *that which also* you have said. FACIO QUIDEM, I do it (QUOIDEM) according to which very thing, or in addition to that, or for certain.

In all cases where QUE is joined to pronouns, it imparts a special sense, which soon verges into a general one : QUIQUE, who, that ; each individual, that ; every individual, whoever : QUI-QUEM-QUE, who whom that, what man that ; any man who. AB RE, from the thing ; ABS RE, in a state of being off the thing ; ABSQUE RE, without the thing, that is, in a state of collectively separate existence.

Et, ac, aut, at, atque, autem, ast, are all deriva-

tives of EAC, to join, continue, be united. Their original forms were AC, or GE-AC, join, unite; EACT or ECT, joined; OCT, for OCED, completely joined; ACT, join thou, or, simply, joined; ACT-QUE, joined also; ACSED, from ACS, make be joined, joined quickly; AUT-TEM, joined also. SED, in Anglo-Saxon, SET, put on, or add to, is from SED, to fix or settle. The Greek E, or, than, also, is directly from EAH, or EAC, join. When a Visigoth meant to reply in the affirmative, he said EA, GEA, or YEA, which is the same as E and ET, joined, united, *agreed*. When he replied in the negative, it was done by NA, NA; or NE, NE; from NAG, diminished, lessened, destroyed, non-existent. The simple term for not, unconnected with denial, was WAC, deficient; or WAN, wanting. The Greeks changed WAN into AN, and WAC into OUC. All the nations of Europe and Asia, which have risen from the tribe that formed the language under consideration, use these words. In one sentence the reader must associate the terms AG and AC, GE-EAC and GE-AC, in their universal sense, united, same, and similar in time, place, matter, manner, form, subject; and contrast them with NAG, destroyed; MAG, destroyed; WAC, weak, feeble, defective; WACEN or WAN, deficient; and HWACD or HAUD, diminished, annihilated. The phrases *ne facias* and *non facies*, *mè*, *poiesēis*, and *ou poiēseis*, besides the change of tense, differ in other respects: NE and

ME are original words from NAG, diminish or annihilate; and MAG, bruise, destroy: These have an imperative nature in themselves; while WAC or WOC, deficient, wanting; and NON, from NE OUN, not-then, have an affirmative, but nothing of an imperative quality. OUC is simply NO; but NE and ME are not in the most intense degree. OUTIS is nobody; but METIS is, with the assistance of a verb, let nobody, or nobody whatever.

The sentences E, E, aye, aye, yes, yes, truly; E, POU, indeed, some how: E, DE, truly then; E, POS, really some way; KAI DE, also then; KAI OUN, and then, or so; MON OR ME OUN, is it not then? E' TOUTO MEN E' TOUTO DE, either this or that; TOUTO DE CALLION E' TO ALLO, this really is fairer than the other; hoc quidem pulchrius ac, or atque, alterum or aliud; hoc enimvero melius, illud et malum atque odiosum. This thing, in fact, is better; that is, both bad and hateful besides. Piger est admodum, at venit: aut fato, aut avaritiâ insita jam cogitur: ast expectemus mira quaedam ac insueta. He is lazy to a degree, but act, or added to this, he is coming: He is now (adjam horam, at the self-same time that passes,) driven either (AUCED, joined) by his destiny, or his natural avarice: but now let us look for certain wonderful and unusual things—These sentences exemplify the various uses of the radical AG, and its derivative EAC, as signifying yes, truly, certainly, additionally, consequently,

connectively ; for truth is considered as solid, continuous, and firm, (*eipe moi eton*, tell me the thing sound ; that is, grown into existence ; that is, yea, and not doubtful ;) and comparison is viewed as the adding of one object to another, which brings them into the comparative state. Connection and conjunction are intrinsic senses of *EAC*. When *QUE* is joined to any of its parts, the idea of to which, at which, or with which, is implied ; and this general rule must be recollected, that *DE*, *DEM*, *DAM*, *TE*, *KE*, *QUE*, signifying *to that, on that, to which, on which*, are words expressive of addition ; and therefore synonymous with *EAC*, *CAI*, *AC*, *AUTEM*. Some of them, viz. *DE*, *DAM*, and *DEM*, as has been shown already, give the sense of that, or its original meaning, same, to the word with which they are joined ; as *qui-dam*, which-that man, or which-same man ; *id-dem*, that-that, or that same thing ; *quidem*, or *quidem*, on which same thing already said.

The following Greek indeclinable and original terms must be examined with suitable attention : *AEI*, dative of *AWA*, an age or continuation of time ; *ETOS*, true, neuter, from *EACT*, continued, extended, solid, certain ; *HAMA*, in one, from *SAMA*, a derivative of *SIA* or *SWA*, self, same, collected, solid ; *ICTAR*, instantly, from *ICT*, continued ; *THAMA*, throngly, from *THAC*, press, cram, be thick, strong, force forward, run ; *NUN* and *NU*, from *NOH*, preterite of *NAG*, press, force, be instant, close press-

ing in place or time ; NA, by or near, from NAI or NAG ; MA, by, from MAG, condense ; ANEU, without, wanting, from WANU, in Visigothic INUH ; ATER, without, from AN-OT-ER or WANOTER, similar to INTER, within ; HEMI, in Latin SEMI, in the Teutonic dialects SAMOD and SAM, which signify partly ; so SAM-CWIC, half-alive ; SAM-WISA, half-wise ; SAM-BOREN, half-born ; SAM-GUNGE, half-young. This word, which is exceedingly common in the Teutonic and Sanscrit, in which last it is written SYAM and SAM, is explained above. SAM, together, or in the same place, particularly means in one body, one whole, sound, firm, entire mass ; but the dative SAMEI means in union, in junction with : SEMI-VIRIDIS is partly green, or green in union with something else : HEMITHEOS is a god in conjunction with some other nature. SAMOD, united, forms many compounds analogous to those of SUN in Greek, and CON in Latin. Hama, similis, simplex, simia, simplus, similo, singuli, simul, haploos, hapax, homos, homilos, and many other words, are descended from SAMA, which is also intimately allied to SUND, whole, separate ; SE, separate ; SINE, separately ; SOLUS, single. TANTUM is that much and no more, but SOLUM is individually, left all alone. Other adverbs are, AU, back, from AV or AF, after, afterwards ; AUTHIS, in the manner of AUTH, reverted or done *back* again : PALAI, in time *passed*, from PAL, turn, go ; PALIN,

at a turn or again ; PRIN, for PRIAN, at fore or former time ; autica, henica, penica, tenica, neuter plurals of adjectives formed from AU, same or self ; HEI, at what ; PEI, at which or what ; TEI, at that time : AIPS, AIPHNO, and AIPSA, from ACPA or APA, instant, anon, connected closely, present ; TE, an abbreviation of TEI HORAI, at that time, then or when ; tôte, hôte, pôte, the time, which time, what time ; but pôte, hòte, *any* time which or when ; EI and AI, if for ACEI, in addition or add ; EAN, AN, EN, for EACEN, added ; AGAN, much, from AG, move violently ; ARI, in strong or high measure, from AR, great, elevated ; LIAN, at or in plenty, from LIG or LEAG, plenty, much, fulness. The Latin PLENUS, the Greek PLEOS, the Celtic LANN and LEOR, are related to this word. PLEN, besides, is the accusative feminine of PLEA, from PLEOS, full or abundant. So PLEN TES GUNAICOS, literally, at addition or surplus of the woman ; but, according to the sense, besides, except the woman. The Latin PLUR or PLUS illustrates PLEN : PLEOS is much, abundant, many ; PLUR, the comparative, is more ; but as MAR or MAER in Teutonic is both a positive and a comparative, so PLUR seems to have the same analogy. MA, by, and NA, by, are from MAG, joined with, and NAG, close on, nigh. The Teutonic nations say BIG or BI GOD, the Greeks MA or NA DIA. BIG is beside, close to, at, as is known from innumerable instances, such

as—by the house, forebye, by and by, in Latin *MOX*, from *GEMOCS*, in the state of being mixed or united. I came by him, he sat by me, our friend was then by, or beside, are familiar examples. Derivatives of *MAH* and *NA* are, *MESPHA*, in the middle, in the middle or mean time ; *NOSPHI*, in contact with the outside of an object, that is, without it, separate though beside it ; *NOSPHI EMOU*, in the same place, or near me, but yet not conjoined with me ; *ANEU EMOU*, wanting me, without me, from *WAN*, wanting ; *ATER*, for *ANTER EMOU*, being in the state, or put into the state of being without me ; *ANEUTHEN*, from being without or wanting ; *ANEUTHE*, or *APANEUTHE ALLON*, from, by, or to the state of being unconjoined with others. *MECHRI* is the dative of *MAH-ARA*, being in a conjoined state. *MECHRIS* is the adverbial genitive of *MECHRI* ; for as the old genitive terminations were added to *ECTOS*, out ; *ANO*, to the position that is up ; and *EXO*, to the position that is out ; in order to form *ECTOSTHEN*, from without ; *ANOTHEN*, from above ; *EXOTHEN*, from without : so *is*, the genitive termination, is often annexed to words in the oblique cases, after these words had been long obsolete as nouns. *MECHRI TES POLEOS* is brought into conjunction with the city ; but *MECHRIS TES POLEOS* is already in the state of being brought into conjunction with the city. *ACHRI*, from *AH*, close ; *AHARA*, made or making close ; and *AHRIS*, in the

state of having been made close ; observe a similar analogy with MECHRI. ENGUS, the contracted form of ANG-WA-SA, near, is related to AH, and to ANCH, close or strait. They run in this series : AG or AH, acting upon, moving, *pressing* ; ANG or ANCH, instead of AGING, the present participle of AG ; ANG-WAG, from ANG and WAG, having, possessing, a common consignificative, to which is added SA, the auxiliary which denotes agency. AH is close at ; ANG is pressing on actively, and in the present tense ; ANG-WA, or ENGUS, is only having the nature or quality of ANG, pressing-wise, but not fully pressing. ENGUS is probably used for ENGU-IS, near-wise. These distinctions, like others of their kind, were apparently confounded in use ; but they lay at the foundation of the import, which the words now mentioned had in the best Greek writers. Achri tes poleos, anchi tes poleos, engus tes poleos, are related, but not synonymous phrases. Words in the same sense, and nearly in the same form, as these, are found in all the dialects. It is sufficient to mention angustus in Latin : AG, at, close at, working on, in Celtic ; also ING, moving, force, *compulsion*, in the same language ; ING, narrow, strait, close, in Cymraig ; ANG and ANGW, strait, in Visigothic. EANG, ANG, for EACING, as a participle of EAC, enlarge ; have, in Celtic and Cymraig, the sense of large, spacious, wide ; an oppo-

site signification, which rises from a different sense of the radical.

The Greek adverbs *ERI* and *ARI* are different: *ARI* is the dative of *AR*, great, vehement, from *AG-RA*; but *ERI* is the dative of *EC-RA*, or *ERA*, to enlarge, widen, extend. *ARIMANES* is vehemently mad: *ERIMANES* is widely, largely mad. *ERIAUCHEN* is having a large broad neck like a swan, a steed, or a lion, but properly the two last. *AUCHEN* is an arched high mane or neck, from *HAUH* and *AUCH*, raise, elevate: it is synonymous with *JUBA*, which was pronounced *YUBA* or *YOBA*, and came from *GEHOBA*, raised, elevated. *YUBAR* is the hair which stands out from the arch of the neck, or the beams that shoot forth all around the circumference of a luminous body, like the hair of a courser's mane. *MANA*, *raised*, is the Gothic word for *AUCHEN*: the back part of the human neck was called by these names: *MANIACA* is a neck-collar: *MONILE* is a neck-lace.

LA and *LI* are commonly called intensive particles by the grammarians, on very slender or no authority; for such words as *LILAIOMAI* and *LAGNES* are, the one a reduplication of *LAIO*, I desire, I *long* for; the other from *LAG*, soft, effeminate. The word *GUNAI* is not found in all its composition. *LABROS* is not from *LA* and *BOROS*, but from *LAB*, take, catch, swallow; also lay on, press, drive. *HRA* is from the Teutonic *HRAG*, quick, nimble, gliding,

instantaneously done, easy ; of which our HRADIG, ready ; RAGSC, rash ; and the old English RATH, speedy ; are derivatives. This sense of the radical RAG is original and proper to it : no dialect, from the Ganges to Britain, is without many examples of nouns or verbs which bear this signification, and rise from the root in this particular line, the direct tendency of which points out haste, facility, and immediate space and time, with admirable force. Joined to E, a contraction of EAH continued, it expresses action continued with momentary speed. With the assistance of GEA, from EA, in English yea, and in Latin vero, one of which is from WAAR, joined, confirmed, true ; and the other from EAC, joined, ascertained, certain ; we have

E'toi hó g' hō's eipōn, kat' ár' hezeto, toísi d'anēsté
Calchas Thestorides.

These lines are composed of E for EAC, true, certain, indeed ; of TOI, the dative of TO that, in the sense of at that, or with that ; of HO, he ; and GEA, from GA-EAC, confirmed, certain, for certain ; of HO's for SWAIS, of or in that manner, so ; EIPON for EEPONDS, having said : the original verb is WEP or WOP, common in Visigothic.—Then KATA for GE-ATA, at or upon, along, down ; HEZETO, he seated himself, instead of GESEDSETO, from GA, gone or going ; SEDS, give or take a seat ; in Greek, HEDOS, but in Latin, SEDES, and o, self. Between KATA and the

verb is inserted a RA, the compound of A for AC, continued; and HRA, immediately in action, from RAG, run, rush; as if the expression were, down then he sat.—TOISI for TOIBSI, the dative plural masculine of HO, that *same*, the self same, that man either here or there; DE, the old abbreviated accusative of DE, or DO, the same as TO, that. The article was originally THUAG and SAG, then THA and SA. The masculine was SA or so; the feminine SA-A or SA; the neuter THO, DO, TO. All the oblique cases of these varieties were anciently used. DONA, DENA, DO, are the accusatives singular. As THAN in Visigothic, THA in Anglo-Saxon, and DA in the other Teutonic dialects, came to signify then, at that time; at, or on that thing or action; to that, in addition to that; so *dè* in Greek, and *dem* or *dam* in Latin, signified then, at that time, or on that thing, therefore. As *to* that, or on that, are equivalent to BOT, from BAG, join or add; to ET, AC, and ATQUE, from EAC and AC, join; and to the Teutonic ABER, upon, over; and MAER, more, moreover; so we regularly find in Greek, *dè* or *dèn*, in the sense of then, on that thing, or at that time, therefore; and *dě*, its abbreviation, in the sense of to that, on that, but, and, also. DE, in these significations, comes to be opposed to MEN, an abbreviation of ME'N, from mag, press, collect, gather, heap, an original root; one of the many senses of which is increase time, be long, slow, permanent,

continual. The Latin tribes used *quidem* and *vero*, when they wished to distinguish particulars, and contrast them with one another. They said *hoc quidem bonum, illud vero malum, or hoc sane bonum, illud autem malum*; in English, this, indeed, is good, but that is bad; or, still more directly, this is good, that is bad. In Greek the same sentence would be *touto men agathon, touto de cacon, or touto men agathon, eceinode cacon*. When the mind is undisturbed, calm, and pursuing all the regular and minute steps of thought and formal communication; language often exhibits such auxiliary words as these, which serve to give a distinct, clear, and indicative effect to the conversation. Many nations make less use of them than others. They are found in dialogue and in reasonings, more than in rapid narratives; yet, among a people who have been all along accustomed to employ them, these expletives, as they are vulgarly called, appear on occasions when not a single unnecessary word can be introduced, and mark the rapid transitions of thought and action, the attitudes of the mind varying under the impulse of conflicting passions. The line above quoted belongs to a spirited narrative, which has no superfluous words. It is translated by Mr Pope in a concise manner, which perfectly indicates the difference between the Greek and English languages, between an idiom which paints every minute fea-

ture of an action, and one which boldly, and less distinctly, expresses only the principal parts of it.

He said and sat : when Calchas thus replied.

The translator interweaves the circumstance of Calchas rising up among the chiefs with the subsequent description. But though the English, one way or other, preserves all the sense, it fails in exhibiting the character of the verse, which is graphically conveyed in the words *ETOI—HOGE—HO'S—*, by the separation of *CATA* from the verb, and the insertion of *ARA*, instantly, between the two principal words of the description. We first see the poet's mind passing from the speech of Achilles to an account of his sitting down, and of the rising of Calchas : this is conveyed to us by *E TOI*, equivalent to the Latin *sanè quidem*, or English *so then*, thus, which mark the rest of the speaker's mind on the facts preceding, before it advances to the particulars which follow. *E*, truly, surely, indeed, from *EA*, yea, yes, aye, in our language ; and *TOI*, in *that* way or manner. *HO*, he, with *GEA* affixed to it, discriminates Achilles from all others, and points him out by himself alone, in opposition to all present ; and particularly to Calchas, who spoke after him. *HO's*, so, after, or, in those words, gives connection to the parts of the narrative ; and the use of *CATA*, down, with *ARA*, immediately, instantly, after it, is a most expressive delineation of the fiery Achilles

taking his seat, after he had finished his short address to his countrymen. The rising up of the next speaker is naturally adjoined in the words *TOISI D' ANESTE* ; to them, and (or but) up-stood Calchas, the descendant of Thestor.

The English, and many other languages, express none of the particular circumstances which these words denote ; but leave it to the speaker to supply the defect by emphasis, inflection, and pauses, according to his judgment. The Greeks used the assistance of both methods ; and, in every portion of a discourse or conversation, equalled the vivacity of a child, whose face, gestures, and words, indicate every transient emotion of feeling or thought which rises in the breast. They obtained greater precision and perspicuity by the application of such words ; but, in return, they lost some of that abrupt and terrific brevity, which has so powerful an effect on the mind in sublime compositions.

When the proper senses of *E* certainly, *E'* added, and, conjoined ; *GEA*, truly ; *A*, continually, united in action, place, time ; *HRA*, directly, readily, running on ; *AON* or *OUN*, connected, consecutive, united ; *DE*, to, or, on that thing or time ; *MEN*, in real durable truth ; *VERO*, in truth ; *ETI*, in continuation, yet, or more ; *AN* for *ACAN*, united, joined ; *AI* or *EI*, in addition ; *KE*, on which ; *QUE*, on which ; *DE*, that, or to that ; *TE*, on that or to that ; *PER*, altogether, to-

gether with ; HINA, on that ; ALLA, other things, additional things, but ; POU, any way ; PO, in any way ; A, add, yea ; AN for AHN, or ACN, added, certain ? TOI, in *that* thing, in that fact ; HOS, how, or which way ; HO's, so, in that way ; are rightly understood ; their compounds become quite intelligible. The Greek and Latin phraseology resumes its native beauty, and we see every delicate filament of the finest vesture, in which truth and taste ever appeared among men. ARA EIDEIS, really, then, do you know ; EIDEIS RA, you know in rapid consequence, you known then ; EIDES OUN, you know in connection with what has gone before ; EIDES ARA, you know in an undivided rapid consecutive manner ; you know therefore. Remark the sense of—then, therefore, so, now, wherefore, in the sentences you know then, then you know, you know therefore, so you know, now you know, you must know then, then he knew, and then he knew ; then, then, it came all to light. Observe the Scotch phrases—a then I'll gang hame, synonymous with—well then I will or shall go home ; and deriving its first word from EA or GEA, yea, so, sure, and. Sure he is not dead ? is, in Scotch, He's no dead—A ? in Greek, me oun ethane ? or mon ethane dè ? or me ouc ethane âra ? The word then means not particularly at the time, or that time ; but on that, or for that reason, state, situation, conclusion, and the like. EIDEIS GE SU, dost thou

specially by thyself know? EIDEIS GE ARA, thou knowest that specially—in an unbroken and ready manner; thou knowest therefore, thou knowest then, thou knowest for that cause, thou knowest in perfect conformity to what has been done or said. EIDEIS GAR, thou knowest, emphatically pronounced. TOI GAR OUC ECHO MEN ANTILEGEIN, ESTI MEN DELON DE PANU; ALLA MEN OUN DEINON TI PO, EIPER GE ALITHES. Wherefore, or therefore, I have nothing, indeed, to say against it; for it is altogether very evident, but, at the same time, considerably disagreeable; if, indeed, it be true. In this sentence, TOI is for that, or therefore: GE ARA, or GAR, is a relative to what had gone before; the GE designates TOI, and makes it strong by its sense of indeed, assuredly; the ARA accordantly respects the thing gone, before. The MEN after ECHO, I have, by its sense of in reality, in fact, performs the same office, as after ESTI. It stands in both cases as additional confirmation of the power of the verbs. “It is, in fact, clear, at that rate altogether.” ALLA, which is for CAT 'ALLA, or EPI ALLA, in or as to other respects, takes MEN to confirm it; and OUN, in addition, in continuation, also, which joins the senses of DELON and DEINON. The words TI PO mean some thing, in some how, that is, dreadful in a certain manner, and degree, not altogether absolutely. EI from EACEI, which is nearly the same as the old English AN OR AND, if, in the sentence—and

I knew, for if I knew ; EACEND GIF IC CNAWE, adding I knew, adding give I knew, takes PER, whole, wholly, and has the power of *si quidem*. PER gives the force of altogether, withal, howsoever, whatsoever, to pronouns and adverbs. EIPER GE, if, withal, indeed it is true. ALETHES is from WAN, not, and LATH, lie low, lie, lurk, escape notice. Our verb LIE is from LEOG, to keep concealed, out of sight, to dissemble, deceive.

Ti dai, touto, amelei, artios egnon, hoti ouc hoios te eimi, oude panta echein cala, oude analambanein, hotan eie paroichomena. What then, or why ; this, however, or it matters not, I learned lately, (from ARTIOS, a derivative of ARTI, the dative of ART, conjoined, connected, united in time, or any thing else ;) that I am not such a person as, either to have all beautiful matters, or to recover them, when they are gone by. Every addition of DE to a word gives it the sense of *to that* in accession to its own : Ouc chein, ouc analambanein, not to have, not to receive. Oude echein, oude analambanein, not-to-that to have, not-to-that to receive ; which is, having not added, receiving not added. Touto de saphes, this-to-that, or this but is clear. TE is like QUE in Latin, and gives the sense to conjoined verbs, nouns, and small sentences ; which DE gives to verbs, nouns, and sentences, contrasted one with another. Oude calos, oude sophron, originally stood ou de calos, ou de sophron : it means a man

not beautiful, nor yet sober minded ; but, oute callos, oute sophron, views the want of these two qualities as added successively. Calos de, sophron de ; but he is beautiful, but he is good ; at pulcher, at sobrius est. Caloste, sophronte ; beautiful too, sober too ; pulcherque, sobriusque. The distinction is evident. Ei de is si autem, or si vero, but if ; while eite is sique, if also. Te adds, but de indicates addition made. Both words were originally the same, as was the case with their prototypes de or dai, and te or tei, den or ten.

DE and TOTE, at that time, are often combined in the fine narratives of Homer, and impart the sense of then, then indeed, O then, to the verse which they begin. He frequently uses NU, now, in Visigothic NU ; from GANO, instant, immediate ; which gives a rapidity to the sense, by making it present and dramatic. NUN is a compound of NU and OUN : NU PER is altogether now.—EPEI, upon, because, upon what is past, after ; EPEI-D'AN, but after, it has been granted or given ; AN PER, if withal ; HATE, which things also, or which also ; EI AN or EAN, if given, or given ; from EACEI, joined with, EACEN : LATHRA, clam from celam, concealed, a word in the accusative case feminine, and similar to palam, in front or presence ; coram, before or in presence : SPHODRA, vehemently, from SWOGD, violent, strong ; a Greek derivative from an obsolete root : HO'SPER, in that manner withal, so

altogether, as ; HRIMPHA, from HRIP, to cast, whirl ; the same as HWERB in Visigothic : DUS, difficult, *hard*, painful, from DWAG, drive, dash, a word common in Sanscrit and Celtic, in the forms of DU and DO, opposed to SO and SU, easy, ready, sweet ; ZA and DA, from DIA or DWA, strong, hard, violent : HENECA, because ; in Gothic, INUH, from in upon : HOPHRA and TOPHRA, from HO, which, to that ; and PHER, going, bearing, proceeding : EU, well, from EACA or EACWA, beneficial, useful, good ; in Greck EUS, EU : HEOS, TEOS, from HEIG and TEIG, adjectives formed on HO, which, and TO, that : TEOS and HEOS are the contracted form of these adjectives, which take the adverbial genitive, and then signify during which, or during that time ; HEOS HO HORMAINE, during the time which he deliberated ; HEOS ESTI CAIROS, while or during which time there is opportunity ; HEOS, to what, or during what time ; in Latin quamdiu ; quo-us-que, and donec, from DON, at, or on that place or time ; HEOS applies to both, and usque temporis, or usque loci, mean to which or to whatsoever point of either. TACHA, the neuter plural of the obsolete TACHOS, thick, throng in action or motion ; EITA for EIS TA, upon these things ; DICHA, accusative plural neuter of DICHOS, divided ; PROS, a compound of PRO, fore, forth, from ; and SA, making : UNAMIGA, or AMMIGA, accusative plural neuter of AN, on, or in, and MIGOS, mixed. AN-

TA, accusative plural neuter of ANTOS, from ANTI, opposite; ANTICRU, accusative neuter singular of ANTI-C-OR-WA-SA, or ANTICRUS, ANTICRUA, ANTICRU, a mode of composition frequent in Sanscrit: ANTI TES ATTICES is opposite, or in front of the Attic land: ANTA TES ATTICES, or ENANTA TES ATTICES, would be in parts or places opposite to Attica; but CATANTICRU TES ATTICES is in the state of being opposite to Attica; straight over against Attica; in front of Attica. Remark the difference between the word ANTI compounded with IC, RA, and WA; and the same word by itself or compounded only with IG and SA, the consignificative of agency, which make ANT-IG-S or ANTIOS. The difference is that which exists between MEDIUS and MEDIOCRIS: MEGD, joined, combined with; MEDIGS, having the quality of being combined with; amidst, or middle; that between the little and the great; MEDIOCRIS, having the state of being middling.

This long list, with what has been already discussed, may suffice to point out the nature of the Greek indeclinable words to the most ordinary reader. It is not the object of this work, to enumerate every peculiarity which may arise from composition or derivation in any language, but to show historically the remote and principal causes of its original properties.

The account of this celebrated language may be

concluded with a few remarks on the construction of certain words.

Besides the power of the optative and conjunctive moods, the terms AN and CE produce a conditional sense, in any verb with which they are conjoined. They strengthen the conditional tenses, and give them the signification of could, would, should, and might. AN is literally EACEN, added, granted, given; the same as AN, give or present, in Teutonic. KE is in Latin QUE, on which, to which, also; and synonymous with the Visigothic THO and THO-ΛUH, and the Saxon THO or THEAH. THO is the accusative singular of SA, SO, THATA; HO, HE, TO, in Greek; and signifies on that, in addition; like quam or quanquam in Latin. It is the word by which Ulphilas, the Visigothic primate, always translates the term AN, when it occurs in the Greek gospels. AN has the following effect: ego muthesomai, I *will* speak; ego an muthesomai, I would speak, or go about to speak; ouc onomē'ino, I do not name; oucan onomeino, I may not name, I cannot name; ponerois graphontai, they are now enrolling among the bad; ponerois graphontai an, they would be now enrolling among the bad; ecousan, they heard; ecousan an, they would have heard. These sentences are literally—I granted will speak, I given do not name, they added are enrolled in the bad, they given heard. The word AN may be changed to KE, on which; or KEN; for

it is so written before vowels. EGO MUTHESOMAI KE, in Visigothic IK THAUSKAL RODYAN, in Greek HREEIN, to say, I on that condition shall speak. AN and KE generally take an optative or conditional mood ; an optative, when a wish is implied ; and a conjunctive, when the sense is conditional : but these words by themselves have the power of given, added, joined, granted ; or of AND, in old English, in its sense of if ; of quum in Latin, and though in modern English.

EI and SI have been reckoned the same. The latter is from the imperative of SIG, be, a verb common in Teutonic, Greek, Latin, Sanscrit, and other dialects : it is analogous to GIF, give, excellently explained by Mr Horne Tooke. But EI and AI are the same ; and both, as I think, from EACEI, in addition, or added ; added I say, ai lego ; added too I would say, aithe legoimi ; in plainer language, si dicam, if I say, granted I say ; O si dicam, or dicerem, O if that I may say, or might say ; uti nam dicerem, *that* I might say, O that I might say.

The Greeks, like every nation whose language has cases, use the genitive, dative, and accusative, without prepositions ; to mark the cause, manner, instrument of action ; the states of time, place, and many similar circumstances. The Teutonic nations did the very same, in all the extent of the cases. The Visigoths had a nominative, genitive, dative,

and accusative absolute. He being, of or with him being, at him being, on him being, are translations of IS WISANDS, IS WISANDINS, IMMA WISANDIN, INA WISANDAN. They often prefixed a preposition such as AT OR DU, at or to, to these phrases; and, in this variety of expression, they did not yield to the polished inhabitants of Attica.

The grammarians inform us, that the Greeks had only eighteen prepositions, for they excluded from that name such words as ANCHI, near; HAMA, together; MESPHA and MECHRI, adjoining to; SCHEDON, holding, touching; HEXES, in connection; PLESION, near; ENGUS, nigh; PELAS, close by; CHORIS, from CHORA, room: the radical is CYR, turn, move about, analogous to HWEARF, spatium, in Anglo-Saxon.—MESSEGU and METAXU, neuters of adjectives in US or WASA, and compounds of MESSOS, middle; AG, lead, conduct; of META, middle; and AG-S, the inceptive of AG. These and many others they have called adverbs, on the same principle on which they have termed the adverbial pronouns expletives and particles.

The eighteen prepositional words, which have excited much difficulty in explaining their sense and construction, are EC, out, from WAC, touching the surface; PRO, before, from RAG, begin, run forth, rise; compounded with BI PROS, for PRO-SA, having the quality of PRO; APO, from AP and AB, touching, adjoining; ANTI, the dative of GEOND,

gone to, against; EN, in, from INN and AN, participles of EAC, united, embodied with; EIS, for ENI, and for ENIS, genitive of EN, in: ENIS is in the state of going in:—SUN, together, from SAMA, same, joined; DIA, DI, from TWIA or TWIGA, divided: the radical is TWAG, chop asunder, cut: DIS is two-wise, as EIS is inwise.—AMPHI, the dative of AMB, bend, double; ANA, on, from AHNA or AGNA, raised or added, put to; EPI, the dative of GEHEP, heaved, raised; KATA, at, on, along, from GA-ATA, added, joined, annexed: the radical is AG, common in Celtic at this day.—ATA is for AGTA, in Visigothic ATA, in Latin AD.—META, conjoined with, is the preterite participle of MAG or MIG, mix. PARA is gone, against, at, near; from FAR, go, pass: PERI is the dative of PARA: it signifies in ambitu, in going or walking about a thing. PER is altogether; PERIX is circularly; and PERATS a circumference, bound, or limit: PERAN is the accusative of PARA, and signifies beyond, on the passed (past.) HUPER is over or lifted above, but HUPO or HUP is lift that is under; for the upper object, which is named after HUP, is to be taken off, according to the primitive idea of this word.

Most of the Latin prepositions have been occasionally explained in this work, except APUD, the preterite participle of AP, join, which is APOD, joined; OB, in Sanscrit ABHI and ABHITA, joining, near, before, in front, all over, all about, from AGBA

OR AGIBA, touching ;—thus, OBSTO, I stand before ;
OBESUS, eaten all on the surface round about, over-
eaten, fat : PER, from PERA, passing, going along,
or through ; PRAITER, close beside, by, near ;
PONE, the dative of PON, from PAG, go.

CHAPTER III.

Account of the Sanscrit, Persic, and Slavonic.

WHILE the Hellenic tribes of Athens and Ionia were rising into immortal distinction in the West, they were frequently called to defend themselves against the ambition of the Great King, whose dominions extended from the Indus to the Hellespont. But such are the obstacles that retard the progress of useful knowledge, that Greece opposed, and afterwards conquered the East, without leaving any distinct account of the mighty nations which it had subdued. At this late period, when the utility of examining every part of the history of mankind is acknowledged, rather than promoted; our information respecting Persia and India is vague and imperfect. The language of the Brachmanes is not yet fully in our possession. We have not collected nor communicated to the world the literary monuments of that people, from which the Greek philosophers borrowed many of their opinions, and which seem to have been preserved from the revolutions of Western Asia, to teach, in

distant ages, the state of society in these countries that were first civilized.

The Medes, as we are informed by Herodotus, the best Greek historian, consisted of several independent tribes in the north of Persia. These were subdued by the Assyrians, from whom they were the first people who revolted. They resumed their independence about A. N. C. 748. About three years after the death of Sennacherib, A. N. C. 709, Deyoca, or Devoca, by great policy and art, united the Buses, Paretaceniens, Struchates, Arizantes, Budiens, and Magi, (MAGI, men,) into one government, and founded Agbatana, the capital of Media. The whole nation was called MADI or MAGDI, the tribes. His son Phraorta, A. N. C. 654, subdued the tribes of the same race in the south, the Pasargades, Maraphiens, Masiens, Panthialeans, Derusians, Germaniens, and several others, collectively called Persians. The Panthialeans, Derusians, and Germaniens, were agricultural tribes, as is affirmed by Herodotus, and particularly indicated by the name KERMANI, labourers, workers, from the verb KER, work, in Persic and Sanscrit. The Persians and Medes spoke the same language. The Median names Devocah, Phraortah, Cuacsharah, Astayagah, Mandana, may be compared with the Persian Corwesh, Gustaspah, Teispah, Mardonyah, Artocshershah, Achamanah, Siromitrah, and innumerable others. In Sanscrit and old Persic,

masculine nouns generally terminated in AH. Herodotus declares that Persic names ended without exception in s or SIGMA. It is discovered, by comparison of the Teutonic and Sanscrit, that the AH at the close of such words stands for AS. It seems to have been pronounced, in the time of that historian, AS, which is the reason why he makes an assertion which has puzzled many philologists, but which is accurately true, and of considerable importance in the history of language.

Curvesh, or Cyrus, son of Cambusah, a Persian, and Mandana, the daughter of Astayagah, king of the Medes, who was the fourth sovereign of that people, after Devocah transferred the sceptre to the Persians, and united the two nations into one monarchy, A. N. C. 559.

The Medes, Persians, and Indians, spoke the same language. They were allied to one another, in the degree of the Doric and Ionic Greeks. This important fact is established, 1. By the close resemblance of the ancient Median names to the Sanscrit in form and sense ; 2. By the perfect coincidence of the remains of the Zend with the Sanscrit ; 3. By the easy derivation of almost every modern Persic word (the Arabic terms excepted) from the Sanscrit.*

Though the learned have attempted to prove the

* Note R.

existence of an ancient empire in Persia, which dispersed colonies into Europe and India, the evidence of that important fact seems to me to be weak and insufficient. The Medes and Persians, at the dawn of history, were an assemblage of independent tribes, like the Canaanitish nations at the time of the Jewish conquest ; the Germans, at the period of the Christian era ; or the Northern Americans, when discovered by the English. From our knowledge of the nations between the Oxus and Indus, in the Punjab and its vicinity, probability militates against the supposition of a primitive empire. We may admit that Persia was the spot from which the Brahminical tribes entered India, and the centre of population to the north and east. It is still far from being established, that the arts and sciences were cultivated, to any considerable extent, by those numerous tribes that first sent colonies into India. In short, the speculations of Mr Bryant, Mr Pinkerton, and even of Sir William Jones, on this subject, appear to me much more bold than satisfactory. No book has done more injury to ancient history than Bryant's Treatise on Mythology, a fanciful work, of which the etymological part is false, the historical dubious, and the theoretical imaginary. His airy and fabulous account of the Indo-Scythian empire, which he drew from the poetical geographer Dionysius, is entitled to no credit, as it rests not on the authority of any wri-

ter of remote antiquity ; as it is evidently a transcript of the Brahminical prejudices still current in India, and as the origin of the Hindu philosophy must be assigned to the Chaldeans. No man reveres the learning and admirable personal character of Sir William Jones more profoundly than the writer of these pages. He was a scholar and a gentleman, whose life was dedicated to the service of science and virtue, the best pursuits of our nature, by which only it becomes worthy of immortal honour ; but his attempt to prove that Iran or Persia was the true primitive centre of population, of knowledge, of languages, and of arts, must be viewed with caution. He rests too implicitly on the vague and absurd assertions of Mr Pinkerton, in his Discourse relating to the Goths and Scythians, of which not one page is agreeable to the truth of history. He has ascertained that Persia was the mother country of the Indian tribes, and that the Greeks and northern nations issued from that district. But he has admitted in too implicit a manner the *mythological* existence of an early Scythian empire, in which the religion of the European nations, and a part of their philosophy, were originally formed. That the Indian and Greek mythology approach one another in many respects ; that the Brachmanes cultivated speculative philosophy from the time, perhaps, of the Assyrian empire ; and that the Greeks early imported from Egypt, Phoe-

nicia, Chaldea, and India, opinions current in these countries, may be considered as certain. The dispersion of nations by sea and land, in the manner asserted by Bryant and many others, countenanced by some passages in Justin and Dionysius, authors of late authority, and sanctioned too readily by Sir William Jones, must not be admitted till it be better proven.

The pretensions of the Brachmanes to great antiquity would have been sustained, if they had not extended these to millions of ages. The period of the SUTTI YOG, or pure age, was 3,200,000 years; that of the TIRTAH YOG, the age in which one third of mankind were corrupted, 2,400,000 years; that of the DWAPAAR YOG, in which one half of mankind were reprobate, 1,600,000 years. The CALI YOG, or depraved age, has run, according to them, 5000 years; a period which might be reckoned their genuine account of the duration of the world, were it not certain that they ascribe the Vedas to the first age, and also some commentaries on these writings, an extract from one of which shall presently be given. I trust that the reader will value it on account of its antiquity, as it is between six and seven millions of years old.

This enormous antiquity might be dismissed as a fable of the wildest description, if some learned persons were not still inclined to date the era of Indian philosophy, at a long period before

Christ. While I dispute the accuracy of their opinion, I am inclined to allow its full merit to Indian science, and a proportion of antiquity, surpassed only by the Chaldeans and Egyptians. One fact merits discussion in this place, which certainly tends to weaken the base, not only of the Brahminical legends, but of the sentiments which Bailly and several very able philosophers have entertained of Indian science.

No nation can be supposed to make great progress in knowledge without writing, especially if it be not accustomed to hieroglyphical representation. Now, it is a fact established by the publication of the Greek and Roman Notae, that the Indian cyphers are of European invention, being abbreviations of the names of numbers in the Greek language. That we received them from the Arabs, is a secondary consideration. They originally made their way into India from Europe. Further, it is certain, from ocular examination, that the Sanscrit character is derived from the Chaldee. Though the various alphabets of the nations of Asia have led some to imagine, that they have been invented without assistance from the Phoenician, it now appears evidently that alphabetical writing rose from the Phoenicians, and, in its eastern course, settled early at Babylon, from which it proceeded into India. The descent of the European alphabets, and of the Sanscrit itself, may be seen in Dr Mor-

ton's edition of Bernard's *Orbis Literatura à Characteres Samarit Deducta*. The alphabets of Southern India, those of the Burman empire, and of the countries adjoining to the Indian territories, though extremely different in figure and arrangement from the Phœnician, can be traced with certainty to the Sanscrit. Ocular inspection, assisted by such knowledge as the comparison requires, demonstrates the ancient identity of the Sanscrit and Chaldee letters. *

The same country, which bestowed the alphabet on India, gave to it that wild and primitive system of religious opinions, preserved at this day among the Hindus. Brahm, the separated First Cause of the Chaldeans, the incommunicable, invisible One, of whom all things are an emanation, from the most spiritual down to the most gross and material beings; Brahmah, or the revealed and secondary Deity, by whom the Invisible makes and governs the universe; and the Spirit, by which he animates all; complete the Sovereign Triad, both in Indian and Chaldean theology. The inferior triads; the transmigration of souls; the dark and malignant quality of matter; the seven heavens or spheres, and the seven infernal regions; the doctrine of regaining the Supreme Essence, or of returning into the First Cause by penance, mortification, and

* Note S.

leaving the world ; are common to the Brahminical and Babylonian creeds. Many smaller points, in which they fully coincide, make it sufficiently evident, that Chaldea was in possession of these doctrines, and of whatever science was connected with them. Before the Medes had founded their empire, and, in all probability, before the Indians had any religion, except that of illiterate savages ; the Chaldeans and Arabs had combined the most sublime notions of the First Cause with the worship of his image or spirit in the heavenly bodies, and in the earth, of which they imputed the generative powers and the good qualities to the Author of the universe, but the contrary qualities to the malignity of matter, and the genii which presided over these. Sabianism was in Egypt and Chaldea wrought into two complex systems. The Chaldean system was communicated to the Medes, and by them to the Indians, in whose extensive regions it has been confirmed by all the influence of an interested priesthood, and the ignorance of a people, debarred from instruction by their own consent.

SECTION II.

WHEN the first colonies entered India, which they evidently did by way of Persia, they brought along with them the Persian language, as then

spoken. It was a dialect of the speech used by the Greeks and Teutones, to which it still retains a greater resemblance than is at first obvious. For time has established a strongly apparent difference, both in sound and composition, among these dialects; which entirely vanishes upon close examination, and leaves the greater part of their words in a state of perfect similarity, in which the same laws of derivation and composition perform the same operations in all.

It has been shown how the original language of Europe rose from nine monosyllables, and their varieties; by compounding each of these with itself, or with the rest.

All original Sanscrit and Persic verbs are either these nine words and their varieties, or simple compounds of these, which may be called secondary verbs, or compounds of secondary verbs, with the original consignificative words, which may be called ternary compounds, or derivatives. The ternary, or, at farthest, the quatrine compound, may be considered as the limit of the class of simple roots; but this definition is arbitrary. The Indian grammarians have made catalogues of their roots, which they call D'HAT—These lists are as defective as the lists of Greek and Latin radicals in Europe; and the etymology of many Sanscrit nouns, which are easily traced in

the northern languages of Europe, is in the Indian vocabularies absurd and contradictory.

It is impossible to open a Sanscrit vocabulary, without discerning the affinity of the Teutonic and Indian. A short list of words, formed in the most unselecting manner, will demonstrate this assertion.

Sanscrit, WAH, bear, carry ; Teutonic, WAG : RAJAH, a governor ; Teutonic, REIKS ; Latin, REGS : YUGA, an age ; Teutonic, EACW or AIW : Sanscrit, RATHA, a chariot ; Teutonic, RAD : PAD, foot ; Teutonic, FOT : PATHA, a road ; Teutonic, PATH : NAKHA, nail ; Teutonic, NAEGEL : NISHA, night ; Teutonic, NIHT : VEDA, knowledge ; Teutonic, WITE ; Icelandic, OEDDA, knowledge : GATIH, going ; Teutonic, GAET : RAJA, a row, a range ; Teutonic, RACWA and RAWA : DANT, tooth ; Teutonic, TUNTH : MANUSHYA, a man ; Teutonic, MENSCH : YUVAN, young ; Teutonic, GEONG and IUNG : ACSHI, an eye ; Teutonic, OOG or AUGO : GO, a cow ; Teutonic, CU : UCSHAN, an ox, viz. a bull ; Teutonic, OXA : NO, a boat ; Teutonic, — ; LOG, a place ; Teutonic, LEAG or LOG, from LAG, lay, lie : MAHA, great ; Teutonic, MEAG and MEAGOL, also MIKIL : VARAHA, a hog ; Teutonic, FEARH ; Latin, VERRES : JANU, the knee ; Teutonic, CNIW ; Latin, GENU : DARU, wood ; Teutonic, TRIW ; also DRU, a tree : RIJU, straight, right,

true ; Teutonic, RIHT, from RAG, stretch : VANDHUR, modest, bashful, from VANDH, fear, honour, regard ; in Teutonic WEND ; (See Lye's Anglo-Saxon Dictionary, words WANDIAN and WENDIAN :) STHIRA, stiff, fixed ; Teutonic, STITH : STHAVIRA, old, stiff ; Slavonic, STARAYA ; all from STHA or STA, make stand, fix, set firm : WADHUH, a woman, from WADH, produce ; in Teutonic, WACBA, by contraction WEIB, a woman : GANGA, a river, a *running* stream ; in Teutonic, GANG or GONG : NADAH and NADI, a river, from NAD, move ; in Celtic and Cynraig, NETH or NITH, a moving winding stream : DADRUH, a tetter or ringworm, from DRU, run around ; in Teutonic, THRAG ; in Greek, DRAMO, I run, THROO, I throng : WAT and WAYUH, the wind ; in Teutonic, WAION, to blow ; from WAG, move, blow ; in Latin, VENTUS ; in Greek, ANEMOS. The Sanscrit verb AN, blow ; and its derivative ANILA, wind, breath ; with AT, blow ; and ATMA or ATMANA, breath or spirit ; are all like the Greek ATMOS and Celtic ANAL, breath, from AG and AH, move, a word equally applicable to air, water, and fire. In Sanscrit, VARI is water, VARUNA the god of water : the words WAS, water ; WID or ID, wet ; INDRA, for IDRA, the god of wetness or rain ; are quite common.

Other nouns are, MAJJA, marrow ; originally MOG, or MAG in Teutonic and Sanscrit : TUNTHAH, fire ; in Teutonic, TIND ; in Celtic, TEINE : STHAN, a sta-

tion, a country ; in Teutonic, STAND, a stance or station : BHUH and BHUR and BHUMI, the earth ; in Teutonic, BYGGA, a dwelling, a habitation : the primitive radical is BAG and BIG, *move*, stir, live, walk about, *be* ; and, in another view of moving, work, labour, toil, investigate, study, ply. The earth is called BHUR, and the sky BHUWAR. They reckon, like the Chaldeans, fourteen worlds or spheres, each of which is called BHOOBUN. The seven below the earth are the infernal regions, full of all things, frightful to the sense. The earth is the lowest of the seven upper spheres, and its inhabitants are called BHUR-LOKI, earth-dwellers ; for LOK is locus, a place. The BOBUR-LOK is the vault of the visible heavens, where are the sun, moon, and stars. The SWERGEH-LOK is the common-paradise for all, who merit heaven in any respect. The MAHURR-LOK is the paradise of saints, who have left the world ; and, in the desert, lived as hermits under particular mortification. MAHUR is great or transcendant, from MAHAT, great. The JANNEH-LOK is the place of the souls of pious and moral men. JAN is anima, a soul or *living* thing ; from JAN, produce ; in Latin, gigno. JANEH is nearly equal in sense, and altogether in derivation, to genius, a spirit born with a man, an angel that guards him. The TAPEH-LOK is the sphere of enthusiastic worshippers, who have died for their faith, or all their lifetime been devoted to religion. TA-

PASA is a devotee, from TAP, be warm, shine. The SUTTI-LOK is the highest, the region of Brihma, or the revealed Power of the Invisible First Cause; the land of the supramundane light, of perfection, SUTTI; of men, who have never told a falsehood in their lives; and of women, who have burnt themselves on the funeral pile of their husbands. The spirits of these are considered, as nearly about to re-enter the source of all created beings, and to be absorbed in the Deity.

