

INTRODUCTION.

augmentation. We have also a few words from the German and Swedish, mostly terms in mineralogy, and commerce has introduced new commodities of foreign growth or manufacture, with their foreign names, which now make a part of our language.—Such are *camphor, amber, arsenic*, and many others.

The English then is composed of,
1st, Saxon and Danish words of Teutonic and Gothic origin.
2d, British or Welsh, Cornish and Armorican, which may be considered as of Celtic origin.

3d, Norman, a mixture of French and Gothic.
4th, Latin, a language formed on the Celtic and Teutonic.
5th, French, chiefly Latin corrupted, but with a mixture of Celtic.
6th, Greek, formed on the Celtic and Teutonic, with some Coptic.
7th, A few words directly from the Italian, Spanish, German, and other languages of the continent.

8th, A few foreign words, introduced by commerce, or by political and literary intercourse.

Of these, the Saxon words constitute our mother tongue; being words which our ancestors brought with them from Asia. The Danish and Welsh also are primitive words, and may be considered as a part of our vernacular language. They are of equal antiquity with the Chaldee and Syriac.

AFFINITY OF LANGUAGES.

On comparing the structure of the different languages of the Shemitic and Japhetic stocks, we cannot but be struck with the fact, that although a great number of words, consisting of the same or of cognate letters, and conveying the same ideas, are found in them all; yet in the inflections, and in the manner of forming compounds and derivatives, there are remarkable differences between the two great families. In the modifications of the verb, for expressing person, time, and mode, very little resemblance is observable between them. If we could prove that the personal terminations of the verb, in the Japhetic languages, were originally pronouns, expressive of the persons, we should prove an affinity between the words of the two races, in a most important particular. Some attempts of this kind have been made; but not with very satisfactory results.*

In the formation of nouns, we recognize a resemblance between the English termination *th*, in *birth, truth, drowth*, [Saxon *dragroth*] *zarnoth*, &c., and the Shemitic terminations *ן* and *ת*; and the adverbial termination *en*, retained in *ozen*, and the Welsh plural ending *ion*, coincide nearly with the Arabic termination of the dual number *ان*

and the regular masculine plural termination *ون*, as well as with the Chaldee, Hebrew, and Syriac *ן*. And it is justly remarked by Mihrd, that in the variety of plural terminations of nouns, there is a striking resemblance between the Arabic and the Welsh. There is one instance, in the modern languages of Teutonic origin, in which we find the Arabic nunation;—this is the German and Dutch *binnen*, the Saxon *binnan* or *binnon*, signifying

within, Hebrew and Chaldee *בין*, Ar. *بين* without the mark of nunation, when it signifies *within*; but when it signifies separation, space, interval, the original sense, it is written *بين*, and pronounced, with the nunation, like the Teutonic word.

One mode of forming nouns from verbs in the Shemitic languages is by prefixing *m*. I know of no instance of this manner of formation, in the Japhetic languages, except in some names which are of oriental origin. Mars is said to be from *aprs*, but if so, the word was undoubtedly formed in the east. So we find *Morpheus*, the god of sleep, to be probably formed with the prefix *m*, from the Ethiopic *ሰዐረ*, to rest, to fall asleep; whence we infer that *Morpheus* is sleep deified.

But as many words in all the languages of Europe and Asia, are formed with prepositions, perhaps it may be found on examination, that some of these prefixes may be common to the families of both stocks, the Japhetic and the Shemitic. We find in German, *gemuth*, in Dutch, *gemoed*, from *muth*, *mood*, mind, *mood*. We find *mael* in Saxon is *gemaed*; *polish*, the Latin *polio*, is in Welsh *eboli*; *mail* in Italian is both *maglia* and *cunaglia*; *belief* in Saxon is *geloef*, and in German, *glaube*. We find that in the Shemitic languages *מלא* signifies to fill or be full, and we find in the Arabic

ملأ has the same signification. In Syriac *ܡܠܐ* signifies to remove;

* According to Dr. Edwards, there is a remarkable resemblance between the Shemitic languages, and the Muhhekanew, or Mohegan, one of the native languages of New England, in the use of the pronouns as prefixes and affixes to verbs.—*Observations*, &c. p. 13.
† Ludolf, Col. 446, 447.

and *ܡܠܐ* signifies to wander in mind, to be delirious. In Chaldee and Syriac, *ܡܠܐ* is to wonder, precisely the Latin *demiror*, which is a compound of *de* and *miror*.

We find also, that nations differ in the orthography of some initial sounds, where the words are the same. Thus the Spanish has *lany*, *lloany*, for the Latin *cano*, *ploro*, and the Welsh has *llunur*, for the English *floor*, *llabi*, a tall, lank person, coinciding with *flabby*, *lluc* for *slack*, and the like.

