

INTRODUCTION.

tion, and the Saxon and Dutch. Whether the first letter is a prefix in the latter languages, let the reader judge. See the word *deal*, which when traced, terminates in the Welsh *tael*, a cast off, a throw; separation; *taclul*, to cast or throw off, to separate.

In Chaldee, **ררר** signifies to scatter, to disperse. The word has the same signification in the Syriac and Samaritan.

In Ethiopic, the word with **ሰ** prefixed, signifies to wish, love, desire, and with **ተ** prefixed, to strive, to endeavor, and without a prefix, strife, course, race. Both these significations are from stretching, straining.

In Arabic **بدد** signifies generally to hasten, to run to; but **بدد** signifies to disperse, to sow or scatter seed.

This verb is written in Hebrew **בזר** with precisely the same signification. The Arabic also has the verb with this orthography, signifying to sow, and also to beat or strike with a stick.

Now in Syriac **ܕܪ** dar, signifies to strive, or struggle. Here we have the simple verb, without the prefix, with the sense of the Ethiopic, without a prefix. Supra.

We find also the Arabic **ذر** tharra, the simple verb, signifies to sprinkle.

We find in Chaldee **דרה** **דרה** and **דר**, the simple verb, signifies to disperse, in Syriac, the same. In Arabic **ذ** signifies to sow, like the foregoing verb, and hence to procreate. Both this and the former verb signify also to whiten, as the hair of the head, as we say, to *sprinkle* with gray hairs. The Arabic **ذر** signifies to drive, to impel, to repel, to contend, to strive; to shine, to sparkle. And here we have the literal signification of this whole class of verbs; to drive, urge, throw, send; hence to scatter, to strive, to shoot as rays of light, procreate, &c.

The Hebrew corresponding verb is **זר** or **זרן** to scatter, to sow; and the word with the like orthography occurs in Ch. Syr. and Ar. This is the Latin *sero*. And who can doubt that **ז** is a prefix in the verb **זר** above mentioned?

In Welsh, *gaberu* signifies to work, to operate; *gaber*, work, operation; formed by the prefix *go* and *per*; *go* denoting progress towards, approach; and *per* rendered by Owen, that pervades, a fruit, a pear; but the real sense is to strain, to bring forth, to drive, thrust, urge, &c.

This word, in the Armorican dialect, is written either *gaber* or *ober*; in Latin *operari*, whence Eng. operate. The same word is in the Ethiopic, **ገበረ** *gaber*, to make, to do. **ሰገበረ** *agabar*, to cause to be made; **ተገበረ** *tagabar*, to work, operate, negotiate; **ገበረ** *gabar*, a maker.

This is the Heb. and Ch. **נב** to be strong, to prevail, to establish, and as

a noun, a man; Ar. **جابر** *jabara*, to make strong, to heal, as a broken bone; to strengthen.

That this Shemitic word and the Welsh and Ethiopic are all radically one there cannot be a question; and the Welsh proves indisputably that *go* is a prefix. This then is a word formed on **נ** or **נב**. The Heb. **אבר**, strong, that is, strained, and **אבר**, a wing, that is, a shoot, are from the same

root, and in Arabic **أبر** *abara*, signifies to prick, to sting, and its derivatives, the extremity of a thing, a point, a needle, corresponding with the Welsh *bar*, a summit, a tuft, a branch, a *bar*, and the Welsh *ber*, a pike, a lance, a spit, a *spear*, *Lat. verus*. In Welsh also, *par*, a spear, and *per*, a spit, are all doubtless of the same origin.

In Syriac, **ܐܒܪ** *tsabar*, signifies to make, to work or operate. Is this the same root with a different prefix?

The same word in Arabic **صبر** signifies to be patient, to bear, to sustain.

We observe, that in the Teutonic and Gothic languages, the same word is used with different prefixes. Thus in our mother tongue, *begin* is written *gynnan*, the simple radical word, and *aginnan*, *beginnan*, and *ongynnan*; and in the Gothic, *duginnan*, which, in English, would be, *to gin*.

Should it appear upon investigation, that verbs in the Assyrian languages have the same prefixes which occur in the European languages, the fact will evidence more affinity between the languages of these two stocks than has yet been known to exist.

Let us now attend to the natural causes which may be supposed to have obscured or destroyed the identity or resemblance of languages which had a common origin.

The affinity of words, in two or more different languages, is known by identity of letters and identity of signification; or by letters of the same organ, and a signification obviously deducible from the same sense. Letters of the same organ, as for example, *b*, *f*, *p* and *v* are so easily converted, the

one into the other, and the change is so frequent, that this circumstance seldom occasions much obscurity. The changes of signification occur more difficulty, not so much by necessity, as because this branch of philology is less understood.