Some of the more important words, which have been considered in the first part of this work, have the following appearance in Sanscrit.

SWA, property; SWAMI, a proprietor, a master: SVA or SWA, own, belonging to self; SWAYAM, self, himself, herself, &c.: SYAH, SYA, TYAD; by contraction SAH, SA, TAD, that, masculine, feminine, and neuter; an invaluable proof of the relation of the article or demonstrative pronoun to SWA, own or self. YAH, YA, YAD, who, masculine and feminine; and, which, neuter; the same as the Visigothic EI, and both from AGA or EACA, same, self. The two demonstratives ESHAH, ESHA, ETAD; hic, haec, hoc; and, AYAM, IYAM, IDAM; hic, haec, hoc; are from AH, self, in this manner: AH is put into the preterite tense, and so becomes AHAT, AYAT, and ET; same, self-same, this, to which the personal consignificatives are joined, in a way to be described presently. AYAM shows its derivation from AYA,

in an obvious degree. The consignificative DA OR TA is annexed to Sanscrit neuter pronouns, as it is in the Visigothic THATA, that ; HITA, it ; ALLATA, all ; SAMATA, same.

The Sanscrit pronoun ADAS, this or that, indifferently, is a compound of ETA, this, and SA, that. The interrogative KAH, KA, KIM ; quis, quae, quid, in Latin ; and HWIS, HWIS, HWATA, in Visigothic ; is abundantly plain by itself ; as are AHAM, I ; TWAM, thou ; SAH, he ; SA, she ; TAD, that or it.

No person of the least discernment can mistake the coincidence between the Visigothic and Sanscrit, in the following adjectives ; particularly, if he recollect that the Visigothic HW is in the Indian, as in the Latin dialect, expressed by K, and its w by v. I insert the Teutonic immediately after the Indian term, and request that the reader would firmly recal to mind the steps by which the alterations have taken place.

SAMA, SAMO, together, united, same, all ; UBHA, EMB OR AMB, both ; TWAM, TWA, separated, different, other ; EKA, AIK, AIN, united, joined, one ; APARA, AFAR, after, behind ; PURWA, FAURA, before ; NEMA, all, Visigothic NIM, take : ANYATARA, ANTHARA, other ; KATARA, HWADAR, whether, in Latin UTER ; ITARA, Saxon AEGTHER, either ; SANAN and SANAT, Visigothic SINTEINO, perpetual ; SANYAM, SUNYA, true ; PRA, FRA, from, forth, fro : DWAI and TWAI, doubt, in doubt, are in Saxon TWE-

OG, in Latin *dubium* ; all from TWAG, divide.—NA, not, in all the northern and southern dialects ; AN, in Gothic WAN, wanting. In Sanscrit compounds, AN is used before vowels, and A before consonants.—APA, under, Gothic UF ; API, even, Visigothic IBN ; AM and OM, yes, yea, from the Gothic AC or AG, with MA ; thus ACMA, certain, conjoined, united, inseparable, confirmed : KU and KÁ, bad, vile, little ; Teutonic CWAD, QUAAD, and QUA, evil : KWA, where ; Visigothic HVAR : NU, same in Sanscrit and Gothic, NOW : NANU, not now ; NA-NU-CHA, and not now ; literally not-now-also : PARI, in circuit, Visigothic FERA, a bound, a border ; the same as *fines* in Latin : MADHYA, middle, Visigothic MIDDÁ ; SA, with, Gothic SAM. The Sanscrit has four adverbs derived from pronouns, which are joined to verbs or nouns, and are altogether the same as *que, ke, ve, and te*, in Greek or Latin. These are KA, CHA, VA, and TU. In pronunciation, KA, CHA, and VA, rhyme to *le, de, or me*, in French.

The nine consignificatives A, WA ; BA, PA ; DA, TA, THA ; AKA, AGA ; LA, MA, NA, RA, SA, continually perform in Sanscrit the very same functions, which they execute in the northern tongues.

1. Preterite participles are universally made by annexing TA, THA, or their varieties, to the radicals. Sometimes NA is used instead of these, as in Eng-

lish we say given or driven, rather than gived or drived.

RITA, right, straighted ; BHUTA, been ; DHYATA, thought ; CHYUTA, dropt ; MITA, thrown ; DATTA, given ; MITA, measured, meted ; JNATA, known ; KYATA, told ; PITA, drunk ; SMITA, smiled ; DHRI-TA, pressed ; BHAKTA, served ; YUKTA, joined ; BRISHTA, fried ; ATTA, eaten ; WITTA, known, discovered ; JATA, born ; GATA, gone ; SRAPTA, crept ; LUPTA, lopped, cut ; LIPTA, anointed ; UPTA, weaved, wapt ; MATA, mended ; TATA, extended ; VAMITA, vomited, cast up ; PUTA, stinking ; PITA, fat ; LABDHA, taken ; TRAPTA, pleased ; TAKTA, polished by cutting ; DIGADHA, tinged, dyed ; DASHTA, bitten ; AKTA, collected ; SWASITA, breathed ; SWAPTA, slept ; NASHTA, destroyed ; RISHTA, gone ; UDHA, carried ; DUGDHA, milked ; TAPTA, hot, warmed ; are the preterite and passive participles of Indian verbs, which answer to the following list in Greek, Latin, and Teutonic. REG, stretch ; BIG, be, dwell, cultivate ; THWAG, take, point, indicate ; GIUT, cast, melt, found ; MITTO, I throw ; DO, I give ; participle, DATUS : MET, measure, metior ; GNOO, I know ; old Latin GNOTUS and NOTUS, known ; Gothic KUNTH, known : CWITH, tell, of which, quoth I, is the preterite ; PIO, I drink ; SMIG, smile, look soft ; THRIG and THRAG, squeeze, hold fast ; BAG, give to, serve, attend, of

which the Visigothic AMBAHT, an attendant, a servant, (not a slave, the appellation of whom was SKALC or THEAW,) is a derivative. AMBAHT is service, duty, office, which, in modern German, is OBACHT. The Sanscrit YUJ, originally YUK, is, in Gothic, AIK or EAC, join. The various Indian senses of this word are, I join, I unite, I apply, use, increase, add, augment. In the Chaldee philosophy it was maintained, that a man might, by mortification of all his passions, and by renouncing all worldly business, *join* his soul to the Supreme Being from whom it had emanated. Hence YUJ signifies to unite mentally with God; and the man who follows such contemplation is called YOGO, or MUNI, a thoughtful but silent worshipper. The Latin word OETOR, now written UTOR, is from EAC, apply.

The other words are BREAC or BRAEC, fry, (See Lye's Dictionary,) in Latin frigo; ÆET and ÆED, eat, (AGD, chewing, masticating;) WID, WIT, and VID, see, know; in Latin VIDEO; in Greek EIDEO; CWIG, bear, produce, GENO and GIGNO; GAG, go; SERPO, I creep; OLOPTO, I cut by a blow; ALEIPO, I anoint; WAB and WAP, cast, weave; MUN in Visigothic, mind, remember; TAG and TOG, tug, draw, extend; VOMO, I cast up; PUTEO, I am rotten: the radical is FAG or FOG, be moist, soft, putrid; whence FUL, putrid, now written FOUL: the true sense is wet, dirty, dissolved, clammy.—FAG,

eat, feed, which produced **FAGT**, fed, fat ; **LABO**, I take ; in Saxon **LAECC**, to lay hold on : **THRAF**, strengthen, confirm ; comfort in Visigothic ; **TERPO**, I please in Greek : **TWAG**, make, shape, cut ; whence **TECTON** in Greek, a wright : **DEAG**, dip, daub, die ; **DAGO**, I bite in ancient Greek ; **AG**, compel, drive together, collect ; **SWAG**, and its derivative **SWOR**, in Teutonic, breathe audibly ; **SWAF**, in Anglo-Saxon, and **SOPIO**, in Latin, I sleep : The Latin **SOMNUS** was originally **SWEFENS**, and **HUPNOS** in Greek was **SWOPNOS**. In old English a **SWEVEN** is equal to the Latin **SOMNIUM**, a dream, that is a sleep-thought. The Greek **ONAR** was once **SONAR**. The Saxon **KNAEC**, the Latin **NECO**, I crush or kill, is the origin of **NASHTA**, destroyed. **RIG**, go, run, move, is common Teutonic and Celtic. **WAG**, move, proceed, carry, bear, run, flow, is the radical of **WAH**, carry ; **ADHA**, carried in Sanscrit. **DAG** or **DWAG**, press, squeeze, milk, is common Teutonic, Celtic, and Greek. **TITT'HOS** in Greek, **DUG** and **TEAT** in English, **DADDYA** in Visigothic, all signifying the breast, are its derivations. Other verbs in the same sense are **MEOLC**, press, squeeze, from **MAL**, press ; and **LAG**, grasp, clasp : **MEOLC**, **GLACT**, or **LACT**, all signify the liquor squeezed or pressed out by the mouth or hand. **TAP**, shine, warm, from **TWAP**, a derivative of **TWAG**, twinkle, radiate, is a very ancient verb ; found also in Celtic, Greek (**THEPO**,) Latin, Teutonic, and Slavic.

The name of the Scythian goddess of fire was **TABITI**, a genuine Sanscrit noun, formed from **TABITA**, warmed, shone, with the addition of **I**, the sign of the feminine agent.

2. Participles terminating in **NA** are common in Sanscrit : thus, **GIRNA**, turned, whirled ; **DIRNNA**, torn ; **TIRNA**, crossed over ; **PUNA**, purified ; **DHUNA**, shaken ; **DRANA**, slept ; **PURNNA**, filled ; **BHAGANA**, broken ; **PYANA**, fat ; **DYUNA**, shone ; from **GIR**, turn ; **DRI**, tear ; **TRI**, cross over ; **PU**, make clean ; **DHU**, shake ; **DRU**, sleep ; **PUR** or **PRI**, fill ; **BHAJ**, break ; **PYA**, feed, fallen ; **DIV**, shine, sparkle, shake like the vibrations of light, play, sport. The Greek and Latin cognates of these are **GYRO**, I turn ; **DRASSO**, I tear ; **TRANS**, across ; **PURUS**, pure ; **DO-NEO**, I shake ; **DARTHO** and **DORMIO**, I sleep ; **BRI-THES**, loaden ; **PION** and **PINGUIS**, fat ; **DIES**, a day, so called from its light or shining. In Visigothic, we have the true radical **DAG**. The Saxon verbs **CYR**, turn ; **DER**, hurt ; **TEAR**, rend, pull ; **THWAIRTH**, cross, thwart ; **THUD**, shake ; **DREAM**, sleep, dream ; **BAG** or **BOG**, and **BIG**, bend, bow ; **FAG**, eat ; **FOD** or **FED**, eat, nourish ; and **DEEG**, to dawn ; may be compared with these Oriental radicals. In India the sky is called **DIV**, or rather **DYAUH**, from its shining : **DIVA** is “ by day,” or in the day time : **NAKTAM** is by night. A god is called **DEVA**, one who shines ; in Latin **DEUS** and **DIVUS** ; in Greek **THEOS**. One made a god is termed **DEWTAH**, a word

analogous to DEIFICATUS, and formed by adding TA, done or made, to DEVA. The Hindus do not worship the First Cause by himself, but the First Cause in the person of his revealed word or mind, the Creator and Governor of the universe, and the second person of the Supreme Triad. These three are BRAHM, the separate, incommunicable, high Parent of all ; BRAHMA, the Dewtah or object of worship, and actual Governor of the universe ; and the PERM-ATMA or universal Spirit.

3. The number of nouns and adjectives, formed from the Sanscrit participles, is incalculably great. In possession of the whole system of composition in its full extent, no language abounds in such fertility of terms as the Indian ; and the triumph of the Teutonic philology over the dialects of Greece and Rome is small, in comparison with its conquest of the East, where the world of words is hardly less populous than the regions which employ them.

The Sanscrit verb is formed on the principles of the Greek and Visigothic. It has two active voices, the same as the active and middle voice in Greek ; and one passive voice, formed like Greek verbs in EO, pure ; but conjugated like the middle voice. The pronouns, which form the persons, are the same as in Greek and Gothic. They are MI, I ; SI, thou ; TI, he. These, in the dual, are AWAH, we two ; ATHAH, you two ; ATAH, they two. The plurals are AMAH, we ; ATHA, you ; ANTI or UNTI, they. The

proper or reflected voice joins E or AI, which, in Greek, is AI, and in Gothic A, from AG, self, to these pronouns, which changes them to E or AI, I myself; ASE or ASAI, thou-thyself; ATAC, he-himself; AVAHAI, we two ourselves; AITHAI, you two yourselves; AITAI, they two themselves; AMAHAI, we ourselves; ADHWAI, you yourselves; ANTAI, they themselves. The Greek AI, like the Sanscrit, seems to have been pronounced like AI in the English word fair.

Every Sanscrit and Persic verb made the infinitive from what, in Latin, is called the first supine; that is, the neuter gender of the preterite participle, ending in TA, was used as the noun of the verb. Hence all Indian infinitives end in TUM, or its varieties; and all Persic infinitives in DEN or DUN. All Slavic infinitives end in TE; thus JIVITUM, in Sanscrit, to live, is JIVATE in Russian. As the preterite participle in TA easily undergoes contraction, the Persic, Indian, and Slavic infinitives, are often irregular in form.

The Sanscrit has ten tenses in every voice; each formed on the principles already explained in this work. The example of these inserted here is that of BHAVITUM, to be; in Persic BUDEN, which is a contraction of BHAVITUM.

The indicative has six tenses; one present, three past, and two future. The present is the radical, as usual, with the pronouns affixed. The

preterities are formed by redoubling the verbs, as is done in Gothic, Greek, and occasionally in Latin ; or by prefixing A short, which, in sound and sense, resembles the epsilon of the Greek imperfects and aorists. It represents the Teutonic GE or GA, gone. The futures are made either by a simple change on the vowels of the present, or by the use of SA, as in the first Greek future.

The Sanscrit potential is the same as the Greek subjunctive in form and meaning. The precative is the Greek optative ; the conditional is a future, with the preterite A prefixed to it : The imperative is like the Latin one.

Example of the Active Voice.	Proper or Middle Voice.
Present.	Present.
Sing. Bhavāmi-vāsi-vāti	Sing. Smayè-yasè-yatè
Dual Bhavāvāh-vathah-vatah	Dual Smayāwahè-yèthè-yètè
Plur. Bhavāmah-vatha-vanti	Plur. Smayāmahè-yadhvē-yantè
Potential.	Potential.
Sing. Bhavèyam-vèh-vèt	Sing. Smayèya-yèthah-yèta
Dual Bhavèva-vètam-vètām	Dual Smayèwahi-yèyatham-yeyātam
Plur. Bhavèma-vèta-vèyuh	Plur. Smayèmahì-yèdhwam-yèran
First Preterite.	First Preterite,
Sing. Abhavam-vah-vat	Sing. Asmayè-yath-yata
Dual Abhavāva-vatam-vatām	Dual Asmayāwahi-yètham-yètam
Plur. Abhavāma-vata-van	Plur. Asmayamahi-yadh-wam-yanta

Example of the Active Voice.	Proper or Middle Voice.
Second Preterite.	Second Preterite.
Sing. Babhūwa-ūwitha-ūwa	Sing. Sesmè-sesmishè-sesme
Dual Babhūwiwa-ūwathuh- ūwathuh	Dual Sesmiwahè-sesmyätè- sesmyatè
Plur. Babhūwīma-ūwa- ūwah	Plur. Sesmiyāmahè-sesmid- hwè-sesmiyārè
Third Preterite.	Third Preterite.
Sing. Abhūwan-ūh-ūt	Sing. Asmèshi-asmèsthāh- asmèshṭa
Dual Abhūwa-ūtām-ūtām	Dual Asmèshwahi-asmèshā- thām-asmeshātām
Plur. Abhūma-ūta-ūwan or ūh	Plur. Asmèshmahi-asmèdh- wan-asmèshat.

The verbs given as examples are marked in catalogues of radicals BHU and SMI; but, in fact, they ought to be written BHAV and SMAYA; for these are their forms in conjugation. Their infinitives are BHAVITUM and SMETUM, a contraction for SMAYTUM. The Anglo-Saxon SMEAG, and SMIGEL, to look soft, to smile, are well known; as is SMICKER, to simper, or wear a constant smile in the face, a sign of insipidity. The Teutonic G in words like SMEAG is in Greek softened into AI, and in Sanscrit into Y. Though SMEAG, in one sense, means to soften; in its original one it signifies bruise, beat, *smash*; for all words denoting softness, delicacy, and the like, come from others of an opposite sense. MOLLIS, CONTRITUS, in Latin, and SOFT, NESQ, SWET, SMOGTH, or SMOTH, in Teutonic,

are common examples of this. SMAIO in Greek signifies I bruise, polish, scour rudely by rubbing. The pronouns annexed to the active persons are MI, SI, TI ; the duals of which are AWAH, we two ; THAH, you two ; TAH, they two ; and the plurals AMAH, THA, ANTI. By addition of E or AI, self, they take the forms E, SE, TE ; OR AI, SAI, TAI ; AWAHAI, ETHAI, ETAI : AMAHAI, ADHWAI, ANTAI.

	First Future.		First Future.
Sing.	Bhavitasmi-tasi-ta	Sing.	Smètahè-smetāsè-smètā
Dual	Bhavitaswah-tāsthah-tāro	Dual	Smètāhè-smètāsāthè-smètāro
Plur.	Bhavitāsmah-tasthah-tārah	Plur.	Smètāsmahè-smètādhwe-smètārāh
	Second Future.		Second Future.
Sing.	Bhavishyāmi-shyasi-shyāti	Sing.	Smèshyè-shyasè-shyètè
Dual	Bhavishyāwah-shyathah-shyatah	Dual	Smèshyamahè-shyadhwe-shyantè
Plur.	Bhavishyāmah-shyathah-shyanti	Plur.	Smèshyāwahè-shyèthè-shyètè
	Conditional.		Conditional.
Sing.	Abhavishyam-shyah-shyat	Sing.	Asmèshyè-shyathāh-shyata
Dual	Abhavishyāwah-shyatam-shyatām	Dual	Asmèshāwahè-shyèthām-shyetām
Plur.	Abhavishyāmah-shyata-shyan	Plur.	Asmèshyamahè-shyadhvam-shyanta
	Precative or Optative.		Precative or Optative.
Sing.	Bhūyāsam-ūyāh-ūyāt	Sing.	Smèshīya-shīsthāh-shīshā

Dual Bhūyāswa-ūyāstam- uyāstām	Dual Smèshîwahi- shîyāsthām-shîyāstām
Plur. Bhūyāsma-uyasta- ūyāsu Imperative.	Plur. Smèshîmahî- shîdhwam-shîran Imperative.
Sing. Bhavāni-bhava- bhavatu	Sing. Smayai-smayaswa- smayātām
Dual Bhavāva-bhavatām- bhavatām	Dual Smayāwahai- smayèthām-smayètām
Plur. Bhavāma-bhavata- bhavantu	Plur. Smayāmahai- smayadhvam-smayantām.

If the Sanscrit and Greek verbs be compared, their resemblance must strike every inquirer. The pronouns of verbs in MI, which is the oldest form of the Greek conjugation, once stood in this manner. TITHEEMI, TITHEESI, TITHEETI, TITHETON, TITHETON; TITHEMEN, TITHETE, TITHENTI; and LEGOMI, LEGESI, LEGETI, LEGETON LEGETON, LEGOMEN, LEGETE, LEGONTI. If the vowel E be changed to AI, sounded like AI in fair, which is considered by all the Indian grammarians as a diphthong, the resemblance between the Greek subjunctive and the Sanscrit potential is almost complete. The first preterite in Sanscrit is formed by prefixing A, sounded like E in her, to the verb; in consequence of which, the pronouns undergo a change similar to that which they suffer in the Greek imperfect. Compare throughout the forms and terminations of ABHAVAM, I was, and ELEGON, I was saying. The second is the true and perfect preterite formed by

duplication, as in Greek and Visigothic, and at times in Latin. A similar contraction takes place in the vowels of the word, along with reduplication. Sometimes the reduplication itself is absorbed in the contracted form, and the pronouns at the end of it undergo a considerable change. Many of the third persons plural in the proper voice, and particularly the third person plural of this tense, end in *RA*, along with their pronoun, which recalls the third persons plural of Latin verbs, such as *legerunt*, *amaverunt*, and *amavêre*.

The third preterite and first preterite are connected very closely. They are both past tenses of an indefinite nature, similar to the Greek imperfects and aorists. The first preterite is called the preterite of yesterday; it denotes time past before any portion of the present day; but the third is called the preterite of to-day, and marks time recently and indefinitely past. In a few instances, these two preterites are formed with the same terminations, which shows their alliance and former identity; but, in the greater number of examples, *SA* or *S* is introduced into the third preterite, which gives it a sense of working, completing, effecting, or managing.

It is a primary rule, founded on the radical sense of *SA* or *SWA*, move violently, work, make, complete, finish; that, wherever it is introduced, it forms more active and operative verbs. Consequently, it

produces inceptives, frequentatives, futures, as easily as preterites, in which the action is marked as partly or wholly performed. WAC-SA, I am actually increasing or growing; LEG-SO, I am beginning to perform speech; DIC-SI or DIXI, I have wrought or completed speaking; are three out of innumerable examples of the use of SA.

Accordingly, we find SA introduced into Sanscrit preterites of the third order. So APACSHIT, he has boiled or cooked to-day, from A, the sign of the preterite PAC in Teutonic; BAC, soften, boil, roast; SA, make, accompanied with I long, and the pronoun TA, he. The long vowel aids the preterite sense, for it is that modification which preterite forms produce on the vowels of the root. A-WAP-SIT, he has weaved; A-SARP-SIT, he has crept or slid; ASWAPSIT, he has slept; ADANCSHIT, he has bitten; ABANTSIT, he has bound; ATOTSIT, he has bruised; AWATSIT, he has remained; show the force of this consignificative, and the affinity of the Indian, Teutonic, and Latin. The radicals are WAP, cast, weave; SRAP, creep; SERPO in Latin: SWAP, sleep; SOP-IO in LATIN: DAC, bite; whence DACO, I bite in Greek; and TOG, tear in Teutonic. The noun TUNTH, a tooth, is from this word. BIND and BAND, bind, are common in Teutonic, Persic, and Sanscrit. DER-BEND is the door of the strait close, or gate of Caucasus. TUD, bruise, and was, stay,

are the Latin TUNDO, and Visigothic WESAN, to be, abide, rest, remain.

The example of ABHUWAM, I was, or I have been, to-day, is a contraction for ABHAVAM; and ABHUT for ABHAVAT; but an effort has been made to condense the vowels, as in Latin, when TULI is formed from TOLLO. ASMESHI stands for ASMAY-ASI.

The first future is made by forming a kind of preterite participle from the radical; such as BHAVITA, been; and SMAYATA or SMETA, smiled; SWAR-ITA, sounded; MATA, killed; LODHA for LUHITA, loved; WODHA for WAHITA, carried. To this participle is joined SA, work, operate, which effects an excellent future sense. BHAVITASMI, I operate, that is, I am about the act of being; WODHASMI, I am about completing carriage, viz. I shall carry; MATASI, thou shalt complete slaying or scattering, from MI, slay; also scatter, throw: DATASMI, I shall give; DOTA or DAVITA, he shall pain; KARTARAH, they shall do, from DA, give; DU, pain, and KRI or KAR, do, a very common Sanscrit verb; in Teutonic KRIG, strive, labour, toil, fight. The inhabitants of a part of Persia were called CARMANIH, from being labourers; and a part of the Indian philosophers GERMANES, from their performing (KERM) *works* of piety.

This *perfect* future marks time to come, exclu-

sive of the present day. For indefinite and imperfect future time, the Indians have a form which they call the future of to-day, which resembles the Greek futures in SA, and of which BHAVISHYAT, he is about to become, he is beginning, he is working to become, or be, is an example. It consists of SA, work; joined, not to the root, as found in the Hindoo lists, which is only a grammatical fiction; but to the real verb, as BHAV, be; SMAYA, smile; SWAYA, go, increase; YACH, seek; HAN, strike; GAM, go; GA, sing; whence BHAVISHYAMI, I commence to be; SMESHYE, I shall smile, for SMAYISHYE; SWAYISHYAT, he shall go on or increase; YACHISHYAMAHE, we shall seek for ourselves, (proper voice;) HANISHYAT, he shall hit; GAMISHYANTI, they shall go; GASHYANTE, they shall sing to themselves or for themselves. The SA is preceded by the short vowel I in all these formations; and it may be remarked, that when the verb is fitted for TA of the first future, it is also adapted for SA of the second. As to sense, the first future is definite, like futures in ro, derived from the preterite in Latin; and the second future indefinite and incomplete, as to meaning: BHAVITA, he shall *be* fully and completely; BHAVISHYAT, he shall commence *being*, he shall begin to *be*.

The conditional tense is very naturally made by prefixing A, the preterite consignificative, to the second future. YADI SILA KOMALA BHAVISHYAT,

TADA SRIGALAIREVABHACSHISHYATA. If a stone were soft, then, by the jackals, truly, it would eat itself; that is, be eaten. The words separately are YADI, on that, if; SILA, a stone; KOMALA, soft; ABHAVISHYAT, would be; TADA, on that, then; SRIGALAIH, by the jackals, (H before vowels is often changed into R;) EVA, certainly, so; ABACSHISHYATA, it would eat itself; the third person of the conditional tense, and proper or middle voice of the verb, BHAG, eat, chew. This tense has a preterite sense conveyed into it by A; but its essence consists in its resemblance to the Greek aorist in SA. LEGSO is—I make speech, I begin to speak, which, in Sanscrit, is VACSHYAMI, from VACH, speak. If AN be placed after ELEXA, I said, the phrase ELEXA-AN, I would have said, is nearly the same as AWACSHYAM. The future and preterite are joined.

The precative may be said to be indefinitely future, because, whatever is wished to be, is to come; but as the Greek optative is of almost every time, so the Indian precative is, in the present tense, assisted by SA, the consignificative of the future. The verb receives YA, which is the representative of the verbifying consignificative AG or IG, act or make; in Greek written A, E, or O, according to the character of the vowels which precede or follow it. In verbs of a confluent nature, it is not so easy to trace this process; but in verbs which possess hard consonants, it is clearly discernible. BHAVYA contracts

into CHUYA ; DAYA into DEYA, (DAIYA ;) SMAYYA into SME ; RUVYA into RUYA ; YUVYA into YUYA, and so produce, BHUYASAM, may I be ; DEYASAM, may I give ; SMESHUYA, may I smile ; RUYASAM, may I roar ; YUYASAM, may I join, and the like ; but WACHYASAM, may I speak ; WAHYASAM, may I carry ; USYASAM, may I wish ; CHIDYASAM, may I cut ; PACHYASAM, may I boil ; show the Y inserted after the radical, on which the power of the optative depends. In the proper voice, the long vowel I stands for AYI or YI, which, in that voice, comes after SA. Indeed, SA is twice inserted ; for DEYASMA is, may we give ; but DASIMAH I is, may we give to ourselves ; DASISHTA, may he give to himself. The insertion of YA, act or make, and SA, operate, commence ; produces, in this form of the verb, an optative and future sense in one combination.

The potential tense is nearly related to the precative. In Greek, lego, legēis, legēi, I may, thou may, he may say, were originally leg-ig-a, leg-eg-esi, leg-eg-eti, which afterwards became leg-e-o, leg-e-esi or leg-e-eis, and leg-e-eit for leg-é-eti. Their next change was into lego, legēis, legēi ; the E sounded as in the word bare, and the I indistinctly heard. In Sanscrit this EG or E was written AYA ; so RAH, quit, vacate, leave, retire. The verb from which Brahm, the *retired* god, is derived, is in the present rahami, I retire ; rahasi, rahati ; in the plural rahamaha, rahatha, rahanti ; we, you, they re-

tire. The potential of RAH was once rah-aya-mi, rah-aya-si, rah-aya-ti; and in the plural rah-aya-maha, ray-aya-tha, rah-ay-anti; but AYA was easily changed by pronunciation into E,—an Indian diphthong sounded like AI in hair, or like Greek AI or ETA, which made rahèmi, rahèsi, rahèt, rahèmaha, rahètha, rahènti; and the very same train of change, which has been explained in the example of LEGO in Greek, converted these persons of RAH into rahèyam, rahèh, rahèt, rahèma, raheta, raheyuh. Remark that H final in Sanscrit is the common substitute for s, both in the close of verbs and nouns. RAHENTI, like LEGONTI, the third person in Greek, (LEGOSI,) became RAHESI and RAHE-IS, then RAHE-IH, and, for euphony, RAHEYUH. The Latin amem, ames, amet, &c. is formed like the Sanscrit potential.

This first principle is carefully to be recollected, that AYA or YA, in Sanscrit, stands for AG, EG, or OG, varieties of AG, make, act, do. When a new verb is to be made in Greek, Latin, Visigothic, or Sanscrit; the representative of these is joined to the radical, and a new verb is formed. All Latin verbs of the first conjugation are formed like am-á-o, am-a-s, I love; all verbs of the second like doc-é-o, and of the fourth like aud-i-o. These are derivatives. The third conjugation comprehends primitive verbs. Greek verbs in ao, eo, oo, are all derivatives made with AG. Thus DOCO, I point out, in-

dicare, show, seem, having DOCSO in the future, is a primitive ; but DOC-E-O, DOC-E-SO, is a derivative formed from DOC, show or seem, EG, act, and o, I. Doco is I seem, but DOCEO I act or perform seeming, which is more emphatical and descriptive. Therefore derivatives generally supersede their originals.

The Indian passive is made by turning the verb into a verbal noun, or considering it as such : to this verbal is added YA, (AGA,) and the pronouns, as used in the proper voice. PACH, boil ; PACHATI, he boils meat for another ; PACHATE, he boils meat for himself. These are the active voices, and they are in Greek called the active and the medial. But PACH-YA-TE means he is boiled like meat ; or, literally, he boiling acts to himself. The relation between reciprocals and passives, stated in the first part of this work, must be recollected in this place. In Greek, PHILOS is a friend ; PHIL-E-O, I act the friend, I show myself a friend ; and PHIL-E-ET-AI, he acts the friend to himself, or he is used as a friend. The Sanscrit passive is constructed on this model, which is the key to the complicated history of deponent and passive verbs.

Besides this original method, the Indian writers also use the passive participle preterite with the substantive verb, as is done in English. They likewise indulge greatly in the use of the third person of the verb in the passive voice, construed with the

dative or ablative of the pronoun. As the Latins said *pugnatur tibi*, or *pugnatur à te*, instead of *pugnatus*, the Indians say *BHUYATE TWAYA*, it is being by thee, instead of *TWAM BHAVASI*, thou art. This phraseology is very common in Hindustani, a modern dialect of the Sanscrit.

The negative adverbs are, as in Greek, *NA* and *MA*, one of which denies, the other forbids. So *NA-GACHATI*, he goes not ; *MA-GACHA*, do not go : *MA-GAT*, he ought not to go ; *MA-BHAVA*, be not. If *SMA*, do, be joined to a verb in the present tense, the verb becomes a preterite. *MASMA* is do not ; *BHAVATISMA*, he has been or become. On the very same principle, *DO*, done, is prefixed to Celtic verbs ; and *GA*, go, *DA*, do, are interwoven with most of the European languages.

The Sanscrit participles are very numerous, and finely illustrative of the progress of the Greek, Latin, and northern languages.

The masculine, feminine, and neuter, are in this ancient dialect made as follows. The Greek *os*, and Gothic *s*, is written in Indian *H*, and makes the syllable *AH*, pronounced *UH*, like *U* in the English word *hut*, a cottage. So in Greek *THE-OS*, a god, in Latin *DIV-US*, in Sanscrit *DEV-AH*. This rule is universal, and not to be forgotten. The feminine is made chiefly by *A*, as in Greek and Latin ; and the neuter by adding *AM*, which is pronounced like *UM* in Latin, and like *UM* in the

English word rum. The feminine is in many nouns, and in some adjectives, made by I long or I short, with H; so SRIH, prosperity; STRIH, a woman; MATIH, opinion, mind; GATIH, going or motion. These are like the Greek METIS, the mind, and feminines in IS.

As the Visigothic participle ended in ANDS-ANDEI-AND, in common; and in ANDA-ANDO-ANDO, when applied demonstratively; and as the Greek participle ended in ON-ONDA-ONT, and afterwards in ON-OU-SA-ON; so the Sanscrit participle had the very same terminations, underwent similar contraction, and at this day presents a similar appearance, with this difference, that the N before the T is generally expelled in certain of the cases. The verb PACH, (pronounce PATCH,) boil, has the present participle PACHAN masculine, PACHANTI feminine, PACHAT neuter; in Greek PEPTON, PEPTOUSA, PEPTON. This adjective was originally PACHANDS, PACHANDI, PACHAND, and PACHANT, by contraction PACHAT. The accusatives singular of these three terminations are PACHANTAM, PACHANTIM, PACHANTAM; and their nominatives plural PACHANTAH, PACHANTYACH, PACHANTI; in Latin coquentes, coquentes, coquentia. This is the active present participle.

In full conformity to the Greek, the Sanscrit middle or proper voice has a present participle in MAN, which takes the terminations AH-A-AM, equal

to OS-A-ON in Greek. So PACH-AMANAH, PACH-AMANA, PACHAMANAM, in Greek PEPTOMENOS-EON, boiling to or for himself. As the passive is formed by joining YA to the radical, and using the terminations of the proper voice; so the present participle passive is also formed like that of the proper voice, only YA is inserted. PACH-YA-MANAH, PACH-YA-MANA, PACHYAMANAM, boiled, cooked, roasted.

The second or redoubled preterite has one participle for the active, and another for the proper voice. The active one is formed by adding WAN, WANTI, WANT, to the redoubled verb. Of the syllable or word WA, it must be tenaciously recollected, that, like A or YA, it signifies work or act. When it has the form of WAN, WANTI, WANT, which is, in the contracted form, WAN, USHI, and WAT, it means working, in all the three genders. When the verb is redoubled, it is preterite by nature. For instance, WID, know, in Visigothic WIT; if redoubled, becomes WI-WID, known: PACH, boil; PAPACH, and, by contraction, PECH, boiled: RUD, weep, in Visigothic GREIT; RURUD, wept: GAM, go; JA-GAM, gone. Add to these WAN, USHI-WAT, you have WIWIDIWAN, WIWIDUSHI, WIWIDIWAT, having known; PECHIWAN, PECHYUSHI, PECHIWAT, having boiled, &c. Remark that our auxiliary *having* marks the active, while the redoubled verb conveys the preterite sense.

A similar participle belongs to the preterite proper ; but it has not WAN, the active consignificative, but ANAH, ANA, ANAM, which gives it not so active a sense, but one more inclined to the passive. So PECH-ANAH, PECHANA, PECHANAM, is boiled, or having boiled ; YAYACHANAH, he having sought, or he having been sought ; TITIJ-ANAH, he having been sharpened. The radicals are, PECH, for PACH, the duplicate of PACH, boil ; YA-YACH, from YACH, seek, endeavour to follow or get ; TITIJ, from TIJ, sharpen ; in Greek THEGO, I sharpen. A sharp-pointed dart or arrow is TIG, (pronounce TEEG,) in Persic. The river Hiddikel is said to have been called TIG-RIH, the sharp or quick stream, from its velocity.

By far the most numerous species of Sanscrit preterite participles rises from the radicals, by annexing to them TA. The nature of the termination DA in Gothic, TUS-TA-TUM in Latin, and TS in the preterite participles of Greek verbs, has been already shown. In Sanscrit this termination forms a preterite passive participle to every verb. As ama-tus, amata, amatum, is a common adjective, the same is the case in Sanscrit : PAKTAH, PAKTA, PAKTAM, is analogous in declension to coctus-a-um.

If the termination TA be unsuitable or unusual, in union with any verb ; the Indians use instead of it NAH-NA-NAM. The English say driven for drived, striven for strived ; and in some verbs they have

three preterite passive participles, viz. one by reduplication, as wove, from WEWOF; another by DA, as weaved; a third by EN joined to wove, as woven. The Sanscrit and English coincide entirely in this particular, as in many others.

The examples which follow will illustrate the affinity of these two languages, and also the point in question. SHITHITA, stood; BHUTA, been; DHYATA, thought; LAGANA, clung, fixed; RUGANA, broken; MATTA, mad; BHUGANA, bowed, bended; ATTA, eaten; WITTA, known; BHRISHTA, bristled, roasted; WIGANA, wagged, moved, agitated; UPTA, weaved; GATA, gone, in Scotch, gaid; WAMITA, vomited; LUPTA, lopped; HATA, hit; DAMITA, tamed; NADDHA, knotted; PUSHTA, fed; PITA, fat; SPHITA, swelled; JNATA, known; SANNA for SADNA, sunk; HLINNA for HLIDNA, glad; BHITTAM, a fragment, a bit. These resemble the modern English; but the following are Latin, Greek, and Gothic, with very little disguise. CHIDITA, cut; Latin CAESUS from CAEDO; in Sanscrit CHID: MINNA, moist, from MID, be wet; in Latin, MADEO: WIDNA or WINNA, get; in Teutonic WIN, gain, get to, obtain: NUNNA and NUCTA, sent, from HUD, send; Latin NUNTIO, from NUNTIUS, a man sent: WRITTA, turned, from WRIT; in Saxon WRIG, turn, twist, bind: CHITTA, awakened, roused, animated, from CHIT; in Latin CIO, I excite; in Saxon CWICE, I move, quicken: GITA, sung, from GI, sing; in

Saxon GIDD : MURNNA or MURNYA, killed, from MAR, kill ; common in Latin, Persic, and Teutonic : CHYUTA, dropped, melted ; Saxon and Gothic GEOTA, cast, melted : WATA and WANA, blown, from WA, blow, a primitive verb ; whence WAT, wind, in Sanscrit ; VENTUS in Latin ; WIND in Visigothic ; BAD in Persic ; ANIMUS in Latin ; ANEMOS in Greek ; AEMAT, a blast ; AHMA, a spirit ; AOTOS, what is blown, a flower, and innumerable other derivatives : PITA, drunk, from PI, drink ; PIO, I drink in Greek ; BIBO, a redoubled or frequentative verb in Latin : MITA, measured ; Saxon META ; Latin MENSUS : DATTA, given, from DA, give ; Greek and Latin DO : PUNA, purified ; TIRNNA, crossed over ; HUTA, called, cried to ; DRANA, slept ; SKANNA, dried, withered ; MAGANA, dipt, dived ; AKTA, made clear, anointed ; UTTA, wetted ; TRAPTA, ashamed ; MATA, minded, for MANITA ; DRABDHA, terrified ; KSHMITA, shaken, of which the radicals are BAC, rub, cleanse ; THWAR or THRAG, cross ; HWAG, call ; DRAG, droop, slip down : SLEP, sleep, is from SLAGPA, become pliant, relaxed : SCAG, to agitate, dry ; MAG, put into water ; AG, shine, appear bright, clear, unctuous ; WAG, wet ; DRAB and TRAB, drive, vex, trouble, disorder ; MAG, take, think ; whence MAGD and MAGEN, the mind ; MOD and MUN : SMAG, bruise, smite. The Latin dormio, purus, ungo, udus, mergo, mens ; the

Greek SKELLO, I dry ; SCELETOS, a dried animal ; HUDOS, wetness ; are from these radicals.

It would require a volume to point out the perpetual recurrence of similarity among these languages, which, as they were once the same, and still consist of the same words variously used, cannot be viewed historically as different even at this day. Philology, in future times, will unite the Celtic, Greek, Latin, Teutonic, Slavic, and their kindred varieties, in one book, arranged under laws common to all of them, that the student may become master of the principles on which language grows, varies, decays, and renews itself ; a work which shall be introductory to the study of language, both in theory and practice ; and to the history of the world.

When the active termination WAN, WATI, WAT ; is joined to the participles formed by TA, it produces an active participle of the preterite tense. KRITA is wrought, done, or made, from KRI, make ; KRITAWAN, he having made, or rather he going on in the state of completed making ; SA KRITAWATI, she made, or she having made.

And it is to be observed, that the same preterite participle in TA received WA, act or do, and so forms a preterite indeclinable order of participles, of which the following words are examples : KRITA, done ; KRITWA, having done ; BHANJ, break ; BHANKTA, broken ; BHANKTWA or BHAKATWA, hav-

ing broke : SAM, make quiet, settle, rest ; SAMITWA, having rested : MITA, measured ; MITWA, having measured : LEKHITA, written, delineated ; LEKHITWA, having written : DIV, play, agitate, vibrate, shine ; DEVITWA, having played : DAMITWA, having tamed ; SMRITA, remembered ; SMRITWA, having remembered. This indeclinable participle made by the passive, and the word WA, do or work, illustrates the preceding one in this order : KRI the radical, in Teutonic, KRIG ; in Latin CREO, I make ; in Greek, CRAAINO from CRAO, I make or perform ; TODE MOI CREENON EELDOR, perform, execute this wish to me ; makes with TA, KRITA, wrought, done ; and with WAN-WATI-WAT, instead of WANDS, WANDI, WAND, the present participle of WA, it makes KRITAWAN, KRITAWATI, KRITAWAT ; an adjective nearly or entirely of the sense and form of PRACHTHEIS, PRACHTHEISA ; PRACHTHEN, having done, or being done, in Greek. PRACHTHEIS, originally PRACH-TI-ENDS, is from PRACH and THA, and AND-SA. In Sanscrit the consignificative WA, joined to the bare radical, makes KRITWA, done, or literally done-make. YA, which has been explained to be the same as AG or AGA, work, is sometimes used instead of WA, particularly when the verb is compounded with a preposition. The Indians say A-KRITWA, not having done, but PRA-KRITYA, having done before, or forth, that is, openly ; NAM, bow, bend, salute by bending down the body ; NATWA,

having bent ; PRA-NAT-YA, having bent forward, or saluted by prostration. So PRAPAYYA or PRAPYA, having obtained, from PRA, fore ; AP, get, get hold of, possess ; and YA, make.

When the Indians wish to express that the act has been done repeatedly or continually, they repeat the participle in WA. SIVAM SMRITWA SMRITWA NAMASI; in Latin, Fortunantem, reminescendo, reminescendo, salutas; but literally in English, Having remembered, having remembered, thou salutes Sivah, viz. the propitious or fortune-giving God. SIVAH, SIVA, SIVAM, is FORTUNATUS-A-UM, or rather FORTUNANS. The verb SI, in Teutonic SIG, means run, move, go, proceed, proceed actively, prosper, speed : it is allied to SVI or SWI, increase. Sometimes the indeclinable participle of repetition is made by adding AM, the sign of the neuter, to the radical of the verb ; with protraction of its vowel in some cases, though not in all. So PACHAMPACHAM, having constantly or frequently boiled ; DAYAM-DAYAM, having continually given ; ANCHAMAN-CHAM, having repeatedly gone.

The imperfect or indefinite future, in ISYA or ISHYA, has two participles of its own peculiar meaning, one active, another proper or reciprocal. So BHAVISHYAN, BHAVISHYATI, BHAVISHAT; beginning to be, about to become ; GAMISHYAN, GAMISHYATI, GAMISHYAT; about to go, beginning to go. The reciprocal participle of this tense ends in MANA.

So SMESHYAMANAH, SMESHYAMANA, SMESHYAMANAM ; about to smile, masculine, feminine, and neuter : GAMISHYAMANAH—MANA—MANAM, ITURUS, ITURA, ITURUM, about to go.

The powers of IG or AG have been explained in the instance of the Greek future participles, PRAC-TEOS, to be done ; ITEOS, to be gone ; LECTEOS-A-ON, to be said ; the history of which must be recollected in the subject of Sanscrit future participles in YA, formed from the first or perfect future. There are three species of future participles, all of which deserve attention, formed from Indian verbs, viz. one by using the preterite verbal in TA, to which WA or VA, work ; and YA, act ; are affixed. So BHAV, be : BHAVITA, been : (this is the verbal of which the first future is composed :) BHAV-ITA-V-YA, about to be, literally been-work-make ; RAN-TAVYA, about to amuse, from RAM, sport, amuse ; RANTA, sported : BHARITAVYA or BHARITTAVYA, about to bear. Another species is produced by joining NA to the radical, which makes the verbal BHAVANA, been ; KARANA, made ; DARANA, torn ; EDHANA, increased, augmented ; all of which are preterites resembling woven, driven, given, in English. To each of these join IYA, which is a contraction of A-YA-YA, and you have a participle resembling the Latin one in urus. So BHANIYA, futurum ; KARANIYAM, facturum ; EDHANIYHA, EDHANIYA, EDHANIYAM, aucturus-a-um. The third

species arises from adding YA to the radical, as PAK-YA, to be boiled ; BHAGAYA, to be divided ; CHIT-YA, to be gathered ; PAYA, to be drunk ; DEYA, to be given. All of these species are very common ; and each of them is an adjective of three terminations. BHAVITAVYA, BHAVANIYA, and BHAVYA or BHUYA, its contraction, all end, if necessary, in YAH, YA, and YAM ; in Latin, us-a-um. Observe, that BHAVYA signifies only about to be, or becoming ; while BHAVITAVYA signifies getting into the state of been, or completed and perfect existence : BHAVANIYA is nearly the same. The form BHAV-YA deserves particular notice, for it is the scheme on which inceptive verbs are made, and an infinity of adjectives and substantives. So WARYYA, feminine, eligenda, a woman to be chosen, fit to be chosen ; WAHYAM, neuter, a thing to be carried, or a thing on which carriage may be made, a cart, a waggon ; AJARYYA, incorruptible, from A, not ; JAR, decay, radix jri ; and YA, make : BHOJYA, edible, or eatable, from BHUJ, eat ; WAPYA, to be sown, fit to be sown ; GRAHYA, seizable, to be seized, from GRIH, catch ; in Persic, GRIF ; in Scotch, GRIP.

Such is the history of Indian verbs in what regards voices, moods, tenses, and participles. Whoever chooses to compare these with the same in Greek, Gothic, Latin, and Celtic, will discover not merely a resemblance in method and formation, but a fact of a more general nature, which is, “ That

all the dialects of one original speech observe the same laws, and accomplish the purposes of communication by an analogous use of the common materials.

The Indians arrange their verbs in ten classes or conjugations, on account of certain varieties, similar to those in Greek, or rather in Latin, which take place in the consonants and vowels preceding the pronouns.

