

INTRODUCTION.

dered an inventor and a painter. The sense of *paint* then may be to find out, to devise or contrive.

The sense of dreaming is also peculiar to the Saxon. The sense may be to devise or imagine, or it may be to *rove*, as in some other words of like signification. If so, this sense will accord with the Syriac ܡܕܝܢܐ infra.

The other significations present no difficulty. To *meet*, is to come to, to reach in proceeding or in extending; hence to find. The primary sense of *measure* is to extend, to stretch to the full length or size of a thing.

Meet, fit, suitable, like *par*, *peer*, *pair*, is from extending or reaching to. So *suit* is from the Latin *sequor*, through the French, to follow, to press or reach toward. See *par*, infra, supra.

The English *meet* and *mete* appear to be from the Saxon dialect, but *moet* from the Gothic.

It is remarked that in the Saxon, *meet* and *mete*, are united in the same orthography; and in the Dutch the orthography is not very different; *ontmoeten*, *gemoeten*, to meet, and *meten*, to measure. Not so in the other languages.

In German, *mass* is measure, and *messen*, to measure; but the sense of *meet*, does not occur. Yet that *mass* is the same word as *meet*, fit, varied only in dialect, appears from this, that *gemass*, with a prefix, is suitable, answering to the English *meet*.

The Gothic and Danish words follow the Gothic orthography: Swedish *måta*, to meet, to fall on, to come to, to happen. These significations give the sense of finding, and are closely allied to the senses of the Arabic verb ܡܕܝܢܐ infra.

The Danish verb is *møder*, to meet, but in both the Swedish and Danish, the sense of measure is expressed by a different orthography. Sw. *måta*, to measure; *mått*, measure; Dan. *monde*, measure, mode. In these two languages we find also the sense of sufficiency, and to satisfy. See infra, the Ar. ܡܕܝܢܐ and Heb. and Ch. ܡܕܝܢܐ .

But in these Gothic dialects, there is one application of *meeting*, which deserves more particular notice. In Swedish, *mot* and *emot* is a preposition of the same signification as the English *against*. It is rendered toward, against. So in Danish, *mod* is contrary, opposite, against, to, toward, by, aside, abreast. This preposition is the simple verb, without any addition of letters, prefix or suffix. We hence learn that the sense of such prepositions is a meeting or coming to, which gives the sense of *to or toward*; but when one meets another in front, it gives the sense of opposition, or contrary direction. This coming to or meeting, may be for a friendly purpose, and hence in one's favor, like *for* in English. Thus in Danish, "Guds godhed *mod* os," God's goodness or mercy towards us. In other cases, *mod* signifies against and implies counteraction or opposition, as *modgift*, an antidote; *modgang*, adversity. So *for* in English signifies towards, or in favor of; and also opposition and negation, as in *forbid*.

In the Danish we find *moed*, *moden*, ripe, *mature*. We shall see this sense in the Chaldee ܡܕܝܢܐ . The sense is to reach, extend, or come to.

The Latin *modus* is from this root, and by its orthography, it seems to have been received from the Gothic race. The sense is measure, limit, from extending, or comprehending. This then becomes the radix of many words which express limitation or restraint, as *moderate*, *modest*, *modify*; a sense directly contrary to that of the radical verb.

This leads us a step further. In Saxon, Gothic, and other northern languages, *mod*, *moed*, signifies mind, courage, spirit, anger, whence English *moody*. The primary sense is an advancing or rushing forward, which expresses mind or intention, that is, a setting or stretching forward, and also spirit, animation, heat, and lastly, anger. So the Latin *animus*, gives rise to animosity; and the Greek *uros*, mind, signifies also, strength, force, vehemence, and anger. *Mania* is from the same radical sense.

Let us now connect this root or these roots, with the Shemitic languages. In Hebrew and Chaldee, ܡܕܝܢܐ signifies to measure; ܡܕܝܢܐ , a measure. This coincides with the Latin *modus* and Gr. *μετρον*, as well as with the Saxon, Dutch, Danish, and Swedish, which all write the word with a dental, but the German is *mass*.

In Syriac ܡܕܝܢܐ signifies to escape, to get free, that is, to depart, a modification of the sense of extending in the Arabic. A derivative in Syriac signifies a duty, toll or tribute; and we have seen in the Gothic, that *nota* is a toll-house. It may be from measuring, that is, a portion, or perhaps income.

This word in Arabic ܡܕܝܢܐ madda, signifies,

1. To stretch or extend, to draw out, to make or be long, to delay or give time, to forbear, to bring forth. To extend is the radical sense of *measure*.
2. To separate, or throw off or out; to discern, secrete or discharge. Hence to become *matter* or sanies, to produce pus, to *mature*. Here we have the origin of the word *matter*, in the sense of *pus*. It is an excretion, from throwing out, separating, freeing, discharging. Here we have the sense of the Latin *mitto*, *emitto*.

3. To assist, to supply. This sense is probably from coming to, that is, to approach or visit. "I was sick and ye visited me. I was in prison and ye came to me." Math. xxv.

VOL. I.

D.

This application coincides with the English *meet*, but particularly with the Swedish and Danish sense of the word.

