

INTRODUCTION.

A *crowd*, a *mass*, a *wood*, &c., are from collecting or pressing, or some allied signification.

Vapor, *steam*, *smoke*, are usually from verbs which signify to exhale or throw off.

Stepping seems to be from opening, expanding, stretching. Thus *passus* in Latin is from *pando*, to open, but this agrees in origin with *pateo*, and with the Greek *πατος*. *Gradus* in Latin coincides with the Welsh *rhedw*, a way, and this, when traced to its root, terminates in the oriental רדד, Chaldee, to open, stretch or expand: in Syriac רדד radah, to go, to pass. Walking may be sometimes from a like source; but the word *walk* signifies primarily to roll, press, work and full, as a hat, whence *walker* signifies a fuller.

Softness and *weakness* are usually named from *yielding*, *bending*, *withdrawing*, as is relaxation. Softness however is sometimes connected with smoothness, and perhaps with moisture.

Sweetness seems to have for its primary sense, either softness or smoothness.

Roughness is from sharp points, wrinkling or breaking; and *acidity* is from sharpness or pungency, and nearly allied to roughness.

Death is expressed by falling or departure; *life* by fixedness or continuance, or from animation, excitement.

Selling is primarily, a passing or transfer. *Scltan*, in Saxon, signifies to give as well as to sell.

A *coast* or *border*, is usually the extreme point, from extending.

Law is from settling, establishing.

The primary sense of *son*, daughter, offspring, is usually a shoot, or as we say, *issue*. Hence in Hebrew זון *zwn*, signifies both a son, a cion, a branch, and the young of other animals. A son, says Parkhurst, is from זון *banah*, to build, and hence he infers that a son is so called, because he builds up or continues his father's house or family. But if so, how does the word apply to a branch, or an arrow? What do these build up? The mistake of this author, and of others, proceeds from their not understanding the original meaning of the verb, which is *not to erect, or elevate, but to throw, to set, to found*; and this verb is *probably retained in our word found*. A son is that which is thrown or shot out, a cion or branch is the same, an *offset*, one which is off of the human body, the other of a plant, and an arrow is that which is shot or thrown. Hence probably the Hebrew זון *eben* or even, a stone. W. *maen*, or *væn*, that which is set, so named from its compactness or hardness.

ness. And in Arabic ابن *abana*, signifies to think, Lat. *opino*r, that is, to set in the mind.

Few and *small* are senses often expressed by the same word. Thus, although *few* in English expresses merely a small number, yet the same word in French, *peu*, and in the Italian, *poco*, signifies little in quantity, as well as few in number.

Cause is from the sense of *urging*, *pressing*, *impelling*. Hence it well expresses that which produces an effect; and hence it is peculiarly expressive of that by which a man seeks to obtain a claim in law. A *cause* in court is properly a *pressing for right*, like action from *ago*; and *prosecution* from the Latin *sequi*, which is our word *seek*. Hence the Latin *accuso*, to accuse, to throw upon, to press or load with a charge. The Saxon *causa*, contention, suit in law, is synonymous with cause, and from the root of *seek*, *sequor*. It is the English *sake*.

The word *thing* is nearly synonymous with *cause* and *sake*. See *Thing* in the Dictionary.

The primary sense of *time*, *luck*, *chance*, *fortune*, is to fall, to come, to arrive, to happen. *Tide*, *time* and *season* have a like original sense. *Tide*, in Saxon is *time*, not a flow of the sea, the latter being a secondary and modern application of the word. This primary signification of time will unfold to us what I formerly could not understand, and what I could find no person to explain, that is, why the Latin *tempora* should signify times and the temples. It seems that *tempora* are the falls of the head. Hence also we understand why *tempest* is naturally deducible from *tempus*, as the primary sense is to fall, to rush. Hence *tempestivus*, seasonable, that comes in good time. *Season* has a like sense.

Hence also we are led to understand, what has seemed inexplicable, how the French *heureux*, lucky, happy, can be regularly deduced from *heure*, an hour. We find that in Greek and Latin, the primary sense of *hour* is *time*, and *time* is a coming, a falling, a happening, like the English *luck*, and hence the sense of lucky; hence fortunate and happy. The word *fortunate* is precisely of the same character.

The primary sense of the Shemitic דבר *davar*, or *thavar*, corresponds almost precisely with that of *cause* and *thing* in English, that is, to strain, urge, drive, fall or rush. Hence it signifies, to speak, and in Ch. and Syr. to lead, to direct, to govern. As a noun, it signifies a word, that which is uttered; a thing, cause or matter, that is, that which happens or falls, like event from evenio; also a plague, or great calamity, that is, that which falls, or comes on man or beast, like *plague*, a stroke or affliction, from striking. And it may be observed, that if the first letter is a prefix answering to the Gothic *du*, Saxon and English *to*, in the Saxon *to-drifan*, to drive, then the root דר *dr* coincides exactly with the Welsh *peri*, to command, which is retained in composition in the Lat. *imperio*. Indeed if the first syllable of

gubernio is a prefix, the root of this word may be the same. The object however for which this word is here mentioned, is chiefly to show the uniformity which men have observed in expressing their ideas; making use of the same visible physical action to represent the operations of the mind and moral ideas.