The philologist must remember, that the pronouns must either be united with the radical by a short vowel, which is the most ancient mode ; or that a consonant or long vowel may intervene, which vowel or consonant may be justly called the verbifying consignificative. The oldest consignificatives were AG, make ; ACT, work ; and WAG, signifying the same thing. These varied their vowels according to position into A, E, I, O, U : the W was also pronounced as V and F, and often elided or slurred. The G was sounded as H, and frequently lost. To illustrate this many Latin verbs in ARE, all verbs in ERE or IRE ; in short, the greater number of verbs of the first, second, and fourth classes, are derivatives. All Greek verbs in AO, EO, and OO ; along with many, in which the characteristic is a long vowel or diphthong ; are of the same description. AMO and AMAT are for AM-AGO and AM-AG-AT ; DOCET is DOC-EG-ET ; AUDIT and AUDIO are AUD-IG-IT and AUD-IG-O. I mean not to assert that all verbs of

these classes were actually so formed, but that the class on whose laws they were formed had this origin. It is a known fact, that the first conjugation receives all new Latin verbs. Why? Because it consists of a radical and a verbifying auxiliary, which is contained in the Λ before the pronouns. All very primitive verbs ended in G , which, in Greek, was changed in this manner— AG into AI , as $AG-A$, I hear, into AIO ; DIG , pursue, drive after, into DIO , I run after, I drive, I expel, I terrify away; $ROGA$, I rush into ROO ; MUG or $MOG-A$, I press the eyes or lips together, into MUO . The verbs $SEEO$ and $SEIO$, I shake; PAO , I feed, I seize; $MAIO$, I handle, grope, feel, seek, lay hold of; $DAIO$, I burn; $HRAIO$, I break; TAO , I hold, and I draw, tug, stretch; LAO , I catch, lay hands on; KIO , I move; AO , I blow; BAO , I go, or make go; GAO , I produce; SAO , I put forth, show, point, seem; were formerly $SWIG-A$ or $SIG-A$, $PAG-A$, $MAG-A$, $DAG-A$, $HRAG-A$, $TAG-A$, $LAG-A$, $CWIG-A$, $AG-A$, $BAG-A$, $GWAG-A$, $SAG-A$. In some dialects this G became H , in others the H itself disappeared, and left a course of short vowels, which naturally sunk into a diphthong or long syllable. In Celtic the G became GH or CH . In many of the hardier dialects it continued when a radical, but sunk when a consignificative. In Sanscrit it took the form of AYA or YA , which last sounds like YA in Yarmouth, originally Gearmouth. What in Greek is AI , is AYA in San-

serit. The Greek TIMAO, PHILEO, and DOO, would, in the Sanscrit, be TIMAYAMI, PHILYAMI, DAVAYAMI or DAVYAMI. Accordingly, we find AYA, and AVA or AWA, in that dialect, in most cases where GA or YA come between the radical and the pronouns in Saxon and Visigothic.

The present, potential, imperative, and first preterite, as being directly from the radical, possess certain anomalies, which discriminate the ten classes. The other six tenses resemble, each its correspondent, in the ten classes; and therefore fall under the same rules, common to all these classes.

The grammarians reckon about 2000 radical verbs, of which they form lists by taking the shortest form, in which they think that the verb appears, and inserting that in their catalogue of roots. They reckon DU, DRU, MNA, BHU, ME, VE OR WE, DHYAI, BHRI, SRI, GRI, TRI; the roots of DAV, run; DRAV, run; MAN, remember; BHAV, be; MAYA, change; WAYA, weave; DHAYA, think; BHARA, bear; SARA, go; GARA, sprinkle; TARA, cross, go across. They take the syllable from the preterite participle, in which BHUTA stands for BHAVITA; DRUTA for DRAVITA; MNATA for MANATA; or from some other abbreviated, and often imaginary form. The infinitive is always formed from the verb, with TA annexed, being the same as the first supine in Latin. Consequently, though BHU, be; KRI, make; BHRI, bear, and the like; stand on the lists; their infini-

tives are BHAVITUM, KARTTUM, and BHARTTUM ; in Persic, BUDUN, Kerdun, and BERDUN. MRI, die, has MARTTUN ; TUD, beat, has TOTTUM, a contraction of TUDITUM ; MUCH, free, leave, quit, has MOKTUM for MUKITUM ; U, bleat, has AVITUM. There is a tendency in Sanscrit verbs, as well as in Greek, to contract their first syllable. In Greek, MNAO, I admonish, I put in mind, I counsel, moneo ; MNA, a pound, from MUN, take, retain, *hold*, recollect ; MNIO, I bruise, soften, eat ; from MAN, for MAGN, bruise : MNEA, reckoning, counting, from MNEO, stand ; in hard Teutonic and Latin, in the form of MONEO, MUNAN, MUNOD, and MAG. MRITYA, dead or dying ; MNATA, remembered ; GRI for GAR, cast, throw ; SMRI, recollect, for SMAR ; WRI for WAR, cover ; in Teutonic, are MORTUUS, MUNDS, CYR or CUR ; SMEAGER or SMEAG, think ; WRIG, cast over, cover.

The first Indian conjugation is exemplified by BHAV and SMAYA, already given. It comprehends about 1000 verbs. The second differs from it only in a few trifling particulars. It contains between sixty and seventy roots, many of which end in long A or I, and not a few of them bear the greatest affinity to the European tongues. MA, measure ; WA, blow, breathe, move ; YA, go ; PSA, eat ; LA, take or receive ; PA, keep, hold ; DRA, be bad ; I, go ; (the infinitive is ETUM, and the present is EMI, ESI, ETI ; IMAH, ITHA, YANTI ; in Latin eo, is, it,

imus, itis, eunt :) VI, go, throw, shine, breed, possess, eat, all various senses of the original WIG, move; SI, sleep; YU or YUV, join, mix; SU, produce; JAGRI, in Greek EGEIRO, awake, raise; AD, eat; VID, know, infinitive VEDITUM; MRIJ, sweep, cleanse, in Greek MORGNUO; CYATUM, in Saxon CWIDAN, to speak; VAS, cover, clothe, Visigothic VASTYA, and Latin VESTIS; and AS-TUM, to be, the substantive verb; are of this conjugation.

The present tense of the substantive verb is, in the singular, ASMI, ASI, ASTI; dual, SWAH, STHAH, STAH; plural, SMAH, STHA, SANTI. The potential tense is, in the singular, SYAM, SYAH, SYAT; dual, SYAWA, SYATAM, SYATAM; plural, SYAMA, SYATA, SYUH. The imperative ASTU, let him be, and SANTU, let them be, resemble esto and sunt in Latin. The Sanscrit A short sounds like E in Latin, and the U is short also. The Latin sum, es, est, sumus, estis, sunt, and sim, sis, sit, simus, sitis, sint, are in Visigothic im, is, ist, siyum, syuth, sind or sindon; and siyan, siyais, siyai, siyaima, siyaith, siyaima. In ancient times, any verb denoting I move, I dwell, I stay, I rest, I walk, I stand, expressed existence. The verbs wes, rest, dwell; sig, settle; are found, in this as in their other meanings in the northern dialects, in the Greek, Latin, Slavic, and Sanscrit. The verb WERD, wax, grow, become, is common in the Teutonic. Though

the use of the passive, formed by these verbs and the participle, be universal in late times ; it is rare in Visigothic and the older dialects.

The Indian verbs LIH, lick ; DIH, daub or dye ; NIJ, clean ; are in Greek LEICHO, TENGO, and NIZO.

The third Sanscrit conjugation comprehends twenty verbs, which redouble the radical, like DIDOMI, I give ; TITHEMI, I put ; and the like, in Greek. The verb STHA, stand, is of the first conjugation ; yet its four first tenses are redoubled, like those in the third. The present of STHA, stop, stay, stand ; originally STAG, STAGAND, STAGBA OR STAGPA ; is, in the singular, tishthami, tishthasi, tishthati ; dual, tishthawa, tishthathah, tishthatah ; plural, tishthamah, tishthatha, tishthanti. The potential is, in the singular, tishtheyam, tishtheh, tishthet ; dual, tishtheva, tishthetam, tishthetam ; plural, tishthema, tishtheta, tishtheyuh. The old Greek was sistaemi, sistaesi, sistaeti ; dual, sistaeton, sistaeton ; plural, sistaemen, sistaete, sistanti. In resemblance to STHA, stand, the verbs BHARTUM, to bear ; PARTTUM, to fill or feed ; MATUM, to measure ; DATUM, to give ; DHATUM, to hold, in Latin TENERE ; DHANITUM, to yield or give ; KETITUM, to know or find out, in Saxon CUTHIAN ; with several others, redouble their first syllables. So BIBHARTTI, he bears ; PIPARMI, I fill ; MIMITE, he measures : dadami, dadasi, dadati, in the singu-

lar, and dadmah, dat'thal, dadati, for dadanti, in the plural, of the present of DA, give.

The fourth conjugation includes above 130 verbs, which insert the consignificative YA after the radical; examples of which, in some of the persons, are SWID-YA-TI, he sweats; MAS-YA-TI, he weighs; MASYATI SVARNAM SVARNAKARAH, the goldsmith weighs the gold: SVARNA is gold in Sanscrit, which is ZIR in Persic. WASYATI MANO MUNIH, the contemplative saint fixes the mind. MUNIH is a thinker, MANA is the mind, and WAS, settle. Numbers of Indians sit in woods and solitary places, speaking to nobody, but muttering their prayers, and subjecting themselves to incredible penances. This kind of life is said to be the best course for fixing the mind on the Deity, and so becoming free from the gross material world. YUJYATE GUHAYAM YOGI, the hermit joins himself (to God) in a cave. YUJ, join, is the same as JUGO or JUNGU in Latin, and GEOC or GEEAC in Saxon. It is a word common to all the dialects. The Chaldee and Indian religion maintain, that the soul may be joined with God by intense contemplation of his nature. Such contemplation overstrained leads to derangement of the understanding. TAPYATE SEN AYA RAJA, the king shines with an army. All this order of verbs is the very same with that formed like DOC-E-O, I seem; PHIL-E-O, I love; THELEO, I will; and others resembling these in Greek. As DOCO and

DOCEO are both found, the same must be remarked of many verbs of this class in Sanscrit.

Verbs of the sixth class are about thirty, and consist of words, similar to Greek verbs in NUO ; such as TANUO, I stretch ; STRONNUO and STRONNUMI, I spread ; SBENNUO, I extinguish, &c. So, in the third person, STRINOTI WASASA DEHAM, sternit veste corpus : DEHA, the body, resembles DEMAS in Greek. RADHNOTI YOGENA MUNIH, the silent devotee finishes by abstract devotion.

DHUNOTI SAKHINAM VATUH, the wind shakes the trees ; in Greek DONEO, I shake ; in Teutonic THUNIAN, to shake. APNOTI BHUVANAM VISHNU, Vishnu possesses the world. In examples of this class, the full form was NA-WA or NAVA ; so from AP, get, seize, was made AP-NA-VA, whence AP-NA-VA-TI, by contraction APNOTI.

Verbs of the sixth conjugation are the very same, in what regards inflection, with those of the first ; only they are more regular, and suffer not certain changes which are peculiar to that class.

RI, move, go ; PI, go : DHI, hold ; DHU, shake ; DHRU, hold ; DHRI, be firm ; KRI, scatter ; TUD, drive ; DIS, show ; GHURN, whirl ; SRIJ, create, let go ; LUP, cut ; LIP, smear ; VID, find, get ; BRASJ, fry ; MASJ, mix, dip, bathe ; LIKH, draw lines, write ; and MRI, due ; in all about 140 verbs, are of this class. In Teutonic these verbs are RIG, run ; FIG, move ; (PAD, go, and PAD, a *foot*, are

common in India :) TAG and THWAG, tug, touch, move, shake; THRAG; press, compress; THIRIM, strength, power; DWAGD, DAWD, drive; TAEC, point out, show; CYR, cast, turn, and HWEOR and HWIRL. SRIJ, relax, flow, is found in the Celtic SROTH, the radical of which is SRAG, run like a stream. The Indians say SRIJATI VISVAM VED-HAH, the Disposer (Brahma) let loose from him the Universe. They allude to the doctrine of effluence or emanation.

The seventh class includes about twenty-four verbs, all ending with consonants, which introduce N before the pronouns in the first four tenses; or rather the N is inserted in the middle of the verb, between its initial and final consonants. So YUJ, originally YUG, join, forms YUNAG, and is inflected in the present YUNACMI, YUNACSI, YUNACTI, in Latin jungo-is-it. YUNACTI or YUNCTE YOGAM YOGI, the abstract contemplator, or Yogi, applies union; that is, junction with God. YUNCTE is in the middle or proper voice. So CSHUNATTI, he bruises, from CSHUD, pound; VINACTI, he divides, from VICH or VIG, divide; CHINATTI, he cuts, from CHID, cut; BHINATTI, he breaks, divides, from BHID, divide; BHUNATTI, he feeds, from BHUJ, feed, eat. BHANJ, break, forms BHANACTI, he breaks; UND, wet, makes UDATTI; as UDATTI GANGA JALENA GATRAM YATHI, Yatih, the endeavourer or seeker after God; UDATTI, wets;

GANGA JALENA, with Ganges water ; GATRAM, the body. VINACTI LOKAH, the world is shaken or agitated ; from WIJ, shake : INDHE WAHNIH, the fire kindles itself ; from INDH, light, inflame, kindle.

One rule will much facilitate the analysis of all Indian and English verbs into their original forms. J, as pronounced in judge, or DGE, as found in the same word, being the same articulation, regularly comes from G hard, from G pronounced as Y, and from D before I or E, which easily becomes DJI or DGE. CH, sounded as in church, comes regularly from K or C hard, placed before I, E, Y, or any slender vowel or diphthong. As DGE, or J and CH, are in fact DSH and TSH ; they are often interchanged, and often become SH, and vice versa.

Apply this rule, which holds in all languages known to me, to the English words birch, church, lurch, fidge, bridge, sludge, stretch, trench, finch ; you have BIRC, KYRK, LYRC, FIG, BRIG, SLUG, STREAK, TRENC, FLINC ; which are the prior states of these words. Do the same by YUJ, join ; CHID, cut ; BHUJ, feed ; VIJ, shake ; ANJ, make shine, or bright ; BHANJ, break ; VICH, divide ; and the like ; you have YUG, join, eke ; CID, cut ; BHUG, feed ; VIG, shake ; ANG, make clear ; BHANG, break. Inspect the table of radicals, where you will find that WAG signifies shake ; BAG, bruise, break, grind ; WIG, shake, concuss, cut, separate ;

AG, shine. Remark also that ANG in words is a contraction of AGING or AGANG, the present participle ; and you have the first forms YUG or AG, join ; BHANG, BAGANG, breaking ; BIG and BAG, chew food ; AGANG, shine, anoint ; WIG, separate ; CWIGD, separated, cut.

The verbs of the seventh class introduce the N, euphoniae gratia, as is done in Greek, and many other languages, on certain occasions, between hard consonants. Instead of saying chidati, undati, bhugati, wigati ; they preferred to say chindati, udati, bhungati, wingati ; and then chinadti, unadti, bhunagti, winagti ; which produced the contractions chinatti, unatti or udatti, bhunacti, winacti. The accent does not fall strongly on the double consonant.

The eighth class consists of about ten verbs, which end in N, being derivatives, and take o long (instead of AVA) before their pronouns. So TAN, stretch, enlarge, lessen, which is precisely the same as TANOO, I extend, in Greek, has in the present TANOMI, TANOSI, TANOTI ; in the plural, TANUMAH, TANUTHA, TANWANTI ; and TANUYAT, he may extend, in the potential tense. RIN, go ; TRIN, eat grass ; GHRIN, shine, (Celtic GREINE, the sun ;) WAN, seek, *want*, beg ; MAN, know, mind ; are of the number. KAR, make, do, work, is of this conjugation. All these verbs were formed by

WA ; and TANAVA-MI, in Greek TANAVA-A, TANOO or TANUO, is easily contracted into TANOMI.

The ninth class consists of about fifty-two words, quite similar to Greek verbs in ano, eino, annuo, onnuo, and innuo. Examples are BADHNATI, he binds ; MATHNATI, he stirs, moves, jumbles ; NABHNATI, he knocks ; KSHUBHNATI, he disturbs ; MRIDNATI, he bruises by treading on ; MUSHNATI, he carries away privately.

The tenth class comprehends a number of verbs, raised from nouns by the verbifying word YA or AYA ; in which NA or N is often inserted for the sake of the sound. This class is the same with the first in every thing, except the insertion of the YA. Instances are, CHOR, a thief, that is, one who carries off a thing, from CHAR, carry, move. The verb formed on this is CHORA-YA-TI, he plays the thief. —TIJ, sharp ; TEJA-YA-TI, he sharpens ; DASI, bite ; DANSA-YA-TI, he bites, in Greek DACNEI ; TUL, weigh ; TOLA-YA-TI, he weighs. Remark that TUL and TAL, bear, carry, lift, in Latin, Greek, and Indian, signified to weigh ; whence, in the present participle neuter, TALENTON, a weight, a pound, a talent. RAHA-YA-TI GEHAM VI-RAGAH, the man free from passions forsakes a dwelling : VI is separate, and RAGA is rage or commotion. RAH and BRAH mean go, leave, forsake, separate : BRAHMA is the separated or highest God. WASA-YA-TI GRIHAM DHUPAH, smoke fumigates the house. WAT

is wind, from WA, blow ; WAS is blowing like air. The Sanscrit words for blowing with a gust are DHU and DHMA. The latter means to blow a trumpet with the breath ; the other produced DHUM, smoke, or the breath of fire, vapour. The radical is THWAG, whence in Greek THUO, I offer incense by making it smoke ; which word is REIKYAN, to make reek, in Visigothic. It properly means to send out in a puff, to drive out ; for such is the radical sense of THWAG : THUELLA is a gust, a storm : THUO is I rush, drive along : THUIA is a mortar to dash or drive matters into dust. THUMON is a sweet-scented herb ; and all the words of this root connected with savour, smell, or sacrifice, derive their sense from THUO, I make smoke. TUPHOS is smoke itself, and TUPHO is I make smoke, that is, kindle or burn. The noun is DHUPAH in Sanscrit. THUMOS, anger, and the name of passion, is directly from THUO, I am in commotion, I am disturbed or *moved*. It is quite synonymous with MOGD or MOD in Teutonic, which signifies wrath and the mind. FREN, originally FRAGAN, from FRAG, separate, divide, distinguish, means the judgment ; but THUMOS is movement, emotion, passion, or the excitable part of the mind. The Visigothic MOGEDS or MODS, and the Greek THUMOS, from THWOG or THU, move, agitate ; are closely analogous.

Indian derivative verbs are exceedingly nume-

rous ; but they are formed on principles amply explained in this work, of which they constitute a beautiful illustration.

1. Causal verbs are made by turning the verb into a verbal noun, and using after it YA, make, and PA for BA, bear, work, bring. The third persons of the present show this clearly : YACH, seek ; YACHA-YA-TI, he causes or makes seek ; PA, drink ; PAYA-YA-TI, he makes drink ; DA, give ; DA-PA-YATI, he makes give ; JNA-PA-YA-TI, he makes know ; SMAPAYATI, he makes smile ; LI, melt ; LI-LAYATI, LAYA-YA-TI, LAPAYTI, he makes liquid ; DHUNATI, he causes to shake, from DHU, shake ; in Greek, DONEEL, an active verb ; STARAYATI, sternit, he spreads ; in Gothic, STRAECETH or STRAEDETH ; JANAYATI, he causes to generate ; BHAVAYATI, he causes to be ; JARAYATI, he causes to become old and feeble ; in Greek, GERATIOO, I make old, or I become old, in the reciprocal voice ; WANAYATI, he makes seek or search for ; LABH, get, obtain ; LAMBHAYATI, he caused to obtain ; RABH, roar, make a noise ; RAMBHAYATI, he caused roar ; UN, grow less ; UNAYATI, he lessens or makes grow less ; HWAL, move ; HWALAYATI, he makes move ; JWAL, shine, blaze ; JWALAYATI, he makes shine ; HMAL, move ; HMALAYATI, he makes move. WAJAYATI DRUMAN PACSHAIH, he fans or ventilates the trees with wings ; WAPAYATI KESHAN, he gives the breath

of perfume to the hair. **SHTHAPAYATI**, he makes stand, he stops.

All verbs of this order are of the tenth conjugation, and very regular. They may be active or proper at pleasure, and therefore have great flexibility of application. **SHTHAPAYATI** is, he makes another stand ; **SHTHAPAYATE** is, he makes himself stand, he stops. Consequently, they easily assume an inceptive, a neuter, and a frequentative meaning.

2. Reiteratives or verbs expressive of repeated or intense action. These are formed by redoubling the first syllable of any verb, as if it were to become a preterite. The proper or middle voice of such verbs is chiefly used, though the common or active voice be also found. Examples are in the third person singular ; **DEDIYATE**, he gives often ; **PAPACHYATE**, he boils often or much ; **CHANCHURYATE**, he moves very much, from **CHAR**, move ; **NARINRIYATE**, he dances continually, from **NRIT**, dance ; **SWAP**, sleep ; **SOSHUPYATE**, he sleeps continually ; **SYAM**, make a noise ; **SESHIMYATE**, he makes a great noise ; **DADATI**, he gives often to another ; **DHMA**, blow ; **DEDHMETI** or **DEDHMAYITI**, he blows often with the breath ; **DAH**, reduce to ashes ; in Greek, **DAIO** ; in Celtic, **DAHG** ; **DANDAHYATE**, he burns intensely : **JAP**, mutter, murmur prayers, or words, with the lips ; **JAMJAPYATE**, he mutters to himself very much ; **BHU**, be ; **BHOBHOTI**, he is often, or

BHOBHAVITI ; BHOBHUYAT, he may be often ; BHOBHAVITU or BHOBHOTU, let him be often ; BHOBHAVANI, let me be often ; ABHOBHAVIT, he was often ; BHOBHUVAM CHAKAR, compounded of the verbal BHOBHUVA, been often, and the preterite of KRI, make, he has been often ; BHOBHAVITA, he shall have been often ; BHOBHAVISHYATI or BHOBHAVISHYATI, he shall be often ; ABHOBHEVISHYAT, he would have been often ; BHOBHUYAT, may he be often ; ABHOBHUVIT, he has been often. Verbs of this species are regularly inflected, and much used. The long vowels in them are generally contracted ; BHOBHAVITI is instead of BHAVBHAVAYATI or BHAVBHAVIYATI.

3. Volitives or desideratives, which are formed by using the future consignificative SA with the doubled verb. So BHUBHUSHATI, he wishes to be ; PIPASATI, he wishes to drink ; DITSATI for DIDSATI, he wishes to give ; TISHTHASATI, he is willing to stand ; WIWIDISHATI, he wants to know ; SISMAYISHATE, he wishes to smile ; TITARISHAMI, I am desirous to cross over ; PIPAYISJANTI, they wish to purify ; JIGAMISHATHA, you wish to go, you feel a desire to go ; verbs from BHU, be ; PA, drink ; DA, give ; STA, stand ; WID, know ; SMI, smile ; TRI or TAR, cross, go athwart ; PU, purify ; GAM, go. This order is regularly inflected, like verbs of the first conjugation. They are similar to the Greek first future, and almost coincide in sense with Greek

verbs in SKO, as LIBASCO, I am agoing, or I set one agoing ; PIPISCO, I am drinking, or desirous to drink.

4. Nominals are verbs formed from nouns which undergo the addition of the consignificatives peculiar to the future participles, and are then regularly conjugated like verbs of the first class. These consignificatives are YA, AYA, and IYA ; and the verbs so constructed are similar to COENATURIO, I desire to sup ; SORORIO, I act the sister ; ALBICO, I become white, in Latin. PUTRA is a son in Sanscrit, and KAM, desire : PUTRAKAMYATI is, he longs for his own son. SWAR, or SWAH, is heaven ; SWAHKAMYAMI is, I long for heaven : but, in a future form, PUTRIYATI is, he longs for a son ; RAJIYATI, he desires a king ; DHANAYAMI, I covet wealth ; UDANYATI, he thirsts for water. Sometimes the future auxiliary SA is inserted ; LAVANA-SYATI, he longs for LAVANA, or salt ; MADHU-SYAMI, I long for MADHU, or honey, very much. PRASADA is a palace, literally a fore-settlement or front ; that is, a distinguished seat ; CUDA is a cöt or hut ; RAJA is a king or ruler, from REG, direct ; BHICSHUH is a beggar, from BAG or BEG, ask, seek : PRASAD-IYATI CUDYAM BHICSHUH is the beggar plays the palace ; that is, lives ostentatiously in his cottage ; while CUDIYATI PRASADE RAJA, the king behaves in his palace as in a cottage : KRISHNATI or KRISHNA-YA-TI, he acts like Krishna ; RUPA-YA-TI, he figures, he sees ; WARMMA-YA-TI, from

WARMMAN, armour, a derivative of WRI, cover, he puts on armour ; DURA-YA-TI, he makes long, from DURA, far off, distant ; SLACSHANA-YA-TI, he makes smooth or sleek ; MAHI, magnifying ; MAHI-YA-TI, he magnifies or worships ; MEDHA, good understanding or capacity ; MEDHAYATI, he has a good understanding ; SWAPA-YA-TI, he makes or declares to be his own, from SWA, self, own, proper ; APA, signifying make or cause ; YA, act ; and TI, he : DHUMAYATE, it sends forth smoke ; SANYAPA-YA-TI, he makes true.

One observation is due to this species of verbs. If the sense implies desire, the consignificatives of the future, viz. SA, YA, and IYA, are used in their formation ; but if the sense be only that the agent acts or performs the noun, the auxiliary is the common verbifying word YA.

Such are the forms assumed by this most cultivated dialect, which I have been the more desirous to illustrate, because that they afford an excellent specimen of the general nature of derivative verbs in all the varieties of European language. The reader may now be told that Indian nouns pursue the same laws of inflection that were once prevalent in English, and were every where acknowledged by all the dialects of the original tongue. Sanscrit nouns are arranged in eight classes ; the first of which includes nouns in A short and long ; the second, nouns in I and U short ; the third, those

in *i* and *u* long ; the fourth, nouns in *ri* ; the fifth, nouns in *e*, which is long ; the sixth, nouns in *o* ; the seventh, nouns in *au* ; and the eighth comprehends all words which terminate in a consonant ; which, as might have been supposed, are numerous. Nouns have eight cases, a nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative case. The genitive, dative, and accusative, are original ; the instrumental, of which the sense is—by or with ; the locative, of which the sense is—in or on ; and the ablative, which is explained by—from ; are, perhaps, more derivative in their nature.

In the early stage of compounded language, the genitive was made by *na-sa* ; the dative by *ma* ; the accusative by *na*. Personal agency was marked by *sa*, work, he, she ; or by *ag* and *ig*, act, he, she ; and mere action or completed action by *na*, make, and *da*, do. After *na-sa*, *ma*, *na*, *sa*, *ag*, *ig*, had been for some time in use ; they coalesced with the preceding noun, and were gradually converted into *ans*, *am*, *an*, *as*, *a*, *i* ; most of which varied the vowel by which they were united with the noun, according to circumstances. The words *ansa*, *amma*, and *ana*, signs of the genitive, dative, and accusative singular ; became *as*, *is*, *os* ; *am*, *im*, *om* ; *an*, *in*, *un* ; as suited the custom of the dialect, or the nature of the vowels in the noun. At length, in some dialects, particularly the Greek, Latin, and

Sanscrit, the *M* of the dative was dropt, and the *s* of the genitive, and of its equal case the nominative plural, was also changed into an aspirate, and consequently rendered evanescent. In Sanscrit, the *sa* of the genitive is preserved in the masculine, but it becomes *h* in the feminine gender. In nominative plurals, and in plural accusatives, it is generally converted into *h*. In those numerous instances, in which *as*, *is*, *us*, *os*, mark the masculine or feminine in Latin, *s* is perpetually converted by the Indians into the aspirate. The Sanscrit dative singular ends in *aya* or *yai*, *ye* or *e*, which last is very common ; and is a contraction of the rest, which are the same with the *oi*, *ai*, *ei*, of the old Greek. The instrumental is either absolutely the same as the dative, a trifling variety, similar to that which exists between the Latin dative and ablative, in some instances excepted ; or it is the dative with *na*, *on* or *at*, joined to it. When the dative is in *yai* and *e*, the instrumental is commonly in *ya* or *a* ; when the dative masculine is in *aya*, the instrumental is in *ena*. The locative case is evidently an old variety of the dative, consisting of *i* short, as *jarasi*, on corruption, or in corruption ; instead of *jarase* or *jarasaya*, to corruption : *pachati*, on boiling ; or *pachate*, to boiling. Sometimes *am*, the sign of the accusative, is joined to the instrumental, itself a variety of the dative, in order to form the loca-

tive. So PACHANTYA, with a woman who cooks ; PACHANTYAM, at a woman who is cooking.

It is abundantly well known, that the Greek and Gothic dative admits the sense of instrumental, when it affects the noun of cause, manner, or instrument ; that it often possesses a locative sense, when, instead of—to or for, the dative must be translated by—in or on ; that it also at times expresses an ablative meaning, as has been shown in treating of the Greek and Latin cases. This fact, joined to the close resemblance which exists among the dative, instrumental, and locative cases, in Sanscrit, leaves no doubt as to the history of their derivation. In the plural and dual the coincidence is still more obvious. An example or two will set the matter in its proper light. The preterite participle of VID or WID, know, see, perceive, is VIDIT-AH OR VEDITAH, VEDITA, VEDITAM ; NOTUS-A-UM ; in old English, WITTED ; in Greek, EIDEO, I see ; in Latin, VIDEO.

Singular.

Nom.	Vidit-ah,	a,	am ;	au,	e,	e ;	ah,	ah,	ani ;
Accus.	Vidit-am,	am,	am ;	au,	e,	e ;	an,	ah,	ani ;
Instr.	Vidit-ena,	aya,	ena ;	abhyam,	abhyam,	ditto ;	aiih,	abhih,	aiih ;
Dative.	Vidit-aya,	ayai,	aya ;	abhyam,	ditto,	ditto ;	ebhyah,	abhyah,	ebhy ;
Ablat.	Vidit-at,	ayah,	at ;	abhyam,	ditto,	ditto ;	ebhyah,	abhyah,	ebhya ;
Genit.	Vidit-asya,	ayah,	asya ;	ayoh,	ditto,	ditto ;	anam,	ditto,	ditto ;
Locat.	Vidit-e,	ayam,	e ;	ayoh,	ditto,	ditto ;	eshu,	asu,	eshu ;
Vocat.	Vidit-a,	e,	e ;	au,	e,	ah ;	ah,	ah,	ani.

All preterite participles in TA, with their per-

sonal consignificatives annexed ; and all adjectives, analogous to those in *US-A-UM* in Latin, are inflected like this word.*

The dual, instrumental, dative, and ablative singular, are the same. In the plural these cases are the same, with a very slight exception. The ablative singular, masculine, and neuter, is made by joining *T* to the noun ; which forms a case similar to the Greek genitive or ablative in *THEN: VIDITAT*, in old Greek, would have been *VIDITOTHEN*. The dual nominatives end in *AU* and *E*, sounded like *ow* and *ai* in *how* and *fair*, English. Both are justly reckoned diphthongs in India. These terminations are the Indian varieties of the Greek *o* long and *a*, as found in *KURIO*, two masters, and *HEMERA*, two days. The *oin* and *ain* of the Greek dual seem to have been *obam* and *abam*, or *obana* and *abana*, in the early ages. As *QUEIS* is a contraction for *QUIBUS* in Latin, and *PENNEIS* for *PENNABUS* ; as the Greek dative plural in *ESSI* or *EESI* appears to have been formerly *efsi* or *ephesi*, a contraction of *ebus* ; so the masculine and neuter plural of the Sanscrit instrumental case, which end in *aiH*, and which is pronounced as *cry* in English, with an aspirate joined to it ; are obvious contractions of *ebhiH*. If the philologist take the three Latin words *MAS* or *MAR*, a male ; *ANIMA*,

* Note T.

the breath ; and *CALCAR*, a spur ; and decline them according to their ordinary changes ; he will have an excellent view of the comparative nature of Roman, Greek, and Indian nouns, in what regards inflection.

That close similarity which prevails between the Indian and European languages, in the inflection of nouns and verbs, is infinitely conspicuous in the laws by which derivatives are formed. We may trace in every Sanscrit noun, of whatever description, the influence of those principles which have been delivered in the first part of this work, as the rudimental steps of speech. In the immense fertility of this oriental dialect, it is difficult to select what is radical and general ; so as to convey a clear idea of facts which exceed the bounds of compression. Our chief aid in this case must be to remember duly the senses and powers of the consignificatives.

SECTION III.

THE modern Persic is a simple and corrupted form of that language, which was in ancient times spoken, with little variety of dialect, in Media, Persia, and India. It was in former ages called Zend, and had nearly been superseded by the Chaldee or Assyrian. Amidst the various revolutions of the country, the Persian has lost all its in-

flections, and that complicated structure which has been explained in the preceding Section. Since the Arabian conquest, many phrases and words have been introduced into it by the Mahometans; the religion of Persia has been changed; and the Worshippers of Fire, the descendants of the Magi, have sunk into ignorance and obscurity.

It is the object of this Section to show, that the Persic obeyed the laws of progressive formation, already explained in common with the other dialects. As it is a dialect of the Sanscrit, reference may be occasionally made from it to that language; and as the Persic grammar is not complex, a few observations on it will suffice in this place.

Persic nouns are scarcely declinable. If they relate to animated objects, they receive AN for their plural; but if they are names of inanimate things, they subjoin HA. Examples are, AB, water; in Sanscrit APA; in the plural ABHA, waters: MIG, a cloud; Sanscrit, MEGHA; plural, MIGHA: BADEH, wine; Sanscrit, VADEH, liquor; BADEHA, wines: BAD, air; Sanscrit, VADA, wind: TAB, heat, flame; Sanscrit, TAPAS, heat, light: CHESHM, an eye; Sanscrit, CHACSHAMA: JEHAN, the world; Sanscrit, JAGATA, from GA, move: GITI, the world, from Sanscrit GATHI, movement: KHWAB, sleep; Sanscrit, SWAPA: DAM, a binding or tie, a snare; Sanscrit, ———; DERUKHT, a tree; Sanscrit, DRU and DERUH, a tree: DIR, a door; Sanscrit,

DWARA, an opening, from DWA, divide, separate :
 DERUNG, delay ; Sanscrit, DURGHA, length or long :
 DEST, the hand ; Sanscrit, DOSHT, arm : DEM,
 breath ; Sanscrit, DHMAH : RAZ, a secret ; San-
 scrit, RAH, separate : ROZ, a day ; Sanscrit, ROCHA
 or RAJA, shining : ZIR, gold ; Sanscrit, SWIRA,
 gold : SEPIDE, white ; Sanscrit, SVETA, white :
 VIRANEH, a desert ; Sanscrit, VIRANYA, a desert.
 These and their like take HA in the plural. It is,
 however, a common Persic practice to use the sin-
 gular of nouns, not relating to animated objects,
 for the plural. As I have no ancient Persic in my
 possession, I cannot assign the origin of HA. AN,
 the other mark of the plural, is the relic of ANS,
 formerly found in all the dialects. The plural of
 the following list, given merely to show the affinity
 of the Indian and Persian, is made by AN. SHAH,
 a king ; Sanscrit, SHAS, govern : FERISHTE, plural
 FERISHTEGAN, a messenger, from FERISTADEN, send ;
 Sanscrit, PRASTHATUM, to stand or send out :
 KEBUTER a dove ; Sanscrit, KAV : NER, male ;
 Sanscrit, NERO, man : GER or KER, a worker ;
 Sanscrit, KARYYAH, from KRI, work : KHOUB-
 RUYI, one having a sweet or agreeable face. In
 Sanscrit, RUPYA is a form or shape, in Latin
 FACIES ; and SAP or SWAP, is soft, sweet : SIPTA-
 CHORAS, according to Ctesias, is in Indian, or ra-
 ther Persic, sweet tasted, from SIPTA, sweet, and
 KHORA or GHARA, eat ; KHOUBAVAZ, one having a

sweet voice : in Sanscrit, VACH is speak. KHOOSH-KHUYI is sweet-tempered. KHUYI seems to be from the Sanscrit SVA, proper, own, self, peculiar ; as well as KHUYI and KHUD, self :—MURD, a man ; in Sanscrit MARDYA, a mortal ; NIMURD, a name of CAIKAUS, the third of the second dynasty of Persian kings, an appellation which signifies not mortal : DIRAZ-DEST, long-armed, from DERAZ, long, and DEST, the arm ; in Sanscrit DIRGHA, long, and DOSH, the arm : AN, that, masculine and feminine, from the Sanscrit AM, this or *that* : (See proofs of the existence of AM, in the oblique cases of ASAU, in Wilkins' Sanscrit Grammar, p. 114 ; and of EN, this, in p. 113 :) IN or EN, this ; from the Sanscrit AYAM or EM, this : KEH, who ; Sanscrit, KAH, who : CHEH, what ; Sanscrit, CHA, the same as QUE in Latin : HER, all, every ; Sanscrit, SARVA, all, each : HEM, together ; Sanscrit, SAMA, together, continuous : JAVAN, young, a youth ; Sanscrit, YUVAH, YUVA, YUVAM, young, masculine, feminine, neuter : YUVAN is the crude adjective :—MURG, a wild bird or animal ; Sanscrit, MRIGA : MADEH, a female, from the Sanscrit radical MAH, increase, breed : PECHE, the young of men or animals ; Sanscrit, PUSH, generate, breed, nourish : the Persic plural is PECHEGAN, young ones :—GAU, a cow or ox ; Sanscrit, GAVA : MADER, a mother ; BRADER, a brother ; KWAHER, a sister ; PUSER, a child, or PUR, a son ; DOKHTER, a daughter ; DAMAD, a son-in-law ; PI-

DER OF PADER, a father. These nouns are in Sanscrit MATARA, BHRATARA, SWASARA, PUTTRA, DUHITARA, JAMATARA, PITA.*

It would be easy to exhaust the Persian dictionary in this comparative manner. The identity of the Persic and Indian cannot be matter of doubt; but it requires judgment to point out that minute coincidence between word and word, on which a complete and connected train of affinity may be established between these and the European languages; so that, by knowing one dialect, the others might be readily and scientifically acquired.

The Persic genitive is made by joining the short vowel I to the word in the singular or plural. That sound is possibly the relic of the corrupted genitive formerly expressed by AYAH, AH, or IS; but the vowel is not annexed to the governed, but to the governing word; and the practice is conformable to that of the Arabic, from which the Persians have replaced all that their distresses had wasted in other ages. Examples of this genitive are, DIR, a door; DIRI MEN, the door of me; DIRHA, doors; DIRHAI TO, the doors of thee, or thy doors; GUL, a flower or rose; GULHAI SHAH, the roses of the king; SHAHANI PARSISTAN, the princes of Persia. The datives of all genders and numbers are made by adding RA to the nouns; as GULRA, to a flower;

* Note U.

GULHARA, to flowers ; SHAHANRA, to princes. This word is probably a fragment of the old termination in RA, which marked action or quality. The Persians have no inflections of nouns beside these. They form many compounds of nouns and participles, or of adjectives and substantives ; as HEM-KHWABEH, having the same bed ; HEM-ASHIAN, having the same nest ; BI-BAK, without fear, fearless ; SIAH-CHESHM, black-eyed ; KHUSH-REFTAR, sweetly-moving ; RUZ-EFZAN, daily increasing ; JAN-ASA, spirit-resting ; KOH-AFKEN, mountain-throwing ; NA-AMID, not having hope, hopeless ; and their adjectives, have the ordinary nature of Teutonic and Sanscrit derivatives. Some of these are participles, as SAZENDEH, a maker ; BAZENDEH, a player ; KERDENDEH, one making, a worker : others have the terminations ANEH, IN, VAR and VER, SA OR ASA, like ; MUND OR MEND, and VESH OR ESH ; which have great affinity to the Sanscrit. Examples of these are, MURDANEH, man-like or manful, from MURD, a man ; ATESHIN, fiery, from ATESH, fire ; ZIRIN, golden, from ZIR, gold ; SHIRIN, mild, sweet, from SHIR, soft, gentle, meek. The radical is SHI, rest, be quiet.—JANVAR, having life, from JAN, life, animation : the radical is JA, be born, whence JAT, a living soul or spirit, in Latin *genius* : JATOUN, in Du Perron's Pehlvi Vocabulary, is a good genius.—REFTAR, motion, from REFT, go ; DIDWAR, sight, from DID, see ; GUFTAR, speak-

ing, from GUFT, speak : their Sanscrit radicals are RI or RAV, move ; DHI, hold, apprehend, observe ; JAP, speak, originally GAB : the Celtic RIG, go, and the Anglo-Saxon and Visigothic THAG, take, GAB, speak, are corresponding to these. MAH-VESEH, moon-like, from MAH, the moon ; GUNCHEH-VESEH, bud-like, from GUNCHEH, a rose-bud or flower-bud ; MUSHKASA, musk-like ; ASAYESH, rest ; SETAYESH, praise ; DANESHMUND, possessing learning ; from MUSHK, a well-known perfume ; ASA, resting ; SETA, praising ; in Sanscrit STU, lift up, take up, extol ; have terminations which are the same as the Indian SA and SHA, with, along with, like ; MAN-MATI-MAT, consignificatives of the *proper* participle ; and others, already explained in the preceding Section of this Chapter. A Persic noun receives a limited sense by annexing I to it, as GUL, a flower ; GULI, a particular flower : this syllable is a relic of the Indian AYAM or IYAM, the or this. An adjective becomes an abstract by adding GI or I ; as GUNDE, rotten ; GUNDUGI, rottenness ; TAZEH, fresh ; TAZAGI, freshness ; KHOOB, good, sweet ; KHUBI, sweetness ; which terminations are common in Sanscrit in such cases. The word GUND in Sanscrit signifies smell ; in Slavic it has the same sense as in Persic.

Persic adjectives are compared, like Teutonic and Indian adjectives, by receiving TER and TER-IN ; as KHUB, sweet or good ; KHUBTER, sweeter ;

KHUBTERIN, sweetest. The origin of these added syllables may be found described in other parts of this work. The Persic verb has lost its ancient fertility of inflection : the passive, and several of the active tenses, are formed periphrastically, as in English. The auxiliary verbs are, HUSTEN, in Sanscrit ASTUM, to be ; BUDEN, in Sanscrit BHAVITUM, to be ; SHUDEN, to move, walk, go ; and KHWASTEN, to incline, will, desire. Persic infinitives end in DEN or TEN, which is the representative of TUM or TON, the neuter termination of the preterite participle in all the European languages. As this participle is often contracted, the infinitives of course are irregular in all the dialects which form them from it. It is a rule in Sanscrit, that whatever form the verb assumes in the third person singular of the first future, must be that of the infinitive. Hence BHAVITUM, to be ; SMETUM, to smile ; KARTUM, to work ; JNATUM, to know ; BHOBHAVITUM, to be often ; YUKTUM, to join ; DATUM, to give ; STOTUM, to praise ; SRISHTUM, to create, make ; SHATTUM, or perhaps SHOTTUM, to go, move ; APTUM, to get, acquire ; from BHU, be ; SMI, smile ; KRI, make ; JNA, know : BHO-BHU, be often ; YUJ, join ; DA, give ; STU, praise ; SRIJ, form or create ; SAD or SHAD, go ; AP, get ; because BHAVITA, SMETA, KARTTA, JNATA, BHO-BHAVITA, YUKTA, DATA, STOTA, SRISHTA, SHATTA, APTA, are the forms assumed in the person of the

tense now mentioned : but the fact is, that this person is itself a preterite participle. The *A* of its termination is for *ASTA*. *BHAVITASTA* is contracted into *BHAVITA*, with the accent on the last syllable; and so of all other verbs in this person. Proof of this may be had from considering the other persons, *BHAVITASMI*, *BHAVITASI* for *BHĀVITAS-SI*; and so on. The philological reason is, that *BHAV*, not *BHU*, is the true radix of the verb; whence *BHAVITA*, by contraction *BHUTA*, been. *SMAYITA*, *KARITA*, *JNA-ITA*, *APITA*, *SRIJITA*, and the like, easily become *SMETA*, *KARTTA*, *JNATA*, *APTA*, *SRISHTA*. It is no real objection, that *KRITA*, made; *BHUTA*, been; and others of the same class, exist: *TA* may be joined to a contracted, as well as to a regular verb; though it will be found, on examination, that the verbal of the first future, and the preterite participle in *TA*, generally coincide, whether they be contracted or otherwise.

Persic and Indian infinitives, therefore, have a like irregularity, arising from a like cause. While the Zend was uncorrupted, which it certainly was in the days of Cyrus, and his immediate successors in the Median and Persian empire; the whole system of Persic inflexion in verbs and nouns appears to have been the same as that of the Sanscrit. The list of Persic and Indian verbs inserted below will make this assertion abundantly probable.* The mo-

* Note X.

dern Persic verb is inflected according to the following rules. The present tense is the ancient Sanscrit potential, which answers for an aorist, or rather subjunctive, having, like all that species of tenses, a kind of future signification ; and likewise for a present of the indicative mood, when the word MI is prefixed to it. The sense of MI is evidently that of acting or doing ; but its derivation is obscure, as the ancient Zend is in a manner lost. The regular form of MI seems to have been HEMI : it is probably the same as SMA in Sanscrit. The future is formed by prefixing *be* to the aorist. The preterite is analogous to the Teutonic preterite, and consists of the verb in the preterite participle formed by DA, with the pronouns annexed, as usual. The preterite participle is quite similar to the Teutonic and Sanscrit. For example, PORS ; ask, preterite participle, PORS-IDEH, asked ; PORS-ID-EM, I asked ; TAKH, twist ; TAKH-TEH, twisted ; TAKH-T-EM, I twisted ; TAKHTEN, to twist : the present participles are formed by joining ENDEH or AN to the true radical of the verb, as found in the present or aorist, which are the same ; PORS-ENDEH, asking, or PORSAN, asking ; TAZENDEH or TAZ-AN, twisting ; DASH-TEN, to hold ; DASH-TEH, held ; DASHEM, I held ; DARENDEH or DARAN, holding. The infinitive, preterite participle, and preterite tense, take their anomalous form from inserting TA or DA, done, after the radical, as it stood in Zend and Sanscrit. The radical of TAKHTEN was TWACH,

twist, turn, or twine ; but when TA was joined to it, the most ancient consonant G or C hard was retained ; and they did not say TWACHITA, but TWA-KITA, whence TAKTA, twisted ; and TAKTUM, to twist. The Persic infinitive is accordingly TAKHTEN, after the genius of the dialect ; but the present tense is MI TAZEM, I twist ; MI TAZI, thou twistest ; MI TAZED, he twists ; MI TAZEIM, we twisted ; MI TAZEID, you twisted ; MI TAZEND, they twisted ; all from TWACH, of which TAZ is the Persic corruption ; and the present participles are TAZENDEH and TAZAN, for TWACHANTA or TWACAHN, their ancient Sanscrit and Teutonic forms. This explanation extends to all Persic verbs, whether regular or otherwise.*

The Persic verb PORSIDEN, to ask, may illustrate these facts, and likewise the affinity of the Eastern and Western dialects. PORSIDEN is, in Sanscrit, PRACHCHHITUM ; in Slavic, PROSITE ; in German, FORSCHEN, to inquire, investigate, interrogate. The verb FRAGEN, to ask, is common in Visigothic, Anglo-Saxon, Icelandic ; and, indeed, in every old Teutonic dialect. It must, however, be stated, that the Sanscrit PRACHCH'HITUM will be considered by some as a compound of PRA, forth, and ISHTUM, to want or desire ; a verb related to WAS, want, wish, wish for ; an opinion which, notwithstanding the

* Note Y.

resemblance of the words, I am not prepared to examine. The affinity of PORSIDEN and PRACHCH'HITUM cannot be questioned. PORSIDEN is conjugated regularly in this manner. Present of the indicative, MI PORSEM, I ask ; MI PORSI, thou askest ; MI PORSED, he asks ; MI PORSEIM, we ask ; MI PORSEID, you ask ; MI PORSEND, they ask, or they are asking ; for such is the sense of the particle MI, which denotes action in performance, at whatever time. The present subjunctive, or aorist, is the same as the present indicative, only MI is omitted ; and the future is the same as the aorist, with BEH or B prefixed to it. So BEPORSEM, BEPORSI, BEPORSED, BEPORSEIM, BEPORSEID, BEPORSEND, I, thou, he, &c. shall ask. The imperative is the same as the aorist, with a slight difference. It runs thus : PORS or BEFORS, ask thou ; PORSED, let him ask ; PORSEIM, let us ask ; PORSEID, ask ye ; PORSEND, let them ask.