4. To make thin, to attenuate; probably from stretching.

Among the Arabic nouns formed under this root, we find a *measure*, or *modus*, showing that this verb is the same as the Chaldee and Hebrew; we find also *matter* or pus, and lenity. Qu. Lat. *mitis*.

In Chaldee, ܡܕܝܢܐ signifies to come to, to happen, to reach, [to *meet*], to be ripe or *mature*, to cause to come, to bring or produce. The first sense gives that of finding, and the latter gives that of maturing, and

we observe that *matter*, or pus, is from the Arabic ܡܕܝܢܐ madda, and the sense of *mature* from the Chaldee ܡܕܝܢܐ mita. Yet in the use of *mature* from the Latin *maturare*, we connect the words, for *to mature*, is to ripen, and to generate *matter*.

In Syriac, this verb signifies the same as the Chaldee, to come to; and also to be strong, to prevail, that is, to strain or stretch, the radical sense of power.

In Hebrew, ܡܕܝܢܐ has the sense of the foregoing verb in the Chaldee, to find, to come to, to happen.

In Chaldee, this verb signifies to find, and to be strong, to prevail; hence both in Hebrew and Chaldee, to be sufficient. Here we see the Danish and Swedish, *matter*, and *mätta*, to be sufficient. This is also *meet*, dialectically varied.

In Syriac also, this verb signifies to be strong or powerful; also in Pahl. to bring or press out, to deplete, which sense under this word with the Heb. ܡܕܝܢܐ , to press, to squeeze. In Ethiopic, this verb signifies to come, to happen, to cause to come, to bring in, to bring forth. Now it is evident that ܡܕܝܢܐ and the Chaldee ܡܕܝܢܐ are dialectical forms of the same word; the former coinciding with the German *mass*, in orthography, but with the other languages, in signification.

In Chaldee, ܡܕܝܢܐ signifies the middle, and as a verb, to set in the middle, to pass the middle, in Syriac, to be divided in the middle. Qu. Is not this a branch of the family of *met*?

The Chaldee ܡܕܝܢܐ , *amad*, to measure, is evidently from ܡܕܝܢܐ , with a prefix or formative *m*. This word, in Syriac, signifies like the simple verb, to escape, to be liberated. In Pahl. to liberate.

In Arabic, this verb ܡܕܝܢܐ amida, signifies, to be terminated, to end.

Whence the noun, an end, limit, termination, Latin *meta*, which, Ainsworth informs us, signifies, in a metaphorical sense, a limit. The fact is the reverse; this is its primary and literal sense, and that of a pillar and goal are particular appropriations of that sense.

In Hebrew, ܡܕܝܢܐ signifies a cubit, a measure of length.

The same in the Rabbinic, from ܡܕܝܢܐ , with a prefix.

In Chaldee, this verb signifies to be contracted, to shrink.

Is not this sense from ܡܕܝܢܐ , measure, modus, a limit, or a drawing.

That the Shemitic words, ܡܕܝܢܐ , ܡܕܝܢܐ , ܡܕܝܢܐ , and ܡܕܝܢܐ , are words of the same stock with *meet*, *mete*, Lat. *metior*, there can be no doubt, but it is not easy to understand why the different significations of *meeting* and *measuring*, should be united in one word, in the Saxon language, when they are expressed by very different words in the Shemitic, and in most of the Teutonic languages. We know indeed that in German, a syllable letter is often used, in words which are written with a dental in all the other kindred languages. But in this case the German *mass*, measure, must coincide with ܡܕܝܢܐ , as must the Swedish *måta*, and Dan. *maade*, and the Saxon *metan*, Dutch *meten*, Goth. *metanjan*, Sw. *måta*, Dan. *moder*, with the Chaldee ܡܕܝܢܐ , but not with the word ܡܕܝܢܐ .

It may not be impossible nor improbable that all these words are from one stock or radix, and that the different orthographies and applications are dialectical changes of that root, introduced among different families or races of men, before languages were reduced to writing.

In the Latin *mensuris*, from *metior*, the *y* is probably casual, the original being *mensus*, as in the French *mesure*. I have reason to think there are many instances of this insertion of a *y* before *d* and *s*.

From this exhibition of words and their significations, we may fairly infer the common origin of the following words. Lat. *mitto*, French *mettre*, English *met*, to come to, *meet*, fit, and *mete*, to measure, Lat. *metior*, *metor*, Gr. *μετρον*, *μετρον*, Lat. *mensura*, Fr. *mesure*, Eng. *measure*, Lat. *modus*, mode, Sax. and Goth. *mod*, mind, anger, whence *moody*, Eng. *moat*, Lat. *maturnus*, mature, and Eng. *matter*.

In Welsh, *maddu* signifies, to cause to proceed; to send, [Lat. *mitto*.] to suffer to go off; to render productive; to become beneficial; and *madd* signifies, what proceeds or goes forward, hence what is good; and *madd*, the adjective, signifies, proceeding, advancing, progressive, good or beneficial. This word then affords a clear proof of the radical sense of *good*. We have like evidence in the English *better*, *best*, and in *prosperity*, which is from the Greek *προσφαιρα*, to advance.

In Welsh also we find *madrez*, *matter*, pus; *madru*, to dissolve, to putrefy, to become pus. That these words are from the same root as the Arabic