1. CHANGE OF ARTICULATIONS, OR CONSONANTS.

The articulations, letters which represent the junctions or joinings of the organs, usually called consonants, are the stamina of words. All these are convertible and frequently converted into their cognates. The English word *bear* represents the Latin *fero* and *pario*, and *fero* is the Greek *φωρε*. The Latin *ventus* is *reind* in English; and *habeo* is *have*. The Latin *dens*, in Dutch, Danish and Swedish is *tand*; and *dance* in English is in German *tanz*.

These changes are so familiar to require a multiplication of examples. But there are others less common and obvious, which are yet equally certain. Thus in the Gaelic or Hilero-Celtic, *m* and *n* are convertible with *n*; and in Welsh *m* and *n* are changed, even in different cases of the same word. Thus in Irish the name of the hand is written either *launh* or *lae*, and in Welsh *mten*, a stone, is written also *vaen*. The Greek *β* is always pronounced as the English *v*, as *Βασιλειαν*, *Lat. volo*, English *will*, German *wollen*; and the sound of *υ* the Greeks express by *υδ*.

In the Chaldee and Hebrew, one remarkable distinction is the use of a dental letter in the former, where the latter has a Sibilant. As **כח** *ch* in Chaldee is **כח** *ch* in Hebrew; **כח**, gold, in Chaldee, is **כח** in Hebrew. The like change appears in the modern languages; for *under* which, in most of the northern languages, is written with a dental, is, in German, written *vrasser*, and the Latin *dens*, *D. dant*, Dutch *tand*, Swedish and Danish *tand*, is, in German, *zahn*. The like change is frequent in the Greek and Latin. *Φαταρι*, in one dialect, is *φασαρι*, in another; and the Latins often changed *t* of the indicative present, or infinitive, into *s* in the preterit and participle, as *mitto*, *mittere*, *missi*, *missus*.

L and *R*, though not considered as letters of the same organ, are really such and changed the one into the other. Thus the Spaniards write *blanidr* for *brandish*, and *escorta* for *escort*. The Portuguese write *brando* for *bland*, and *branquar*, to whiten, for *blanch*. The Greek has *φραγδαλας* for the Latin *flagellum*. In Europe however this change seems to be limited chiefly to two or three nations on the coast of the Mediterranean. *L* is sometimes commutable with *D*.

We have a few instances of the change of *g* or *gh* into *f*. Thus *rough* is pronounced *ruf*, and *frough*, *traff*.

The Russians often change the *d* of a noun into the sound of *j*, or the compound *g*, in the verb formed from that noun; as *lad*, accord, harmony, *laju*, to accord, or agree; *bred*, damage, loss; *breju*, to injure.

The Italians and French have also changed a dental into a palatal letter, in many words; as Italian *raggio*, a ray, from *Lat. radius*; and *ragione*, reason, from *ratio*; *Fr. manger*, to eat, from *Lat. mando*, or *manduco*.

In the south of Europe, the Greek *χ* has been changed, in some instances, into the Italian or Spanish *z*, and then by the French into *s*. It seems that the Spanish *z* has, at some former period, been pronounced as a guttural. Thus the Gr. *βρυσην*, *Lat. brachium*, the arm, is in Spanish *brazo*, and the Spaniards have the word from the Latin, or from the same source as the Latin and Greek, the Celtic *braic*. This word, *brazo*, the French changed into *bras*, and from that we have *brace* and *embrace*. A similar change occurs in *Dyraczo*, from *Dyrachium*, and in the Spanish *luz*, light.

The Teutonic nations often used *h* to express the power of the Greek *κ*, and the Latin *c*, as *heart* for *καρδια*, *horn* for *cornu*. Hence we find that the Saxon *hlinian*, *hlevian* or *hlyman*, to lean, is the Greek *κλινω*, Latin *clino*. The letter *i* is now dropped and we write the word *lean*.

In like manner, the Saxon *hlid*, which we now write *hid*, is from the same root as the Latin *claud*, *cludo*, the Greek *κλειω*, which is contracted into *κλειω*. And in this word we may notice another fact, that the word signifies not only to shut, but to praise or celebrate, proving that this word and the Latin *plaud*, are the same, with different prefixes, the same as *laudo*, and that the primary sense is to strain. This in Saxon appears in *hlud*, loud, *hlydan*, to cry out.

In Latin, *f* and *h* have been converted, as *hordrum* for *fordrum*; and the Spaniards now write *h* for *f*, as *haer* for the Latin *facere*; *hilo* for *filum*; *heir* for *ferire*, &c.

2. CHANGE OF VOWELS.

The change of vowels is so common, as to occasion no difficulty in determining the sameness of words; indeed little or no regard is to be had to them, in ascertaining the origin and affinity of languages. In this opinion I accord with almost all writers on this subject; but I have to combat the opinion of that elegant scholar, Sir William Jones, who protests against the licentiousness of etymologists, not only in transposing letters, but in totally disregarding the vowels, and seems to admit the common origin of words only when written with the same letters, and used in a sense precisely the same.*

* Asiatic Researches, vol. 3, p. 489.