

INTRODUCTION.

Deriv. A place of confinement; Lat. *caula*.

Ch. כָּלַה כָּלִי, *to hold*; to restrain; also, to trust; to confide in, or rely on; to hope. (See No. 6.) Also, to finish; to perfect; also, to consume; to cause to fail.

In Aph. *To call*; to cry out; to thunder; Gr. *καλεο*; Lat. *calo*; W. *gallo*; Eng. *to call*; Lat. *galus*, from crowing.

Syr. כָּלַה *To hold*; to restrain; to forbid; to deny.

Deriv. *all*; a cork, bar or bolt.

Sam. אָלַה *To hold*, or restrain.

Eth. ስለሰ *To hold*, restrain, or prohibit.

Deriv. *Lat. alius*; a fellow, or companion.

Ar. أَلَس *To keep*; to preserve; to turn the face towards a thing and look repeatedly. So in English, *to behold*. Also, to come to the end, as of life; also, to feed, to devour food; also, to abound in pasture; also, to hinder, or detain; also, to look attentively; also, to sprout; also, to take upon one's pledge, or offer; supra, Chaldeo. (See No. 6.)

No. 4. Heb. כָּלַה *To finish*; to consume; to bring to naught; to waste; to fail. (See No. 8.)

No. 5. Ch. כָּלַה *To eat*; to consume; also, to take; to hold; to contain. In Aph. *To feed*; to give food; also, to *call*; to thunder; to roar, or bellow; also, to publish; to accuse; to defame.

Heb. *to eat*; to consume.

Sam. אָלַה *To eat*.

Syr. כָּלַה *To publish*; to divulge, as a crime; to accuse.

Eth. ስለሰ *To suffice*, as we say, it is well, Lat. *valere*; also, to be or exist; that is, to be *held*, or to be fixed or permanent, to continue.

Ar. *to eat*; to devour; to corrode; Lat. *helluo*.

No. 6. Ar. أَلَس *To trust*; to commit to another in confidence. (See No. 3.)

Eth. ስለሰ *With a prefix*; to trust, as above.

No. 7. Heb. כָּלַה *To be able*; to prevail; Lat. *calleo*; W. *gallu*; Eng. *could*.

No. 8. Ch. כָּלַה *To digest*; to consume. (No. 5.)

Ar. أَلَس *To collect*; to tie; to bind; to unite; also, to divide, impel, or compel. This is the primary sense of the word, or rather of this root; to press; to strain; to urge, or impel; also, to extend. These verbs are different modifications of one radix; and hence the English *hold, call, hollow, heal, hale*; the Latin *calo, calulis, calleo, callus*; Greek, *καλλω, καλεω*; and a multitude of words in all the modern languages of Europe.

The sense of holding, restraining, forbidding, hindering, and keeping, are too obvious to need any explanation. They are from straining. To this sense is nearly allied the sense of measuring, or ascertaining what is held or contained. That which is contained is *all*, the *whole* that is comprehended, from the sense of extension.

The signification of finishing or perfecting, seems, in a good sense, to be from that of soundness; a sense which is from stretching or strength. Or it may be from *coming* to the end, like *finish* and *achieve*, or from *shutting, closing*. And the sense of consuming, wasting, failing, may be from *bringing* to an end. In Latin, *to consume* is *to take all*; and possibly this may be the sense of this verb. But the Arabic sense of failure would seem rather to be from holding, stopping, or coming to an end.

The sense of eating may be from consuming, or taking apart, but from some of the derivatives of No. 5, I am inclined to think the primary sense is to feed, to crowd, to stuff; the primary sense of the root applied to this particular act; for under the Chaldeo root we find words which signify the nut of a species of oak, the Gr. *καλος*, and a collection or crowd of people, [Gr. *καλος*], both of which are from collecting or pressing together.

The sense of seeing and looking is from *reaching* or *casting* and *striking*, or from *holding* or *fixing* the eyes on.

The sense of trusting seems also to be that of *holding* to or *resting* on. The English word *behold* is from this root.

The sense of calling, roaring, and thunder, is from impelling the voice or sound; a pressing, driving, or straining, applied to sound; like the Latin *appello*, from *pello*. Hence the sense of publishing, accusing and defaming.

The sense of sprouting, in the Arabic, is a shooting or pushing out, as in other cases; Lat. *calulis*.

The sense of ability, power, strength, in No. 7, is from straining, stretching, or holding, as in other words of the like sense. Hence Lat. *calleo*, to be skilled, and to be hard, *callus*.

On this root כָּלַה is probably formed כָּלַה, a word differently pointed in the Hebrew and Chaldeo. This word signifies in Hebrew to pervert, to err, to be foolish or infatuated, to act foolishly.

In Chaldeo, to understand, know, or consider; to look or behold; to cause to understand; Rabbinic, to be ignorant; whence its derivatives, knowl-

edge, wisdom, ignorance. These different significations may result from the different effects of the prefix on the original verb.