The preterite tenses are PORSIDEM, I asked ; PORSIDI, PORSID, PORSIDEIM, PORSIDEID, PORSIDEND. BE is often prefixed to this tense, which gives it a more active, or, perhaps, complete signification. So BERD, he bore ; BEBERD, he was bearing, or carrying on that operation. BEPORSIDEM is, I was asking. The same preterite tense, with MI prefixed, is called the preterite imperfect. PORSIDEND is, they asked, in a preterite and undefined manner. MI or HEMI PORSIDEND is, they were engaged in asking ;

they were asking. This preterite tense often subjoins I long to all the persons, which gives a similar sense of imperfect, that it is of continuing action. PORSIDEMI, I was asking, or I might, could, would, or should ask; PORSIDI, PORSIDI, PORSIDEIMI, PORSIDEIDI, PORSIDENDI. This tense is commonly called conditional; but it occurs frequently both in an imperfectly preterite sense, as an indicative and as a subjunctive.

As the verbs BUDEN, to be, HASTEN to be; SHUDEN, to move or go; and KHASTEN, to will, wish, seek or ask for, are used as auxiliaries; there is no want of compound tenses. The substantive verb, which is generally used instead of MI BAVEM, MI BAVI, MI BAVED, MI BAVEIM, MI BAVEID, MI BAVEND, the present of BUDEN; is AM, I am; EI, thou art; IST, he is; EIM, we are; EID, you are; AND, they are. A compound preterite tense is made with AM, and PORSIDEH, asked. PORSIDEHAM, I have or I am asked; PORSIDEH EI or PORSIDEI, thou hast asked; PORSID IST, he has asked; PORSIDEH EIM, we have asked; and so on. The preterpluperfect is made by PORSIDEH, asked; and BUDEM, BUDI, BUD, BUDEIM, BUDEID, BUDEND, I was, &c. annexed to it; and a future, in which will or inclination to act is indicated, rather than mere futurity of action, is constructed, by prefixing KHAHEM, KHAHI, KHAHED, KHAHEIM, KHAHEID, KHAHEND, I wish or I will, &c. to PORSID, the abbreviated infinitive.

In Latin, this tense might be translated—*volo interrogare*, or *volo interrogatum*, if this were conformable to the genius of that dialect. A compound or preterite future is formed in Persic, by prefixing *PORSIDEH*, asked, to *BASHEM*, *BASHI*, *BASHED*, *BA-SHEIM*, *BASHEID*, *BASHEND*, I may be. *BASHEM*, and its kindred persons, are more in use than *BAVEM*. The principal parts of *BUDEN* are, in Persic grammars, stated to be *BUDEN*, *BAV* or *BASH*, be ; *BAVEM* or *BASHEM*, I may be.

The passive voice is entirely formed by the parts of *SHUDEN*, to go ; of which the imperative is *SHAV* or *SHU* ; and the present subjunctive is *SHAVEM*, I may go. The first persons of the passive tenses are, as arranged by Sir William Jones, Indicative present, *PORSIDEH MI SHAVEM* or *SHUVEM*, I am asked ; preterite, *PORSIDEH SHUDEM*, I was asked ; preterpluperfect, *PORSIDEH SHUDEH BUDEM*, I had been asked ; aorist or present subjunctive, *PORSIDEH SHUVEM*, I may be asked ; Future, *PORSIDEH KHAHEM SHUD*, I shall be asked ; Infinitive, *PORSIDEH SHUDEN*, to be asked ; *PORSIDEH SHUDEH BU-DEN*, to have been asked. The verb *SHUDEM* seems to me to have been, perhaps it still is, in Sanscrit, *CSHU* or *SHU*, move, proceed ; a verb of the first conjugation ; of which the first future was *SHAVITA*, and the present *SHAVAMI*, *SHAVASI*, *SHAVITI*, &c. By comparing the aorist of *BUDEN*, viz. *BAVEM*, *BAVI*, *BAVED*, *BAVEIM*, *BAVEID*, *BAVEND*, with the

Sanskrit potential BHAVEYAM, BHAVEH, BHAVET, BHAVEMA, BHAVETA, BHAVEYUH, originally BHIAVENTU ; some idea may be formed of the affinity of these tenses, which were, in the early ages, the same.

The negative words in Persic are NE or NEH, not ; MA or ME, not ; which every way correspond to the Sanscrit NA and MA, and to the Greek NE and ME. NE MI PORSEM, I ask not ; MEPORS, ask thou not : NE-KENEM, I may not do : MEKENEID, do you not do.

Persic causal verbs correspond to causals in Sanscrit. TABIDEN, to shine ; TABAN-IDEN and TABAYAN-IDEN, to cause shine. The words NA, not ; BI, without ; in Sanscrit VI ; and KEM, little ; in Sanscrit KANA ; are very common in composition with adjectives and participle.

As the affinity of Persic and Sanscrit verbs is so intimate, that all anomalies in Persic must be illustrated from the Indian dialect ; so the indeclinable words are equally related in these two languages. The names of numbers have been already explained. The list of adverbs and prepositions presents but few words which may not be easily referred to the Sanscrit. The pronouns KE, who or which ; CHE, what ; JE, what ; are, in Indian, KAH and CHAH ; of which JAH is a variety. GAH or JA, a place or a time, seems to be a derivative of GA, go ; whence GATIH, a movement of time or of space. By

observation it is ascertained, that both space and time are frequently marked in language, by verbs signifying to run, move, or go. In Persic, SHAMGAH is the evening-station or season ; and SHIGERGAH is a hunting course or station. JA, a place, is common ; as is likewise JEHAN, what goes or moves, viz. the world. The Indian name of jehan is JAGAT, the redoubled preterite of GA, go. HER, all or every, is SARVA, all. HEM, together or continual, is SUM. IN, this, is ENA. AN, that, is AMU. IN-JA is this place, here ; AN-JA that place, there :—ANSU, thither ; and INSU, hither ; from the pronouns AN and IN, joined to SUI or SAVI, a turn, a side, a place ; from SU, move, in Sanscrit : KU, where ; in Sanscrit, KWA ; in Saxon, HU : CHUN, when, in which time or manner : it is the old instrumental case of CHE, what ; and appears to have been CHENA.—HEM-CHUN and HUM-CHU, in same way as ; HEM-CHEN-IN, like, from HEM, same ; CHEN, in which way ; and IN, this : CHEN-AN-KE, in which way, that-which ; a compound equivalent to likeas in English : CHE-GOUNEH, what sort or form ; from CHE, what ; and GOUNEH ; in Sanscrit, GUNA, a manner or disposition : BAR, a turn, a time ; VAR and BAR in Sanscrit : TA, until or to, equal to DU in Visigothic ; and either derived from DO, act ; or from TU, on that or for that : TO, the same as the Greek TE, is a common word in Sanscrit, in the sense of that, to that, too, also.—AN-GAH, at that time ; SHAMGAH,

even-tide : SHAM is, in Sanscrit, SYAM, the dark or twilight.---DI, yesterday, a fragment of PURWE DYAVI, on the former day : DIV or DYUH, a light, a day, has in the locative, DYAVI, on a day : PURWE DYUH is yesterday in Sanscrit. FIRDA, to-morrow, is PAREDYAVI, by contraction, PAREDYAV, and FIRDA. PEISH, before, is PASCHA, near, before, present, in presence ; whence POSCHAT, from before, or eastward. The same word slightly varied into PES, means back, back again, upon, behind, after. As GEN in Teutonic first means gone up to, close at, present, before, opposite, against ; so, in its sense of close at or on, it acquires the force of added, repeated, back again. In Sanscrit, PRA is like PRO in Greek, fore, before in time and place. What is before another object is against it ; for which reason PROTI in Sanscrit, like PROTI and PROS in Greek, means—at, opposite, again, against, back again. PROSAGE, in Greek, is repeat or add, or do again the action expressed by AGE. This very minute species of illustration applies to PEISH, before, and PES, after or behind, in Persic ; to PASCHAT, PRA, PRAKA, PRATI, and PRETYA, in Sanscrit ; which signify both before and behind, according to circumstances, and to similar prepositions in almost every other dialect.

Other Persic indeclinable words are BI, without ; BIRUN, without, on the outside of ; from VI, separate, external, distinct from, in Sanscrit : DER, DE-

ROUN, and ANDEROUN, in, on, and within ; in Sanscrit, ANTARENA, on, upon, touching closely ; also without or separate : HEMISHEH, always, from SAMISHAH, perpetually. SHAH, added to Indian adjectives, signifies like ; so TRISHAH is three-like, or three at a time ; ALPASAH, little at a time, from ALPA or ALIPA, little ; ANI-SA, continually, or ever on, from ANI, on, onward. It resembles our Teutonic word SUM, in three-some, blithesome, seven-some, longsome, and the like. SA, like, in Persic, is in Sanscrit SA or SAH. FORUD or FORU, down, is probably from FRA, forward, in composition with some participle. BALA, up or high, is from the Sanscrit BALA, great, elevated ; of which BALAWAND, high or mighty, is a derivative. HER-CU-JA-KE, wherever, is from HER, all ; CU, where ; JA, place ; KE, which. ABER or BER, on, is the Sanscrit PURAH or PORA, before. EZ or ZI, out of, from, is a corruption of VAHIS or VAHYA, out of ; which seems in Persia to have been pronounced UCHA or UTSHA. ZEBER, from above, is EZ ABER. ZIR, under, is of uncertain composition : it seems to be the EZ formed into an adjective with RA. ZERA, *because*, is from under which, the cause being considered as under the effect. JUZ, except, is probably JE EZ, which being out. BEH and BA, with, are probably the Arabic be with ; though I suspect that they have had an Indian origin. NAZD, near, and ANDIK, narrow, little, are both Sanscrit. ANTIKA,

from AN, on, close on ; has NEDA, near ; NEDIYAS, nearer ; NEDISHTHA, nearest ; substituted for it, according to Dr Wilkins's Grammar, p. 520. Our own NAH, at ; NAHER, near, nearest, and next ; are known to all Teutonic scholars. PAHLAVI, near or at hand, seems to be from PAHLU, the arm or the side. YA, or, is from ANYA, other. EGER or GER, if, is uncertain, though it is possibly from KER, do. HENUZ, yet, is from SA-NU-CHA. SA is together ; NU is now, and CHA also. EKNUN, just now, is from EKA, one, or joined ; and NU-NU, now-now, in Sanscrit. NIZ, even, is NI-CHA, on also. HERKEZ, ever, is SAR-KA-CHA, from SAR, all ; KA, which time ; CHA, also. The addition of CHA or CHIT to the Sanscrit pronouns has the effect of reduplication observable in the Latin qui-cum-que, and Saxon SA-HWA-SWA, or HWA-SWA-AEFRE, whosoever. MEGHER, unless, is from MA, not ; and GHER, if ; in Latin, NISI. SIRASIR, from beginning to end, is SIRA-A-SIR, from SIRA, the termination, the head, the peak in Sanscrit ; and A for AN, on ; end-to-end. LEBALEB, up to the brim, is, in plain English, lip-a-lip, or lip on lip. RUYI BERUYI is face to face ; from RUYI, the figure or form of the countenance. PEIKER is another word signifying the form or figure of the face, corresponding to the Visigothic FAGR, which means made with care, handsome in shape or make ; from FAG, work, shape, form.

Enough has been now said to establish the affinity of the Persic and Sanscrit, which, when examined at proper length, will enable the philologist to ascertain the connection of both with the northern dialects. I shall pass the Araxes and the Caucasian range into Sarmatia ; but not without regret, that I cannot present the reader with an account of the various kinds of speech, which have existed among these mountains since the days of Cyrus and Astyages. The Armenians and Georgians are descendants of the tribes which wandered between Media and the mouth of the Volga. The Sarmatae, many centuries before the Christian era, separated from these tribes, spread towards the Tanais, and at length occupied, as their posterity continues to do, the country from the Volga to the Baltic. They were called Antae, Venedi, and Slavi, or Slavani. The Vends in Mecklenburg, the Prusi, the Polani, the Rosii, Crabrati or Croati, Morlaci, Zorabi or Servii, Moravi, Boiemi, Slavoni, and many other tribes in Europe, are of Sarmatic origin, and speak a language which bears evident marks of affinity to the Persic and Sanscrit.

SECTION IV.

THE Slavonic unites the simplicity of the Visigothic with a vocabulary derived from the Persic

and Indian. As a proof of its antiquity, it preserves many of the Teutonic words and inflections in the cases of nouns, and approaches in what regards the verb to that scarcity of tenses peculiar to early dialects. It is in many respects valuable to the philologist, among which must be considered the property which it possesses of joining the dialects of Asia with those of Europe, and of furnishing an unbroken series of illustration, extending from the East to the Frozen Ocean.

Slavonic nouns have so much of affinity to the Persic and Sanscrit, as to indicate their immediate descent from those tongues, and their occasional relation to the Teutonic; and often explain the ancient state of Oriental words, before these were corrupted by time and local peculiarities. Examples of the most common names of objects in Slavonic and Sanscrit establish the remark which has been now made. The Slavic word is first quoted, then the Sanscrit. If any other dialect be used, the name of it is mentioned.—
 OGONYE or OGOR, AGNI, fire; VODA, IDA or UDA, water; ZEMME and ZEMLYA, Persic, ZEMIN, earth: DUKHE, Sanscrit, DHU and DHMA, blow: the Slavic word means air, breath, spirit: JITE, jivatum, to live; whence the Slavic JITI, livelihood; JIVUSHCHII, VIVENS; JIVUSHCHI-E, VIVENTES; and the adjective JIVE, lively: GORA, GIRI, a mountain; BROVYE, BHRU, a brow of a hill or eye; VI-

DE, the look or face ; Sanscrit, VID, see, know ; Visigothic, WIT, discern : POLE, a plain ; Teutonic, FOLED OR FOLD, a broad plain, the earth from its extension : REKA, a river, from RAG, run, found in all the dialects ; PLODE, fruit, produce of whatever kind, from PHULL, blow, blossom, in Sanscrit ; allied to the Anglo-Saxon BLEDA, flower, blade, leaf, fruit : the radix is BLAG, send forth, blow, produce : TEMNEII, dark ; Sanscrit, TAM, become dark : NOCHE, night ; Sanscrit, NAKTAM : TECHE, to run ; Sanscrit, TVACH, to haste : the radical is TWAG : REVETE, to make a noise ; Sanscrit, RAVITUM, to bluster : DEREVO, a tree ; Sanscrit, DERU : NEBO, the sky ; Sanscrit,—SHARE, a sphere ; Sanscrit, SWAR : JARE, to burn, roast ; Sanscrit, JVALITUM, to burn : GORKII, hot ; Sanscrit, GHARMMA, hot : MEDE, honey ; Sanscrit, MEDHO : DERJATI, to hold, to hold firm with the hand ; Sanscrit, DHARITUM OR DHARTTUM ; Persic, DASHTEN and DAREM, I hold : SEDE, hoary or white ; Sanscrit, SWETA : HROMATE, to walk unsteadily ; Sanscrit, KRAMITUM, to step, walk : SVETE, light, radiance ; Sanscrit, SWETA, white, clear : STARE, old ; Sanscrit, STHARA, old, stiff, firm : GUSTETE, to thicken or condense ; Sanscrit, GAHITUM, to thicken : JENA, a woman ; Sanscrit, JAYA, a mother : VSE, adjective, all, whole ; Sanscrit, VĪSVA, all ; from which, and several other words peculiar to Slavic and Sanscrit, the affinity of these dialects is proved in the most

direct manner.—PITI, to drink; Sanscrit, PI and PA, drink, take drink; a word characteristic of these languages: DVOE and DVA, two; Sanscrit, DWA or DVA: TYANUTE, to pull; Sanscrit, TANITUM, to stretch: PADATE, fall; Sanscrit, PATITUM, to fall: BITI, to beat; Sanscrit, PIT, beat: VEI-BITI, to knock out; VI-PIT, knock asunder, in Sanscrit: POLE, kind, breed; Sanscrit, PAL, breed: RODE, birth, race, kind; Persian, RAH, deliver of a child; MI RAHEM, I am bearing: SAMO, self; Sanscrit, SYAM, self, same: PUTE, a journey; Sanscrit, PAD, go: DATE, to give; DATUM, to give in, Sanscrit: DARE, a gift; Sanscrit, DARYYA: GAUNA, merda; Sanscrit, GU; in Greek, CHESO: KADKA, a tub; Latin, CADUS; and Sanscrit, GHADA, an earthen vessel. The radix of several of these words is GU, or GEO; in Greek, CHEO, cast, found, melt; for the first pots and domestic vessels were cast by potters. CHUTRON, a pot, is from CHEO, I cast a vessel of clay.—DRATE, tear; Sanscrit, DARTTUM, to tear: SVAISTVEI, properties, qualities; from SVO-I, SVO-YA, SVO-E, suus, sua, suum; in Sanscrit, SVAH, SVA, SVAM; from SVA, own, self, proper, possessive, which is its original sense: DENE, a day; Sanscrit, DIN, from DIVINA, shining: KHODITE, to go; Sanscrit, GATI, going; Teutonic, GAED, gait, going: PLAVATE, to float, swim, flow; Sanscrit, PLOTUM or PLAVITUM: VESTE or VESITE, to carry, lift; Sanscrit, VAHITUM, to carry, conduct: DUR and

DURNEI, ill, hard, difficult ; Sanscrit, DUR, with the same meanings : DVORE, a door, a passage ; Sanscrit, DVAR.

It would be easy to enlarge the above list to an unnecessary degree ; for the Slavonic possesses a multitude of words, of which the forms are Indian or Persic ; and many terms of which the particular shade of signification is Oriental rather than European. But though the Slavonic approaches to the Sanscrit so near as to prove their ancient connection, the base of this dialect is closely related to the purer varieties of the German. The Slavi use many words, found only in the Visigothic or Alamannic ; such as PLATYE, cloths ; DOLGE, debt ; TEMNOTA, darkness ; TERNE, a bramble, any prickly plant ; MORE, the sea ; OSELE, an ass ; HOSPODA, a master ; from HUS-FADA, a house-holder or ruler ; GNOI, corrupted matter of a sore ; Teutonic, GUND : RIADE, a row, an order ; Teutonic, RAED or REOW : CUSE, taste ; Teutonic, CEOSAN, to chew, taste : JE, also, already ; Teutonic, YU and GEO : GOSTYA, pronounce HOSTYA, a guest ; CHLEB, bread ; in Visigothic, HLEIB : VERA, belief, faith ; Teutonic, WAER and WHAR, solid, trusty, true : RJA, rust ; Teutonic, ROST for ROGST, redness, rust : RUKA, a hand, from RAEC, reach, touch, seize ; SHOVÉ, a seam, from SIW, join, sew ; STULE, a chair or seat ; Visigothic, STOLS : KOLDUNE, an enchanter, from the Gothic GAL, sing, chaunt, charm ; and GAL-

DOR, an enchanter; a character very common among the ancient Scythae and Sarmatae.

Attention to the following facts will enable a philologist to trace almost every Slavic word to the Teutonic, or to those early dialects nearly allied to it, the Greek and Sanscrit. The Teutonic B and F are, in Sanscrit and Slavonic, represented by P or V; as PLODE, fruit, for BLAED: PEREDE, before, for FORED; PENA, for FAEN or FAEM, moisture or foam; PRIYA, love, for FRIA, the origin of FREOND, a lover; POLNEI-I, full, for FOL and FOLNA; PRO, before, for FORO or FRA; PERVEI-I, from PERE, before, and signifying forest or first; PALETSE, a finger, for FELE TSA, a catcher, a feeler; PLAMYA, flame; POLA, a fold, a flap; POLOSKI-I, flat, plain: in Anglo-Saxon the earth is often called FOLD, from FOLED, extended or plain.—PLOTE, a float; PISHTCHA, food, for FEDSKA. The Teutonic G guttural, and CW, are in Slavonic expressed by CH, which sounds like KH or H guttural. Examples are, CHUDO, bad, in Teutonic CWAAD or QUAD; CHODE, for GODE or GAET, a going, a movement; PRO-CHODE, for FORE-GAED, progress, going forth; VEI-CHODE, going away or out; CHODOKE, a goer. Hard Teutonic G is changed into K, as KOZA, a goat; and the same consonant falls very frequently into J, or G soft, as pronounced in France. The corruption of hard G into DGE, as in judge; or into GE, as in the French words sage and orge; is found

to prevail in many dialects, and particularly in Slavic. K or c hard falls into TCH, sounded as CH in church. These corruptions are only not universal in Slavic and Sanscrit. Instances abound in Slavic; as JELCHE, for GEALC, yellow gall or bile: JITE, for GITE or CWITE, to live; MUJA, for MAECGA, a man; JENSTCHINA, a woman, for GENITSINA: the radical is GINICSA or CWINO, which last is in Visigothic a woman: the Greek GUNAI or GUNAIC, and the Teutonic CWINO, are the same word.—JE or GE, also, already; in Teutonic GE, GEO, GE-EAC; applied to time added or past, to time just past, and to all additions or continuations: EJE or IOJE, a hedgehog, in Teutonic called EGEL, IGEL or IGLA; from AG or EG, sharp or prickly: DOLG, debt, duty, in Visigothic DULG; DOLJNO, for DOLGINO, dutifully: ROJE, rye, for ROG, so called from its roughness: RJA, rustiness, for RAGA, redness or rust: KRUG, a ring, a circle; O-CRUJATE, to encircle: DERJATE, to hold firmly, from DRAG or THRAG, press: DOJDE, rain, from DEAGD, wetness, dewiness, wet: EJE, for AEG or AEC, each; as in EJE-GODNO, annually, or each-yearly: MOJNO, possible, from MAG or MOG, have power, may, might: SLUGA, an attendant or servant; SLUJATE, to serve or attend: MNOGO, in Teutonic MANAG or MAENIG, many; U-MNOJATE, to increase: BEGATE, to move; IZ-BEJIMOE, that which is avoidable, or may be moved from. In some examples J is produced

from D or TH ; as in NIJE, beneath, from NED, down ; NEJENE, nice, dainty ; from HNAEGSC, soft : NUJNO, needful ; though indeed the original form of these words was NAEG, HNAEGEN, NOG, and NOGD ; all from NAG, bruise, drive down, drive ; push, compel. Examples of c changed into ch are equally common ; as NOCHE, for NOCT or NOC, night ; CHISTOTA, cleanliness, from CEOST, clear, clean ; in Latin CASTUS, and in Teutonic CEOST, and CEOSC or CUSC ; all from CEOS : TUCHA, a cloud, from TUC, thick, dark ; CHASTE, for CEOST, a division, share ; CRIOCHOKE, a gill, a small jar ; from CROC, an earthen jar : CHTO, for KE-TO, that, which or what ; CHETEIRE, for CEATERE, four. In verbs and adjectives ending in k or c hard, the change into ch is pretty frequent ; as GORACHE, for GORAIKE, warm, hot ; TOLOCHE, to pound, beat ; in Scottish TULSH or DULSH, from TOLC or DOLC : MEICHATE, in Latin MUGIRE, from MUC, bellow ; VELIKII, great ; VELICHINA, for VELIKI-INA, largeness : COLOCOLE, for CLOCOLE, a thing rung, a bell ; whence COLOCOLCHIKE, for COLOCOLIKIKE, belonging to a bell, a bell-flower.

The Teutonic H is often expressed in Slavic, as in Greek, Latin, and Sanscrit, by K ; as KOJA, for HAUT or HOD, hide, skin, cover ; KOLENO, for HLI-NO, a bend, a joint, a knee ; KO, what, for HWO ; KAZATE, to order, from HAITs or HAET, an order, a call ; for HAITs and KAZ are the same : KONETSE,

for HINODS or HINDS, the hinder part, end ; KHUCA, a heap, for HUCA. But when H is not reduced to K, it is generally represented by Slavic G hard, which is sounded as G or H, according to particular custom. The Russians write Iegova for Jehova, and pronounce Yehova.

CHAPTER IV.

History of the Celtic and Cymraig, or of the Earse and Welsh Languages.

THE first inhabitants of western Europe seem to have been the Celtae. They received or assumed that name from their residing in forests. Their ancient fame and military expeditions were known in history long before their language was committed to writing. The title of Cymro, borne by the present Welsh, is not very ancient; nor was it given to their ancestors in Gaul or Britain, in the time of Cæsar. All the tribes of Gaulish origin were termed by the Greeks and Romans Celtae or Galli; and it may be clearly shown, from British and Gaulic topography, and from the Celtic proper names and words, preserved in Roman writings; that the Celtic population of Gaul and Britain belonged to that division of the race, of which the posterity speaks the Cymraig dialect.

The inhabitants of the west of Scotland, at the beginning of the sixth century, were an Irish colony, which at that time had dispossessed the Britons of a great part of the isles and coast. They

brought with them from Ireland the name of Scuite, or Scots; and the dialect and manners of that island. In the year 836, Kenneth, their king, ascended the throne of the Picts or Caledonian Britons, in right of his mother; and the Irish became the language of the whole country, beyond the Forth and Clyde. Irish colonies also had settled in Galloway. The Welsh or British kingdom of Strath-clyde, or Drumbridon, was overpowered by the Scots and Saxons; but the people in that district retained their language, and were called Walenses, as late as A. D. 1116.

Ireland was undoubtedly peopled chiefly from Britain. Some Celtic tribes may have arrived from Spain; but as the ancient Spanish is not before me, I cannot determine the truth or falsehood of the Irish ancient history. That country has enjoyed the use of writing since the introduction of Christianity, which took place very early. The Irish written monuments, therefore, are numerous; and the dialect of these is far more original and authentic than the vernacular Scotch or Irish Celtic. The Scotch dialect must be viewed as a distinct, but, at the same time, a modern variety of the Irish, which has been preserved since the year 503 in the mountains of Drum-albin, not so much by writing, as by the purity of speech, so highly esteemed among the northern clans.

The Irish and Scotch Celtic are one language;

the Welsh, Cornish, and Armorican, are another. Both are of the same order, but they differ so widely in all those respects which make the dialect of one country understood in another; that their affinity, like that of the Greek and Teutonic, can be discerned only by philologists and scholars. The Welsh has not been preserved with that care, or rather by that fortune, which has attended the Irish. The manuscripts of Ireland, many of which are very ancient, have not been published. Extracts have been printed from those of Wales; and if this circumstance could have secured the Cymraig dialect, it would at present be better known than the Irish; but, owing to the more extensive use of the Irish as a modern language, the care of the writers of glossaries, and the additional light obtained from the Scottish Celtic; the Irish is much more accessible to a scholar than the Welsh. The modern dialect of Wales may be easily attained; but the ancient Welsh was in many instances obscure to Davies, whose dictionary was published in 1621.

The Celtic and Cymraig, though probably little corrupted by ancient revolutions, have both undergone those changes which affect the purest dialects. Excepting the terms which it has borrowed, in considerable numbers, from the Latin and English; the Celtic possesses an unrivalled and striking originality in its words, a resemblance to the oldest varieties of language, and internal evidence that it

is derived from the earliest speech of Europe. At the same time, it has suffered from a barbarous mode of pronunciation, which has softened and disguised its vocabulary; many words have been corrupted, by the introduction of unnecessary aspirates and guttural sounds; and, since the language has been committed to writing, it has been injured by a theoretical system of spelling. The Cymraig, being exposed for many centuries to the influence of the Latin, during the Roman sway in Britain, as well as to the effects of the Saxon and Norman English, since their departure, is not so pure in terms as the Celtic. The power of corrupt pronunciation has been felt by the Welsh, as well as by the Irish dialects; but the former have withstood many encroachments on the form of the words, which the latter have permitted. The orthography of the Welsh has been absurdly changed, with a view to adapt the written to the spoken language. The Irish has escaped this needless depravation. The Welsh is least corrupted when well spoken; the Irish is least corrupted when well written. In the one, we may often discern the true ancient state of the words from their pronunciation; in the other, it is safest to have recourse to books.

The Irish and Welsh, when they were separated from the dialects of eastern Europe, had inflections of nouns, consignificatives of gender, and all the

varieties in verbs which have been explained in the beginning of this work. In the woods of Gaul, Britain, and Erin, they lost those complicated improvements. The terminations of the nouns were abbreviated; the cases were partly dropt; the neuter gender was discarded; and all words were considered as masculine or feminine, though the distinctive signs were not generally retained. Prepositions, the invariable recourse of a decaying language, were introduced to designate cases. A secondary mode of distinguishing the genders, by aspirating the initial letters of words, became prevalent in both British and Irish. Verbs lost several peculiarities which they retained in Greek and Sanscrit. A number of tenses were made by circumlocution. Both languages approached, though they did not altogether reach, the state of the modern English, or the other European tongues in which the inflections of the original languages are superseded by the use of prepositions, periphrasis, and a careful attention to what has been called the natural arrangement of the words.

The following account of Celtic and Cymraig grammar will confirm the above observations. Both the Celts and Cymri employ an article, as it has been termed; that is, a demonstrative pronoun, equivalent in sense to *the* in English. In Celtic

that demonstrative is AN, the same as the Icelandic INN, IN, IT; ille, illa, illud; or its Visigothic prototype HINS, HINA, HIT. AN serves for masculine and feminine nouns; some of the cases of which are affected by it in a manner peculiar to this language, and presently to be described as common to all the Celtic dialects.

Celtic nouns and adjectives have various terminations, which are the remains of the ancient con-significatives, once perfect and entire, but now corrupted, and, in many examples, altogether effaced.

The original genitive singular ended in ANS, INS, or ONS, which were corrupted, in many European dialects, into AN, IN, ON; and these into A, I, O, or U. Few Celtic genitives now terminate in N, except BOIN, of a cow; COIN, of a dog; BROINN, of the belly: from BO, a cow; CU, a dog; BRU, the belly. Numerous genitives are found in A and E short, which are remains of AN and EN; as LAGHA, of a law; SRUTHA, of a stream; FRONA, of wine; FRODHA, of wood: from LAGH, law; SRUTH, a stream; FRON, wine; FRODH, wood. Other examples are AINME, of a name; IME, of butter; CRAIGE, of a rock; FEOLA, of flesh; SROINE, of a nose; MARA, of the sea; SULA, of an eye; MADAINNE, or MAIDNE; AIBHAINNE, or AIBHNE; COLUINNE, or COLNA; from AINM, a name; IOM or IM, butter; CRAIG, a rock; FEUIL, flesh; SROIN, a snout;

MUIR, the sea ; SUIL, an eye ; MADAINN, morning ; ABHAINN, a river ; COLUINN, the body. In the early Celtic, some nouns made the genitive or possessive case, by inserting TA, the sign of a preterite participle, or AG, now written ACH, before the usual terminations.*

* This chapter on the Celtic and Cymraig languages has been left by the author considerably imperfect ; as several sentences in the body of the chapter, as well as the chapter itself, have not been completed.

CHAPTER V.

*General Rules of Philological Analysis, or Principles of
Philological Investigation.*

THOUGH probably the tenth part of the languages spoken in the world has not been carefully examined, yet observation leads us to presume that they are all of three kinds ; 1. Monosyllabic, as the Chinese ; 2. Compounded, as the body of European and Indian dialects, the subject of this work ; 3. Mixed, as are some of the dialects on the confines of China.

In the present state of philology, it is equally unwarrantable to affirm, that all languages are, from a supposed primeval tongue, the speech of the first man ; or that every general base of cognate dialects was the invention of an insulated and formerly mute tribe. The truth of either opinion must be discovered by a calm and scientific examination of all the languages of mankind. As we have in our possession many dialects of the speech imputed by sacred authority to the first of the species, an account of these must facilitate a particular conclusion.

In philology, as in moral or natural philosophy, the inquirer should collect as many facts of all descriptions, relating to his subject, as possible ; and he should never assume a principle, without ample proof of its existence ; nor draw a conclusion, unsupported by all facts ; or, failing these, by the most certain rules of philological reasoning.

All languages owe their rise to the object for which they are constructed, and their parts to the several demands of that object. These parts either express names and qualities, or actions and states of things ; or they designate the time, manner, and other circumstances, in which those things and qualities are ; or in which those acts and states exist. Many of the principal circumstances are, in compounded languages, conjoined with the name or noun, and with the name of action, or verb. Signs of gender, or distinction of the agent, number, case, quality, of the noun or adjective ; are joined to the name of an object, or of quality. Voice, mood, person, tense, number, are descriptive of circumstances of action ; and their signs are frequently connected with the name of action. Amongst these must be reckoned a certain form of composition, which expresses the nature of the action itself.

In the infancy of compounded language, all such circumstances were expressed by separate words, which were long moveable, and which possessed a dis-

tinct sense. These coalesced in time with the words which they assisted, and losing their distinct sense, went by the name of terminations and inseparable particles. Many verbs and nouns, employed to express the relations of objects and thoughts, lost in a similar manner their separate signification, and acquired the title of indeclinable words or particles.

In compounded languages the signs of gender, number, case, and species, in nouns ; and of voice, mood, number, person, and species in verbs ; may be called consignificatives. An analysis of the nouns and adjectives separates the consignificatives of quality from the original base of these words. An analysis of verbs separates the consignificatives from them, and shows the radical word.

I. As it is of material consequence to determine with truth the affinity of one language to another, the philologist must peruse specimens of both, and observe,

1. That the resemblance of a few words in the one to a few words in the other, even though the sound and sense agree, is no proof of their affinity, but only an excitement to further examination. If, on comparison, the number of similar words increases, the affinity becomes probable. If the two languages are found to agree in many words, and, in the consignificative terms, used nouns, verbs, and

the like, the affinity is proved. But no inquirer must overlook the historical, geographical, and commercial relations of the two countries in which the languages are spoken.

2. All artificial similarity in words, produced by cutting any of them into syllables or parts; or by affirming that words in one language have such forms and senses in other languages, as it may suit our purpose to ascribe to them; must be considered as false. All similarity founded on wrong pronunciation of the words is of a like description.

3. In judging of dialects, care must be taken to distinguish modern from ancient ones: as, for example, corrupted Arabic from Phoenician or provincial.

II. As the principal business of philology consists in tracing the history of the forms and senses of words, that the writings of every age may be preserved in an intelligible state, and the intercourse of mankind promoted; the following rules deserve attention:—

1. The history of any language and its dialects may be discovered by a series of writings or true vocabularies of these dialects, throughout successive ages. Such a series being no where preserved entire, the parts of it which exist are valuable in proportion to their united antiquity, connection, puri-

ty, and number. The philologist must consult them as the facts of his philosophy.

2. He must carefully discover the process by which changes are effected in the sound, form, and sense of words.

As the organs of speech are the same in all men, changes in articulation must obey laws, formed according to the nature of these organs. Such laws are matter of observation. To a knowledge of them he must add a minute and thorough acquaintance with the general articulation of any set of cognate dialects, and with the peculiarities of articulation found in each dialect.

As the form of words is changed by consignificative additions, such as by derivation, gender, number, modification of the verb, and the like, he must attentively consider the cause of every such variation, and its effect on the form and sense of the word.

As the senses of words vary, according to the natural and artificial relations of the acts and objects denoted; the study of the several principles of the associations of ideas, the knowledge of the common practice of men in this respect, and attention to the civil history of those who used the words under inquiry; along with suitable regard to the significations which they have in other dialects; are highly important and necessary.

3. In applying the analysis founded on the three

kinds of knowledge stated in the last rule, the following order seems most suitable.

The different forms and senses of a word must be investigated in the dialect to which it belongs; next, in the nearest cognate dialects; and, lastly, in those dialects of the same speech that are more remotely allied to the dialect in question. The authority of the dialects is in the joint proportion of their antiquity and purity.

If the dialects fail, the word must be examined according to the general laws, or ascertained process of the consignificatives in its own and in the other dialects; regard also being had to the general and particular rules of articulation. The sense of the word must be established from the context, from the meanings of the radical, the general power of the consignificatives, and other collective evidence.

4. The ancient form of a word may be recovered with certainty by restoring it, according to the general rules of the consignificatives and articulation of the dialect to which it belongs, and of the mother language from which that dialect arose. But if the word so restored be supported by the authority of a similar form in any dialect, the evidence is more complete.

As some intermediate steps, between the simplest and most common forms of a word, are often lost for want of internal evidence, or written examples;

great caution is necessary in applying the general rules above mentioned. It is always better to leave the history of the word in doubt, than to multiply useless etymologies of it.

The judgment and erudition of inquirers will be characterised by their application of these kinds of analysis, and the value of their particular conclusions must be estimated according to the facts produced, and the logical justness of their reasonings.

All etymologies or histories of a word, which cannot be verified by some positive authority, by some particular fact ; or which rest not on a regular deduction or law of philology ; are to be avoided as conjectural, and of no permanent value.

Histories of words, formed by application of general rules, are to be considered in the light of theories in philosophy, and as inferior to those collected from a clear, scientific, and full arrangement of facts. Those theories are best, in which the explanation of obscure facts by general laws is modest and judicious.

A single fact must never be considered as a law of language. A fact occurring perpetually in any dialect or language establishes a law of the dialect or language.

5. The common practice of corrupting words by the rules of metathesis, epenthesis, apocope, ecthipsis, &c., which are names of single facts, not of

general laws ; must be carefully abandoned. At the same time, diligent attention must be given to the general and particular processes of contraction, elision of consonants, accentuation, &c., by which words are changed in the course of ages. *

6. Contrary meanings are not to be assigned to the same word ; but its proper sense is to be settled, and the derivative, and sometimes contrary significations of the term, are to be traced to the proper sense. This unity of signification must, however, be illustrated upon positive authority, or by logical and satisfactory reasoning from established rules. Exemption from such inquiries must always be allowed to glossarists and collectors of philological materials, who set down as matters of fact the senses in which words are used.

7. All theories respecting a primæval language, all use of radicals or words assumed as belonging to that language, all systems concerning the original naming of objects that cannot be verified by facts, are to be considered as dangerous and useless ; and this rule must be particularly extended to those idle speculations, which take it for granted, that man gradually improved from an irrational into a rational state.

8. A confusion of languages which have not been proved to be related, such as the mixing of Hebrew with Latin, Arabic with Celtic, Sanscrit with Ame-

* Note Z.

rican, is repugnant to taste and all sound philology. If specimens of different languages are introduced for the sake of illustrating particular modes of thought or expression, no confusion is implied.

9. The object of the philologist should be to reduce into order the great mass of ordinary words, and to illustrate the ancient and modern state of the most useful dialects, rather than to give surprising accounts of single obscure terms, which, however curious, are not explicable with certainty. All the dialects, spoken or taught in Britain, seem to require the assistance of a rational philology for the purposes of elucidating their structure, arranging the meanings of their words, and making the attainment of them a work of reason, rather than of memory.

10. Observation, as far as it has gone, confirms the following facts in the history of language :

That no dialect, however corrupted, is governed by pure caprice or irrational uncertainty ; that custom has its laws or process of action ; and that the fall and rise of words, like those of leaves, may be explained by observing their progress.

That the progress of language is not nearly so irregular as has been supposed ; that the changes of it are effected by insensibly disposing old materials in a new way ; and that the mode of composition, derivation, inflection, alters its appearance, but retains its essential power through vast intervals of time and place.

That, as ordinary men generally feel and think in a similar way on common subjects ; the names and acts of natural objects and thoughts often correspond in languages not related to one another, and in dialects of the same language, differing in phraseology.

That the two mother tongues of Asia and Europe, the one of which is the base of the dialects examined in this work ; the other the origin of the Hebrew, Syriac, Chaldee, Arabic, &c., rose from radical words, framed in a rude manner, to express different kinds of action affecting the senses. The radicals of the one have been given in the work just mentioned ; but the history of the other is yet obscure, and oppressed with a load of philological ignorance.

That all original nouns in these two languages came from verbs ; that all their original substantives were of an adjective nature, expressive of action or quality ; that all their consignificative words were formerly in separate use. A strong presumption is established by these facts, that every human language has been formed in a way similar to them.

That the progress of all compounded languages is from long harsh combinations, of which the parts are self-explanatory, to softer forms of the same produced by attenuation, aspiration, and elision of the consonants, and subsequent contraction of the vowels. The consignificative words are at first barely added

or prefixed, afterwards they become corrupted, and are called inflections and terminations. When the use of them, as such, is forgotten, they are dropt, and circumlocution of one kind or other supplies their place. Our own language was once monosyllabic ; then composed of monosyllables joined together ; then softened into Visigothic, corrupted into Saxon ; and at last, having lost many of its inflections, it supplied their place by prepositions, auxiliary verbs, and other resources of that plain rational faculty, which first compounded the elements of speech.

Lastly, that as language is the property of a community, it is little subject to the caprice of individuals. It descends to rude tribes, like their family features. It is hardly more an object of their attention than the air they breathe. They may indeed lose their native dialect, or intermix it with another ; but, independent of the natural bias to retain it, and the trouble of gaining a new one ; barbarians have a simplicity peculiar to their state, which preserves their language from those innovations and artificial terms, so frequent in polished idioms. Some exception to this general remark must be made in the case of those tribes, which disfigure their speech by an affectation of guttural, nasal, and singular sounds. At the same time, the common prejudice against all shades of guttural or nasal pronunciation is not founded on an im-

partial inquiry into the elementary beauties of articulated speech.

11. The science of philology is not a frivolous study, fit to be conducted by ignorant pedants or visionary enthusiasts. It requires more qualifications to succeed in it than are usually united in those who pursue it :—a sound penetrating judgment ; habits of calm philosophical induction ; an erudition various, extensive, and accurate ; a mind likewise that can direct the knowledge expressed in words to illustrate the nature of the signs which convey it. The low repute, into which etymological inquiries have for some time fallen, is owing to the absurdities which still pass under that name in this philosophical country. By neglecting all the rules of just reasoning, the authors of such works have made their books useless to the historian and antiquary, and brought a discredit on their pursuits, resembling that which, a few centuries ago, exposed philosophy of every description to a certain degree of ridicule.

USES OF PHILOLOGY.

THE use of philological literature has been perceived, since the time that the Greeks applied themselves to the study of their most ancient and eminent poets. In every nation the change of lan-

guage has led to attempts at explaining words that are obsolete or obscure ; at least every people who have ancient writings have acknowledged the difficulty, and sometimes the uncertainty of explaining them. But the philology of a nation beginning to be civilized, even after its poetry has reached great perfection, is found to be defective and false. Words not in common use are continued by rote in reciting poems, or displaced for others of a modern kind. The explanations that are given of them are such as we hear from our own peasants, when they undertake that office in their own language,—either affected conceits, or a feeble division of the words into others, with which they are already acquainted. But this exercise is not carried to a great length. In that stage of society, men of genius see the uncertainty of those attempts : they are ignorant of the art of using the cognate and ruder dialects in explaining their own ; their taste is shocked with the obsolete words and phrases of antiquity ; and, setting the times that are past at defiance, or giving them to oblivion, they rush forward to seize the crown of poetry, history, or eloquence, which must soon wither like the garland that adorned the brow of their predecessors.

When a nation has run its course of literary glory, a few scholiasts, with a laudable anxiety to preserve its monuments, but with a mind too often contracted by the declining age in which they live,

begin to comment on the language of their ancestors, and succeed in recording, rather than in explaining, its difficulties. In this manner the Alexandrian critics exhausted their efforts on the classics of Greece ; the Jews, at a late period, studied the dialect of their Scriptures ; and the Indians exerted themselves, with too little ability, to embalm the language of the Vedas.

Modern Europe owes a principal share of its enlightened and moral state to the restoration of learning. The advantages which have accrued to history, religion, the philosophy of the mind, and of the progress of society ; the benefits which have resulted from the models of Greek and Roman taste—in short, all that a knowledge of the progress and attainments of man in past ages can bestow on the present, has reached it through the medium of philology.

But while we view with gratitude the immense labours of our ancestors, their voluminous lexicons, their minute and heavy commentaries, full of erudition, and void of certain qualities that would have given these a permanent value ; we are forced to admit, that, if they failed in attaining to that philosophy, which we imagine to be essentially necessary in works of literature ; the age alone in which they lived is responsible for the defect. The materials which they have accumulated are so numerous, that, it is to be feared, our courage may

fail us in using them ; and an opinion arise, not very uncommon among the indolent votaries of philosophy, that it will not be for the good of mankind to publish more philological works.

Fortunately the time has arrived, when the comparative value of all kinds of literary labour is more justly estimated. The utility of original monuments, minute details, obsolete poems, and ancient chronicles, is admitted ; and the ablest men have allowed, that, though their taste was gratified with the dramatic elegance of philosophical history, they were always obliged to resort to duller compositions for practical information. The poet, whose business it naturally is to select the beauties of modern language, is now willing to understand obsolete wit, and to fear, like Pope, the decay of his fame in the fluctuation of language. A taste for the productions, such as they are, of past ages, is becoming more prevalent ; and a curiosity to explore the ancient, as well as modern history of all nations, will perhaps increase in proportion to the diffusion of knowledge throughout Europe. With all this, the increasing number of ancient books, and of books that must soon be ancient, in so many languages, is so great an evil, that it has been felt by many descriptions of readers. The man of taste cannot submit to the drudgery of learning so many dialects ; the man of public business has not time for it ; and the man of science

must plead the same excuse, and often philosophise on important subjects without facts of the most useful kind. The circulation of knowledge is greatly impeded, even in contiguous countries, by difference in language. Many of our best writings are, on that account, unknown in France. How much must the effect of that inconvenience be felt in Spain, in Italy, and in other more remote districts of Europe! Yet we can neither know any people intimately, nor can they know us, till that obstruction be removed, as far as it is possible.

These disadvantages can be diminished only by an improved philology, which should be applied, in the most scientific manner, to the ancient and modern languages of Europe and Asia; and, in due time, to as many of the languages of the species as can be obtained; for the purposes of facilitating the access to ancient literature, of promoting the diffusion of useful knowledge, and of opening and securing an intercourse with the different parts of the world.

Extensive observation, joined to habits of philosophical induction, might produce, in the ancient languages and obsolete dialects, grammatical and explanatory arrangements, which would make them easier to be read and understood than they are at present. The fact that languages admit of being naturally classed in orders, genera, species, and varieties, affords great opportunity for simplifying the

number of them and of their words. There is likewise abundant reason to believe, that a scientific examination of the vocabularies of Europe would lead to many compendious methods of teaching them, and of making the labour of understanding one dialect thoroughly suffice, in a great measure, for understanding all the rest. *

* For such appears to be the author's meaning; this Chapter being also left imperfect, as well as several sentences, which the Editor has completed.

FACTS AND ILLUSTRATIONS.

FACTS AND ILLUSTRATIONS.