As the prepositions and prefixes, in all languages, constitute an important class of words, being used in composition to vary the sense of other parts of speech, to an almost unlimited extent, it may be useful to give them a particular consideration.

The simple prepositions are, for the most part, verbs or participles, or derived from them; when verbs, they are the radical or primary word, sometimes varied in orthography by the addition or alteration of a single vowel, or perhaps, in some cases, by the loss of the initial consonant, or aspirate. Such are the Greek *παρα*, *πρὸς*, *αἰσα*; and the Latin *con* and *per*; the English *for*, which retain their original consonants. The following, of *by*, *in*, *on*, *un*; the Latin *ab*, *ad*, *pro*, *præ*; *re*; the Greek *απο*, *πρὸς*, *μετα*, may have lost the initial or final consonants; of *for* *hoy*; *in* for *hin*; *ab* for *habs*; *pro* for *prod*. In some words, this loss can only be conjectured; in others, it is known or obvious. Thus the English *big* and *be* was originally *big*, as it is in the Saxon; and the Latin *re* is written *red*, evidently a derivative of an Arabic verb still existing, the Latin *sub* and *super* are formed probably from the Greek *υπο*, *υπερ*, by the change of an aspirate into *s*, or the Greek words have lost that letter. The English *but* in the phrase "They are all here but one," is a participle; the Sax. *lutan*, or *buton*; Dutch *buiten*, from *buiten*, to rove. Among the Saxon *gemang*, the verb, or the participle of *gemengan*, to mingle.

In general, the primary sense of the preposition is moving, or moved. Thus *to* in English and *ad* in Latin, primarily denote advancing towards a place or object; as in the sentence, "We are going to town." From, of, Lat. *ab*, Gr. *απο*, denote motion from a place or object. The French *pres*, is from the Italian *presso*, and this is the Latin participle *pressus*, pressed; hence it denotes near, close.

In some instances prepositions are compounds, as the English *before*; that is, *be*, or *by* *fore*, by the front, and the Fr. *aupres*, at or near.

Prepositions, from their frequent use, and from the ease with which their primary signification is modified to express differences of position, motion or relation, as circumstances demand, have, in many instances, a great variety of applications; not indeed as many as lexicographers sometimes assign to them, but several different, and sometimes opposite significations; as for example, the English *for*, with; the Latin *con*, and the Greek *παρὰ*. *For*, which is from the root of Saxon *faran*, Gr. *φορῶμαι*, to pass, denotes towards, as in the phrase "A ship bound for Jamaica;" or it denotes in favor of, as "This measure is for the public benefit;" or "The present is for a friend." But it denotes also opposition or negation, as in *forbear*, *forgive*, *forbid*.

With is a verb, but has rather the sense of a participle. It is found in the Gothic with a prefix, *go-withon*, to join or unite. Its primary sense then is joined, close; hence, in company; as in the sentences—"go with him," "come with me." It has the sense also of *from*, *against*, *contrariety*, *opposition*, as in *withdraw*, *withstand*, *without*. In Saxon it had also the sense of *towards*, as "with *eorthan*," towards the earth; also of *for*, denoting substitution or equivalent in exchange, as "sylan with dagas weorce," to give for a day's work; also of *opposite*, *over*, *against*, as "with *the se*," opposite the sea.

Con in Latin generally signifies *with*, *towards* or *to*, denoting closeness or union, approach, joint operation and the like, as in *conferre*, *conjungere*, *congruere*; but it has also the sense of *against* or *opposition*, as in *contendo*.

The Greek *παρὰ*, is doubtless from the root of the English *fare*, Saxon *faran*, to go, to pass. It signifies *from*, that is, *departure*—also *at*, *to*, *Lat. ad*; *near*, *with*, *beyond*, and *against*.

To understand the cause of the different and apparently contrary significations, we must attend to the primary sense. The effect of passing to a place, nearness, *at*, *presso*, *præ*, and this may be expressed by the participle, or in a contracted form, by the verb. The act of passing or moving towards a place readily gives the sense of such prepositions as *to*, and the Latin *ad*, and this advance may be in favor or for the benefit of a person or thing, the primary sense of which may perhaps be best expressed by *towards*; "a present or a measure is *towards* him."—But when the advance of one thing towards another, is in enmity or opposition, we express the sense by *against*, and this sense is especially expressed when the motion or approach is in front of a person, or intended to meet or contradict another notion. Hence the same word is often used to express both senses; the context determining which signification is intended. Thus *for* in English, in the sentence, "He that is not for us is against us," denotes in favor of. But in the phrase "for all that," it denotes opposition. "It rains, but for all that, we will take a ride," that is, in opposition to that, or notwithstanding the rain, we will ride.

The Greek *παρὰ*, among other senses, signifies *beyond*, that is, *past*, and *over*, Hebrew *עבר*.