In Syr. כָּלַה the same word, signifies to be foolish, or mad; to cause to know, or to give understanding; to observe; to search or know thoroughly; to ask or seek to understand; to discern or distinguish; also to err, to sin, to be foolish, or perverse.

In Sam. the same word signifies to look, and to be accustomed. See Castell, col. 2523.

That שָׁל is formed on the same root with a different prefix, is obvious and certain, from the correspondence of significations. This word in Hebrew signifies to understand, or know; to cause to understand; to be wise, or to act wisely; corresponding with the Ch. כָּלַה above; and being a mere dialectical orthography of the word. It signifies also to deprive, strip, bereave; and to waste, scatter and destroy; also, to cast, as fruit or off-spring; also, to prosper.

Ch. *to understand*, and Ch. שָׁלַל *to complete*, to finish; also, to found, to lay the foundation. This is שָׁלַל with ש prefixed.

Syr. *to found*, to finish, to adorn.

Ar. أَشَلَّ أَشَلَّ shakalla, to bind under the belly; to gird; to bind the feet; to fetter; to shackle; to form, or fashion; to be dubious, obscure, and intricate; to agree, suit or answer to; to be like; to have a licentious form; to know, perceive, or comprehend; to hesitate; to be ignorant. Derivative, a shackle. See Castell, Col. 3750.

To this root Castelle refers the English *skill*; and it is certain the words correspond both in elements and in sense. Now in the Gothic and Teutonic languages, the verbs corresponding to these Shemitic verbs, signify in Saxon, *scylan*, to separate, to distinguish; Icelandic and Swedish, *skilda*, to divide, separate, sever; whence *shield*, that which separates, and hence defends; D. *schieden*, to differ; *schillen*, to peel, or pare; whence *scale* and *shell*. To this root our lexicographers refer *skill*. The prefix in this word would seem to have the force of a negative, like L. *ex*. Now is it possible to suppose that these words can be formed from a common root?

The sense of *sin* and *folly* is probably from wandering, deviating, as in delirium; and this is only a modification of the primary sense of כָּלַה, to stretch or extend; that is, departure, separation. Or the ש has, in these senses, the force of a negative.

The sense of *knowing*, *understanding*, is usually or always from *taking, holding, or extending* to; as we say, I take your meaning. In this application these words would seem to be directly from the Eth. and Ch. כָּלַה to be able; the Latin *calleo*, to be hard, and to know or be well skilled.

That this word כָּלַה is from the same root as כָּלַה, כָּלַה, we know by the Samaritan כָּלַה which signifies *all*, and which is a mere dialectical spelling of the Heb. and Ch. כָּלַה.

The sense of depriving and wasting, in the Hebrew, is from separation, the sense of the Gothic and Teutonic words; but it is to be noticed that this sense seems to imply throwing, as one mode of parting, and this is also the direct act of founding, laying the foundation.

When we turn our attention to the Arabic, new affinities are disclosed. The first definition is to bind, to gird, to shackle, and hence the English word. The radical sense of *bind* is to strain, the sense of *hold*. And here we arrive at the origin and primary sense of *shall, should*; Saxon *secan*, to be obliged; that is, to be bound or constrained. Hence we see why the words *scale, shell* and *shall* are all written alike in Saxon, *secal*; for *scale* and *shell* are from peeling, or covering, binding.

From this verb the Saxon has *seylt*, a crime, or guilt, Lat. *seelus*, and *seylt*, a shield. The German has the same word in *schuld*, guilt, culpability, debt; Dutch, *schuld*; Danish *skulde*, should, and *seylt*, a debt, a fault, a crime; Sw. *skuld*, the same. This word *seylt, skuld, and schuld*, is the English *should*, the prefix of the verb *shall*; and it is the word used in the Saxon, German, Dutch, Danish, Swedish, Norwegian, Icelandic, and Swiss Low's prayer, to express what is rendered in English *debts*; forgive us our debts. Here we see the primary sense of the word is to be held, or bound; hence, liable. The English word *guilt* may be from the same root, without a prefix; but whether it is or not, we observe the word expresses more than the English word debt, trespass or offense; it comprehends the sense of *fault, or sin*, with that of *being held, or liable* to answer or to punishment. Debt, in the modern use of the word, implies the latter, but not the former; *trespass* and *offense* imply the *sin*, but not the liability to answer. We have no English word that includes both senses, except *guilt*, and this seems to be hardly adequate to express the full sense of *seylt*.

To account for the various significations of the same word, in different languages, and often in the same language, it is necessary to find the primary action expressed by the root; and in compound words it is necessary to observe or ascertain the different effects produced on the original word, by the prefixes. Thus the verb *inculpate* in Low Latin signifies to excuse; but some modern writers use *inculpate* in a directly different sense; that is, to blame.

In like manner *impartible* has two different significations; that *may be imparted*; and in law, *not partible*, or divisible. Such is the fact also with