Note A. p. 4. *

“SINCE this was written, Mr Horne Tooke has joined that multitude, which contains the great, the virtuous, and the learned, of all parties and opinions. In his celebrated work, “The Diversions of Purley,” he discovers great talents as a philologist. By applying the inductive philosophy to language, he has been able to demonstrate the origin of all the indeclinable parts of speech from the noun or verb. In the second volume of his work, great light is thrown on the history of nouns in general; and had he not been misled by some erroneous parts of Locke’s philosophy, and the

* See first Manuscript volume, page 120.

weaker materialism of some unintelligible modern opinions, he would have made a valuable accession to moral as well as grammatical inquiries. I trust that the view of the human mind, exhibiting its various powers in the formation of language, as drawn in the preceding pages, will vindicate the claim of our species to an immemorial use of all the faculties which it now enjoys, and to a rank, at all times, far above that imaginary being that is supposed to have vegetated into common sense. Abstract ideas of the ordinary kind would be the property of every human breast, though it had never approached another, but had braved from its infancy the forlorn dangers of a wilderness. Many of those feelings and habits, that are developed by social intercourse, it could not possess; the impressions made on the senses by external nature, and the simple ideas that rise from these while acting or vivid in the memory, would often call for a share of particular consideration, be abstracted one from another, and form materials of ordinary thought."

Note B. p. 6. *

"The cause, manner, and instrument, or, as they are called by some grammarians, circumstances, may be expressed by any case suited to custom and

* See first Manuscript volume, page 122.

practice. 1. By the nominative, as in the phrases “ their glory withered,” “ les larmes aux yeux ;” and as in the whole system of the Italian. 2. By the genitive, as in Greek, though the dative and accusative are also used in the same manner. 3. By the dative, or some modification of that case, as in Latin, the ablative being a variety of the dative. The Slavic *instrumental* case is a variety of the genitive ; as *ТОБОЮ*, with thee. The Sanscrit *implementive* or *instrumental* is a variety of the dative, and signifies by or with. The Sanscrit *locative*, signifying in or on, is a variety of the dative ; but the ablative, with the sense of from, is a genitive. 4. By the accusative, as often in Greek and Latin. The Visigothic, in some instances, uses a preposition ; as *AT MAURGAN WAURTHANANA*, at or on the morn come, for the morning being come ; but the dative or accusative are generally preferred, and artfully connected with the verb that follows.”

Note C. p. 14.

U vel UH, says Manning, in Lye’s Saxon Dictionary, lit. u, quandoque articulis, verbis, adverbis, praepositionibus, &c. in fine adjicitur *euphoniae gratia*. He quotes WILEIZ-U, wilt thou ; WITADU, wot ye, or know you ; WILEIDU, will you ; and some others. Such is the language of the most industrious philologists.

Note D. p. 32. *

“The following list of adverbial adjectives is composed of nominatives, though not a few of these have perhaps been datives, and, in the course of ages, have lost the terminations. It is given chiefly to satisfy the reader as to the origin of several ancient but ordinary English words.”

“The terms AER, before ; ANA, on ; IN, in ; BIG or BI, close to ; UF, above and under ; UFAR, above, upon, over ; AF or AB, joined to, of, off ; FAURA or FORA, before ; FRAM, before, for, from ; UT and US, out from ; AT, close to ; AFAR, in the state of AF, behind, after, from ; GEOND, UND, AND, OND, gone to, before, opposite, likewise gone over, passed, beyond ; UNDA, in the state of being beyond a thing when it is uppermost, that is, beneath or under it ; THAIRH, across, athwart, through ; FAIRRA, gone by, gone away, far ; MID or MITH, joined with ; WITHRA, adjacent, come to, near, opposite ; INUH, without, wanting ; ED and ID, repeated ; AMB, EMB, YMB, and EM, coupled, joined, surrounded ; EFT and AFTANA, in the state of AF, behind ; GEMANG, among ; DIS and TWI, (a genitive and dative,) asunder, in two ; WAN, UN, and IN, wanting, without ; MISSA and MIS, defect, inequality ; TO, DU, and TIL, towards ; NU, at this instant, now ; GEO, GE, GEA, YU, IU, GYT, now,

* See first Manuscript volume, pages 130 and 131.

yet, even now ; GEGN, GEAN, and AN-GEAN, gone to, opposite, against, and again ; SAM, together, half ; SAMOD, united ; HEALF and HALB, one side of, half ; YAH and UH, joined, eked, also ; AC, EAC, AKEI, AUK, AND, GEA, YA and YEA, and AN, join or joined, added, also, yes ; NE, NI, and NA, no ; EI and AT, signifying that ; EFEN, EM, even, parallel ; UHTWO, early ; HWAEGU and HWON, a little ; IBUKAI, at the back, behind ; HINDAR, behind ; HINDANA, to behind ; AUFTO, UFTO, and OFTA, very much, often, oft ; ALYA, ELLOR, and AELLES, otherwhere and otherwise ; NEMNE and NYMTHE, excepted ; LAES and THY LAES, least ; NITHER, beneath ; SELDON, seldom ; USYA, being out, except ; NEHWA and NEAH, close to, near," &c.

Note E. p. 34.

The word AN is written AEN, ANE, ONE ; o and AE before consonants.

Tip-tae she tript it o'er the floor,
 She drew the bar, unsneck'd the door,
 " Ah ! wae's me, whareto cam ye o'er

The muir sae late at e'en, jo ?"

She loot him in but ae nicht,

But ae nicht, but ae nicht ;

Ah ! wae's me for that ae nicht ;

The fause ane ne'er cam back again.

Jamieson's Popular Ballads, Vol. II. p. 339.

In English, She tripped over the floor on tiptoe: She drew the bar, and unfastened the door. " Alas ! wherefore

came you across the moor so late at night, my love?" She let him in but for one night, but for one single night. Woe is me for that single night: the false one never returned to her again!

Note F. p. 38.

Among other resemblances in the text, that between the numerals in Sanscrit and Slavonic are pointed out. As this resemblance has not been often noticed, the Editor shall subjoin the following instances of it, communicated by Colonel Walker of Bowland.

<i>Sanscrit.</i>	<i>Slavic.</i>	<i>Sanscrit.</i>	<i>Slavic.</i>
Den, day.	Den, day.	Vark, the top.	Vakh, the summit.
Nist, night.	Nostith, night.	Gohsti, hermits.	Gasti, foreigners.
Sneg, a snowy height.	Sneg, a hill.	Pala, a small tub.	Pala, a tent.
Gra, hail.	Grad, hail.	Noot, new.	Nov, new.
Vuntie, wind.	Vanti, wind.	Yuven, young.	Yung, young.
Jup, heat.	Japtvi, heat.	Dev, a god.	Div, a god.
Jupti, ditto.		Deva, a god.	Devny, a god.
Agni, fire.	Ogon, fire.	Stite, to sit.	Sidite, to sit.
Lax, a sight.	Louch, a ray of light.	Dati, to give.	Dati, to give.
Mur, death.	More, a plague.	Theega, a woman.	Stargga Babba, an old woman.
Van, sound.	Soon, sound.		
Sel, salt.	Sol, salt.	Mat, a mother.	Mat, a mother.
Aka, eyes.	Oko, eyes.	Brat, a younger brother.	Brat, a brother.
Nasa, the nose.	Nas, the nose.		
Ost, a bone.	Cost, a bone.	Opas, a fast.	Post, a fast.
Galun, a height.	Kholm, an elevation.	Mena, monthly.	Mena, monthly.

Note G. p. 49.

Herodotus, son of Lyxes, was born at Halicarnassos, in Caria, 484 years before our era; of a literary family. His uncle was Panyasis, the poet. He applied himself to the composition of history, which was then becoming fashionable in Greece;

and travelled for information into European Greece, Thrace, Scythia, Egypt, Syria, and Africa. He visited Colchos, the northern shores of the Euxine, the Getae, and their neighbours, the Thracians, in his way to Macedonia. He afterwards read his works in the assemblies of Greece, with great and merited approbation. He appears to have died at Thurium, in Italy, a place where he had chosen to reside; for his native country was unworthy of his talents and love of liberty. His death took place at a mature period. His works, written in an admirably simple and sweet style, were universally read; but they were too learned for his countrymen in Greece, who soon abandoned the true method of collecting knowledge by travel and experience, and consequently wanted the means of verifying his narratives. They, like all ignorant and conceited reasoners, denied the truth of whatever did not consist with their own experience. We owe to Herodotus an unique description of the Scythian tribes. I willingly collect from him the following facts, minute indeed, and unimportant, if taken separately, but of exceedingly great value in confirming those of ancient history. 1. The Scythae, a tribe which had long maintained war with the Massagetæ, a numerous nation beyond the Araxes, (Herodotus confounds the Oxas, on the east of the Caspian, with the Araxa, or Rass, on the west; or with the Rha or Wolga,) emigrated from the Caspian, and at-

tacked the Cimmerii, in the Crimea. The Cimmerii retreated along the eastern shore of the Euxine into Asia Minor. The Scythae pursued them, but entered by the defile of Derbend into Media. They conquered the Medes under Cuacshrou, or Cyaxares, A. C. N. 633. They governed or plundered Asia twenty-eight years. Vide Herodotus, B. I. c. 103—106. Their king was Maduas, son of Protothuès. Ib. c. 103. They pillaged the temple of Ascalon, in Syria; and imagined that they were punished for that with a disease, which they called un-manning, or making effeminate. Persons so affected they entitled EN-AREES, from AN, not, and AIOR, a man. Vide Herodotus, *ibid.* c. 105, and B. IV. c. 67. They were driven back, or returned into their country. The proper names of the Scythae and Massagetæ convince me that they were one people. See the description of the Massagetæ in their plains, east of the Caspian. Herodotus, B. I. c. 204, to the end. Above all, compare c. 215 with the end of c. 201. Their dominions reached the Wolga, and were opposite to those of the Issedons, c. 201. The Thyssagetæ must be considered as related to them. I consider the words GET and GEN, which also appear in such words as MOLO-GENI and MACHAGENI, to mean sons or men; for it is perfectly certain, that MATAI is from MAGT, a son, a man, or an individual of a tribe. In all savage countries, tribes are often called so. BENI, in Ara-

bia, is synonymous with MAGTAI, in Scythia. This word is common to the Teutonic, Slavic, and perhaps Sanscrit. MOLO-GENI is the little tribe : MACHA-GENI the great tribe : MADAI is tribes : SAURO-MATAI, northern tribes. The Scythae acknowledged their recent origin,—Herodotus, B. IV. c. 5 ; but they involved it in fable. They said their first king was Targitaus, a son of Papai, (Jupiter,) and the river Borysthenes, (Bristna or Dnieper.) He had three sons, Lipoxais, Arpoxais, and Colaxais. Herod. *ibid.* c. 5—8. I suspect that XAIS is the Sanscrit SHISH, a child or son ; and that COLA-XAIS means little or younger son ; but I do not affirm this conjecture. Coloxais became king. Herodotus, B. I. c. 5. The Scythae of this race were in that country till very late in Roman times. See a remarkable story of Tirgatao, (let the philologist remark the feminine of Targitaus,) a princess of the Ixomatae, or Ixibatae, a tribe on the Maeotis, in Polyæni *Stratagemata*, Lib. VIII. Her husband was king of the Sindi, a tribe-name from the river Sindus, which falls into the Maeotis, not far from the modern Azove. Vid. Cellarii *Geo. Antiq. tab. Sarmatiae*. Observe, that this Sindus is synonymous with the Sindû, or Indus, which comes from the Sanscrit SYIND, run ; or, if you choose, the Teutonic SWIND, having the same sense. The Palus Maiotis was named from the Sarmatic MAIOTI or MATAI, one of their tribes. Tirgatao lived in the

time of Satyrus, king of the Bospórus. In B. I. c. 11, Herodotus delivers his own opinion of the origin of the Scythae. It is acquiesced in by subsequent writers. The Scythae had this name from SCEOT, to shoot. SCEOTTA is an archer; but they called themselves SCOLOTAI, from SCULAS, (SCEOLA,) which signifies a shooter or archer. It was the name of one of their kings: Herodotus, B. IV. c. 6. He relates their very savage manners and customs: *Ibid.* c. 59—82. This part of his narrative is exceedingly valuable. He relates the names of their deities; forms of sacrifice; singular rites at the convening of their tribes on the moat-heap; worship of the sabre; scalping of their enemies, and using the skull for a cup; divination by the willow-rods; funerals of their kings, and many other particulars. This chapter is the original portrait of Scythia, and of all the tribes which have issued from it. The Gothic nations learned from that country to drink out of the dreadful HARNIS-SCALA, or skull-cup; to pour blood on the sabre fixed on the summit of the moat, and to hang impaled men and animals around.

I state it as certain, that all the Scythian nations, with which we are made acquainted by the elder Greek writers, had a close affinity with the Medes and Indians. It will be shown presently that the ancient Medes and Indians were one people. But the northern deserts were filled with their colonies,

consisting of vagrant discontented hordes, which, from time to time, became independent of the main body of those nations. Till the time of Deioces (Deioca, or Devyoca,) the Medes were an unsettled nation, divided into many tribes, the Busi, Parretacenes, Struchates, Arizantes, Budies, Magi, and others. They shook off the Assyrian yoke under Arbaces (Arbaca,) and remained under their own laws. But Deioces made them formidable about A. C. N. 709. The Sanscrit scholar will see in the names of Deioces, Phraortes, Cuaxares, Astuiagas, Mandana, Spaco, Mithradates, and Curvesh, or Cyros, the true Indian appearance. Hundreds of Persian and Median names in dates reveal their descent. From DATTĀ, given, MITHRA-DATTĀ is given of Mithra. The Persians borrowed the worship of the goddess of generation from the Assyrians, who called her MULITTA, from WALĀDA, in Arabic, &c. to bear. See Herodotus, B. I. c. 131. The Persians translated this by MITHRA, mother ; which, at this day, is nearly the pronunciation in Scotland. I am happy to have it in my power to follow up ancient history with such confirmation. The sun also was termed MITHUR, as is the case in Sanscrit at this distant period.

The gods of Scythia (vide Herodotus, B. IV. c. 59) were PĀPAI, father Jupiter ; his wife, APĪA, the earth ; TABĪTI, goddess of fire ; the celestial Venus, called ARTIMPĀSA ; Apollo, called OITOS-

CUROS ; Neptune, or the sea-god, THAMI-MASADAS. The native name of the god of war, their favourite deity, is not mentioned ; but I venture to state that it was ARA, or ARIA. We are able to explain the greater part of these names. BABAI, or PAPAI, is father, of which more presently ; APIA is the producer, from the Sanscrit AP, generate or grow ; and TABITI is an evident Sanscrit noun in form, sense, and gender. It is from TAB, or TAP, in Persic and Sanscrit, to shine, burn, or heat ; in Greek, THEPO ; in Latin, TEP-EO. The feminine termination in I is peculiarly Sanscritic and Persic. It occurs in Visigothic, but not in the later Teutonic dialects. OITOSCUROS (see a curious inscription given by Marquard Gud. in his *Inscriptiones Ant.* p. 56, No. 2, and quoted by Larcher, *Traduct. d'Herodote* ; Tom. III. p. 481) was written by some Greeks FOITOSUROS, which is the proper reading in Hesychius, *voce* Gontósuros ; and very justly observed to be so by Larcher, *ibid.* p. 480. The inscription is “ THEA SEL. OITOSKURA. KAI. APOLLONO OITOSKURO MITHRA. M. OULIUS PLOCAMOS. NEOKOROS. ANETH.” M. Oulius Plocamos has dedicated to the goddess the Moon, OITOSKURA, and to Apollo, OITOSCUROS. Now, the Scythian word was evidently WOIT, or WOIDO-SKEOR, wide-shooting ; in Greek, HECAERGOS ; common in Homer, and applicable to Apollo and Diana. MITHRAS is the masculine of MITHRA, and signifies fa-

ther. Many of the Scythian kings were called IDANTHYRSUS, from THURS, or THORS, which signifies a strong man or hero. In the Teutonic, it means a strong robber, a giant, a very tall gigantic spectre. See Lye's Dictionary, *voce* THYRS. The name of THOR, the god of strength, is well known. The Sanscrit root is THRA, be strong or firm; the *radical* is THRAG. THAMI-MASADAS means the sea-king; for we have the testimony of Pliny, that TEMERINDA is the end of the sea. THEMIS-SKURA seems to be the sea-shore: it was a plain, and also a city, on the shore of the Euxine, by the west bank of the river Thermodon. It is this Thermodon, according to the Anonymi Descriptionem Ponti Euxini; at which they say, the Amazones dwelt towards its mouth, in a town called Themiscyra. MASADA is evidently for MAJADA, a great man. One of the kings of Scythia is called Octamasades: Herodotus, B. IV. c. 80. ARES is the Greek name of Mars: in Visigothic, it is HARYA, from HAR, or HERE, an army. The celebrated Arminius was called by his countrymen AR-MANN. The Medes were called by themselves, in old times, ARII, or, as the Syrians wrote it, HARIA. It appears in many Persic and Scythian names, such as ARIDATES, (ARI-DATTA, given of Mars;) ARIDAEUS, ARIANTAS, ARIMANES, &c. The names of the seven nobles of Media and Persia, in the days of Ahsweros, (so the Jews wrote Xerxes,) were Carsona, Setar, Adamata, Tarshish,

Mārās, Marsna, Mamucān ; several of which are obviously Sanscrit. The names of Haman's children were PARSHAN-DATHA, in Persian, given ; DALFON, ASPATHA, from ASP, a leader ; PORATHA, allotted ; ADALYA ; ARIDATHA, war-given, or given of the great ; PARMASTA, the highest or foremost, from PARI, over, or exceeding ; PARIMA, being in the state of *before* ; PARIMASTA, highest ; ARI-SAI, ARI-DAI, and VAIZATA. These are almost plain Sanscrit. Observe, that the Zend, or old Persic and Indian, were one. The queen's name was VASHTI, which, I believe, is beautiful. All classic scholars remember PARUSATIS, the mother of the younger Cyrus : the name is PARIVASHTI, feminine, exceedingly beautiful. Many names of women ended in I, as SUSIGAMBI, mother of the last DARAVESH, or DAREIOS ; but many also in A, as in Sanscrit. ROXANA, in Sanscrit, RAJANA, and RAJNI, means a queen or royal woman. MORDECAI is not from the Chaldee or Hebrew, as some ignorant Orientalists suppose ; but from MORD, or MURD, a man ; and CAI, pure ; both Persic. Ctesias, to whom we are indebted for several useful facts, which have been called lies, tells us, in the Extract of his History of India, preserved by Photius, that a certain Indian animal, which he describes from fabulous authority, is called MARTICHORA, which he translates ANTHROPOFAGOS, man-eater. MART, or MARD, is man ; and CHORA is ordinary Persic, from CHERDEN, to eat. He

gives us the Indian words *DICAIROS*, just ; *HUPOBAROS*, good-giving or bearing. *SIPTA-CHORAS*, sweet-eating or tasted ; in Sanscrit, *SIPTA*, sweet ; *CALUSTRI*, dog-headed ; *BALLADE*, useful or beneficial ; *CROCOTTA*, the wolf-dog ; *GURK*, or *GROC*, a wolf. Most of these are easily verified. The name *MARD* signifies a mortal : *A-MARD* is immortal : *MAR* is also found in the same sense in many Persic and Scythian names. The Sanscrit root is *MRI*, which changes to *MAR*, die ; the Persic *MERDEN*, *MIR*, die. It is almost unnecessary to add the Saxon *MORD*, death ; or the Latin *MORS* ; all from *MAG*, to bruise ; and its derivative *MAR*, hurt, kill. The names *MARDI*, *MORI*, *MORDEN*, and *MOREN*, were used by the Finns, a tribe once in the vicinity of India. The Permians, *Mordoinnes*, &c., were their descendants. The *Aterens* and *Morden-semnis*, subdued by the great *Hermanric*, king of the Goths, a short time before the Hunnic invasion of Scythia, were of that race. See *Jornandes*. The Persic words *DARA*, *DARAVESH*, *XERXES*, and *ARTAXERXES*, are explained by *Herodotus*, B. VI. c. 98, thus : *DARA*, holding, repression ; *DAREIOS* or *DARAVESH*, he who represses or holds ; *XERXES*, a warrior ; *ARTAXERXES*, a great warrior. The common verb *DASHTEN*, *DAR*, *DAREM*, (see list of irregulars in *Sir William Jones' Persic Grammar*) signifies to hold. It is *DHRA* or *THRA* in Sanscrit, to hold firmly : *vesh* is the com-

mon affix. See the grammar above mentioned. Xerxes was written AHSWER-OSH. Its ancient form seems to have been XARA-VESH, from a Zend or Sanscrit radical, beginning with X or CSH. ARTA, great, is common to all the old dialects. It was formed from AG, WAG, and HAG, all three signifying lift, raise, (see table of radicals.) We find ART, elevated, in Celtic; ORTHOS, erect, raised, in Greek: its oldest forms were AROTA, ARODA, HARODA, lifted, high, raised, great. Herodotus and Ctesias furnish abundance of its compounds; for example, ARTEES, the great men, an old name of the Persians; ARTA-SYRAS, the lion of the great; ARTO-XARES, either soldier or servant of the great; ARTONTES, (ARTONTA, a present participle,) father of BAGAEUS, which signifies a servant, from BAG, serve; ARUANDES, in Sanscrit ARAWANDA, governor of Egypt for Cambyses; ARTAUNTA, in Sanscrit ARTAWANTA, daughter of MASISTES, (MAJISTA, the greatest or tallest;) ARTUSTONA, daughter of Cyrus. Cyrus is KHOR-VESH: Cyaxares is KHUACSHROU or COSROU. The secretary of Cyrus was Mithradatha; see Ezra, c. 1. The name of the herdsman, who saved his life when an infant, Herodotus, B. I. c. 110, was Mitradates. His nurse's name was but homely; it was SPACO, a bitch. This word is the feminine of SVAGA, a dog; in modern Persic SUG. As dogs in Teutonic were called HUND, from HEND, to pursue, catch; so, in Persic and

Sanskrit, they were named from SWAG, to run. SVAN, from SWAGN, is the Sanscrit crude noun. Among the Slavi, the ordinary name is SUBAKO, which is theirs from their ancestors, the Medes.

Having prepared the way, I now insert a list of the Scythian kings and chiefs, from Herodotus; Scyles, Ariapithes, Spargapithes, king of the Agathyrsi; Octamasades, Oricus, Idanthyrus, Taxacis, Scopasis, Abaris, Anacharsis, Spargapises, son of Tomuris, queen of the Massagetae; Ariantas, king of the Scythae. In these, the Persic or Sanscrit form is quite obvious; particularly in Arianta, Ariapitha, Spargapisa, and Spargapitha, which are the original names. SPARETHRA (Sanskrit) was wife of Amorges, king of the SACAE, the common Persic name for Scythae. Ctesias calls the king of the Scythae, who opposed Darius, SCYTHARCES, and his brother MARSAGETES; but these are Persian appellations. ARCES, in the end of words, such as TANUOXARCES, signifies rule, from ARH, to command or rule, Sanscrit.

In Scythian, ARIMA-SPO-U signified one-eyed, from ARIMA, one, and SPOU, an eye; Herodotus, B. IV. c. 27. Both words are not Gothic; ARIMA seems to be from A, one, and RIMA, number. SPOU is related to SPIC or SPAEC; Latin, SPECIO, look, from SPAG, to seize. In the preterite, it has SPOC. EXAMPEES signified sacred ways; an ob-

scure name, in which I discern only the word WIGS, or WEGAS, the plural of WEG, a way. EN-AREES signifies UN-MANNED, turned like a woman, from EN, not, and AIOR, a man. Among the Teutonic nations, a soft person of this kind was called BAEDEL, from BAED (BAGD,) soft ; in later times, ABAITIE, or BAITIE-BUMEL.

A few of the names of the Scythian rivers may be inserted here. It must, however, be premised, that rivers are generally named by an older people than the Scythians could pretend to be. Most of the British rivers are of Cymraig and Celtic derivation, though the Saxons have held this island much longer than the Scythae had possessed their deserts. At the same time, I think that the Thracian and Scythian dialects were radically the same ; only the former more related to the Western, and the latter to the Indian or Median languages. The Celtic nations obtained their language, and, consequently, their names of rivers from the East. Hence we see some of their rivers called RHODAN and ERIDAN, that which runs ; and PODI, that which goes ; NEDI, that which rolls ; ISARA, the water ; all of oriental extraction. Some of the Thracian rivers are DRAV, the driving or rapid stream ; SAV, either the soft or the sweeping river ; DRIN and DRIL, the little DRAV ; MARGUS, from MAR, a common name of waters : we have MARUS, MEROS, MARISCUS, and MARGUS, all from this word.—CIA-

BRUS, uncertain ; JATRUS, the water ; OESCUS, the water, from EA : the derivative is EASC, or EAGSK.

—STRUMON, the runner or stream ; HEBRUS, IBERUS, a very common appellation in Europe, which, I think, signifies the riser or sweller ; but of this I am not yet certain. The Danube was called ISTER by the Bessi and other Thracians, which signifies water. The names DANA, DANUBA, DANUVA, are related to TANAI, or DANA-I, all from TANA, the spreading or broad stream. TAG, to spread, in the participle preterite, is TANA, broad or spread : DONETZA means the little Tanai. TIBISC is from TIB, of which I have not investigated the meaning. GERRH and GERASS signify whirling or winding. The Scythian name of the Gerassus was PORATA or PRUT. Vid. Herodotus, B. IV. c. 48.

ARTANA, ARTISC or IRTISH, ARAR, and AXIUS, would soon be appropriated by a Celtic etymologist ; but I am not prepared to acquiesce in speculations similar to those of the learned Bochart, who found Phoenicians everywhere. OARUS is war, water : NAPARIS is a feminine name like Tanais. HYPANIS, and HYPACYRIS, and HYSGIS, are, in their native forms, KUBANI, perhaps GUBANI ; KUBAKERI, its diminutive ; and KURGI ; all, I am certain, of Scythian, that is, of Sanscrit origin. The modern name of TYRA is BOG, or BOUG, God ; for the ancient Slavi worshipped rivers. The names RHA and WOLGA are from RHA, to run, and WOLG,

to roll. ARAXA means in ancient Persic the rusher or racer. CUR is winding ; for it is not probable that this stream was named from Cyrus. The Arag flows from the Iberian mountains into the Câr. The Sindus, which runs into the Macotis, and the Apsarus, which falls into the Euxine, are evidently the same with the Indian Sindu and Apsara. The north-west tribes of India pronounced the Sanscrit s and sh like kh or h. (See Dr Wilkins' Sanscrit Grammar, p. 10, and the comparison of the Persic and Sanscrit in the Second Part of this work.) Hence they said HIND for SIND ; HER for SARWA, all ; HEM for SAM, together ; and the like.

The last Scythian word which I shall mention is AIOR-PATA, because it reveals the nature of the language, tends to confirm a part of ancient history, which is commonly reputed to be fabulous ; and to introduce the subject of the Sauromatae, by far the greatest of all the northern races. Herodotus informs us, B. IV. c. 110, that the Scythae derived the Sauromatae, who were their allies, and in his time resided in a large tract, about what is now called the isthmus of Tzaritsine ; from an intercourse which some young men of their country had with a colony of Amazones. Some ancient and many modern authors have denied the existence of such a people ; as the Amazones are reported to have admitted no men into their community, but to have maintained themselves by arms, and to have supported their

state by an unnatural exclusion of men. But such scepticism is too often the result of reasoning on facts without collateral knowledge. Procopius, Gothic History, B. IV. views this portion of history in a rational manner. He considers these women to have been the wives of a tribe, of which the males had gone on some distant and probably unsuccessful expedition. This opinion is countenanced by the story told by Herodotus of the Scythae, at the beginning of Book IV. The warlike manners of the Sauromatic women, their custom of mounting on horseback, and the law which obliged every girl to kill an enemy before she was married, were observed by that historian in person. Plato, in his Treatise on Laws, Book VII. says, “*I know that there are about or on the Euxine innumerable myriads of women, whom they call Sauromatides, who have by institution an equal share of exercise with the men, not only in horsemanship, but in the use of the bow and other arms.*” Hippocrates, the father of medicine, in his treatise respecting water and situation, says, “*Their women ride and shoot and throw darts from horseback, and fight with enemies, while they are unmarried; nor are they married until they have killed three enemies.*” He adds, they burn from infancy (brefothen) the right breast, that it may not hinder their archery. For, while the girls are infants, the mothers apply a brass instrument, made for the purpose, heated to

the right breast, and it is reduced by fire (epi-caietai.) Such is the account of Plato and Hippocrates of the Sarmatae of their times. Now, the conclusion is very legitimate ; the Amazones on the Thermodon were a race of savages who had lost their husbands, and having those warlike habits, not only maintained a state by themselves, but ravaged the neighbouring countries. The Scythae proper called them AIOR-PATA, from AIOR, (says Herodotus,) a man, and PATA, to kill ; in Greek, ANDROCTONES. The word is AIOR-PATA, a man-slayer ; and it is decidedly of Indian or Persian origin. The Saxon and Visigothic WAIR, WER, and WEOR, is, in Sanscrit, WIRA, a man, a brave man, in Greek, HEROS, from WEROS ; and PATA is striking, as may be seen from a slight inspection of the Hindu language and laws, in which PATUK is beating. On the authority of this word, which approaches the Gothic so nearly, it has been rashly inferred, that the Scythae were Goths. But let the attentive reader not be guided by one word, but by all that have been inserted above, or are elsewhere preserved. I am convinced that he will not, after examination, admit that hypothesis. I may add, that the later Greek writers *did* apply the name of Scythae to the Goths, and indeed to every nation living north of the Euxine. The writers who use their authority to establish a system on this head, are

either defective in discernment, or in a love for real knowledge.

The district of the Amazones was at the mouth of the Thermodon. Their capital was Themiscyra. One of them gave her name to the town of Sinope, concerning which we have the following remarkable notice in the *Etymologicon Magnum* : “ *Ho dè Andrōn fesin, mian ton Amazonon fugousan eis Ponton parà ton basilea tû topou, pinousan te pleiston oion prosagoreuthēnai Sinopen.*” But Andron says, that one of the Amazones, having fled into Pontos to the king of the place, and drinking very much wine, was called Sinope. Vossius, in his notes to Justin, who tells the history of the Amazones in a very distinct, and, with some exceptions, a probable manner, observes that the name should have been written *SANAPE* ; because, among the Scholia on the second book of Apollonius Rhodius, it is written “ *Epèi dè hoi méthusoι Sanāpai légontai para Thraxin hēi dialectoi chrōntai kai Amazones, dēthēnai tēn polin Sanāpēn, epeita cata phthoran Sinōpe.*”—“ Because drunkards are called *SANAPAI* among the Thracians, which dialect the Amazones also use, the town was called Sanape, then, by corruption, Sinope.” This is a very important notice ; the Thracians call persons addicted to liquor *SANAPAI* ; the writer reckons that they and the Amazones speak the same language, and that Sinope was

named from one of that community. It may be observed, that this person assumes the existence of a nation of Amazones in his own time; an opinion long current in Greece, on account of the manners of the Sarmatic women. As to the Thracian tongue, he could not be greatly mistaken; and the word *SANAPE* is evidently genuine. It is from *PI*, a drinker, and the Sanscrit preposition *SAM* or *SAN*, together. Both terms are common in Sanscrit, and in Slavonic, its descendant. The proper form is *SAM-PI*, she who drinks much.

The origin of the Sauromatae is ascribed, on Scythian authority, to the intercourse of the Scythae with the Amazones, driven by chance upon their shores. For the difference of manners between the Scythian and Sarmatic women, see Herodotus, B. IV. Sect. or Chap. 114; a proof of the difference of these nations. The Sauromatae spoke Scythic, but not purely, because they were descended partly from strangers; Herodotus, Sect. or Chap. 117. It is evident that they were a kindred race; though Diodorus Siculus, Lib. II. Sect. 43, relates what appears to be their true origin: "The Scythians, having subdued a part of Asia, made several tribes leave it; and, amongst others, one of Medes, which passed towards the Tanais, and founded the nation of the Sauromatae." In Pliny's age they had spread along the Euxine. Speaking of the Palus Maeotis, he says,

Lib. VI. c. 7, "Incolunt Sarmatae, Medorum ut ferunt soboles, et ipsi in multa genera divisi." P. Mela, Lib. IV. c. 3, says, "Sarmatae, gens habitu armisque Parthicae proxima." And Justin, from Trogus speaking of the Parthians who subdued Persia, says, "Sermo his inter Scythicum Medicumque medius et utrisque mixtus." The Parthi (exiles, from PRA, to drive away,) appear to have been Sarmatae.

The Sarmatae were the third people, who took possession of the immense plain from the Wolga to the Danube. They spread as far as the Baltic; and gave the name of Sarmatia to the whole space from the Vistula to the Maeotis. Of their race were the Sindi, Jaxamatae, Macotae, Rhoxalani, Jascii, Teurilei, and Jazyges. In their dialect the Carpathian hills were named Krabat, which signifies DORSUM, the back or range. The tribe, which dwelt on these, was called Carpi, the mountaineers. KRABAT and KARBAT are in Slavic a ridge of the back or of hills. Every body knows the Krabrats or Croats, near Dalmatia, so named from the hilly track there. Beyond the Carpat range they were called Veneti or Venedae; see Jornandes de Reb. Get. p. 615, cap. 5. A Median tribe, such was their own account, called Veneti, had settled on the Adriatic in the days of Herodotus; see Book V. Sect. 9. On the Baltic the Sarmatae were called Venadi and Lupiones; see the Peutingerian Tables.

From their houses, fixed on waggons, and drawn along their immense plains, the Greeks and Romans called them *Basternae*. Tacitus, *De Mor. Germ.* marks the insensible union of the German and Sarmatic manners; particularly among the *Venedi*, whom he joins to the German race, but improperly, as is known from the account of later observers. See his work, towards the close.

As the name of *Sarmatae*, like that of *Scythae*, became vague and general; we must prove, who those were, whom the ancient writers called *Sauromatae*. It appears from *Jornandes*, who had personal opportunities of knowing, that they were the *Slavi*, *Venedi*, and *Antes*. His authority may be collected from his words, c. 5, p. 615, *De Rebus Geticis*. Speaking of the high Alps which crown *Dacia* below the *Carpathian* mountains, he says, “*Juxta quorum sinistrum latus, quod in Aquilonem vergit, et ab ortu Vistulae fluminis per immensa spatia venit, Winidarum natio populosa con-sedit. Quorum nomina licet nunc pervarias familias et loca mutantur, principaliter tamen Slavini et Antes nominantur. Slavini, a civitate nova, et Slavino Ruminunensi, et lacu qui appellatur Musianus, usque ad Danastrum et in Boreum Visclâ tenus commorantur. Hi paludes sylvasque pro civitatibus habent. Antes vero, qui sunt eorum fortissimi, qui ad Ponticum mare curvantur, a Danastro extenduntur usque ad Danubium.*” For a true

and genuine portrait of the old Slavic features, manners, and government, see Procop. Gotth. B. III. The Antae and Slavi were, according to him, formerly one people ; and called originally Spori, as he thinks, from their living dispersed over a great tract of country beyond the Danube. Both nations were governed by assemblies, not by monarchs. They acknowledged one God, the author of the thunder, to whom all things were reputed as subject. They also worshipped rivers and nymphs, and the like. They considered that human health or success went not by fate, but by the will of the God of thunder, to whom they offered oxen, and similar victims, for prosperity in their lives and fortunes. He adds, that their hair and skin were not white, nor fair, nor black, but red ; that they had one common language, wonderfully barbarous ; that they lived in miserable cottages, far separated, not long stationary, but often changed in place. Their way of life was coarse and slothful ; their minds simple, like those of the Huns ; that they had no mail nor armour, but a shield and javelin ; and that they fought on foot, almost naked, having only drawers, which reached to their waist. They were all tall and robust. Procopius had in his mind the blooming complexions, and the red, fair, and white colour (for that was a common variety) of the Gothic and Vandalic long locks, which he had seen in Italy and Africa. Their mode of war-

fare was equally barbarous with their appearance ; they impaled their captives, or knocked them on the head with clubs.

The religion of the Slavi and Venedi (Vends) acknowledged many deities, (see Tooke's History of Russia, Vol. I. Chap. 3;) but their principal god was Perune or Perkune, the Thunderer. The nymphs of forests and rivers were called RUSSALKI, and the deformed deities of the woods LECHIE (sylvani.) The most ancient name of a god was BOG, from BAG, rich, *powerful*. Rivers were called by this name, which was also assumed by their princes. The word BOG was sometimes pronounced BOJE, as is the case at this day in some of its inflections. The following facts establish the identity of the Sarmatae and Slavi.

When the Huns, joined with the Alani, burst in upon the Goths, A. D. 375, Hermanric died, and his successor Widimir soon after fell in battle. Alatheus and Saphrax, princes of the Ostrogoths, retreated slowly towards the Danaster or Niester, and approached the Danube ; but Athanaric, judge of the Visigoths, made a stand, till the Huns crossed the Danaster. (Vide Ammianus Marc. XXXI. c. 3 and 4.) Then " eum stupentem ad impetum primum, amissis quibusdam suorum coegerunt (Hunni) ad effugia properare montium praeruptorum. Quâ rei novitate, majoreque venturi pavore constrictus, a superciliis Gerasi (the Pruth) flumi-

nis adusque Danubium, Taifalorum terras praestringens, muros altius agebat." Athanaric raised this rude fortification for his defence amidst the rough country on the Pruth, and conducted it from the hills down to the Danube. The greater part of the Visigoths deserted him. (Amm. Marc. *ibid.* c. 4.) He tried to open a communication with the empire; but seeing others denied a passage over the Danube, and dreading a refusal, "ad Cauca-landensem locum, altitudine sylvarum inaccessibleis et montium, cum suis omnibus declinavit, Sarmatis inde detrusis." The Sarmatae were the old inhabitants of that country, from the Sea of Azove to the Ister: they had swallowed up the Scythae of Herodotus. But the Alani had driven them out of the Crimea. The Goths had dispersed them in their way from the Vistula to the Euxine, and had subdued the Rhoxalani, the principal tribe of them. As soon as the Alani and Huns appeared, the Rhoxalani revolted, and their chief joined them. Hermanric caused his wife Sanielh to be torn asunder by wild horses for that revolt. Her brothers Sar and Ammius stabbed Hermanric for that deed. (Jorn. de Reb. Get. c. 24.) Athanaric drove out the Sarmatae from the Carpathian hills, near the source of the Pruth, and took shelter there. The Huns got possession of the plain country, and of as many of the Ostrogoths as had not emigrated towards the Danube; but Wini-

tharic, successor of Hermanric, though obliged to become tributary, was desirous to get from beneath the Hunnic yoke: "Molestē ferens Hunnorum imperio subjacere, paululum se subtrahebat ab illis, suamque dum nititur ostentare virtutem, in *Antarum* fines movit procinctum, eosque dum aggreditur, prima congressione superatur: deinde fortiter egit, regemque eorum Box nomine, cum filiis suis et lxx primatibus, in exemplo terroris, cruci affixit." (Jorn. de R. Get. c. 48.) Winitharic wished to emigrate out of Hunnish reach. He had no resource but to attack the Antes in the mountains, which he did, and crucified their chief Box (Boje,) and many of his nobles. Jornandes affirms particularly, (c. 23, p. 643, Grotii edit.) that the Antes, Veneti, and Slavi, were one people: "Venetos, quamvis armis dispersiti, numerositate pollentes—ab una stirpe exorti, tria nunc (he wrote soon after the surrender of Witigis, king of Italy, to Belisarius) nomina reddidere, id est Veneti, Antes, Sclavi." These nations were partly forced to follow the standard of Attila. When he died, all his subject tribes became free. (Vide Jorn. c. 50.) The Ostrogoths, under Walamir, Widimir, and Theodimir, settled in Pannonia, from Sirmium or Belgrade to Vienna. "Sauromatae vero quos Sarmatas diximus—in parte Illyrici sedes sibi datas coluere." (p. 687.) He mentions Blivilas and Froilas, two leaders of these, probably Blivisiaus and

Froislaus. But soon after (c. 54) the kings of the Suevi (Suabians on the other side of the Danube) joined with the Seiri, an Alanic tribe, and Beuga and Babai, kings of the Sarmatae, against the Ostrogoths; “freti auxilio Sarmatarum qui cum Beuga et Babai regibus suis auxiliariis eorum devenissent.” They were defeated; and, in return, Theodericus, the future king of Italy, then only in his 18th year, crossed the Danube with about 6000 of his father’s forces, (super Babai Sarmatarum regem discurrit) and slew Babai, by surprising the Sarmatae in their settlements. (Jorn. c. 55, p. 694.)

From these, and many other probable circumstances, I conclude with certainty, that the Sarmatae and Slavi were the same people. BOX, BEUGA, and BABAI, in modern Russian, are BOJE and BOGE (pronounce BOOG or BOUG,) signifying a strong man or strong being, (God;) and BABAI is father, the ΠΑΠΑΙΟΣ of Herodotus, the name of the Scythian Jupiter. The Slavi are the third people who have entered the Ukraine and Crimea, within the memory of historical record. The Cimmerii are said to have been related to the Thracians; the affinity of the Scythae and Sauromatae is established from Herodotus; the identity of the Sauromatae, and of the Antes, Venedi, and Slavi, is proved by facts, a part of which are now adduced; and the language of the Poles, Bohemians, and

Russians, shall be shown to have a relation to the Persic and Indian : and thus a line is traced in the population of Europe.

I am surprised that the writers on Russian or Slavonic antiquities apply the name of Sarmatic to the Finnish tribes, or even to the Alani. See instances of this in Tooke's History of Russia, Vol. I. *passim*. No tribe can be termed Sarmatic, except it have descended from the Sarmatae ; and surely the Finni, and their kindred the Hungarians, are not of that race. The Slavonic nations alone have a title to be termed Sarmatic, being the posterity of that celebrated people described by Herodotus, and noticed by Hippocrates and Plato.

The nations on the Caucasian range, including the Abasgi, Lazi, Alani, Zechi, Suatri, Tzani, Albani, &c. ancestors of the Tcherkassi, Georgians, Mengrelians, and others, are a distinct race, nearly allied to the Persians and Indians. I regret that my situation does not permit me to have access to the Armenian language, which has been made known to Europeans by the exertions of the Catholic missionaries.

Note H. p. 56.

The cause of the short sound in neuter terminations is this. All neuters, except masculines or feminines, that have become neuter from use, are plain and uncompounded at the close. They ex-

press the object or quality, unconnected with persons or actors. It is quite otherwise, when SA, or A, or perhaps RA, is annexed to these crude words. The new termination coalesces with the word; and as the termination has its own importance as to sense, it receives a proportional attention in the sound. Sometimes the feminine termination becomes short, but it is naturally long. Though, in Greek, TRAPEZA, a table, be short in the close; yet THEA, a goddess; CHARA, joy; SOPHIA, wisdom; and almost all feminine adjectives, are long in the terminations. (Vide Graec. Grammatices Rud. in Us. Scholae Westmonaster, 1683, p. 222.) In Latin, a feminine adjective in A is commonly short; but its correspondent ETA, in Greek nouns and adjectives, shows the oldest practice. Neuter terminations in EN are short; but if the words in AN, EN, or IN, be masculine or feminine; these are long. (Vide Adam's Principles of Latin and English Grammar, 1805, p. 267.) As ES and OS are all long terminations, both because they are frequently in Latin and in Greek contractions. When they are not contractions, they terminate nouns not of the neuter gender. Latin nouns in AR and UR, being neuter, are short at the close; as are neuters in C and L; SOL, SAL, being masculine or feminine, are long.

Note I. p. 76.

Ignorant readers of Homer, Hesiod, Herodotus, and Pindar, believe that these and other ancient writers inserted short vowels in their words, as suited their prose or rhyme. No opinion can be more unfounded. The vowels in such words as EPEESI, dative plural of EPEA, words; CHEIREESIN, with hands; NUMPHAON, of nymphs; OICEEOUSI, they dwell; AIDOIOIO, of the modest man; EEIDON, I saw; ISCHANOON, holding; STETHEESI, by the two divisions of the breast; CALEON, calling; POLEESOI, to towns; are just and proper. They represent the most ancient consonantal sounds, which have been lost in the progress of refinement.

Note K. p. 78.

It should seem that the sigma, the sign of the nominative plural, was preserved before BI, of which ORESPHIN, Iliad, B. II. STETHESPHI for STETHEESI, OCHESPHI for OCHEESI, and others, are examples. The preposition EC, in ancient times, governed the dative, as in Latin. EC PONTOPHIN, EX PONTO, is found not far from the beginning of the 24th book of the Odyssey.

Note L. p. 116.

The ancient life of Homer, falsely imputed to Herodotus, is not to be considered as totally fabu-

lous. It contains many marks of probability and general truth.

Note M. p. 137.

The old subjunctive ended, as might have been expected, in IM ; so duim, duis, duit, duimus, duitis, duint, for dem, des, det, &c. : ama-im for ama-em, ama-is, ama-it.

Note N. p. 148.

The Alamanni have been mentioned in the Introduction to this work. Their dialect approaches the nearest of any to the Visigothic. The verb CWID, to say, the origin of quoth I, he, she, in English ; of in-quam-quis, quit, quimus, quitis, quiunt, in Latin, is, in Alamanni, QUED, CHUID, and QHUID. Observe the following phrases, and particularly the inflections. QHUAD IH, said I ; QHUEDANTI, saying ; ANGIL FORA-CHUIDIT CHUENOM, an angel foretold to the women ; WELA-QUHEDEMES THIH, we bless (well-speak) thee. Observe the coincidence between the termination of the Alamannic first person plural, and the Greek LEGOMES, we say, and ELEGOMES, we were saying. The verb to come is, in Alamannic, CHUEMEN, QUHEMEN OR QHUEMEN : QUHAM IH is I came ; CHUEM-AN-ER is one who has come, a stranger, from CHUEMAN OR COMEN, to come : AFTAR-CHUMFT is *posterity*, an abstract noun ; NA-GHUNFT is suc-

cession or on-coming; but CHUMFT-IG-ER is venturus, he about to come. The Teutones formed first a preterite noun; as CUMED, came; NUMED, taken; HAFED, held; WENED, gone; which they contracted into COMT, NUMT, HAFT, WENT: to these they added IG; COMTIG, NUMTIG, HEFTIG, WENTIG, come-having, take-having, hold-having, go-having; or, according to the well-known import of IG as a verbifying particle, come-making, take-making, hold-making, go-making. They joined ER, which, in their dialect, either served as a consignificative of quality, or of personal agency. Hence CUMTIGER, NUMTIGER, HAFTIGER, and WENTIGER or WENDIGER, signified he about to come, to take, to hold, or to go. Observe that ER in lectur, amatur, doctur, is a consignificative of making or quality, not of person. LEC-T, read, or the reading; LECT-IG, read-make; LECT-IG-OR, pertaining to, or rather performing the work of reading. Thus AMAT-IG-OR, going on to like or love; DOC-TIGOR, going to teach. The first part of this process is quite the same with the formation of the second future in Greek, only the TA is not inserted, because the abbreviated verb is preterite, by original use, without TA. Thus SPAR-IG-O, I shall scatter or sow; TRAP-IG-O, I shall turn; LIP-IG-O, I shall leave; PLAC-IG-O, I shall plait. SPAR, TRAP, LIP, PLAC, are equal to spread, turned, left, plaited. IG is the word signifying act or do;

AG-O, I act, in all the ancient dialects. By attenuation, these are SPAR-E-O, TRAP-E-O, LIP-E-O, PLAC-E-O; and, by contraction, SPARO, TRAPO, LIPO, PLACO. So, in Latin, AMAT-E-OR, LECT-E-OR, AUDIT-E-OR, become AMATUR, LECTUR, AUDITUR. The addition of OS-A-OM discriminates the agents. If it had pleased the speakers who formed the language, these might have been AMAT-SA-OR, or AMATSERUS, &c. with nearly the same sense, though less simplicity of composition.