Silence, *deafness*, *dumbness*, are from *stopping*, *holding*, or *making fast*.

War is from the sense of *striving*, *driving*, *struggling*.

Good is generally from *enlarging*, or *advancing*, like *prosperous*.

Evil is from wandering, departing, or sometimes from softness, weakness, flowing or fluxibility, as is the case with the Latin *malum*, from the Welsh *maill*.

The primary sense of the names of natural and material objects cannot always be ascertained. The reasons are obvious. Some of these names are detached branches of a family of words, which no longer form a part of our language, the verb and all the derivatives, except a single name, being extinct or found only in some remote country. Others of these names have suffered such changes of orthography, that it is difficult or impossible to ascertain the primary or radical letters, and of course the family to which they belong. Numerous examples of such words occur in English, as in every other language.

But from such facts as have occurred to me, in my researches, I may venture to affirm with confidence, that most names of natural objects are taken from some obvious quality or action, or some supposed quality of the thing; or from the particular action or operation by which it is produced. Thus *tumors* are named from *pushing*, or *swelling*; and *redness*, or *red*, seems, in some instances at least, to be named from *eruptions* on the body. The human body is named from *shaping*, that is, *setting*, *fixing*, or *extending*, and hence sometimes, the general name of the human race. The arm is a *shoot*, a *push*, as the branch of a tree. A board, a table, a floor, is from *spreading*, or *expanding*, *extending*. Skin and bark are from *peeling*, *stripping*, &c.

The names of particular animals and plants cannot always be traced to their source; but as far as I have been able to discover their origin, I find animals to be generally named from some striking characteristic of external appearance, from the voice, from habits of life, or from their office. There is reason for believing that the Greek *στρουθίον* and Latin *struthio*, or ostrich, is from the same root as the English *strut*, the strutter; the primary sense of which root is, to stretch, which explains all the senses of the Greek and Latin words of this family. It is certain that the *crow* is named from its cry, and the *leopard* from his spots.

Thus plants were named from their qualities: some from their form, others from their color, others from their effects, others from the place of their growth. The English root, *Lat. radix*, is only a particular application of *rod* and *ray*, *radius*; that is, a shoot. *Spurge* is undoubtedly from the root of the Latin *purgio*.

There is reason to think that many names of plants were originally adjectives, expressing their qualities, or the name was a compound used for the same purpose, one part of which has been dropped, and the other remaining as the name of the plant. Thus *pine*, *pinus*, is from *pin*, *pinna*, *pinna*; for in Welsh *pin* is a pin and a pen or style for writing, and *pinbren* is a pine-tree. The tree then was named from its leaf.

Fir has a similar origin and signification.

It is probable or rather certain that some natural objects, as plants and minerals, received their names from their supposed qualities; as in ages of ignorance and superstition, men might ascribe effects to them, by mistake. The whole history of magic and enchantment leads us to this conclusion.

Minerals are, in many instances, named from their obvious qualities, as *gold* from its yellowness, and *iron* from its hardness. The names can, in some cases, be traced to their original, as that of *gold* and of the Latin *ferum*; but many of them, are not easily ascertained. Indeed the greatest part of the specific names of animals, plants and minerals appear to be obscure. Some of them appear to have no connection with any family of words in our language, and many of them are derived to us from Asia, and from roots which can be found only, if found at all, in the Asiatic languages.

These observations and explanations will be sufficient to show the importance of developing, as far as possible, the origin of words, and of comparing the different uses of the same word in different languages, in order to understand either the philosophy of speech, or the real force and signification of words in their practical application.

If it should be found to be true, that many of the Shemitic verbs are formed with prefixes, like those of the European languages, this may lead to new illustrations of the original languages of the scriptures. In order to determine this fact, it will be useful to examine whether the Chaldee and Hebrew 1 is not often a prefix answering to be in the Teutonic languages; whether 1 and 2 are not prefixes answering to the *ga* and *ge* of the Gothic and Teutonic; whether 7, 8, 9, and 1, a dialectical form of 7, do not coincide with the Gothic *du*, the Saxon *to*, the Dutch *te*, and the German *zu*; whether 3 does not answer to the Russ. and Dutch *na*, the German *nach*; and whether 5 and 6 do not answer to *s*, *sh*, and *sch* in the modern English and German.

If many of the Shemitic trilateral verbs are compound, it follows that the primary radix has not been detected. At any rate, I have no hesitation in affirming that the primary sense of many of the roots in the Shemitic lan-