Note O. p. 150.

Deponent verbs are particularly active in their application, though naturally of a character which did not take an accusative. ORDIO-R is properly I begin to or on myself; but the easy transition to I begin for my part *something*, is obvious. The philologist may balance LOCUTUS, said, neuter and alone, with LOCUTUS HAEC, said these things; FATUS TALIA, spoken such things.

Note P. p. 151.

Exemplification of the nine consignificatives from Latin nouns and adjectives. Observe that every noun is an adjective of one termination.

1. A or AG, IG, OG.

GEN-A, CINN, the jaw; AL-A, IR-A, SPIC-A, UND-A, RUG-A, SER-A, MOR-A, OCC-A, CALTH-A, from CIN, chew; AGL, fly; IGR, excite, vex; SPIC, point; WAND, move, roll; RUG, wrinkle; SER,

join; MOR, hinder; AG, work, Saxon EGA, a harrow; GEAL, yellow. FIL-IX, PUL-EX, RAD-IX, NUTR-IX, ARX, PAX, VERTEX, LEX, REX, SENEX; from FIGL, a wing; FLIG, a fly or flea; RAGD, a root; NUD, bring up, lead; AR, a height, or AR, a keep or fort; PAC, fixing, agreeing; VERT, turn, the turn; LEG, lay down; REC, extend, stretch, direct; SINN, old; and IG, have, possess, act. Observe PAX, LEX, REX, PULEX, are from PAG, LAG, RAG, and FLIG, radicals; only REC and PAC are secondary. *

Note Q. p. 166.

The Teutonic dialect abounds in verbs similar to these species. I bask, I task, I ask, I frisk, I whisk, I risk; from BAG-SK, heat, or make warm; TAGSK, appoint, make an appointed work; ACSK, get knowledge or information, seek information; FRIGSK, from FRIG, move or run; WHIGSK, turn quickly, from HWIG, turn; RIGSK, a running, a run, an adventure; not to mention WAGSC, wash; WENSC, expect, wish; DRENSK, give a drink, drench; from WAG, supple or wet; WEN, think, imagine; and DRENC, a drink. The verbs HOPETTAN, to skip or hop; SWORETTAN, to breathe hard, or snore; GRYMETAN, to growl; LIGETTAN, to flash light; are examples of an order of Teutonic verbs analogous to that of salto, or saltito, anhelito, fre-

* The author no doubt intended, but has not proceeded farther in this exemplification.

mito, corusco, in Latin. To quote LUFIGA and LUFIA, I make love; MUNIGA, I put in mind; THRAGIGA, I twist or throw; WAEGIGA, I carry, convey, wear; WENDIGA, I turn, or move back and forwards; which are generally contracted into LUFÉ, MUNE, THRAGE, WAEGE, WENDE; is sufficient to mark the class of am-o, mon-eo, torqu-eo, veho, and ven-io. I sadden, I darken, I enliven, I quicken, I enlighten; which either mean I become sad, dark, living, quick, light; or I make so, which is the true power of NA; exemplify the class of BAE-NO, I go; CHALEPAENO, I vex; PHAENO, I shine, or I bestow light; MAENO, I become, or I continue mad; DAINO, I feast; and the like; from the ancient BAG, go; GALUPS, grievous, vexatious; FAG, shine; MAG, be moved in mind; DAG, to divide meat. In short, there is not any order of verbs in the classic languages, of which there is not a similar one in the northern dialects; though, perhaps, not so extensive in point of words. The orders here specified are quite common in the Teutonic.

Note R. p. 222.

Some observations on the similarity of the old Persic and the modern Sanscrit names, have been made in the text. The words MITHRA, mother; MITHRAH or MITHRAS, the sun; SVACO, a bitch; ANGAREION, posting, pressing on in the race; MITHRADATTAH, the herdsman of Astayagah; and the

names ending in *MENAH*, as *Artamenes*, *Spitamenes*, and the like, require special attention. An essay on the names of the old Persians, by a Sanscrit scholar, would be an accession to philology and history.

The learned *Anquetil du Perron* found and published two short vocabularies of the *Zend* and *Pehlvi*. These are the names of the two languages spoken in ancient Persia. The *Pehlvi*, or *Pahalavi*, was a corrupted Assyrian, which the Persians received from their masters of *Nineveh* and *Babylon*. They evidently derived from those ancient districts their philosophy and theology, that wild and sublime mixture of ancient truth, subtle ontology, and absurd speculation, which has been for thousands of years established in *India*, disseminated over *Europe*, and admired or despised, according to circumstances, in every school of moral science. The *Zend*, a term signifying popular, general, or native, from *JAN*, generate, whence *JANATA*, the people, or mankind, was the ancient and genuine *Persic*. It was long spoken by the mountaineers, though discouraged, and formally prohibited.

When I first met with the vocabularies of the *Zend* and *Pehlvi*, published by *Du Perron*, I had some suspicions, very necessary in such, and indeed in all inquiries, that the *Zend* was the production of some impostor, who wished to impose corrupted Sanscrit on his readers for obsolete *Persic*. All

doubt was soon removed by considering the Pehlvi. A native of Surat may forge from the Sanscrit and Arabic, but his acquaintance with Chaldee is a rare occurrence. I am satisfied that these lists are genuine, not only from the consideration now mentioned, but likewise from a variety of philological reasons, discoverable in single words in them. I have not the Sanscrit language completely before me : I cannot therefore illustrate every term by its assistance. The following selection, correspondent with my resources, will establish the point in view—the identity of the old Persic and Indian. I have taken the liberty of changing the French *sch* into *sh*. Many of the Pehlvi terms are pure Zend, not Chaldee. There is scarcely any Chaldee in modern Persic.

Of the Zend numerals, *BESH*, two ; *DO*, two ; *THRE*, three ; *THRIANM*, third ; *TCHETHRO*, four ; *KHSHOUS*, six ; *DESHMEHE*, the tenth ; *NECOMEHE*, the ninth ; are related to *UBA*, or *BA*, *both*, with *SA*, added ; *DWI* and *DWO*, two ; *TRI*, three ; *TRITIYA* and *TRITIYAMA*, third ; *TCHATUR*, four ; *SHESH*, six. Observe, that, in Western India, *SHA* or *SH* is frequently sounded *KH*. Vide Wilkins's Sanscrit Grammar, p. 10. Remark also, that this sound of Sanscrit words in *SH* runs throughout the modern Persic.—*DASAMA*, or *DESAMA*, tenth ; *NAVAMA*, ninth. The word *TRIAMA*, or *TRIANAMA*, third, seems to have existed in old Sanscrit. The modern

Persic numerals are clearly derived from the Sanscrit, or, what is the same, the Zend. See Jones's Grammar, p. 91, 4th edition, London, 1797. YEK, one; DU, two; SEH, three; CHEAR, four; PUNJE, five; SHESH, six; HEFT, seven; HESHT, eight; NUH, nine; DEH, ten; are in Sanscrit, (see Wilkins' Grammar, p. 521,) EKA, one; DWI, two; TRI, three; CHETUR, four; PANCHAN, or PANTSHAN, five; SHESH, six; SAPTAN, seven; ASHTAN, eight; NAVAN, nine; DESAN, or DESAT, ten. Here note, that the Persians, in many other words, use SH for the simple Sanscrit s. The Hindoos have three sounds of s; one simple like our own in same; one hissing, formed by pronouncing simple s, while the tongue strikes the fore part of the palate; one also like our SH in shoe; but often, in Western India, articulated KH. Though this last be generally articulated like SH, it properly consists of s, pronounced in the back part of the mouth, at the opening of the throat, in a way similar to strong H, a loud hissing H; something guttural: hence it became in Persia K-H, guttural, S-H and K-H, guttural, being very much alike. The river which divides Persia and India was called originally SYANDU, or SI-ANDHU, the runner, the stream; the water, from the Sanscrit SYAND, and Teutonic SWIND, move quickly. The Persians pronounced this word HINDU, according to the practice of their dialect, which said HEM for SAM; Teutonic and Sanscrit, SAMA,

and Greek HAMA, together: HEFT for SAPTA, seven in Sanscrit, HEPTA in Greek, and SEPTEM in Latin; HER, all, for SAR, in Sanscrit, all or every; DEH, ten, for DES, the radical of ten in Sanscrit. The Persic ordinal numbers, like the Sanscrit, end in MA. In modern Persic, CHEHAREM, PUNJEM, SHESHEM, HEFTEM, HESHEM, NUHEM, DEHEM, correspond to CHETURTHA, PANCHAMA, SHASHTA, SAPTAMA, ASHTAMA, NAVAMA, and DASHAMA, fourth, fifth, sixth, seventh, eighth, ninth, tenth, in Sanscrit. The philologist will recollect, that the consignificatives DA and MA, done and made, are used in these words. Thus, FEDWAR, four; in Gothic, FEDWARDA, or FEDWARTH, done into four, and by contraction FEOWERTHA, fourth; THRI, three; in Gothic, THRI-DA; the thrid, in Scotch and Saxon; third in English. TAIHUN, ten; in Visigothic, TAIHUNDA, tenth. The use of MA, make, was common in such cases in all the dialects; so FORA, in Visigothic and Anglo-Saxon, before, present in place, and before in time; by applying MA, becomes FORMA, having the quality of FORE, that is, first, ancient, prior. With RA we have FORMA-RA, former, a common English word. The Latin primus, ultimus, and all adjectives in MUS are formed by MA. Primus is from PRI, before; ultimus from ULT, beyond or behind. All superlatives in Latin and Sanscrit, which end in MA or MUS, have also this origin. The Persic SE, three,

is from SILSE, in Chaldee. In ancient Persic, the ordinals eleven, twelve, sixteen, nineteen, and others, were made like the Sanscrit EKADAS, from EKA, one, and DAS or DASH, ten ; DWADAS, two-ten ; SADDAS, six-ten ; NAVADAS, nine-ten ; but these were corrupted in the revolutionary ages of Persia into YAZ, DUAZ, SHANZ, NUZ, or NAVAZ ; to which, DEH, ten, was added in a tautological manner. The Sanscrit SSAT, a hundred, from DASADASAT, became, in Persic, SSAD ; and SAHASRA, a thousand, was changed into HUZAR.

These observations might of themselves establish the identity of the Persic and Sanscrit ; but it is of use to illustrate this matter fully, that the reader may not admit the fact alone, but also perceive the mode of recovering the whole history of one language by the aid of another. In Du Perron's Vocabulary, we have the Zend DESHENO, the right hand ; ZETE, sufficient ; STREE, a woman ; GHNAO, a woman ; MEDO, wine ; PERO, before ; FREIRE, excellent ; SPEREZE, the sky ; ZESTE, the hand ; REOTSHEN, light ; JARE, or ZHARE, a year ; NEMAN, part, half ; ANA and ABAN, water ; KREZEM, the heart ; NERE, a male ; TRA, season ; ATHER, perfume, incense ; ASP, a chief ; POTRE, in French orthography, POTHRE, a son ; MRETE, mortal ; OS, elevated ; VATEM, wind ; GOSHTE, the ear ; DEHMO, people ; KHROID, hard ; BANTO, dead. These words are pure Sanscrit and Teutonic ; the Sanscrit

being the proximate dialect. Their radicals are DESH or DECESH, catch, receive, *take*; DEIC and DECH, in Greek, the origin of DEXIA, the taking hand, and of DECSHINA, the right hand country, the south, or DEKHIN, in Indian: ZESTE, the hand, is also from DESH, take: DESHT is the whole arm; in Sanscrit, DOSH. ZETE, sufficient, is, in Visigothic, SAD; in Greek, HAD; whence HADO, I satisfy: in Sanscrit, it probably is SADHA, from SADH, complete, perfect, though this is not certain: the radical is SWAG, be strong, vehement, heavy, abundant. STREE, a woman, is purely Sanscrit, and quite as common in that language as woman in English: STRE is from STRA, to send out, produce, generate; the same as the Teutonic STREON, produce; of which STRYND and STREON, a progeny, are derivatives. GHNAO is the same as JANA, a bearer, a mother in Sanscrit; CWINO in Visigothic, and QUEEN, a woman, in old English. MEDO, wine, is MEDHA, liquor, in Sanscrit; also MEAD, and honey itself: the Greek is METHU, liquor. In modern Persic, MEST is intoxicated with liquor or the like. PERO, before, is pure Sanscrit: in that language, PURA is before in place and time: PURAS is before; in Greek PAROS; in Visigothic FAURA, FORA, or FAURTHIS; in English fore. FREIRE is from the Sanscrit PRA, before, superior: it is an adjective, formed by joining RA to FRA or PRA. SPEREZE is from the Sanscrit SWAR, heaven, sky,

firmament, properly the rolling or moving sky ; in Greek, SPHAIRA or SPHAERA ; in Teutonic SWAR or SWIR. The Greeks and Persians commonly changed v or w after s into p or f. The Greeks said SPHE for SWE, self ; SPHING for SWING, press, squeeze ; SPHENDONA for SWINDONA, a sling, from SWIND, to cast ; SPHODRA, from SWODRA, accusative plural neuter of SPHODROS, from SWAGD, vehemence ; SPHONDULA, a turn or vertebra, from SWONDULA, a turning. The Hindûs preserve the w entire, and the original form of the word. SWUR means any turned rolled object ; the rolling heavens, or rolled matter, a globe, a ball. Observe, that GLOBUS is from GLOB, the same as the Saxon C-LEAW, a clue, from LAG, to roll or gather. REOTSHEN, light ; in Pehlvi, ROSHNEH ; in common Persic, RUSHNA ; is from RAJ, shine, dart, light, in Sanscrit. Common derivatives of this radical are ROZ, a shiner, a day, in Persic ; and BRAJ, to shine, in Sanscrit. Remark, that RAJ and BRAJ, shine ; RAM and BRAM, ramble or play ; RIJ, leave ; and WRIG, forsake, leave ; indicate the conformity of the Indian language to the rule traced in the table of elementary words. JARE or YAAR, a year, is our own word GEAR, through the medium of the Sanscrit JAR or JRA, increase in age : the radical is EAC ; whence EACER, and GEACER, to increase : ETOS in Greek is EACTS,

and ACEN, the preterite participle, gives ANN, a period of time. NEEMAN, half, is, in Sanscrit, NEM, a whole, a complete portion. Like SAM, together, it first signified along with, conjoined with, and then part of any object. ANI and ABAN are both Sanscrit, and very ancient names of water, from AN, go, and AB, a derivative of AG, move. The Teutonic AG or A; the Celtic AN, EAN, EASC; the Visigothic AHWA; the Latin AQUA, illustrate these words. APA is common Sanscrit for water. KREZEM, the heart, is, in Sanscrit, KHRIDHAYA; in Greek, CARDIA; in Visigothic, HAIRTO; in Celtic, CRIDHE; all probably from HWAR, HAR, or HRA, move, palpitate; or HWAR, roll, involve. NERE, a man, is, in Sanscrit, NRA, NARAH; derived, as the Indian grammarians say, from NRI or NAR, guide; but, in fact, from NAG, bring, bear, produce; the radical from which NAR is descended. From NAG, in the sense of working, moving, comes NADA, a running stream; NAD, move in dancing; NRA or NAR, dance, jump; NRA, lead, make go; and many others. The ordinary Sanscrit terms for man are, NARAH, PURUSHA, a male; MANUSHA or MANAVA, a man; JAN, a person; VIRAH, a hero; most of which are similar to NATUS, MAS, VIR, in Latin; and WAIR, FOGA, MAG, and MANN, in Teutonic. IAN is from JAN, to breed; the same as CENN in Saxon; and GEN, or GIGN, in Greek and Latin. POTHRE in Zend is PUTRA in Sanscrit, and PUSER in modern

Persic ; all from PA, breed or generate. The most ancient form of PA was PAG or FAG, of which PITA or PITARA, pater, fader, is a derivative. PAD, the preterite participle of PAG, signifies generated ; whence PADA, a son, a man ; but PADARA is genitor, one who generates, while PUTRA is one generated. MANAVA, a man, is from MAGNA, one generated. DUHITARA, a daughter in Sanscrit, which is DOKHTER in Persic, is from DOHT, generated ; the preterite participle of DAG or TAC, produce. MRETE, mortal, is in Sanscrit MRITYA, from MRI, die : in Visigothic, MAURTH is violent death, from MAG, crush, bruise. The word is found in Celtic, Gothic, Latin, Slavonic, Persic, and indeed every where in the East or West. TRA, season, is from DRU, run ; in Teutonic THRAG. In Anglo-Saxon THRAG means the time that runs, the present moment, also a *course* of time. In a trice is still used for IN AN THRAGIS, or AN THRAEGS, in a short period of time. ATHER, perfume, should be pronounced ATER ; for the French write TH for TT, or double T : this word is from AT, breathe, in Sanscrit ; and is quite the same as ODOR in Latin, and ATMOS in Greek. Os, elevated, is in Sanscrit UCHCHA, from WAH, lift up. VATEM, wind, is in Sanscrit VAT, in corrupt Persic BAD ; from WA, blow, agitate, a primitive verb ; on the senses of which the Sanscrit diffuses very ample light. GOSH, the ear, is OGSH ; not so common in Sanscrit as in

Celtic and other dialects. It is OVAS, or OUATS, in Greek ; ODH in Celtic ; OOR and EAR, for OGER and EAGER, in Teutonic. The form GE-OSH is quite intelligible, even to a beginner in philology. DEHMO, people, is from DA, breed or produce ; DEMOS in Greek ; and THEOD or THIUD in Teutonic. Its signification is tribe or race, genus, or gens. KROID, hard, is almost English : it is HARDU in Visigothic ; and I believe HRAD or KRAD in the Sanscrit dialect, though I have not seen the word : the radical is HRA or HAR, hit, hurt, be harsh. BANTOO is a word of Sanscrit form, which signifies struck, beaten, slain, killed.

In Du Perron's Vocabulary the Zend verbs BE-REETE, he carries ; VAREETE, it rains ; VETCHE and GOBESCHNE, to speak, deserve particular attention, as they are specimens of the ancient language, in no respect like the modern Persic conjugation. VAREETE and BEERTE are both Sanscrit in meaning and in form : they are reciprocals or deponents from VAR, be wet, or give (VARI) water ; and BHRI or BHAR, bear, carry, support. Vide Wilkins's Sanscrit Grammar, p. 46, and p. 200. VARI, water, in Sanscrit, gives VARAYATI, he gives, or it gives water ; and VARAYATE, it gives water by or for itself ; in Latin, pluitur. BHRA, bear, commonly has BIBHARTTI, like to TITHESI, it puts, in Greek ; but BHARAYATI in the active voice, and BHARAYATE

in the reciprocal or deponent form of the active, seems to have been used in the early ages. VETCHE, to speak, is in Sanscrit VETCH; the same as GOBESCHNE in Pehlvi; from GAB OR JAB, in Sanscrit, to speak; like to GAB in Anglo-Saxon. VAC, VEC, OR VAG, are genuine Teutonic radicals; of which WOTH, eloquence; VATES, a speaker; VOX, the voice; WORD, from WOR, a thing spoken; VERBUM, a thing spoken; and many similar derivatives; occur in Latin and Saxon. The radical is WAG, lift the voice, cry, shout, speak in a loud manner. VAD, VACH, and VAJ, are common in this sense in Sanscrit.

Other Zend words are KHSHEIO, a king; in Persic SHAH, in Sanscrit SHAHAH, a governor, from SHAH, sway, direct; ABESTA, language, probably from AV, speak; DKEESCHO, lawful, right, from T'HIK; in Greek, DICA: KEIE and KO, *who*; EDE, if, in Sanscrit YADI; EOROUED OR AROWAD, famed, from RU, cry; EOSHTRE, the lip, from ASYA, the mouth, in Sanscrit, in Latin OS; ASP, a horse, from ASVA; KHORE, eat; in Sanscrit GHRA, whence GHAR: the modern Persic is KHORDEN, to eat; KHOREM, I may eat. Of this word, and MARD, a man, is compounded MARTICHORAS, the man-eater; an epithet of a beast, described by Ctesias. He lived in the age of Xenophon at the court of Persia.

The vocabulary of the Pehlvi shows, that many of its words were of Chaldee origin, though they

seem to have been declined like Persic or Sanscrit. Some of that list are as purely Zend as those which are so termed. Of the Chaldee race may be enumerated MALHE, a king; DAMMA, blood; SANAT, a year; ANSHOTO, man, AB, a father; BITA, a house; BANOI, a woman; TOUG, smoke; TABNA, straw; TIN, a fig; REMANE, a pomegranate; ZAKAR, a male; SHAT-META, a boat; MALAHI, salt; LESAN, the tongue; KUMRA, a sheepfold; of which the derivation must be evident to any Arabic or Hebrew student. The Pehlvi, perhaps, got its name from being the language of the people along the coast or side of the Euphrates: it seems to have been an impure, though fashionable, dialect of the Chaldee; the loss of which is not so important, as it was not the native tongue of the empire.

The modern Persic is Sanscrit, humbled and corrupted in a high degree. It is simple, elegant, and perspicuous; but, at the same time, not capable of greater powers of expression than those which genius may impart to any dialect, however defective by nature. The mixture of Arabic, with which it is now compounded, is productive of new terms; but it has weakened the system of the language, by introducing a number of phrases or circumlocutions, which answer well in prose, but destroy that flexibility of poetical diction, so necessary in works of imagination.

Sir William Jones, whose early and profound

knowledge of Persic did honour to his country, imputed the harsh form of the Persic infinitives to that corruption which succeeded to the Arabic conquest. His opinion on this subject may be seen in his Grammar of this language, p. 57, of the edition 1797. It is now evident, that these infinitives, like those of the Sanscrit, had assumed an irregular form much more early ; proofs of which shall be given in the course of this chapter. Every anomaly in Persic may be illustrated by the Sanscrit ; all the adverbs and other indeclinable words can be recovered, in their original form, by comparison of the two dialects ; and as the Slavonic is an ancient Persic or Median variety of the general tongue of Asia, we are enabled, by examination of the three together, to discover their common properties, and to trace their affinity with the Greek, Teutonic, and Celtic.

Note S. p. 227.

The alphabet arose from hieroglyphical paintings ; but much knowledge must have been necessary to ascertain the number of simple sounds, and to apply characters to denote these. The names ALPH, an ox ; BETH, a house ; GAML, a camel ; DALTH, a door ; WAW, a hook ; CAPH, the grasp of the hand ; LAMB, a sharp instrument, a spit ; SAMCH, a support ; AIN OR GAIN, an eye ; RESH, a summit, a head ; SHIN, a tooth ; show clearly that

the first letters were pictures of visible objects, of which a rude representation may be still discovered in the most ancient Phoenician alphabet. The Chaldeans used that alphabet very early, and contracted the letters of it into those forms current as the modern Hebrew, and particularly found in Chaldee inscriptions. The Persians adopted the Chaldee alphabet. From Babylon or Persia it was transferred into India, where the arrangement of the letters was changed, but the forms evidently retained.

The Chaldee alphabet consisted of twenty-two letters; ALPHA, BETHA, GAMLA, DALTHA, HE, WAW, ZAIN, HETHA, TETHA, IOTHA, CAPHA, LAMDA, MIN, NIN, SAMCHA, AIN, PHE, SSADDI, KOPHA, RESH, SHIN, TAU or THAU. These were consonants, not vowels; for ALPHA, or A, was pronounced like the H in the English words history, high, house, by effeminate speakers, who scarcely articulate the aspirate, but yet aim at it; IOTA was pronounced as Y in yacht or yield; WAW like W in wave; and AIN like a guttural G, not hard, but similar to H. The short vowels were never written. By custom, however, ALPHA with a short vowel A pronounced before or after it, came to mark A long; WAW, with a vowel O before it, came to stand for OW or O long, as in the English word bow. If the O or U came after it, it became WU or WO, and then U long. IOTA, or Y with vowel I, came to mark I

long ; but if vowel A stood before it, the combination sounded like AI or EI. The Samaritans in after ages made some rude attempts to express the vowels by the consonants ALPH, WAW, YOD, and GHAIN. The system of punctuation was invented by the Syrians, who wrote the Greek vowels above or below their consonants. The Jews and Arabs borrowed this method from the Syrians.

The Phoenician letter HE was articulated like H in home or house ; ZAIN like Z in zeal ; HETHA like a very strong H. THAU was pronounced like TH in Chat-ham, the T being simple, and the H hard after it, but not like TH in thing. TETH was articulated like a very strong T or TT, with a forcible impulse on the palate, and farther back on the palate than our T. The Greeks write this letter with THETA, which they pronounced, not like TH in thing, nor like TH in them, but like T, and H close after it. SSADDI was likewise not a common S, like SAMCHA ; nor pronounced like S-H or SH, as in shape ; but a strong hard S, uttered with an impulse on the palate, while the sibilant sound passed from the organs. PHE was sounded like PH in Top-ham, not like the Greek PHI or F. This aspirated P was written by the Greeks PP, as in CAPPA and COPPA.

When the Greeks received the Phoenician alphabet, they rejected the guttural sounds of those consonants which most nearly resembled vowels,

and used the character, not for an aspirate, but for a vowel. ALPHA and YOTA became A and I ; HETHA became ETHA, or E long ; HE became E ; GHAI or GHAIN became O or OE. The aspirates HE and HETHA long maintained their proper sound. SIMCHA became SIGMA, with the sound of X. The hard SSADDI was applied only as a numeral, and its name corrupted into SAMPI or SANPI. SAN, the sibilant s, was a sound which the Greeks could not utter. They, however, retained the character, and dismissed the name SAN, instead of which they ignorantly called this letter SIGMA. When the alphabet was first used in Greece, o or OE expressed the diphthong OU, and the long vowel O. HE or E served for EI and for E long. KOPPA, VAU, and SAMCHA, were not employed, but as numerals, except in one case, in which v or w actually required a separate character. The old Greeks said WOICOS, WAN, WOPS, WOUROS, WAROS, WEPO, and the like, for OICOS, a house ; AN, not ; OPS, a voice ; OUROS, water or urine ; OROS, a border ; EPO, I say. Some dialects retained the w in these and similar words, and preserved the original sound of them, by using WAW under the improper name of DIGAMMA.

In an opposite district of the world, the Indian tribes seem to have received the Chaldean religion and literature, probably about the same time. If the nations along the Indus were eminent for their knowledge of astronomy and philosophy, this must

have been after they obtained their alphabet, which consists of fifty characters, made up as follows. They assigned ALPHA YOD and WAW to express A very short, I short, and U short. The Sanscrit A resembles our E in the words her and further. It is, indeed, both in figure (examine the Chaldee and Samaritan alphabets, in Bernard's Table, edited by Morton, 1759; and the Sanscrit alphabet, engraved in the Introduction to Halhed's Code of Gentoo Laws, Lond. 1776) and in sound, nearly the same as in the Phoenician alphabet. I, in the Sanscrit character, as likewise U, are exactly YOD and WAW in the running Chaldee; only they are suspended by a thick stroke to a long line, which goes from the first to the last letter of every word. All the characters hang from this line; and the stroke, which joins some of them to it, has become to the eye an essential part of them. The use of the line drawn through, or touching the heads of the letters, is perceived in the Arabic Saracen alphabet in Morton's Table. It is a clumsy sort of device, to keep the letters all equal above. By writing these three vowels in a doubled state, and contracting the figure a little, they produced A, I, U, long. The vestiges of reduplication are quite apparent at this day, particularly in U and I. They next took the round figure GHAIN, in Chaldee pronounced AI or OI, with an incipient guttural sound; and annexing to it the abbreviation of I short and I long,

they produced the diphthongs AI or AE, and AĪ, which sound in English, the first like E in there, or AI in hair; the second like I long in fire. By fixing an abbreviation of U short and U long over ALPHA redoubled, they obtained Aŭ and Aū, which sound like our AU in words from the French; that is, the one like o long, and the other like ow in how. These are the pure vowels. But the Bramins thought that there was something vocalic by nature in R and L, especially before I: accordingly, they compounded the figure of I short with R, which made RI; and abbreviated double R, in union with I, which stood by allotment for RĪ. They also joined the abbreviated forms of RĪ and RĪ to the consonant LAMBDA, which expressed the sounds LRĪ and LRĪ. The LRI in *already*, and the RI in *righteous*, would in Sanscrit be marked each by a single character. RITA, in Sanscrit, is in English *right*; so near do the languages of the East and West approach one another.

The forms of the Chaldee letters are still more evident in the consonants. The Sanscrit KA is plainly KOPHA. GA and JA are only varieties of GAMLA. CHA is obviously the Chaldee CHAPHA. TA and DA hard are the one from TETHA, and the other from DALTHA; or perhaps from TETHA lengthened, to show that it was doubled. TA simple is most evidently THAU, joined by a stroke to the upper line. DA common is DALTA, written in the

current Chaldee hand, which resembled the modern epistolary Hebrew used by the Jews. PA is the Chaldee PHE. BA is BETHA, joined by a stroke to the upper line. MA, RA, and LA, are plain Chaldee, only RA is written in a current hand, and less bent than in the Chaldee; and LA is laid on its side, and connected with the upper line, in that position which suited better with such an arrangement than if it had been perpendicular. YA and WA are the Chaldee JOD and WAW, modified a little, to distinguish them from the vowels I and U. SA is plain SAMCHA; but the strong or sibilant SA is a compound of s and of H. The middle SHA seems to be a modification of the simple one which follows it. The letter HA is like the Latin H, from HETHA. In Mr Halhed's engraved alphabet it is written very fairly; and I refer the reader to his plates of the Sanscrit and Bengalee, at p. xxiv. of the Gen-too Code, rather than to the printed Sanscrit, which is less expressive of the true forms of the letters. The graver is always more certain than the hand of the artist in delineating minute varieties. There are three, or even four forms of NA or N in Sanscrit, each appropriated to stand before a particular set of consonants; for instance, plain N, directly from the Chaldee NUN, before simple TA and DA; but the same N *redoubled* and pronounced, as in MINION or GN in Italian, before CH and J; nearly as in the English word haunch, only the CH is like

CH in church. Another form of N, verging upon that of D hard, stands before K and G. It is articulated thickly, like N before G in king, or like ANG nasal.

The hard Sanscrit D and T are pronounced by turning the tip of the tongue against the palate, far back, so as to produce a hollow thick sound of these letters. They are, on that account, called cerebrals by Mr Halhed. The hard D in Bengal is sounded like a dull thick R. So LADKA, a boy, a lad, becomes LARKA or LURKA. We may trace the origin and nature of the thick hard D in the preterite participles of verbs, which, like the Visigothic, end in TA. The verb PUR, fill, has both PURNNA and PURITA, filled. The latter is quite regular. Generally a contraction takes place. Though the Latin poscitur and lavatum, to ask and wash, be regular; yet lotum, doctum, and lectum, are contractions for lavitum, docitum, legitum. In Sanscrit we have not GUHITA, hid; LIHITA, licked; NAHITA, knotted; WAHITA, wrestled, wauchled, laboured; LUHITA, loved, desired; and the like; but we have their contractions GUDHA, LIDHA, NADDHYA, WADHA. The guttural H acts in articulation on the T, and brings it, as it were, into the throat. There is a guttural N allotted to stand before hard T and D. It is exemplified in the word NAM, which is the same as the Greek

GNAMPTO, I bend, bow, and consequently do homage to, which is the Indian sense.

The Sanscrit KA, GA, CHA, JA, TA, and DA simple, PA, BA, MA, YA, RA, LA, WA, SA, HA, sound like the two first letters in cur, gull, church, just, turn, done, pun, bun, must, yurr like a dog, lust, wort, sun, hurdle; K, G, CH, J, T, D, P, B, take an H or aspirate after them, which is heard as in Packham, Brigham, Rich-house, Bridge-ham, Whiteham, Lidham, Pop-ham, and abhor. The aspirate must be uttered closely after, and with the consonant. The hard T and D have also each an aspirate, and are noted in this work, in Italic letters, *T*, *D*, *T'H*, and *D'H*. The *N* allotted to them is also printed in Italics. The simple s is printed and pronounced as in English; but the sibilant s, which in Sanscrit consists of simple s and H, which heightens its sound to ss, as in hiss, is printed in Italics. The SHA, which in Sanscrit is a guttural s *redoubled*, as its figure shows, is pronounced and printed here as SH in shoe. In Western India and Persia it was pronounced K-H; the K being articulated in the throat, and terminated with the hiss of H. This is the true sound of KHAN or KHAGAN, a leader or chief; most probably from the Sanscrit SAH, govern; in Gothic SWAG, sway or manage. In old Zend it was written KH-SHEIO, a king. See Du Perron's Vocabularies.

Such is the history of the alphabet, which in India is said to have been delivered to the people by Brihma, or the Creator of the World, and which is there called Devanagari, from its having been the vehicle of the language of angels. See Halhed's Preface to the Hindoo Code, p. xxiv. That excellent scholar, to whom Indian, or rather European literature, is much indebted, both for practice and example, wanders, and is absolutely lost, in the palpable darkness of Indian antiquity. His speculations in the same work, on the Hindoo Religion and Mythology, are elegant, but altogether in the style of a man, who is so transported with the variety of a new world, that he believes all that he hears. The Indians are, notwithstanding, a very ancient people. Their mythology and manners are those of Chaldea, Egypt, and Persia, in ages long since obliterated. It may be judged, from that very fact, how valuable their monuments and history are in tracing the progress of society and human knowledge. Admitting that they received the alphabet very early, it is certain that they received it from the Chaldeans. The Chaldee, not the Samaritan alphabet, is the base of the Indian. Were it asserted, that they may have cultivated astronomy without alphabetical assistance, the answer is, that such scientific pursuits are rarely followed without literature enough to support them. Hieroglyphics have not been generally

found in India. The Brahmmins ascribe their alphabet to God, a proof of their opinion as to its antiquity. Can we be censured for indulging a scepticism as to the conclusions of Bailly, in his *Astronomie Indienne*, which impute to the Hindoos a proficiency in astronomical science, at least 3000 years before our era? According to Larcher, *Chronologie d'Herodote*, Tom. VII. Pelasgus, son of Niobe, the conqueror of Arcadia and Thessaly, the father of the Greek emigrations, was born A. C. N. 1927; the Assyrian empire commenced A. C. N. 2057; the first Graeco-Italian colony was founded A. C. N. 1837; Sidon was built about A. C. N. 1730; Cadmus, who brought the alphabet into Greece, was born at Tyre 1580; and Moses, the oldest writer, was born in Egypt A. C. N. 1611. The alphabet was undoubtedly invented a considerable time before the birth of Moses, not in India, but in Egypt; and, above all, the evidence of its Phoenician origin is the most probable of any. The letters suit the Phoenician or Hebrew language; their names are Phoenician; other nations received them from the Phoenicians. Moses wrote in the Phoenician character, of which the Chaldee is a less genuine and less original variety. The foundation of Babel, the temple of astronomical science, is placed only 2247 years before Christ. Abraham left the worship of the heavenly bodies, and his native country of Chaldea,

according to some chronologers, A. C. N. 1921. With respect to all these computations of dates, they rest both on sacred and heathen authority; and supposing, which is equitable in discussions of this nature, that Moses had no other information except the traditions of his family, of the Egyptian priests, of the Arabs with whom he lived in the desert; are not his very limited chronology of the world, his accounts of the first ages, and his situation, which might have tempted him to relate wonders as to the antiquity of his ancestors, much more calculated to inspire rational belief than the fables of the Indians, who pretend that they received their alphabet from God some millions of ages since, and who have, it is to be feared, no records whatever of equal antiquity with the Jewish books? I am altogether of the same opinion with the author of the excellent and scientific defence of Bailly's work, to be found in the *Edinburgh Review*, No. XX. p. 453—471, that we ought to continue our inquiries in this subject, unabated by scepticism, or prejudice towards either side of the question, till the literature of India put it in our power to decide it with certainty. There can be no doubt as to the cultivation of astronomy and natural philosophy among the Brachmanes, at least before the age of Alexander the Great. What actual progress they had then made in those sciences, cannot be so easily determined. Their the-

ology, and the system of morals and society connected with it, appear at that period to have been completed. For most of the fundamental doctrines of the modern theology of India may be found in Plato ; particularly those of the Trinity, of the emanation of all things from the Deity, and their return into his substance ; together with a variety of opinions quite the same with those maintained by the Brachmanes. He appears to have derived all these from the Chaldeans, in the fragments of whose theology, preserved by Pletho and Psellus, (vide Joannis Clerici Opera Philosophica, Tom. II. p. 324 ; Amstelod. 1704,) we plainly discover the original source of the Indian religious system. Porphyry, in his Life of Pythagoras, says, that this philosopher learned from the Magi, that Oromazes (in Chaldee, shining light) had a body like light, and a mind like truth ; a beautiful description of Him whom the Bramins (in their Preface to the Hindoo Laws, translated by Halhed, p. 39) call “ The Principle of Truth, *who*, having first formed the earth, and the heavens, and the water, and the fire, and the air, produced a being called BURMHA, the DEWTAH, for the creation of all beings, (DEWTAH is that to which all offer their worship ;) afterwards he created the Bramin (BRAHMANAH) from his mouth, the CHEHTEREE from his arms, the BICE from his thighs, and SOODER from his feet ; and he ordered BURHMA to complete the

other creations, and to settle the several employments respectively, of the BRAHMIN, the CHEHTEREE, the BICE, and the SOODER, that he had created; and he committed the government of all beings to BURMHA. BURMHA, according to order, produced in the world mankind, and beasts innumerable, and birds, and vegetables, and all inanimate things, and serpents of all kinds and varieties, and piety, and morality, and justice, and continence, and lust, and anger, and avarice, and folly, and arrogance, and drunkenness." The First Cause is called by the Indians BRIHM.

Note T. p. 286.

Sanscrit nouns are regular in their cases, excepting that variety which necessarily arises from contraction, when nouns, terminating in vowels or soft consonants, unite these with the different consignificatives of the cases. The nominatives are often contracted, like ODOUS, POUS, LEGON, for ODONTS, PODS, LEGONDS, in Greek; and HONOS, AESTAS, DENS, for HONORS, AESTATS, DENTS, and the like, in Latin; but the word recovers its form in the other cases. The Greek NAUS, the Latin NAVIS, and Visigothic NOTS, a float, a boat, is in Sanscrit declined NAUH, a boat, *feminine*; accusative, NAVAM, a boat; NAVA, with a boat; NAVE, to a boat; NAVAH, from a boat; NAVAH, of a boat; NAVI, in a boat, or on a boat: plural, NAVAH, boats; accu-

sative, NAVAH, boats ; NAUBHIH, with boats ; NAUBHYAH, to boats ; NAUBHYAH, from boats ; NAVAM, of boats ; NAUSHU, on boats : the vocatives are like the nominatives. BHUH, the earth, feminine ; from BHAV, live, dwell, inhabit, be ; follows the same method, only contracting or expanding its form, according as suits the sound. Its accusative is BHUVAM, the earth ; BHUVA, with or by the earth ; BHUVE or BHUVAI, to the earth, &c. In the plural, it makes BHUVAH, earths ; BHUBHIH, with or by earths ; BHUBHYAH, to earths. PITA, instead of PITRA, a father, has in the accusative PITARAM ; instrumental, PITRA ; dative, PITRE ; ablative, PITUH ; genitive, PITUH, contracted for PITRAT and PITRAS ; locative, PITARI ; vocative, PITAH : the dual cases are PITARAU, PITARAU, PITRIBHYAM, PITRIBHYAM, PITRIBHYAM, PITROH, PITROH, PITARAU : the plural cases are PITARAH, PITRIN, PITRIBHIH, PITRIBHYAH, PITRIBHYAH, PITRINAM, PITRISHU, PITARAH. Whoever wishes to trace the history of this, and of all other Sanscrit nouns, may first compare with it the Latin and Greek, and then the Visigothic ; taking care to form each noun according to the analogy of the language : pater, patris, patri, patrem, pater, patre ; patres, patrium, patribus, patres : in Greek, pater, pateros, pateri, patera, pater ; dual, patere, pateroin ; plural, pateres, pateron, pateressi, pateras. The Visigothic declension of FADER, or FADOR, must be drawn from ana-

logy ; for that dialect prefers ATTA to FADOR, which is, however, universally common in all the other Teutonic dialects. Let us inflect FADER in the full and complete manner of the most genuine Visigothic noun, the cases will stand thus : FADERA, a producer ; genitive, FADERANS OR FADERINS ; dative, FADERAMMA OR FADERIMMA, by custom FADERIN and FADEREI ; accusative, FADERANA OR FADERAN ; plural, FADERANS, FADERINS, OR FADERAS ; genitive, FADERANA ; dative, FADERAM ; accusative, FADERANS. The Goths did not use BA-SA in the dative, but MA, which they added to both singular and plural. Now, it is obvious that the Sanscrit H stands for s, (vide Wilkins' Sanscrit Grammar, p. 31 ; the Indian scheme of the cases, ib. p. 37 ; and the scheme of the verb, ib. p. 126 ;) and, consequently, that PITARAH, fathers, was originally PITARAS ; and PITRIBHYAH, to fathers, PITRIBHYAS or patribus. The Greek PATERSI, or rather, as Homer writes it, PATERESSI, was once PATREPHSI or PATREPHUSI, in Latin patribus. The Sanscrit genitive usually ends in ASSYA in the masculine ; and AYAH, that is, AYAS, in the feminine singular ; the resemblance of which to the Latin and Greek is evident. But it is curious to observe how the plural nominatives in AH, that is, AS, and accusatives in AN and AH, preserve the substance of the ANS, which was the most ancient termination of the nominative and accusative plural. The Greek

pateros, pateres, and pateras, are varieties of FADERANS, of a father, fathers. This fact is a general law of all the dialects. The genitive plural, anciently made by joining AG or NA to the plural ANS, dropping the s, is visible in PATRINA, of fathers; PATERON in Greek; PATRUM, or PATROM, in Latin: FADERAN-A, or FADERANA-NA, is the most ancient genitive plural.

By eliding N, and changing s into H, and then dismissing the aspirate, the Latin and Greek tribes said PENNAI for PENNAIH, and PENNAIH for PENNAIS, and PENNAIS for PENNANS, and PENNANS for PENNA-NA-SA, pertaining to a pen; an adjective expressive of the relation of one object to another of a different, or to many of the same kind. They also said PENNIS for PENNAIS, and that for PENNABUS, and this for PENNA-NA-BA-SA, or PENNA-NA-SABA-SA, by contraction PENNASBUS. OCHEESPHI, in Greek, stands for OCHEES-PHI, to chariots.

It is instructive to remark the parity of contraction in Greek and Sanscrit present participles. PACHAN, PACHANTI, PACHAT; in Visigothic, BAKYANDS, BAKYANDEI, BAKYAND, cooking, baking; and all participles of this kind, lose the N in many of the cases. Preterite participles in WAN, as KRITAWAN, KRITAWATI, KRITAWAT, having done, undergo the same elision. KRITAWAN is declined with somewhat more elision than PACHAN, this being regular in the feminine. An example for de-

clining present and future participles in SHYAT, as BHAVISHYAN-SHYANTI-SHYAT, *futurus-a-um*, may be found in BHAVAN-VANTI-VAT, being ; and BHUTAWAN-WATI-WAT, having or had been.

	SINGULAR.			DUAL.		PLURAL.			
Nom.	Bhavan,	vanti,	vat;	vantau,	vantya,	vanti;	vantah,	vantyah,	vanti.
Acc.	Bhavantam,	vantim,	vantam;	vantau,	vantya,	vanti;	vatah,	vantyah,	vanti.
Instr.	Bhavata,	vantya,	vata;	vadbhyam,	vantibhyam,	as masc.;	vadbhih,	vantibhih,	as masc.
Dat.	Bhavate,	vantyai,	vate;	as instr.	as instr.	as instr.;	vadbhyah,	vantibhyah,	as masc.
Ablat.	Bhavatah,	vantyah,	as masc.;	as instr.	as instr.	as instr.;	as dat.	as dat.	as dat.
Genit. As abl.	as abl.	as abl.;	vatoh,	vantyo,	as masc.;	vatah,	vantinam,	as masc.	as masc.
Locat.	Bhavati,	vantyam,	as masc.;	as gen.	as gen.	as masc.;	vatsu,	vantishu.	as masc.

BHUTAWAN, in the masculine, resumes the N before T only in BHUTAWANTAM, the accusative singular ; and BHUTAWANTAU, the nominative dual ; and BHUTAWANTAH, the nominative plural. All the other cases are declined like BHAVAN. In the feminine, N is never resumed ; but all the cases of BHUTAWATI resemble those of BHAVANTI. The neuter BHUTAWAT resembles the masculine ; only its nominative dual is in WATI, and its plural in WANTI.

Many adjectives, of a participial nature, ending, in the masculine, in WAN, MAN, and AN ; in their feminine, in WATI, MATI, ATI ; in their neuter, in WAT, MAT, and AT ; are inflected like BHUTAWAN and its parts. So MAHAN, MAHATI, MAHAT ; in Greek, MEGAS, MEGALE, MEGA, great ; from the verb MAH, be great, in Sanscrit ; in Visigothic, MAG : GOMAN, GOMATI, GOMAT, possessing cows or cattle, from GO or GU, a cow, all the species of

horned cattle ; SRIMAN, SRIMATI, SRIMAT, fortunate, possessing fortune, from SRI, running on, going speedily, hence good fortune ; LACSHMIWAN, having luck ; PUTRAWAN, having a son ; BHAGAWAN, having BHAGA, power or wealth, which is reckoned power ; are declined like BHUTAWAN.

There is an order of adjectives, formed in I masculine, INI feminine, and I neuter, which nearly follows the same example. Thus, from KAMA, a word, which, in Persic and Indian, signifies desire, are formed KAMI, a covetous man ; KAMINI, a covetous woman ; and KAMI, covetous, *neuter*.

Note U. p. 291.

See Sir W. Ouseley's Epitome of the Ancient History of Persia, p. 17.

Note X. p. 295.

<i>Persic.</i>	<i>Sanscrit.</i>	<i>Slavonic.</i>	
Porsiden,	Prashtum,	Prositate,	Ask.
Buden,	Bhavitum,	Bheite,	Be.
Dāden,	Datum,	Date,	Give.
Zisten,	Jivitum,	Jite or Jivite,	Live.
Merden,	Mortum,	Merete,	Die.
Pekhten,	Paktum,	Peche,	Bake.
Taften,	Tapitum,	Tepite,	Be warn.
Istaden,	Sthatum,	Stoyate,	Stand.
Shemerden,	Smaritum,	Smotrete,	Remark, re- member.
Setuden,	Stotum,		Praise, lift.
Yaften,	Apitum,		Find, get.

<i>Persic.</i>	<i>Sanscrit.</i>	
Serishthen,	Srashthum,	Form, create.
Fermūden,	Pra-mantum,	Admonish.
Numuden,	Ni-mantum,	Show.
Sakhten,	Saktum,	Do.
Khorden,	Garitum,	Eat.
Ashuften,	Cshubhitum,	Agitate.
Amden,	Amitum,	Go or come.
Aftaden,	Patitum,	Fall.
Berden,	Bharttum,	Bear, support.
Chiden,	Chitum,	Gather.
Jesten,	Chēshtum,	Seek.
Guften,	Japitum,	Speak.
Tarsiden,	Trasitum,	Hear.
Kestreden,	Stritum,	Spread.
Zāden,	Jatum,	
Zeden,	Cshuditum,	Pound, beat.
Dar, hold.	Dhartum,	
Jisten,	Sastum,	
Griften,	Grahitum,	Take.
Kerden,	Karttum,	Do.
Shenakhten,	Shēshtum,	Understand.
Khābiden,	Swaptum,	
Shetāften,	Sthāpitum,	
Tākhten,	Twaktum,	Twist.
Arazandden,	Arhitum,	
Asuden,		
Amukhten,		Teach.
Amikhten,		Mix.
Cāften,		
Seperden,	Sapradatum,	Resign.
Framveshiden,		

The infinitives here mentioned may convey an idea of the affinity between the Sanscrit and modern Persic. Some of the examples are compounds, and show the alliance between the dialects to have been not confined to single terms. The general rule of their affinity is, that the Persic *z* represents the Sanscrit *ch* and *j*, and *ch* ; the Persic *kh* answers to the Indian *sv* or *sw*, and *d* to *t* : The Indian *dh* is in Persic *d*, and *bh* and *v* are *f*, especially before *t*. The soft Persic *z*, which sounds like French *j*, represents the Sanscrit *j*. The peculiarities of the Indian conjugations may be traced in *shemerden*, repeat, remember ; *shemarem*, I may repeat ; in Sanscrit *smarem* : *amdén*, to come, from *am* ; but, in the subjunctive *ayyem*, I may come, from *i* or *ai*, move ; *merden*, die ; *mirem*, I may die : *shenakhten*, to understand, take up, distinguish ; in Sanscrit, *shinashiti*, he takes up, or distinguishes : *chiden*, gather, pluck ; in Sanscrit *chitum* or *chetum*, and *chinoti*, he plucks ; which, in Persic, is *chined*. *Firmuden* and *numuden* are compounds of *fra*, forth, and *ni*, on, Sanscrit prepositions, with *mden*, to admonish, put in mind, teach, instruct ; similar to *moneo* and *admoneo* in Latin. The verb *amukhten* is compounded of *a*, on, and *mukhten*, to put in mind, inform. Other verbs show like peculiarities ; for instance, *feristaden*, to send forth, to set forth,

from PRA, forth, and STHATUM, to stand, to set ; in Greek STELLEIN ; and in Teutonic STELLAN, to set, set out. In Scottish, he stell'd away o'er the hill ; and in English, he stood out to sea, he *set* out on a journey ; are common phrases. Several Persic verbs begin with A, AF, and AV, as AV-KENDEN, to throw down ; AKENDEN, to throw on, to fill ; AFSHANDEN, to sprinkle ; AF-RUKHTEN, to inflame ; ANGIHTEN, to excite, rouse up ; NEHIFTEN, to hide or be hid ; which are the Sanscrit A, and AN, on, upon ; NI, on ; and AVA, of, from, down. The verbs themselves are obviously Sanscrit, particularly RUKHTEN, from ROCH, shine or burn ; GIHTEN, allied to CHI, awaken, excite ; HIFTEN, from HUP or GUP, hide. The real name of the celebrated Sandrocottus was CHANDRA-GUPTA, moon-hidden. Several Persic verbs begin with POR or PUR, as PORDAHTEN, to finish ; PERVERDEN, to bring up ; from the Sanscrit and Persic POR, full, complete, perfect ; of which the radical is PRI, fill, raise up, nourish. Others begin with KE or GE, which is not found in the Sanscrit of our times ; though it seems to have been peculiar to that, as well as to other dialects. It is the Visigothic and Anglo-Saxon GA or GE, and the same as A prefixed to the Sanscrit first preterite tense. GESTREDEN, to spread ; GESHIFTEN, to scatter ; GEDAKHTEN, to thaw or melt ; GUZASH-TEN, to pass, go by, leave ; and GOMASHTEN, to lose or dismiss ; seem to me to be examples of this

species of compounds, which my inadequate stock of Sanscrit words will not permit me to investigate with certainty.

Many additional instances might easily be given of the original identity of these celebrated dialects; but I must dismiss a subject, which others, better supplied with assistance than I, will do well to illustrate in its full length, and with a view to unite the philology of Europe with that of Asia.

Indian and Persic nouns and verbs : AB, water ; APA, water : ASB, a horse ; ASVAH, a horse : SUG, a dog ; SWAN, a dog ; SVACO or SPACO, in old Median, a bitch : the word was SVAC, by contraction SAG.—KHODA, God ; Visigothic GUD or GOTH ; Saxon GODA ; KHODAVEND, divine or celestial, formed like Sanscrit adjectives in VAN or WAN : BAD, wind ; VATEM, wind : BADEH, wine ; VADAH, water, liquor : BAK, fear, derived from BHA or BHI, fear, in Sanscrit : BHIMA, fear, is in Persic BIM.—BI, without, separate ; VI, separate, without : YEK, one ; EKA, one : RAZ, a secret, from RAHAS, retired, private ; VIRANEH, a desert, from VI-RANYAH, a desert without grass : VAZIDEN, to blow, from VAH, blow like wind ; NE-TAUAN, it cannot be done, from TAUANIDEN, to do : this verb is the same as the Visigothic TAWIDEN, to do, which, in Sanscrit, was probably TAV.—NAM, a name ; NAM, a name : NAZEK, soft, delicate ; in Visigothic HNESE, bruised, soft, nice : NAFEH, the navel ; NABHA, the navel :

MIG, a cloud ; in Sanscrit MEGHA ; in Slavic MGLA ; and Greek OMICHLE : MEYAN, middle ; MEDHYA : MUGZ, marrow ; MAJJA, MURDDHYA : MAH and MAH, the moon ; Sanscrit MASA, a month : LEB, a lip, common Teutonic ; COH, a mountain ; Gothic HAUK or HOH, a height ; Sanscrit GIRIH ; in Slavic GORA : KEM, little ; KAN, little : GOSH, a turn, an angle, an ear ; Zend GEOSH, related to OOR, and HAUSJAN, to hear, in Teutonic : GRISTEN, to cry or weep ; CALBED, the shape, or body ; Sanscrit KALPYA, a form : GURDABI, a whirlpool, from GHIR, turn, and APA, water, in Sanscrit ; SA, like ; SAM and SA, the same, like : ZEBAN, the tongue, from JAB, speak : JHALEH, dew, frost, hoar frost ; JALA, water : RAH, a road, from RI, go, walk ; RENK or RENG, colour ; SAYEH, a shade, from CH'-HAYA, a cover, a shade : DAN, a vessel, a recipient ; CHESHM, an eye ; PIALEH, a drinking cup, from the Sanscrit PA, and PI, drink ; PIR, old ; PURAN, former ; ancient, old : TAB, heat, flame, splendour, strength, desire, a fever, a contortion ; all, except the last signification, from TAP, be hot ; whence TEPEO in Latin ; and THEPO, I warm, in Greek : NAN, bread ; Sanscrit ANNAM, eating, and also bread, (Wilkins's Grammar, p. 247 and 419 ;) ANNAM is the neuter of the preterite participle of AD, eat ; ANNAM is for ADNAM : DEM, air, breath, from DIUM, whatever is blown ; MIHIR, the sun or moon ; Sanscrit MIHIRAH : MAH, the moon ; Sanscrit MAS,

a moon and month; MAHVESH, moon-like; Sanscrit MAHIVESHA, from MAH : EVA, so, and SA, like; LAK, 100,000; Sanscrit LACSHA : KEN, little; KANYA or KUM, from KU, little, diminished, bad : GOZIDEN, to choose, to select, and to bite, taste; Sanscrit CHUSITUM, to taste, and CHESHTUM, to try. The radical is CWAG or CAG, seize, catch, take, take with the hand, choose, take with the mouth, taste, take with the teeth, chew; for CWAG also means demolish, grind, waste. CEAWAN, to chew; CEAW, the jaw or grinders; CEOL, the jowl; and CEOPAS, the chops; are in all the Teutonic dialects; and CEOSAN, to taste, to try, to take, to choose; with CEOS, trial; COSTUNG and COSTNUNG, trial; are equally universal. CARAVAN, a *travelling* company, is from CAR or CHAR, move, in Sanscrit, with VAN, the ordinary participial affix. GRISTEN, to weep or cry, and GRI, cry, are from KRI or KRID, weep, in Sanscrit; GURK, a wolf; KROSHTRA, a jackal : AV-KENDEN, throw off, from AV, off, and HAN, dart, strike; SAD-DAR, the book of a hundred openings or chapters, in Sanscrit SAT-DWARA, from SAT, a hundred, and DWARA, a door; in Slavonic SATE DVOREI : SHEB, night; Sanscrit, SYABA, the dark time : SHAM, the twilight, from SYAMA, the dark period : SYAH is dark in the Indian dialect. JAMI, a collection, from CHI, gather; TAR and TAREIK, in Saxon, DEORC, dark; TAR, the top; in the Teutonic and Celtic dialects TIR and TOR, the

Sanscrit parallel no doubt exists, but it is not known to me.—BIM, fear ; SanscritBHIMA, fear : the Indian verb is BHI ; and it is common in Celtic, Teutonic, and the other dialects, under the form of BAG, BOG, or BUG, which signifies drive, drive away, agitate, terrify. All verbs, *exciting* fear or terror, are originally from such as mark harsh and violent action. For example, TERREO, I frighten ; PERTURBO, I disturb ; DIO, I drive, I frighten ; are from DRIG or TRIG, drive, agitate ; and DWIG, drive, hurt. The Teutonic nouns DRIGD, dread ; DRIGORIG or DREORIG, dreary ; and DROBIG, sad, troubled, from DROB, the same as TURBOR ; are of that description. The Greek DEOS, fear ; whence DEEDO or DEIDO, I feel fear ; and DEENOS or DEINOS, terrible ; are from DIO, drive. The Persic and Sanscrit DUR, and DAHSHAT, fear, are from DI, be troubled. Words expressive of the *effects* of fear relate to shaking ; of which AGA, trembling, in Saxon and Visigothic ; and AGH, EAGAL, OILT, and GEILT, in Celtic ; are examples. The Sanscrit verb EJ, shake, tremble, be in an ague, speaks for itself. PAVOR in Latin is BEFEN in Teutonic, from BAB and BAF, shake. The Greek PHOBOS is from FAB or FEB, agitate. TIMOR is a derivative of TIM, the same as DEMOS in Greek, from DEO or DIO, I terrify : METUS is from MEGD, and that from MAG, force, impress, affect powerfully.

BERD, a burden ; BUND, a binding, a connecting ; BER, carrying ; JUVAN, young ; DAG, a wound, a stab, or blow ; RAH, a road, are Persic words of Sanscrit original, but common in every European dialect.

Note Y. p. 297.

By diligent comparison of the whole Persic and Sanscrit structure and vocabulary, the causes of irregularity in their verbs may be fully discovered. Attention must be given to detect compounds, such as AF-ZUDEN, to increase, from AV and JA, breed ; PI-MUDEN, to measure, from PI, a preposition, now obsolete, and MA, measure ; PI-VENDEN, to reach, join, from PI and VEND ; AN-BASHTEN or AN-BAR in the imperative, fill, from AN, on, and BRI or BAR, fill, in Sanscrit ; AF-SHARDEN, to squeeze, from AN and CSHAR, or CSHI, in a derivative form. Many Persic verbs take the SH or S of the second Sanscrit future before TEN or DEN of their infinitives ; and the CSH, CH, and J of that dialect often have become S. So RESTEN, to grow, is for RUISHTEN, from RU, grow : the subjunctive is RUYEM, I may grow. DASHTEN is for DHARSHITUM in Sanscrit, to hold fast ; SHUSTEN, to wash, for SUCHISHTEN, from SUCH, clean, purify. The form of the imperative or subjunctive must, in these and in all similar cases, be examined ; for it preserves the legitimate appearance of the verb in the ancient

dialect. With the aid of a thorough knowledge of Sanscrit grammar, every part of the Persic may be investigated with absolute certainty.

Note Z. p. 329.

Most languages, while in an unsettled state, admit some transposition of consonants in certain words.

ON THE BEST METHOD OF ASCERTAINING THE AFFINITY OF LANGUAGES ; p. 322, Vol. II.

In order to ascertain the general affinity of one language to another, it is not necessary to examine very minutely the vocabularies of either. If we discover that a considerable proportion of the words in the one coincide, in form and signification, with words in the other ; and if, at the same time, we find that they nearly agree in their terms and modes of inflection, the relation of the two languages to one another may be considered as close and evident.

By a very slight inspection, we may be convinced, that all the Teutonic dialects, spoken from Iceland to the Adriatic, are branches of the same language ; and the same may be said of the Celtic dialects, of the Slavic, and, perhaps, of the modern languages of India.

But when we would extend the range of philo-

logical observation, and speculate on the affinities of languages that are not evidently related, more especially if we are desirous to investigate the progress of speech, we must make our inquiries rigid, extensive, and minute. The parts of the process by which I obtained the conclusions, and formed the narrative contained in this work, were as follows.

1. A careful examination of the whole vocabularies and grammatical structure of the Teutonic dialects, viz. the Anglo-Saxon, Tudesque or Alamanic, Icelandic and its varieties, Dutch, German, and, above all, of the Visigothic Gospels—an invaluable fragment, which unites the Teutonic with the classic languages. Whoever compares these dialects with attention and sagacity, will soon become no mean proficient in two departments of practical philology—a knowledge of the character and history of interchangeable letters, and of the various methods by which the cases of nouns, the inflection of verbs, and the process of composition and derivation, originated in a very pure and uncorrupted language.

2. A comparison of the whole vocabulary and grammatical structure of the Teutonic with the correspondent parts of the Greek and Latin. The affinity of the Teutonic and Greek has long been in part observed. By an accurate comparison on a large and scientific scale, the relation among the

three languages is so perfectly obvious, that they may be justly considered as dialects of the same speech.

3. A comparison of the Celtic dialects with one another, and with those languages above mentioned. The assistance afforded by the Celtic in discovering the early forms of words, is uncommonly great. I am almost indeed inclined to assert, that, without a knowledge of this language, no man can make much progress in studying the philological history of Europe.

4. A comparison of the vocabularies and grammar of the Slavic, the Sanscrit, the Persic and Lappish, with one another, and with those of the fore-mentioned languages. The Slavic is the language of the ancient Sarmatae ; it bears marks of Indian origin. The Sanscrit is an admirable dialect, perfect in words and grammatical structure. Though as yet not completely published in Europe, a circumstance to be regretted, on account of its value in literature, it has, I trust, reached me in a form sufficiently perfect to warrant the conclusions which I have drawn respecting its affinity to the subject of this work. The Persic is a corrupted dialect of the ancient Zend, some remains of which are still preserved, and show that the old Indian or Sanscrit, and the old Persic, were, like the Anglo-Saxon and Visigothic, related in a close and intimate degree. The Lappish, a dialect of the Fin-

nish, exhibits something of an Indian appearance, and is of great service in illustrating both the etymon of words and the process of inflection.

5. All these languages, after comparison and careful examination, exhibit the following properties ; 1. a most palpable similarity in many, and a perceptible affinity in the whole of their words ; 2. a very perceptible resemblance in the whole system of the inflections of their nouns and verbs ; in some instances obvious and perfectly coincident, in all easily discovered by a just and rational application of facts, established in other parts of the dialects ; 3. a great and evident similarity in the mode of derivation of verbs and nouns—that process by which words have been multiplied in all ages, by which language undoubtedly advanced from small beginnings to its present state, and a knowledge of which is, under another name, the history of language in general.

6. The great vocabulary of Europe, and perhaps of Asia, being, in consequence of these properties, legitimately placed under the view of the inquirer, must not, in the absurd manner of Bullet, Pelloutier, and many others, be used as a chaos from which any chimerical production may be raised, but under the following checks : 1. *Careful attention* to the general nature of the interchangeable vowels and consonants. Words may be safely pronounced to be the same, that agree in meaning,

but do not literally agree in form, provided their difference consist in letters proven to be interchangeable. No person need doubt, that the English deaf, the Visigothic DAUBS, and the German DAUB, are the same word.—2. to the particular properties of each idiom or dialect, in what respects the interchangeable letters. Every dialect and variety has its own genius in that matter, which must be diligently studied, and remembered in every etymon drawn from it. For instance, the Greek and Sanscrit have certain laws of euphony, which produce regular changes, peculiar to these dialects, both in single words, and in the composition of terms and sentences. The synaloepha, ecthlypsis, diairesis, &c. must all be taken into proper account.—3. to the actual methods of derivation of nouns and verbs peculiar to each idiom. These will be found conformable, in a general view, to the methods common in other dialects; but they are, nevertheless, specifically proper to that in which they are principally used.—4. to the comparative antiquity of terms in any dialect. Some words, being names of common objects, may justly be considered as ancient and primitive; others show, both by their form and signification, that they are derivative and recent; and not a few, belonging to the arts, sciences, commerce, and civilized life, are foreign, and perhaps very modern. The detection of these last, and of all other corrupted terms, will

be in proportion to the extent of the inquirer's erudition, sagacity, and common sense. I should think a philologist more learned than judicious, who was disposed to assert, that we have received our term *father* from the Greek PATER, or Sanscrit PITA; or that merchandise was derived from the Celtic MARC, a horse, an ancient article of barter.—5. to the precise channel through which each word has come; as, for instance, through the medium of the French, Spanish, Italian, &c. It is right, on many accounts, to ascertain the remotest origin of a word; but this will always be done with more certainty, if its intermediate history be considered.—6. to those laws of association, founded in thought, modified by circumstances, and to be learned only from a rational and extensive study of the history of words, by which terms have in all ages acquired different but cognate significations.—7. to the same laws, as operating in giving the same sense to words totally different in derivation. For example, CUTIS, a skin, is from HYD or HAUT, a wrapper, an envelope, a cover; and, on the same principle, SKIN is from SCIN, what is cast over, a covering, an integument. HILL or HOHEL, in German HUGEL, is a little *height*; and the Greek LOPHOS is from LIF, lift, raise, elevate. LIFT and LAW are names of hills in Britain.—8. to those particular words in any dialect, that have a long series of derivatives, obviously connected with them

in sense, and external form. Such words, when found to form their derivatives, according to the general system of the universal language, are a commentary of the most invaluable kind on the whole history of speech. By discovering the process of composition, proceeding from the radical WAG or WAEG, in Lye's Saxon Dictionary, and by noting its various significations; I was enabled to detect the same process from other Teutonic radicals; to verify the important conclusion, that all the genuine Teutonic words under w were from WAG; and that this rule was respectively true, when applied to those under L, M, N, and R, and under every other consonant. As the Teutonic words under w are evidently the names of primary objects, and common in Latin, Slavic, and Sanscrit; the original state of language in the various dialects, from Ireland to India, appeared at once in all its barren simplicity. The steps of the progress of composition remain very visible in numerous examples, in all the dialects; and as the *method* of derivation exhibits a most uniform and regular course, in the whole of these; not a shadow of doubt is left on the general history of the radical word. —9. to the actual process of elision, contraction, and corruption of vowels and consonants, in every idiom and dialect. By this alone the history of words in that dialect can be traced or illustrated. For instance, the well known pronunciation

of G hard like H, or, as it is sometimes written, CH and GH, prevailed in the earlier Teutonic; and the traces of it enable us to discover the course of corruption, in many words of all the dialects. But the philologist must not be deceived so far by its appearance in such Danish and Swedish words as VRAG, wreck; in Saxon WRAC; in JEG, I; as to suppose that this form of it is ancient. In the purer dialects, these words are WRAC and IC, or IK: the c in both became CH guttural; and then the guttural G was written in place of CH. Even in Latin G is not unfrequently written for the hard c or K. Examples are VIGIL for WAKIL, from WAC or WAEC, watch, by the old Romans pronounced VICIL; and LUGERE, to cry aloud, lament, from HLUCK or HLUC, a loud sound, in Icelandic HLOEK. For the most part, however, the Latin G is radical and true.—

10. not to abuse general rules. When we have ascertained that B or F, and v or w, are interchangeable; we must by no means decide in all cases according to that fact. Though v in Celtic be often expressed by F, it does not follow that all words under F began originally with v. The contrary often is the case; and the truth of this is to be established by comparing these words in F, with others beginning with the same consonant in more hardy dialects. It is common in books of etymology to see the Latin VATES, and the Celtic FAIDH, a prophet, deduced from one root; but VATES is re-

lated to the Saxon WOTH, speech, eloquence, poetry, *vaticinium*; and is from WAGTA, spoken: The derivatives of WAG, cry, are VAGIRE in Latin; the Teutonic WEP and WOP, speak, cry, cry aloud, weep; EPEIN, to speak, and OPS for WOPS, the voice; the Latin VOCARE, and VOCS or VOX; the Saxon WAL or WAWL, cry; this term WOTH, speech; WORIAN, to speak, reckon, number; whence WORN, a number, and WORD, a saying, a word. FAIDH is from FAG, speak, the origin of FARI in Latin; of FATUM, the *word* of heaven; of FACUNDUS, eloquent, &c. &c.—11. attentive comparison of the idioms of one dialect, and a judicious preference of that which is more simple, ancient, and rude, to that which is artificial, recent, and euphonic.

7. The following rules are established by observation, and deserve particular notice: 1. the most ancient words were short and monosyllabic; a fact which rests on the authority of the short radical terms, into which most words, however long, may be analyzed; 2. words in the early stages of composition were long, rude, and significative in all their parts. To give an example belonging to a stage of language considerably advanced; TIGUND or TEHUND was ten; but TIGUN-TEHUNDS or TIGUNSTEHUND was ten-tens; which, by corruption, became THUSUNDS and THUSAND, now thousand. In Sanscrit DESHATDESHAT was the same thing; but it is now abbreviated into SHAT, both in San-

scrit and Slavic. Such abbreviations were, however, rare ; because very long words did not often occur. The radicals were monosyllabic, and so were the consignificatives ; so that the first compounds were generally harsh disyllables, ending in G, which was soon dismissed. We may see this in the compounds of WAG or WAEG, lift, bear, and carry. We have WAGEN and WAEGEN for WAGNA, a thing carried, an instrument of carriage, by contraction WAEN and WAIN ; WAEG OR GEWAEG, a thing weighed, a weight, now WEX, as a wey of wool ; WEOHT and WAEHT, a contraction for WAEGED, now weight, and in some Teutonic idioms WETT.—3. when many consonants meet together, on account of the difficulty of articulating them, they admit in all the dialects a short vowel, which may be called a connective. Thus DEARG, red in Celtic, is pronounced DEARIG, or vernacularly TEARIC. In the second stage of language this was very common. They said LAGIDA for LAGDA, laid ; WAGIDA for WAGDA, shaken ; WAGANA for WAGNA, carried, and the like.—4. the evanescent nature of G soon permitted the radicals in Greek, Latin, and Sanscrit, to become *pure* verbs ; that is, verbs whose characteristic is a vowel.—5. in most derivatives of RAG, such as those descending from GRAG, BRAG, &c. there occurs a kind of metathesis throughout all the dialects. The Teutones said GARS and GRAS, WARSTLE and WRASTLE, BRIG and BEORG, WRATH and

WARTH, a *passing* spectre ; BROD and BORD, a deal or plank, a board ; and this transposition appears even in Sanscrit, in which ARTHA is said for RITHA, GAR for GRA, TAR for TRA ; and so in many other roots.—6. the old violent methods of twisting and torturing one word into similarity with another, are quite unwarrantable and absurd. Equally so is the transposition by which it is asserted, that *MORPHE*, shape, is converted into *FORMA*.—7. when a weak vowel terminates a word, it is often received into the penult syllable ; and either coalesces into a kind of diphthong, with the vowel there, or maintains a separate sound. So, in Celtic, BARDE or BARDI, poets, becomes BAIRD ; and LAMHE, hands, LAIMH.

[The following additional NOTES are selected from the first Manuscript Volume.]

See Page 16, Vol. I.

The inhabitants of Europe, with the exception of some inconsiderable tribes, are descended from one race. This common origin, the existence of which appears from language only, is remote and distant. History is searched in vain for the annals of ages, in which letters were unknown or despised. Though contiguity in place, resemblance in manners, and the other characteristics of kindred tribes, are infallible proofs of affinity in cases where they

all occur ; their absence must ever be expected in such as are ancient and obsolete. The first population of the earth must have been desultory and irregular. A detachment, made from a tribe by physical or moral necessity, must often have driven before it, into other regions, the more early colonies of the parent stock. Some districts, less accessible than others, may have been little subject to a change of population ; but all the vast extent of the low mainland, and the adjacent islands, must have been for many ages a rude unsettled wilderness, of which the best description may be found in the original state of ancient Germany or of America.

Asia has pretensions to be the cradle of the human species, which are countenanced by religion, and the first possession of the arts. The principal streams of population have, indeed, been traced to that continent. Theoretical inquirers have pretended to determine the particular place, where the ancestors of the Celts and other European races originated ; and the route by which the first colonies arrived in the West. It is almost below the notice of useful investigation to remark, that the conclusions of these writers rest on assumptions as to the original unity of the descent and language of mankind, which should have been established by proofs before they were used as principles. An eager propensity to generalize has an unbounded scope in the immense field of ancient history and barbarous

life. The distance of the objects makes their relative positions and size indistinct and uncertain. In the universal twilight, all presents an uniform resemblance, addressed to the fancy rather than the judgment. According to the taste and prejudices of the philosophical spectator, the view of savage man is grand and interesting, or rude and deformed. No allowance is made for that constant variety, which, in man and nature, requires to be specified, and separately considered. The same indiscrimina- tion, that has been allowed to pervert the genuine history of human society, has, even in our own times, corrupted the history of language. The study of philology has always been permitted to maintain a practical independence on reason and logic; but the number of sanguine theorists, who, in their own manner, have traced the most common words at one step to the language of Paradise, is here recalled to the attention of the reader, merely for the purpose of disclaiming all use in this work of that unphilosophical mode of inquiry.

Theory, unsupported by actual facts, or by conclusions drawn from premises according to unquestionable general rules, is alone here disclaimed. No inquiry of this kind can proceed far without the aid of general principles.

All the five European races, already noticed, at one period of their history, appeared in the same state of society. The Celts were a community of

wandering unsettled tribes. The numerous clans of Scandinavia and Germany, of ancient Greece and Italy, perfectly correspond with the divided settlements of the Slavi and Finni. It is the task of speculative philosophy to trace the moral and political resemblance of nations in the different stages of their progress. The result of such investigation must always be of a very general nature; and, if it be applied, as a law, to compel into close affinity races that have a radical but not a strict relation, we embrace a metaphysical cloud, instead of substantial science. On this fallacious principle, many learned writers view the Celts and Germans as one people, and find no difficulty in establishing the consanguinity of the Jews and Americans.*

But practical observation, as well as the evidence of customs, language, and history, reject this philosophical confusion. Cæsar discerned, without any regard to the many points of coincidence in their way of life, that the Celtae and Germans were different nations. No deception in the common name of Scythae can impose a lasting belief, that the Slavi, Finni, and Goths, were the same race.† Language often dispels the obscurities of

* See Adair's Travels in North America, *passim*.

† The name Scythae was given by the later Greeks to almost every nation on the Danube or Euxine. Mr Pinkerton has made most unwarrantable use of this word.

antiquity, and the mist thinly but beautifully raised by ignorant speculation. The affinity of the Teutonic dialects is intimate and close; the Greek and Latin have a considerable resemblance; all the Slavic varieties verge towards one point; the Celtic tongues have a perceptible similarity; the Finnish differs from all these, but is nearly related to the speech of the Laplanders, and of some tribes on the Frozen Ocean. It is impressed on every inquisitive mind, that the nations of our continent, though possibly from one family, consist of separate races, long divided from one another, and each entitled, from the beginning of their appearance in history, to a character, as distinct as belongs to rivers that fall from different parts of the same mountain.

Truth, the object of all rational inquiry, demands this acknowledgment. But in what state of society was the primeval tribe which sent off, at different periods, the Celtae, Greeks, Teutones, and Slavi? If we scruple to admit that these races came successively from a parent stock, were they descended from one another; and is it consistent with experience, that any colony has so far changed its dialect from that of the mother people, as the Celtic differs from the Teutonic, the Teutonic from the Greek, the Finnish from the Slavic? Was the language of the parent stock of these five races of men invented by itself, or transmitted to it from anti-

quity? As the relation among the various European and Indian dialects is certain, though not altogether obvious, may we venture to consider Asia as the cradle of the tribes which, at different periods, entered the western continent?

Each of these interrogations merits an answer formed by strict and philosophical induction. Theology has left its province to decide that the northern nations are of one family; that all their languages are remotely descended from the Hebrew; and that it argues the most criminal infidelity to doubt whether the Cimbri were the posterity of Gomer, the Germans of Togarmah, and the Goths of Magog. Such assumptions have their convenience; they seem to illustrate an obscure subject, the first population of the earth; they sanction a wild and lawless etymology, in which it is impossible to place any rational confidence; and though they are almost unsupported by history and philology, they are, perhaps, not destitute of some connection with truth. The following facts are the result of the inquiries in this work.

I. That the language of which a different dialect is spoken by each of the European races, rose from a few rude monosyllables.

II. That each of these races received it in a state considerably advanced; and that none of them

separated from the original stock before the language had obtained a particular form of composition ; or, in other words, of inflection and derivation, which is radically the same in all the dialects.

The great landmarks of European philology are, 1. Coincidence in the form of the words in the different dialects ; 2. Coincidence in the signification of the words ; 3. Coincidence in the inflections and terminations of nouns and verbs ; 4. Similarity of the process of derivation of nouns and verbs in all the dialects ; 5. Illustration afforded by comparing all the varieties of one dialect, as of the Teutonic, respecting its original state, and respecting its affinity to others, such as the Greek or Sanscrit.

III. That some of the races appear from approximation of dialect to have been more nearly allied to one another than to the rest. The Teutones and Greeks are, perhaps, of this description ; though it cannot be safely affirmed that these races were originally one. The Indians, Persians, and Slavi, seem to have been one branch of the general stock. The affinity also between the Celts and the eastern nations is closer than could have been expected. It is proved by the identity of the form and signification of many words in their dialects, rather

than by coincidence of the inflections, which are found to vary exceedingly. The Teutonic dialect is the least corrupted, and the most original of all ; but the Celtic and Finnish display the most ancient significations of words that are common to all the five races ; and indicate, by form and inflection, the long and early separation of the tribes that speak them from the parent, as well as from every other stock.

IV. That the time cannot be determined, in which any variety of a dialect shall so far deviate from the common parent, as to lose the marks of the original affinity. The German and English have been separated for twelve centuries, and one of them has undergone considerable revolutions, but their affinity is still obvious. The Icelandic, or Norse, has been divided from the German for more than double that period ; yet their intimate relation is allowed in every common glossary. The Irish and Welsh have evidently been one dialect ; but the time when that might be affirmed, with even the same degree of truth that in this respect belongs to the Irish and Scotch Gaelic, is distant, and involved in obscurity and doubt. A small tribe, such as the Normans or Franks, may easily abandon its proper dialect for that of the nation in which it has settled ; corruptions may be introduced into a dialect by the commixture of different races, as has

taken place in Gaul, Spain, and Italy ; a considerable but distinct accession of foreign words must be made in almost every language, by the channels of commerce and science ; but the figure and substance of the prevailing tongue, though much modified, cannot, without the influence of an uncertain extent of ages and revolutions, be entirely changed.

Nothing is more common than the extinction of the language of a small victorious tribe, after a settlement in a conquered country. The Franks adopted the Romance or Gaulic Latin. The Normans abandoned their Norwegian, Teutonic, or Norse, for the French. The Monguls in India and China lost the use of their own language. From the form of the Belgic names mentioned by Cæsar and others, I believe that the Belgæ, though mostly of German extraction, spoke a variety of the Gaulic or Celtic.

V. That, therefore, it is not safe to assume it as a principle, that the Celtae, Teutones, Slavi, Greeks, and Finni, were, at any given time, of one language, or at one period dispersed over Europe ; neither is it certain that any one of these races sprung from another of them, so as to belong to it as a colony. All the Celtic nations may be considered as colonies of the first Celtic race. The same may be admitted respectively of the German and

the other tribes. Each group is properly formed on its principal and natural base. All of them are to be considered as shoots around their stem. But though the remote connection of the European races be demonstrable, the original state and period of that connection are extremely obscure. It seems probable, that the primitive and eldest tribe was a small family of outcast wanderers in the Eastern wilderness, without articulated language; or, at least, in possession only of a few rude monosyllables, which were used as a supplement to natural signs.

This important fact in the history of *our* language is proved by tracing the progress of words, an inquiry greatly facilitated by the uniform nature of derivation in all the dialects. It is certain, that articulate speech, at one period, consisted only of eight or nine interjectional words. Such is the narrow range of philology, that we know well only two languages, the dialects of our own, and the dialects of the Hebrew or Arabic. I have examined the structure of these last, but do not purpose to state the result in this place.

We must suspend our decision as to the original state of mankind until we have examined more of their languages. Errors of considerable magnitude may be easily incurred by fanciful minds, disposed to speculate on the origin and first state of the human race. How remote from the truth, as discovered by induction, is the greater part of the theory

of the formation of language given by Dr Adam Smith, a man of first-rate abilities and penetration.

We are led to this conclusion concerning the eastern outcasts by the legitimate and regular process which is presently to be exhibited. How long this barbarous race continued in the lowest state of the species cannot be conjectured. The use of a monosyllabic language is not, indeed, an unequivocal proof of the total absence of civilization; but the fathers of the Scythian hunters and shepherds could hardly be advanced in refinement, and leave their descendants totally savage. Before any of the European races parted from the original stock, the language had attained a state of composition, and had begun to be inflected. The Celtae brought from the East the language in that condition; but the long wanderings, and the savage solitude which they experienced in the West, destroyed the finer parts of their original speech, and corrupted it by a careless and slovenly articulation. The Greeks penetrated into Europe, at some different period, and retained, though they softened considerably both the words and inflections of their primitive dialect. The Indians inherited the same language, but probably in a more improved form. In their possession it became that highly polished speech, which is now called Sanscrit; and which exhibits an instructive contrast with the Persic, formerly the same dialect.

The Sanscrit, Teutonic, Greek, Slavic, and Latin, are least corrupted in terms and inflections. The identity of the Zend, or old Persic, and the Sanscrit, appears from the remains of the Zend, and from the words and inflections of the modern Persic. The Indian has multiplied cases, inflections, and terms, so as to be the most copious and artificial language in the world. Its words are not only capable of the finest composition, derivation, and intrinsic variety ; they are also arranged in sentences by peculiar laws, which regulate the melody, and harmonise every period. The Persic, in the violence of ages, like the Anglo-Saxon, has lost nearly all its inflections. Though it be a perspicuous, it is evidently a barren dialect. It has run the race which experience shows to be due to articulated speech in its natural progress. Time destroys the more delicate and complex parts of the structure, by the hand of ignorance and chance ; leaving the ruins for the materials of a smaller and less splendid edifice to future ingenuity. On the other hand, the Finni, who seem to have been the rudest of all the Scythian tribes, have preserved their dialect in a state nearer to perfection than the Celtae or the Slavi. The latter were a Persic tribe. The resemblance of the Slavonic and Sanscrit still attests their ancient affinity ; but the Slavi have lost many of the inflections peculiar to the language of India, during their long residence in the Sarmatian

forests. They expelled the Finni from these to the shores of the Baltic and the White Sea ; on which a language is still spoken, that distinguishes from the other races an original and very ancient part of the population of Europe. The Slavic and Visigothic retain the inflections of the noun in a purer state than they are found in Sanscrit.

VI. That, though each of these races seems to have received the language in a different state and form, and, consequently, to have merited the name of a separate branch from the time of its appearance in Europe ; yet, it is certain that the language of each tribe has undergone considerable change and multiplied varieties, the study of which is a fund of grammatical knowledge, as it reveals the process by which the mind operates on the medium of thought, —the actual means and laws of sound philology, and the degree in which language varies in a given period. All the Teutonic dialects are plainly of one class ; but time has formed them into orders, genera, and varieties ; from which philology can easily select what is common to them all, and discern what originally constituted their substance. By such examination, the oldest state of the Teutonic is discovered ; and subsequent changes observed and explained. The same inquiry prosecuted through the Celtic, Greek, Indian, and other tongues, analyses not the varieties of a single dia-

lect, but the original speech of Europe, or of Asia. By careful attention to the different parts of the process of composition the primitive words themselves are developed, and their earliest forms are determined by comparison of the five principal dialects with one another, and by illustrating such of these as are refined and corrupted by those that are rude, simple, and regular.

See Page 321, Vol. II.

The Celtic language is an original, peculiar, and interesting dialect of the common speech of Europe; and the varieties of it now spoken are Welsh, Irish, and Earse. In a few ages after the conquest of Gaul by Cæsar, the Celtic tongue was superseded by the Latin.

The Cornish and Armorican dialects, though evidently varieties of the same speech, differ materially from the Irish. The inhabitants of Hibernia have, from the first ages, spoken a dialect of the Celtic peculiar to themselves, which is distinguished from the British by the possession of a smaller number of words coinciding with the Teutonic, and by an indolent and soft species of pronunciation that has extended its influence over the whole vocabulary.

Though the ancient Gaulish be lost as a language, the words which remain clearly show, that

the *Celtae* of Gaul were of the British, not of the Hibernian race. This fact is, however, obscured by the radical identity of the British and Irish tongues. It is better confirmed, that the ancient Scotch, whose descendants are now found chiefly in the north of Britain, were an Irish colony, which arrived on the western coast of this island in the beginning of the sixth century. Their language and customs succeeded to those of the Britons, whom they dispossessed of a considerable part of the country. Their princes ascended by inheritance the throne of the Picts, a British nation of disputed origin, that ruled from the Forth to the extremity of Caledonia.

Dr Jamieson, in the Preface to his valuable *Scottish Dictionary*, has supported, with great learning and ingenuity, the Teutonic origin of the Picts. His arguments from history only show that some Belgic tribes settled in Britain. His proofs from language are learned, but delusive; because he forgets that Celtic and Teutonic are radically one; and he overlooks characteristic differences.

By extension of territory, and affinity with England, the Anglo-Norman became the language of the court, and of the south of Scotland. The Celtic or Gaelic still continues to maintain itself in the North, in a state little different from the Irish, the words being almost the same, and the structure every way similar.

See Page 321, Vol. II.

Conjecture loosely verges into an opinion, that the Teutonic race had held a separate and independent existence in the Russian or Polish forests for many ages. This is probable, because the language is strong, rude, original, and so free from external corruption, that, while the Celtic, Greek, Latin, and Indian, show numerous proofs of having run, in the same channel, at some intermediate period, the Teutonic coalesces in these indications with none of them, but maintains its own peculiar and primitive course. It is, indeed, true, that all these languages, not excepting the Teutonic, are radically one. Though their respective properties have a well defined and real resemblance or difference; yet the chain of connection is more easily established than at first might be expected. The Celtic abounds in very ancient forms of words, common at this day in Europe and Asia. The Cymraig or British often determines the uncorrupted state of these terms in the Celtic; and, by certain intermediate notices, unites the Celtic and Teutonic. The latter is, with little difficulty, identified with the Latin, Greek, Persic, and Sanscrit.

The impression which indelibly rests on every mind that has compared the remains and relative affinities of the German dialects, is, that the Visigothic, Burgundian, Longobardic, Vandalic, and Suevic tribes, were not only radically, but circum-

stantially the same people, united by that consanguinity which exists among the inhabitants of one district. The relation between Gothic and Alamannic is intimate and obvious. The Anglo-Saxon holds the next affinity. The Suiogothic, which is the parent of the Swedish, Danish, and Icelandic, is a dialect by itself; and must not be considered as the peculiar speech of the conquerors of Rome, which is known to have nearly approached the Alamannic.

Most of the reasonings in this work derive their value and strength from the luminous application of the Teutonic dialects. Our national literature looks to these as the genuine source of much antiquarian illustration. The materials of philology, as furnished by the ancient or modern Teutonic tribes, excellently unites with those furnished by other tribes.

See Page 11, Vol. I. and 321, Vol. II.

The Slavonian language is the speech of the Vends, Livonians, Russians, Poles, Bohemians, Dalmatians or Croats, Servians, Moldavians, and a variety of inferior tribes. The extent of the Russian empire has in late times made it vernacular from the Caucasean mountains to Nova Zemlia. In the ninth century it was established on the Adriatic.

The Slavonic language was described by Proco-

pius, who did not understand it, as astonishingly barbarous. He will not find much contradiction in modern Europe. The Slavonic, however, has only a few harsh articulations. In other respects it is regular, polysyllabic, and consequently harmonious. It is little studied even by the learned, who are often content with the ordinary walk of erudition; and the difficulties which have been reported by some as interwoven with its very accident, are chiefly imaginary.

See Page 13, Vol. I. and 219, Vol. II.

Greece and Rome occupy the largest space in the classic mind, and in the historical page. The one recalls the remembrance of a mighty empire, which rose under the influence of the most systematical, wise, and regular ambition. The other suggests the highest glories of the human spirit, in a state of cultivated independence. No friend of mankind can voluntarily fix his attention on the history of his species, without a rational regard for that portion of it that instructed the rest. Our curiosity, eager to discover something extraordinary in the origin of the conquerors and teachers of the nations of the earth, is humbled by the disclosure of the fact, that Rome was founded by a band of Sabine outlaws, and Greece peopled by a community of barbarians.

The Greek nations seem to have entered their country from the North. Thessaly has been named as the principal seat of their population. The intimate affinity which they long acknowledged with the Thracians cannot now be confirmed by the comparison of languages. The Ionians and Dorians must have been of one family; and viewing the mother countries apart from the colonies, we cannot be led to consider the most ancient Greeks as very numerous. On comparing the most simple Greek words with the hardy vocabulary of the Teutonic tribes, we are amused and instructed by an ample view of the process by which language is softened and refined. The words retain their essential parts; but the harsh articulations are dismissed, or changed into others of a softer organ. Original and radical terms coalesce with their auxiliaries. Vowels naturally separated melt into compounds. The whole system of speech becomes more vocal. The music of language is rendered perceptible, and, at length, an object of ordinary composition. The mind vibrates between the perfect harmony of the Iliad and the strong and rather dissonant simplicity of Alfred and Caedmon: Yet the vocabulary and grammar of the Greek and Visigothic are radically the same. How many ages must have elapsed before the primitive Ionian became the language of Homer.

The colonies which peopled Italy, and were the

ancestors of the Latin tribes, spoke a dialect which neither possessed the polish nor corruptions of the Ionian. The Latin of Rome is radically the same as the Greek. It is, however, much more original and inflexible. It was the speech of a warlike race, whose manners and discipline were stern and severe; who inherited the simple policy of the Sabines and Hetrurians; nations that seem to have combined ascetic superstition with the spirit of democracy. Nothing is more remarkable in the ancient Latin than its brevity of expression. It rejects the use of demonstrative terms, except on extraordinary occasions. It admits none of the Greek variety. All is solemn, concise, and energetic. Those who are conversant in philology may observe rather too much of this character in the comic diction of Plautus and Terence, which they may compare with the dialect of Aristophanes.

The descendants of the ancient Greeks are only found on the native territory of their ancestors; but the Roman tongue became the vernacular and universal language of the states, that had fallen under the dominion of Rome; and of many tribes that never submitted to its arms. In Spain the Latin superseded the Visigothic, which had almost extinguished the use of the Vasque and Celtic. The Franks forgot their Tudesque or Teutonic, and adopted in its place the provincial Roman, with a German idiom, and a Gaelic accent.

Italy itself, and the islands in the neighbourhood, received the language of the conquest, which they underwent in the days of the republic. The Sabine, Tuscan, and all later Italian dialects, excepting those derived from the Latin, are now reduced to a few words found in the researches of grammarians and antiquaries.

As it is but a small number of men or countries that reach an eminent station in the service of exalting the character, and increasing the happiness of the species, we need not greatly lament *that* oblivion which has buried nations and dialects little entitled to remembrance. At the same time, we have lost with these a part of the history of human society, which is always affected by relative, though otherwise unimportant circumstances. A knowledge of the barbarous tribes from which the polished communities of Rome and Athens derived the foundations of their laws, manners, and religion, would have solved many problems, now unsatisfactorily determined by philosophical conjecture, which, like natural theology, often needs particular confirmation.

See Page 12, Vol. I. and 321, Vol. II.

The contrast between the fortune, character, and country of the Finns, and other European nations, occupies the immense difference between the savage Laplander and polished Briton. The fens of the

North have for ages been inhabited by a diminutive but agile species of men, that have trusted for their support to the prolific swarms of their marshes, and the game of their snowy mountains. Ancient and modern history place the Finni at the extremities of nature and of barbarism. They lived, till very lately, in so rude a state, that it may seem incredible how their unprotected and careless families could survive the rigours of a polar winter. The Finnish tribes not only peopled the northern districts where they are still found, but also settled all along the White Sea, and the shores of the Frozen Ocean. In those regions the *Piarmi*, one of their divisions, attained some degree of wealth and civilization. The Mordvines, Tsheremissi, Syriaenes, Votiaks, and many other small nations now under the dominion of Russia, are the remains of the Finnish population which formerly occupied the extent of the North, and may be traced from Caucasus to the Dofrine range.

The diligence of philology has discovered an affinity between the Finns and Ugres, who, in the ninth century, got possession of Hungary. It cannot be denied, that the dialects of these nations have a certain degree of resemblance, which, however, has been magnified by the imagination of those who first observed it. The limits of the Turkish and Finnish are, perhaps, not exceedingly remote. An obscure but interesting part of philology,

which relates to the history, connection, and properties of the dialects of the north of Asia, has never been cultivated. The manner and the means of prosecuting such inquiries are, in fact, neither well understood, nor, as yet, objects of literary care, in Europe.

See Page 18, Vol. I. and 321, Vol. II.

The English, it has already been observed, are the progeny of the Giotae, Angli, and Saxons. The time of their settlement in Britain is well known. The Angli were noticed by Tacitus; the Saxons by Ptolemy. Both inhabited the country between the Elbe and the Danish isles, and were nearly related to the Frisii. The Anglo-Saxons and ancient Dutch were the same people, as is proved by their dialects. The modern Dutch language, though deprived of its soft consonants by the injury of time, is a curious and intermediate link between the Anglo-Saxon and the German. The characteristic of the Anglo-Saxon dialect was a more delicate pronunciation of the vowels that was common in the east of Germany. The dental consonants were also softened. In other respects, the vocabulary and inflections were the same as in the other varieties of the Teutonic. The Frisii, that associated themselves with the Saxons, spoke not the dialect which, in later times, has been observed in Friesland, and which, from the Norse

colony established there, is allied to the Scandinavian ; but a variety of the common dialect of the west of Germany.

The Giotae, who followed Hengist, came from the Cimbrian Chersonese, now called Giot-land, or Yutland. The names of the chiefs show that their dialect approached very little to the Danish or Scandinavian. It cannot be determined that they were the posterity of the ancient Cimbri. It should rather seem that the Cimbri and Teutones were driven northwards into the islands ; and that the Giotae were a division of the Angli and Saxons. The Angli, Longobardi, Burgundians, Vandals, and Varini, were colonies of the Suevi. Such is the assertion of Tacitus ; and no attentive inquirer into the history of these tribes will dissent from his opinion. The name Giotae is a local corruption of the word GOTH, good or brave ; an appellation not confined to one German tribe. The Angli obtained their name from their residence in a *narrow* district, near the lake Slia, in the country now called Holstein. The Saxons received that denomination from the crooked knives, or short swords, which they usually wore.

The conquest and colonization of England by German tribes took place at different times. The adventurers were connected only by language, which was nationally understood, though each division of the people had its own variety. Numerous traces of

the different modes of pronouncing the same language are still perceptible in the English provinces. The Frisian or Dutch sound of *s* is common in Somersetshire. A hollow manner of pronouncing *ā* has long discriminated the southern and western English from the Anglo-Saxon of books, and the lowland Scotch. The words BONE, ALONE, MOAN, LONDE, STONE, BOND, for BAN or BANE, AL-ANE, MAENE, LAND, STANE, BAND, exemplify this peculiar and extensive practice.

Though the conquerors of Britain were composed of many tribes, we easily discover from the names of their chiefs that they spoke, with some variation, that language which was used in after times by Beda, Alfred, and Caedmon. The names Hengist, Horsa, Ethelbert, Aesca or Oesca, Aella, Ida, Eormenric, Ceolin, Kenric, belonged to the chiefs, or their immediate descendants, who founded the Heptarchy. They are all German, not Scandinavian ; and some of them illustrate the history of the old Saxons, who were commonly called ASCOMANNI, or SHIP-MEN ; a title descriptive of their piratical life. Hengist and Horsa are the Teutonic names of a steed and a horse. AESCA signifies one who uses a ship. CEOLWIN is a person who conquers in a *keel* or CEOL, which was the very appellation applied to their vessels by the Germans of the Elbe. Eormenric, the fourth King of Kent, of the line of Hengist, bore the name

of Hermanric, the celebrated Monarch of the Goths in Scythia, and of the illustrious Arminius, the antagonist of the Romans. The word HERMANN signifies a man of the army, a warrior; and HERMANRIC, the king of warriors. Among the sovereigns of the heptarchy, we find CEOLRIC, the king of the ship; CEOLWULF, the wolf of the ship; SAE-BERT, bright at sea; ESCWIN, the friend or lover of the ship. Some of their names indicate the vicinity between their original settlements and the North. The rejection of w in the beginning of words, and a greater degree of contraction than occurs in the German, mark the approach to the Scandinavian. The names OFFA and UFFA for WOFFA, which signifies the furious or mad, and is nearly synonymous with WODEN; OSWALD, OSWIG, OS, RIC, OSGAR, OSBEORN, OSBRAND, and OSFRID, are almost Danish. For WODEN, in the Scandinavian dialect, was called OTHINN; and, by way of eminence, AS, which is pronounced long and hollow, like os. Its genuine form was ANS; and the sense is the gracious or good; a very ancient title of heroes and demigods. Odinn was frequently called by this name; and the words here mentioned were formerly written ANSWALD, ANSWIG, ANSARIC, ANSGAR, ANSBEORN, ANSBRAND, and ANSFRID.

The Angli were the most numerous division of the colonists. Their name and dialect prevailed

over those of their companions. All the numerous writings in the Anglo-Saxon, which are preserved, are their dialect. Indeed, the fragment of Caedmon, composed about A. D. 660 ; the works of Beda, written before 735 ; the translations made by King Alfred before 900 ; and the wild ode on the battle of Brunanburg, A. D. 938, are in the same variety of the Teutonic ; which is neither Danish nor German, though related to both. Its coincidence with the Visigothic and Alamannic, the purest dialects of the German, confirms two important facts ; first, that the account of the emigration of the Goths from the Baltic, given by their historian Jornandes, is essentially true ; next, that the close similarity among all the German dialects ; for example, between the Alamannic and Visigothic ; the Visigothic and English ; the English and the Low Dutch or Belgic ; arises from the recent separation of the original Teutonic race, and marks the period to be not very remote at which the Western and Eastern Germans were one people.

The fragment of Caedmon, mentioned above, follows.

Nu we sceolon herigean,
Heofon-rices weard,
Metodes mihte,
And his mod-gethanc,
Weorc wuldor-faeder,

Swa he wundra gehwaes
 Ece Drihten ord onsteald.
 He acrest scop
 Eorþan bearnum
 Heofon to rofe,
 Halig Scippend ;
 Tha middangeard
 Mon-cynnes Weard
 Ece Drihten aefter teode,
 Firum foldan,
 Frea ael-mihtig.

Bede, by Alfred, Book IV. c. 24.

Literal Translation of the Fragment.—“ Now we shall praise the warden (keeper, guardian) of the kingdom of heaven, the might of the Creator, and his counsel (mind-thought,) the work of the glorious Father, when he, the eternal Lord, fixed the beginning of each of the wonders. He first framed to earth’s sons heaven for a covering—he, the holy Creator : then the Guardian of mankind, the eternal Lord, afterwards made the earth (middle ward or region, alluding to the cosmogony of the north, in which earth is said to have been formed in the great gap between the fiery and frozen worlds) a plain or field of residence for men—the Almighty Master.”

It deserves attention, that many of the phrases ascribed by Hickes to the Dano-Saxon poetry appear in this fragment. I have no doubt that the language of the first Saxon settlers differed very

little from that of Alfred, who died A. D. 900. Except a few words and phrases of Danish origin, the Anglo-Saxon received little or no change from the conquest by Cnut.

The language of the Anglo-Saxons seems not to have differed materially in the days of Beda and Alfred from what it was in the reign of Hengist. It was pure, copious, and strong, admitting unlimited composition. Like all the older German dialects, it possessed inflections, and the same facility for being transposed that belonged to the Greek, Latin, and Sanscrit. Like these last, it required not the use of rhyme in versification, nor any restrictions different from a particular accent and arrangement of syllables. Quantity, or even number of syllables, were little regarded in Teutonic poetry. All the northern verses were short, of four, five, six, seven, eight, or nine syllables, varying in this respect according to convenience. Each verse in early times appears to have been merely a short section of speech, the principal syllables of which were accompanied, when sung or chaunted, by notes extemporally struck on the harp. Alliteration was afterwards introduced as an ornament of language, and subjected to certain rules by learned Scalds; but the unlearned followed their own simple and ancient method. All the Saxon poetry that remains is in this short verse. The Edda, the death-song of Ragnar Lodbrog, the fine

incantation of Hervor, and most, if not all, the romances of the Norman age, are in the same short measure. Rhyme is used in the Ransom, a poem addressed by Egil, a celebrated Scald, to Eric Bloodox, king of Norway. The death-song of Regnar is a composition of the ninth century. That prince was slain by Ella some time between 844 and 850. The Haconar-mal, or dirge of Hacon, the last Pagan king of Norway, is a century later. Hacon fell about the year 960. The language of these pieces is pure Norwegian, and different in character from the Anglo-Saxon. Both the Scandinavian and Saxon poetry were of one character. The harp was the instrument to which they were sung. The verses were short, and strongly accented; and the music seems to have been extemporaneous, or at least a series of notes, which admitted of adaptation to the subject, and might be varied in time, tune, and force, in order to suit the occasional change of the sentiments. These were, for the most part, wild and impassioned. During many ages the human faculties had been exclusively directed to those pursuits which exasperate the passions. The exploits of a savage and merciless courage were the principal themes of approbation and poetry. The fancy of the warriors of Germany and Scandinavia was throughout their lives inflamed by a military frenzy, the effects of which were a restless desire for war and rapine, a contempt of danger and

death, and an implicit reliance on the approaching felicity which they were taught to expect in the mansions of Odinn. As these qualities formed the sole character, which was reckoned worthy of man, or approved by the gods ; they were celebrated by the northern poets with fierce, unconstrained, and incredible enthusiasm.

In the decline of the Saxon government, the Danes seized the English sceptre, and imparted a transient variation to the manners and language of the country. The change was exceedingly faint, and perceptible only to the nicest discernment. Where the Danes settled in considerable force, the Scandinavian dialect must have been preserved for one or two ages ; but the speech of the native population soon overcame it. Some Danish words were incorporated with the language ; and the national poetry seems to have imbibed the true spirit of the northern Scalds. The translations by Alfred, the paraphrase of Genesis ascribed to Caedmon, and the poetical fragment of the book of Judith, are admirable monuments of the Dano-Saxon age.

I use this expression in compliance with the arrangement of Hickes, to be found in his rare and valuable work, the *Thesaurus of the Northern Literature and Languages* ; but I consider the language of England, between A. D. 700 and 1000, as Saxon, the dialect of the first settlers, and by no

means materially changed, either in words or inflections, by the transient Danish invasions. The paraphrase of Genesis, ascribed to Caedmon, a poet of great natural abilities, who lived about A. D. 660, is said by the critics to be a work of much later times, perhaps of the ninth century. It was published by the celebrated Francis Junius, from a MS. communicated to him by Archbishop Usher; but I regret that I have been able to see only extracts from a work that furnishes many striking examples of wild and original poetry. For instance,

Her acrest gesceop
 Ece Drihten
 Helme eall wihta
 Heofon and eorthan.
 Rodor araerde,
 And this rume
 Land gestathelode
 Strangum mihtum,
 Frea almihtig.
 Folde waes tha gyta
 Graes ungrene,
 Garsecg theahte,
 Sweart syn-nihte
 Side and wide.

Caedmon, (apud Hickes,) p. 3. l. 15.

“ Here first the Eternal Lord, the crown of all things, created heaven and earth. He reared the firmament, and he founded this spacious land with strong powers—the Almighty Master. The plain

was as yet ungreen with grass, covered with main ocean, black continual night far and wide.”

The third stanza of the *Voluspa*, the only ancient northern poetry which I have met with in long verse, is as follows :

Ar var allda—tha er Ymer bygde.

Var-a sandur, ne soer—ni sualur um.

Yord fanst oefa—nie uphimin.

Gap var ginnunga—enn gras hverge.

See Hicke's S. Gram. p. 103.

“ The beginning of ages it was when Ymer lived or dwelt : there were no sands, nor seas, nor winds : the earth was found no where, nor the heaven above : there was a yawning chasm, but no grass.”

YMER and AURGELIR, words which signify the first-created or original old man, are the names of the giant that was generated from the heat and frost of the two regions of cold and fire, in the great void. The children of BOR, that is, production or creation, slew this giant, and formed the parts of the earth from the various parts of his body. See the later Edda, cap. 5. The whole is an allegory, as appears from the names. YMIR is eternal, ever, perpetual.

According to the northern mythology, Yggdrasil, the dew-dropping tree of time, has three roots, one extending over the Hrimthursir, or giants

formed of frost in the beginning of time ; another spreading among the Asir or Anses, gods that exist at present ; a third reaching over Niflheimr, the place of clouds, or the habitation of Hela, (hell.) Under the first root is the fountain of Mimr, or memory, in which wisdom and prudence are kept. The three Nornir, or destinies, Urda, Verdandi, and Skulda, the past, present, and future, keep the ash dropping perpetually with water from the fountain Urdar. Mimr, who keeps the fount of wisdom, draws water from it with the HORN-GIALLAR, or trumpet of fame.

The creation of the world, the deluge, the history of Abraham and the Israelites, with the other incidents described in the first book of the Jewish Scriptures, are sung by Caedmon in wild strains, that might have been owned, by the northern prophetesses themselves, to be not unworthy of lips that had tasted all the three fountains of time.

The increasing depredations of the Normans drew tears from the eyes of Charlemagne. His descendants could not resist the devastations which they spread over the finest provinces of the French empire. Rolf, a Norwegian Yarl, was driven from his country soon after the year 870 by Harold Harfagre. The descent which this gallant adventurer attempted to make on England was prevented by Alfred, but was every way successful on the coast

of France, where he and his followers settled in A. D. 912.

The Franks have claimed the glory of subduing Britain, in the person of William I. This, though of little consequence at present, is not historically true; for no scourge, not even Attila's army, was ever more formidable on the borders of France than the Norman depredations between the eighth and ninth centuries. They ruined that country, burnt the first cities in the kingdom, and the palace of Charlemagne himself, at Aix-la-Chapelle, a short time after his death. By inspecting the antiquities of Normandy, I suppose it would not be difficult to trace most of the Conqueror's barons, not to the Salic land, but the Dofrine mountains. See the *Scriptores Normanic.* of Du Chesne, *passim*.

The Normans established themselves in Neustria and Brittany. Their exploits in Europe and Asia covered them with glory. In the year 1066, William, the fifth in a direct line from Rolf, conquered England, and commenced the ambitious experiment of changing the language of his new dominions. His ancestors had abandoned the Danish for the French, or corrupted Latin, of the tenth century. The Anglo-Saxon resisted the French dialect of the Normans for three hundred years; and survived it, with little more injury to the Teutonic idiom, than was contracted by the other dia-

lects of Germany in the same period of time. The inflections in the nouns and verbs gradually decayed, and, in many instances, disappeared; a considerable number of French words displaced the pure Saxon terms; but these innovations are partly recent. For many genuine names and phrases are supposed to have perished between the age of Bede and Chaucer, which existed in common use long after the Norman French was obsolete.

This has not been so carefully observed by writers on the English language as its importance seems to deserve. The Norman French undoubtedly exerted very considerable influence on the English; but it cannot be charged with the greater part of that difference which exists between Anglo-Saxon and the modern tongue. Let the reader compare modern Low and High Dutch with Saxon or Alamannic of the age of Louis the Pious, 850, and he will see the power of time on dialects never disturbed by invasion.

The Normans composed many poems or romances in the short stanza of the Skalds. This word, and that of Bard, may be explained in passing. SKALDR is he that sounds aloud. The verb is SCEAL or SCAL, raise a loud sharp sound. It is now degraded with us into squeal and scold, which have none of the original dignity of the word. BARD is not Celtic alone, though much used in that language. It is from BER or BAR, roar aloud, raise a loud noise.

BARDITUS was the noise made on their shields by the ancient Germans. The ancient SKALD is repeated, or rather bawled out, their rude short verses, striking the harp as they proceeded, in a very wild and enthusiastic manner.

The Anglo-Saxon language was introduced into Scotland by the Northumbrians, where it underwent the changes that took place from the eleventh to the thirteenth century. These were incessantly produced by a constant influx of Anglo-Norman chiefs, who were patronised by the Scottish kings, as the possessors of every military and civil accomplishment. The south of Scotland was colonized by these, and converted into a wealthy, cultivated, and civilized district. The pretended Teutonism of the Picts, the offspring of the ancient Caledonians, is altogether disproved by the philological discovery, that they spoke a dialect of the Cambro-British; and the credulity of those writers who attempt to derive, in a very violent manner, words evidently British or Irish from the Gothic, is different in form, more than in principle, from the efforts of the Welsh etymologists, to claim a prior right to several thousands of nouns and verbs, which their countrymen have borrowed from the English.

The ancient history of the Scoto-Saxons has been fully illustrated by Mr Chalmers in his *Caledonia*. Our present Scotch dialect is from the true Saxon of Northumberland, the language of Bede and Al-

fred; affected, however, almost *pari passu* with the English, by the Anglo-Norman. Indeed, the old English and Scotch are varieties of the same dialect. As to the Teutonic origin of the Angus or Buchan dialect, nothing is more evident than its affinity to the Lowland speech; and the words supposed to be Scandinavian that appear in it, a few exceptions being made of terms imported by intercourse and commerce, are plainly derived from old English or Saxon, not from any northern language. It is true that the Scandinavian Teutonic is of much service in illustrating the Scottish; but German, Dutch, and Gothic, afford similar assistance.

It is amusing to observe and remark the effects of local and partial inquiry. Dr Jamieson derives most words from the Scandinavian; and Mr Chalmers, who has overturned the Pictish theory, ventures to tell us, (Caled. Vol. I. p. 217,) that CLEP, a call; DAD, a father; CALC, chalk; HETHER, a plant, heath; PARK, a field; KEMP, strive; HEM, a border; KNELL, the stroke of a bell, &c. are from the Welsh. All these words are common Teutonic on the continent, where the Welsh had not resided for many ages. It is most unsafe to trust Welsh and Irish glossarists in these matters. I believe that the Saxons borrowed very few words indeed from their British predecessors, except in topography. Whenever a glossarist of narrow views

finds a term in his native language very similar to one used by a neighbouring nation, he, for the honour of his country, claims original right to it. In this manner Richards, in his Welsh-English Dictionary, tells us that SPRIG, a branch, is from YS BRIG, the top or branch; and BUNGLER, a botcher, one unskilful in any craft, from BON Y GLER, the bottom or last of the musicians. Even modern books on philological subjects are full of these absurdities.

See Page 21, Vol. I.

A diligent student may find in the Anglo-Saxon a key to all the dialects of ancient Germany. One of these connects the Teutones with the nations of Scythia and India, by exhibiting many of those primitive peculiarities that other dialects have lost, and by fixing the original forms of words common to them all, as well as a central point in the history of Germany, to which the affinities of its tribes approach at relative distances. The Visigoths, according to their historian Jornandes, whose authority in this particular is amply confirmed by philology, were part of a small colony from Scandinavia. His narrative wears the wild and fabulous disguise which tradition imparts to truth. The adventurous crews of three ships leave the coasts of the large island Scandia, sail towards the mouths of the Vistula, and land on the southern

shore of the Baltic. One of the ships, a slow sailer, parted from her companions, and, from this circumstance, gained to her inactive division the name of *Gepaitae*, or *Gepidae*, loiterers. They settled in an island in the mouth of the Vistula, which they called *Gepidos*, where they remained till their strength enabled them to attack the *Burgundiones*, and to overrun the nations from the Baltic to the Carpathian mountains. The larger colony established its wandering camp on the shore, near the mouth of the Vistula, or rather the Oder.

The true names of the principal rivers in the north of Germany are as follows. *HWEALBEI*, the roller, the runner; by contraction *HALBI*, *ALB*, *ALF*, *ELF*, *ELB*; in Latin *ALBIS*: *WATERA*, or *WADERA*, the roller, runner, the water; in Latin *VIADRUS*; now *OEDER*: *WIGSELA*, *WIHSTELA*, the runner, bender, or river; from *WIG*, move as water, run; *VISTULA*, *VEISSEL*, or *VEICHSEL*: *LUPPIA*, or *LIPPE*, the runner; from *LEAP*, run, bound: *HRIN*, the runner: *DANUBIUS* or *DANAWA*, the river of the broad stream, the broad water. *TANAIS* is the same word, from *TAN*, to spread, stretch out. This etymon is not absolutely certain. *DANASTER*, or *DNEISTER*, is the little *DANA*. *DNEIPER* is also a derivative of *DANA*.

Soon after, the larger colony dispossessed the *Ulmerugi* of their territory on the coast, and drove before it the *Wandali* in its progress towards the

east. Under Filimer, their fifth king, the Goths, finding their settlements too narrow, crossed the Vistula, entered Scythia, and, attracted by the rich pastures which they continued to find in their route through the plains of Poland, they drove their herds and waggons, with considerable difficulty and loss, through the deep marshes of Polesia. A part of the nation, and of its large droves of cattle, was left on the banks of the Prepiec. The most adventurous gained the country on the western branch of the Dnieper; and, having dispersed the Sarmatic or Slavonic tribe of Spali, a division of the Venedi, at last encamped on the Euxine.

This series of the Gothic migrations, which it required a period of several centuries to complete, becomes consistent, from the evidence of Pliny, Tacitus, and Ptolemy; from the general history of barbarous society; and, above all, from the important fact, that the Goths, Gepidae, Burgundians, Vandals, and Longobardi, spoke the same dialect of the Teutonic language. The names of their chiefs uniformly attest this position to be well founded. To insist on the similarity of laws, customs, and manners, which connected these tribes with one another, would be to use only a general argument applicable to the whole of Germany. Their vicinity on the shores of the Baltic, and the infallible indications of their dialects, remove all doubt from the subject, and destroy the founda-

tions of the opinion, that the Getae and Goths were the same people, or that the current of emigration flowed from the Euxine to the Scandinavian sea.

A very valuable fragment of the translation of the Scriptures by Wulfula, the first Bishop of the Visigoths, has escaped the ravages of time. This MS. was found in the monastery of Werden, in the duchy of Berg. It is still preserved in Sweden, and has been often described. The first printed edition of it was given by Francis Junius in 1665. He was profoundly skilled in the ancient Teutonic, an eminent scholar, and the great restorer of that kind of learning. His edition is not very correct, as he was old, and the MS. dim and defaced. An edition from his edition was published by Stiernholm, with all its inaccuracies. Stiernholm's edition has the Icelandic and Swedish Gospels parallel to the Visigothic. The best and only correct edition was published by Lye, about the middle of the eighteenth century, after a correct copy taken from the MS. itself by Benzelius, Archbishop of Upsal, a learned but not enlightened scholar. His account of Ulphila is singularly confused and absurd.

It presents us with a genuine specimen of the language of Alaric, and of ancient Germany. No other monument of the Teutonic can claim an equal share of literary veneration, in respect of age

or utility, as the certainty that it was made from a Greek MS. confirms it to be the work of the apostle of the Visigoths, while the original cast of the dialect itself resolves innumerable difficulties in the study of European philology. The Visigothic has all the inflections and peculiarities of the Greek and Latin, in a state of comparative perfection. We can account, by its assistance, for the appearance which the languages of all Europe have gradually assumed. In a word, whoever has examined the Visigothic with a learned and philosophical spirit, has seen the language of Homer, the oldest European writer, in its infancy; and an original section of the process by which the mind has formed speech.

The Anglo-Saxon and Visigothic are nearly related, but they are not absolutely the same dialect. That they were the same at no very distant period, is perfectly obvious. Persons conversant in the history and topography of Germany, will recollect that the original seat of the Saxons was at the mouth of the Elbe; that the Angli and Warini were united tribes; and that Pliny affirms the Burgundiones, Varini, Carini, and Guttones (Gothens,) to be part of the Vindili (Wandelen,) the fifth great division of the Germans. All these tribes were in fact only one people, and probably the excrescent population of the Suevi. That mighty aboriginal stock seems to have produced

the principal nations around it, in whatever direction. The Istaevones, or tribes of the West, appear to have been a younger colony than the Teutones and Cimbri; while the Vandali on the Baltic were perhaps the latest of all.

See Page 25, Vol. I. and 321, Vol. II.

The Ala-manni, it has been already stated, were an assemblage, made from all the Suevic cantons, of the most redoubted warriors of Germany. The meaning of this term ALA-MANNI, all men, is given by Agathias. An excellent grammar of the Franco-Tudesque, or Alamannic, is to be found in Hicke's Thesaurus Lingg. Septent. Vol. I.; and the Alamannic writers may be consulted in the Collections by Goldast and Schilter, particularly that by the latter. It contains Tudesque metrical paraphrases of the Gospels, made in the ninth century, and some hymns and theological compositions, of a date much more early. Their history is generally known, and their settlement on the borders of Gaul. Their dialect is preserved, both in their ancient monuments, and in the modern German, of which it is the base. The characteristic of the Alamannic is a soft articulation of the dental, labial, and palatal consonants, which easily discriminates the southern from the northern provinces of Germany. It is also more guttural than the true Saxon. The assistance which the Alamannic affords in the study of Teu-

tonic philology is great and valuable. It is a link in the historical chain which is formed across the continent in this relative series ; 1. the Visigothic ; 2. the Alamannic ; 3. the Low Dutch ; 4. the Anglo-Saxon.

See Page 25, Vol. I. and 321, Vol. II.

The Franks are the posterity of the western Germans, that bravely resisted the arms of Rome. The Chauci, Cherusci, Chamavi, Salii, and some other tribes on the Weser and Rhine, are supposed to have formed a kind of confederacy, about the middle of the third century. The Alamanni separated from the Suevic tribes, during the reign of the Emperor Caracalla, between A. D. 211 and A. D. 217. The Germans on the Lower Rhine, it is believed, formed their association about A. D. 240. Both of these formidable races were checked in their depredations on the empire by Julian, in 357 and 358. He drove the Chamavi over the Rhine ; but the Salii, a more pacific division of the Franks, were permitted to settle in Toxandria, a marshy low district, near the mouths of the Meuse and Scheld. From the year 420 till 481, the Franks, though divided into several tribes on the Scheld, Meuse, and Rhine, obeyed the authority of their native princes, chosen from the noble family of Merowigs. In 486, Hlodowigs, or Clovis, son of Childebert, prince of the Salian tribe, began his conquests ;

which, before his death in 512, extended over every part of Gaul; and subjected to his dominion the Alamanni and Burgundiones, two powerful nations, whose territories, at this day, form a considerable portion of modern France.

The dialect of the ancient Franks is preserved only in the proper names transmitted to us in their history, in the phrases, titles, and terms found in their laws, which were very early expressed in barbarous Latin; along with the Teutonic words now embodied with the French.

In genuine Francic, LEOD was a man, a free man; and LEODINIA, or rather LEODINA, a woman. The name CHWENE was also in use. LEUDE was the fine for a man's life, the WERA or WEREGILD; SALA, a house, with a court or hedge about it. The antiquaries pretend, that the Salic law was the law of households, or steadings, which always went to heirs-male. GEHAGE was an inclosed or hedged wood, which must be distinguished from HAGEN, a field.

The Franks held, from the beginning of their monarchy, so close a connection with the Romans, that they gradually assumed the use of the Roman language. The Salic laws themselves were written in corrupted Latin; and the Franco-Teutonic, or Tudesque, scarcely existed, as a separate dialect, in the age of Charlemagne, whose desire to preserve the idiom and ancient history of his forefathers is

generally known. Under his dynasty, the Franco-Tudesque and Alamannic began to be in some degree confounded with one another. The affinity, indeed, of the Francic and Alamannic seems to have been close and intimate; but the rhythmical versions of the Harmony of the Gospels by Tatian and Otfrid, made in the ninth century; and all the other monuments of the Alamannic church, published by Goldast and Schilter; are not in the native dialect of the Franks, but in that of their tributary Germans, particularly those who inhabited round the abbey of St Galle.

I do not mean by this that there was any great difference between the Francic and Alamannic. On the contrary, I apprehend that they were almost the same. The Franks were true Germans, a gallant, independent, and most adventurous race, similar, in many respects, to the Saxons. They preceded that people in maritime depredations; and often issued from their seats, near the mouths of the Rhine and Ems, to disturb the coasts of the Roman empire. *They had no kings* in their early state; but, like their ancestors, the Chamavi and Catti, were governed by chiefs. The preface to the Salic laws, in Schilter's work, shows that their settlements between the river Sala and Ems were divided into GAUEN, or districts, called by us cantons, and by the Romans PAGI. Each canton had its place of public meeting, called HAGEN, a field, a

word still occurring in Germany, in such names as GRUBBENHAGEN, the field of pits or holes. The names of the cantons that assisted in composing the laws were Wiso, Bodo, Sale, and Wido. The names of the places where they separately assembled were Wiso-hagin, Bodohagin, Salehagin, and Wido-hagin. Every canton had a head-man, or principal person, called GASTIS or GASTS, the rector GAUIS, ruler of the canton, now called LAND-MAN. GASTS seems to be a contraction of GAUISTS. The WISO-GASTIS, BODO-GASTIS, SALEGASTIS, and WIDOGASTIS, as heads of the cantons, confirmed the laws. A convention of the cantons was called MAL (MATHAL) a *talking*, a speaking; and the fine (for all crimes had their price) was called MAL-BEORG, from BEORG, a pledge, a security, a thing given as security to the state. The cantons were independent. Clovis was the head of the Salian tribe or canton, over which alone he had any natural jurisdiction. We hear most of this tribe, because it eclipsed the rest. In the new preface, written after the reigns of the sons of Clovis, a reference is made to the oldest Salic law, dictated by *proceres ipsius gentis* (Francorum,) qui tunc temporis apud eandem erant *rectores*. By the later laws, after monarchy had crept in, the fine for stealing of another's knife (SEX-AUDRO) was forty-five shillings; of a bull, kept by three villages (TRES-BELLIO,) forty-five shillings; of a hunting dog, forty-five shillings;

for killing a foreigner, or man living under Salic law, two hundred shillings ; for killing a boy six hundred shillings ; a free woman, pregnant, seven hundred shillings ; an old free woman, two hundred shillings ; a free man secretly, and burning the body, six hundred shillings ; a nobleman, in that manner, eighteen hundred shillings.

The nobles were called ANTRUSSION, free men, FRANKEN ; persons in a servile condition, LIDEN and THEO. LIOD was a man of any kind. ANTRUSTION, or ANTRUSTING, homo in truste (fide) dominicâ.

The Franks, Alamanni, Burgundians, and Visigoths, are to be considered as recent divisions of one people, the Suevi. The same physical, moral, and philological character belongs to them all. Even in the age of Julian, we can discern that obtuse softness of articulation in the Alamannic proper names, which is the peculiar feature of the dialects of Switzerland, and of the south-west of Germany. In the same dialect, we likewise discover, with particular satisfaction, the rudiments of the modern Dutch and German ; the original varieties of form and inflection, which, in one line of view, unite with the Anglo-Saxon ; in another with the Visigothic ; and in a third with the fragments of the Longobardic, Burgundian, and Francic ; of which we now possess only imperfect specimens. Without the aid of the Tudesque, we could not have determined the relative affinities of the tribes of ancient Ger-

many. By its intervention, these affinities are disclosed in their just and natural proportions; the history of language is greatly illustrated; and the last incontrovertible proof is added to the luminous narrative of Tacitus, and the testimony of all Europe.

See Page 321, Vol. II.

The Cimbri and Teutones, whose arms, at one period, overran Germany, Gaul, and part of Italy, are supposed to have sent the first Teutonic colony into Scandinavia. The aborigines of that peninsula were the Finni; remains of whom were still dispersed among the German colonists in the age of Justinian I. The islands in the Baltic, and the southern parts of Scandinavia, were occupied by the Teutones, at least three centuries before the Christian era. The Finni were never expelled from the northern regions, though the Suiones and Sittones, the two principal Teutonic nations, gradually encroached on their territories. All the German colonies were subdivided into tribes, and closely imitated the customs of the mother country. The progressive history of these states is imperfect and obscure. Their country was known to the Greeks of Marseilles, and noticed successively by Mela, Pliny, Solinus, Tacitus, and Ptolemy. Jornandes attempts to describe it at full length; and his confused but valuable account of the Scandinavian nations is il-

illustrated by the writings of the German missionaries, who converted them to Christianity in the tenth and eleventh centuries.

The Danes, Swedes, and Norwegians, are the posterity of those Teutonic tribes. They all speak varieties of one original dialect, of which the purest specimen is found in the Edda, a collection of mythological poems, made in Iceland about the year 1120. The inhabitants of that island were chiefly from Norway, a colony of exiles that fled from the tyranny of Harold Harfagre, in 874. They introduced the Norwegian Teutonic into that island, where it still exists in a very perfect state. The Edda of Soemundr is in the short verse of the ancient Scalds, and in the language used by Regnar, Egill, and the charmer of Hervor.

The general character of this dialect is great purity of terms as to signification ; certain peculiarities of inflection, which have risen from the operation of time on a language long separated from the cognate dialects of Germany ; and a curtailed or abbreviated form of many words. As to the figure of the words, and their inflections, it is much more corrupted than the Saxon, the Alamannic, or even the modern German. The Scandinavian appears to have been a distinct dialect, long separated from the German, in the time of Jornandes, A. D. 540, who enumerates among the Scandian tribes the Raumaricae, Raugnaricii, Fervir, and Gautigoth ;

names which exhibit the peculiar qualities of the language. GAUTIGOTH is the Gothic or good men, GAUTA, being a man. FERVIR is an Icelandic plural. RAUMARICAE and RAUGNARICII are the people of the kingdom (RIKE) of RAUMAR and RAUGNAR.

Though it is highly probable, that a colony of Vandals may have settled on the southern shores of the peninsula, and in time have sent out small colonies; yet I cannot, on the evidence of language, assert, that the Visigoths and Swedes are branches of the same people. The remains of the Visigothic, Longobardic, Burgundian, and Vandalic, all tend to prove that the tribes which spoke these dialects were one nation; and the affinity is so close between the Visigothic of the fourth and Alamannic of the eighth and ninth centuries, that the true history of the Goths no longer remains in obscurity.

On the other hand, the Scandian dialect, though radically the same, bears a very distant resemblance to the language of Ulphilas. The names of the Burgundian High Priest, the SINISTOS; and the HENDINOS, or King; mentioned by Ammonius Marcellinus; are pure Visigothic. SINISTOS is SINISTS, the most aged; and HENDINOS, which should be read KENDINOS, is the title KINDINS, a governor, often used by Ulphilas, in his version of the New Testament. But the Scandian dialect does not afford these words; nor, indeed, many

other peculiarities, which must have survived the influence of time, if the Gothic of the south of Sweden had been a branch of the Gothic of Hermanric and Alaric. We cannot hear the dreaded names of Genseric, Thiuderic, Witiga, Totila (Theodila,) Thorismund, Alaric, and Hlodovichs (Clovis,) without being convinced of the affinities of the ancient Germans. We even see the peculiar dialect of the Alamanni, in the name of Chondomar (Gundomar,) conquered by Julian, that soft articulation of the consonants still common in the south of Germany. But we discern no such close approximations in the Scandian names.

Some traces of the mythology of the Edda appear in the name MIDYANGARDS, or MIDDLEYIRD, given by Ulphila to the earth. The entrance of Woden into Germany cannot be traced with certainty. And the belief that he came from Asia rests on an idle tale, chiefly founded on the resemblance of AS, the corrupted form of ANS, a demigod, to the name of that continent. It is probable that the gods of ancient Germany were HARYIS, or HARIMANN, the deity of war; AIRTHA, the earth; MANA, the moon; SUNNO, the sun; and some other visible and beneficial objects of worship. THOR, the god of strength; FRIGA, the goddess of love, otherwise called EOSTER, may be included in that number. ISIS, a foreign deity, was adored under

the name of CLATRA, a very appropriate title, derived from the noise of her sistrum.

The word HARIMANN was afterwards written EORMUN. EORMUN-SUL was the trunk or rude pillar that represented this god. MERCURY was worshipped by the Germans ; but, though afterwards confounded with WODEN, it is probable that his ancient German name was THIU or TIU, the same as TUISTON. This word is from TEOG, breed, produce ; written also THEOG or THWAG, and DWAG. He was the son of the *Earth*, (see Tac. Germ. c. 9,) and he produced MANNUS, or man, the first of the Teutones. In Gaul and Spain, this god was called TEUTATES, which signifies the father of the race ; for TEUT, in Celtic, is the same as the Teutonic THEOD or THUIDA, a family, tribe, nation. Mercury was the chief deity of the Germans, according to Tacitus.

The tall forests of the Herken and Sonnenwald were viewed with profound veneration : the latter probably contained the rude penates of the Teutonic race. For it seems almost certain, that the Semnones, or Semnen, the old, the head of the Suevic name, had pretensions to antiquity above every other tribe. The Vandalen, and all the tribes on the Oder and Vistula, though independent and free, were known to be Suevi. The nations on the Elbe, the Chauci and Cherusci, were allied to that powerful race ; and it is hardly to be doubted,

that the Cimbri and Teutones, part of whom expelled the Finns from the northern peninsula, belonged, as a colony, to the same people. The arrival of Wodan in the north was long posterior to that emigration. According to Paulus Warnefridi, the historian of the Lombards, a writer of the eighth century, Wodan, in his time, adored as a god by all the German nations, flourished, at a remote period, in Greece. By this name the large territory contiguous to the Greek empire, and now subject to Russia, was usually known among the writers of the middle ages.

If Wodan had been worshipped in the period between the first and sixth centuries, we should probably have seen his name in the Roman histories of the Gothic and Vandalic invasions; though, indeed, the absence of the name is no very strong proof. We have notices of the other gods and heroes in the names ANSERID, the peace of the ANS, or demigod; HERMANRIC, the king of warriors or armies; AMALA-RIC, the king of the AMALI: the Amali were a noble family, descended from AMALA (HIMMELA, celestial,) a hero of the Gothic nation.—THORISMUND, the bulwark of THOR; ANS-BRAND, the sword of the god; for the Germans declined appellations containing the names of the gods. The silence of history supports a presumption that the worship of ODIN was not very ancient.

So many ancient and modern varieties of one lan-

guage afford most ample room for observing the effects of time and chance on language in general. The radical state of the Teutonic may be traced by comparison of words and inflections, with better success than it is possible to obtain in other languages, that possess few varieties or dialects, that are wasted by long cultivation or corruption, and have little of that native force which resists change and revolution. By the help of the Visigothic and Anglo-Saxon, I have attempted to lay before the reader the form of the European languages in their rudest state ; to explain the whole progress of composition of terms and inflections in every tongue, from our own country to the borders of China ; to illustrate the elegant but obscure philology of the Greek and Roman classics, and to relieve the memory burdened with crude erudition, by a seasonable appeal to the understanding. If we have succeeded in an undertaking greater than any other of the kind hitherto conducted on rational principles, and illustrated the various parts of the medium of thought used by that portion of mankind which has, in ancient or modern times, done highest honour to the species ; perhaps the general introduction of an improved system of philology may not be very distant ; and the time may be anticipated, when all the languages on the globe shall be arranged in a scientific manner, and be accessible to moderate and philosophic application.

See Pages 31, 32, Vol. I.

No word could be named, in the infancy of language, without suggesting in its sense the specific idea of the kind of action which it denoted, along with the notions of active force, and the effects produced by it.

At first these monosyllables were probably used as interjections, and uttered singly, with great violence. Like other interjections, they must have been pronounced without regard to past or future. After having been employed as indicative of a present and passing act, they would easily become imperative. Repetition would express the anxiety or eagerness of the mind. RAG, RAG, RAG, run, run, run, may we suppose the leader of a tribe to say to his warriors; AG! dart your arrows; DWAG! dash with your clubs; BAG, beat; LAG, strike down; RAG, stab; MAG, bruise or murder the enemy.

A sentence of any length, composed of such terms, must, even with the mildest accent and intonation, have been intolerably harsh. As none of the words were proper, but generic appellations, as the sign of the act, the agent, the instrument, and the effect, was one and the same; no variety in tone, look, and gesture, could remove the ambiguity occasioned by those circumstances. This defect was felt at an early period; and it must gra-

tify a reflecting mind to compare the several but unequal remedies adopted by different races of mankind to remove it. The Chinese, whose language is still monosyllabic, attempted, by accentuation and similar artifices, to vary the sound with the sense; expedients sufficient for ordinary purposes, but limited in their nature, and difficult in practice.

It is a problem in philology, whether the Chinese language be a dialect composed of mutilated words that have formerly been longer, or of monosyllables, varied by accent, for the purposes of communication. Some remarks on that subject will be found in the body of the work; but while I write this sentence, I cannot forget, that our ignorance of the dialects spoken in the vicinity of China, and of the Chinese itself, is gross and disgraceful. We trade and negotiate with the greatest nation in Asia, and are obliged to seek interpreters of the written and spoken language of that country, not from the metropolis, nor the universities; a vain endeavour; but from Naples, or some part of the continent; and, after all, Britain knows nothing of China. Sir George Staunton's inquiries into that language cannot be too highly commended.

The hopes once justly entertained, that the literary world would soon possess an accurate account of the Indo-Chinese dialects, are now at an end. Dr JOHN LEYDEN, perhaps the only man in

the East who had learning, genius, and all accomplishments for executing that task, died in Java on the 27th of August 1811. His Essay on that subject, in the 10th volume of the Asiatic Researches, is generally known. The keen and indefatigable spirit with which he prosecuted all branches of philological and elegant literature in this country, and which he carried into a new, unexplored, and immense field of investigation, by his subsequent removal to India, promised much in the cause of useful knowledge. I now feel the loss of that support on which I relied, for some share of friendly approbation and large assistance, not to be procured in Europe, on a subject not of ordinary research and compass; and I am either vain or virtuous enough to acknowledge, that the approbation of him, and such as he, though but in hope, and shaken by fortune, has subdued many of the difficulties peculiar to my situation in the execution of this work.

See Page 40, Vol. I.

The process of composition in language appears to have been conducted, in its first stages, with great and uniform regularity. This arose from the perfect knowledge which every speaker had of the sense of the component words. An observer may have occasion to admire the exact analogy according to which children and peasants form new

terms, in the present state of language, after the senses of the consignificative words have been totally forgotten. In the early period of composition, whoever formed a new word did it in a rational manner, being thoroughly acquainted with the import of the radical and consignificative, and exposed to censure for absurdity in speech, a considerable crime among barbarians, if he failed in respect of propriety.

Whether the sense of the compounding terms be known or not, there is a great propensity even in children to follow the prevailing analogy of received terms. Propriety of language is much esteemed among most barbarous tribes. Affectation of particular tones, no doubt, sometimes passes among them for elegance. But, in general, they consider speech as a natural gift, which ought not to be disfigured by senseless innovations; and it seldom happens that they have time or inclination for depraving or improving it. New words are formed by them from necessity, or at the call of a fertile imagination, on those principles which the genius of their speech dictates to them without trouble or meditation.

Those compounds of the verb, which limited its sense by giving a description of its action, fitted it for expressing some common shade of the general signification in a more appropriate manner. The great but unsystematic bent of the mind, which

inclines it to acquire a stock of names for all acts, qualities, objects, and states, in external and in human nature, is perpetually increased, in savage life, by the passion of *acting*, as it were, by gesture, look, hand, and word, as descriptively as possible, whatever event may have occurred. Hence the great cause of abandoning old and simple terms, and using their compounds in their stead. Hence the reason why, in all the European dialects, radical words are less frequent, and their compounds appear very generally; while compounds of these last are the most common of all, and constitute the greater part of the vocabulary.

It is discovered by analysis, that the first words were monosyllabic verbs. These were the only names that existed. They described acts of different qualities. A little reflection will show, that no object is ever named without regard to its properties. Every substantive noun describes some quality of the object. Consequently, all substantives were of an adjective nature; and it appears as evidently as possible, that all qualities whatever were considered by the founders of language as acts either preterite or present.

Dr Adam Smith's opinion concerning the origin of substantive nouns, as antecedent to that of adjectives or names of qualities, appears to be altogether unsupported by facts in the history of language. The chief defects of his ingenious Con-

siderations concerning the First Formation of Languages, are his supposing that the names of objects preceded the names of actions; his opinion, that it required abstract thought to form adjectives and names of qualities, viewed by themselves; and a want of acquaintance with the ancient dialects of his own and other countries; which are the materials of accurate and sound philology.

See Page 121, Vol. II.

The Visigothic alone of the Teutonic dialects forms the passive by the help of *A*. This peculiarity long perplexed the grammarians, who were led to consider the whole system of the Moesogothic passive voice as a heap of anomalies, consisting chiefly of participles of the present and preterite tenses. They were brought into this error by the corruption which prevailed in the persons, and caused them to be confounded with one another. Indeed, this form of the passive was, in the fourth century, vanishing from all the German dialects. It appears to have been ill understood by the Visigoths themselves; from whom we have received it in an incorrect state, though sufficiently entire for the general purposes of grammatical illustration. It was first arranged by Ihre, the celebrated Swedish antiquary, in his notes to the fragments of the Visigothic New Testament, recovered by Knittel. This gentleman, about the middle of the eighteenth

century, discovered some verses of the 11th, 12th, 13th, 14th, and 15th chapters of the Epistle to the Romans, on a palimpseste MS., in the library of Guelpherbyt. The Visigothic had been erased or defaced, in order to write some trash on the parchment. Such was the fate of Livy, Tacitus, and Sallust, and of many valuable works in the dark ages. These fragments may be found in the Appendix to Lye and Manning's Saxon Dictionary. They were also published by the learned IHRE in Sweden, with a glossary, and a very good dissertation on the Visigothic passive voice.

See Page 140, Vol. I.

The general inference which all inquiries into the history of words enable us to form, is, that all names of external or mental objects rise from a few appellations denoting action, such as it appears to the senses in their natural state, and connected, or rather identified, with violent force, impulse, and power. The mind, conscious of effort and agency accompanying and producing its own actions, believes that nature obeys laws similar to those by which it is regulated. This idea of active power infuses into language a living and intellectual principle, which gives the system of speech that kind of vivid and interesting animation so much admired in descriptive poetry, because it fills all nature with energy and life. It is true, that language, in its

progress, gradually loses this character, and becomes a system of signs, apparently arbitrary as to their use and ordinary application ; but as all symbols of this description are apt to become too complicated and mysterious, as they guide the mind without clear demonstration of the steps of the process, as they easily vary in signification in the course of a few ages, except they refer only to mathematical truths ; no expedient seems more necessary than that of fixing their natural and progressive meanings, by an accurate history of their origin, functions, and mutable but related forms. Language consists of radical words, which assume, or have assumed, different forms in different ages and countries, according to a particular law, the parts of which may be easily traced by induction. We gain no small victory over time and chance, when we have identified the dialect of Homer with the hoary idioms of Gaul, Germany, and India ; when we can subject the literary medium of Greece to illustration from the rude but pure languages spoken on the shores of the Baltic and frozen ocean ; when we can with confidence transmit to future generations the laws by which every word was formed, however obscure as to age, or anomalous as to figure, in every climate where our race has wandered.

Mr Stewart, in his admirable work, entitled *Elements of the Philosophy of the Human Mind*, has re-

marked the resemblance between words in language and algebraic symbols. Both assume the character of conventional or arbitrary signs of thought. Some philosophers, sensible of the paucity of terms in popular language for expressing abstract and philosophical ideas, have ventured to recommend the invention of a scientific language and character. Some benefit would arise from an universal character ; yet, though every way more regular, it must resemble the Chinese symbolic writing, in being artificial at first, and liable to arbitrary improvement, according to the progress of science. The attempts to frame a new chemical character and nomenclature have tended little to the advantage of science. A nomenclature was necessary, but it has hitherto been a very rude production, much inferior to what would have occurred to common minds on being made acquainted with the substances. The great objections to all artificial systems of writing and language are, that, being conventional, they have no natural key to disclose their meaning, after ages of ignorance and darkness ; that the senses, however metaphysical, attached to each symbol, are but the distinctions of a day, that might have been comprehended by future philosophers, had they been written in a popular, though in a dead tongue ; but, in an arbitrary character, must be as obscure as the doctrines on the temples at Dendera and Thebes ; that all separation of scientific from ordi-

nary knowledge, by such obstructions, is a bar to human improvement ; that there is no evidence to show that any scientific ideas, once embodied in common language, have ever been lost, or much misunderstood ; and, lastly, that it may be proven, with little difficulty, that ordinary words, properly chosen and applied, may be made to express any shade of thought whatever.

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