

# INTRODUCTION.

*impassionate.* I am persuaded a vast number of instances of similar diversities in the application of prefixes may be found in the Shemitic languages; and this will account for differences which otherwise seem utterly incredible.

We find in our mother tongue, that the same word signifies to *heal*, and to *conceal*, Lat. *celo*; Saxon *hel*, health; *hælan*, *helan*, to heal, to conceal; *ge-hælan* and *ge-hælan*, to heal and to conceal; Old English *heal*. Hence we see that the English *heal* and the Latin *celo* are the same word differently applied, but from a common signification, which is to make strong or fast, or to hold, from the sense of pressing. Or perhaps the Latin *celo* may have this sense of holding, restraining; and *heal* may rather be from making perfect. No. 2. Supra.

We may now also see the radical sense of *holy*; Saxon *hal* and *ge-hal*, whole, sound, safe; *halig*, holy; *halgion*, to hallow. If this word contains the sense of separation, or driving off, like Latin *sacer*, as it may, it is from shutting, confining, or restraining intercourse. But I am inclined to believe the primary sense of *holy* is sound, entire, coinciding with the radical sense of *heal*.

*Clod, Laudo, Claudio.*

In Welsh *clod* is praise, from *lod*, a forcible utterance. This is the English *loud*, and *Lat. laudo*, which with a prefix becomes *plaudo*. In Welsh, *lod* signifies to reach out, to cry, from the radical sense of *lod*, to reach out or extend; but according to Owen, *lod* is from *llaud*, which signifies a shouting out, or a going onward, productiveness, a *lad*, and as an adjective, tending forward, craving, *leud*; *lodig*, craving, brimming; *llodineb*, lewdness. Now, beyond all question, these words are the Chaldee, Syriac, Hebrew, and Samaritan *לוד* to beget; to bring forth; to cause to be born; and as a noun, a child of either sex, a *lad*. The Arabians and Ethiopians use *rau* or *wau*, where the Hebrews use *yod*. The Arabic

corresponding word is *ولد*, the Ethiopic *በለደ* to beget, to bring forth.

But this is not all. In Greek, the verb *κλάω*, a contraction of *κλάδω*, signifies to praise, to celebrate. Here we have precisely the Welsh *lod*, above. Corresponding with the Latin *laudo* and *plaudo*. But the same Greek word *κλάω*, signifies to shut or to make fast. This is the Latin *claudo*, *clauda*. The Saxons used *h* for the Greek *κ* and the Latin *c*; and with these words accords the Saxon *hlid*, a cover; English *a lid*, that which shuts or makes fast. That these words are all from one root, is a fact, apparent beyond any reasonable doubt; nor is there the least difficulty in ascertaining the affinity, for the radical sense, to reach forward, to thrust, to strain, solves the whole mystery. To *thrust*, gives the sense of begetting and producing; to *strain* or *throw out* the voice, gives the sense of praise; and to *thrust* or *press* together, gives the sense of closing and making fast. In this manner, words, which, at first view, appear to have no connection, will, when pursued through different languages, assimilate and unite, not only without forced analogies, but in defiance of all preconceived opinions; and the reluctant mind is at last compelled to admit their identity.

There is another set of words whose derivation from the same root is very certain, though perhaps less obvious. These are the Danish *slutter*, to shut, close, conclude, finish, determine; *slutter*, a key-keeper, a jailor; Swedish, *sluta*, claudere, obsecrare, to shut, or shut up, or end; *sluta*, a castle; *D. sludet*, a key; *slof*, a lock, a castle, a conclusion; *sluten*, to shut, lock, close, stop, conclude; *G. schloss*, a lock; *schliessen*, to close, conclude, finish, fetter, shackle; *schleuse*, a sluice; *D. sluis*, id. Eng. *sluice*, that is, which shuts or fastens; Low Latin, *exclusa*. See *Spelman's Glossary*. These words are unequivocally formed from the root of *claudo*, *clausi*, by the prefix *s*, just as the Welsh *yslarc*, slack, loose, is formed on *llac*, and *yspeliaw*, on *yspail*, spoil, and this on the root of *peel*. We observe all the *Teutonic* dialects use the dental *t*, as the final radical, except the German. The Latins use both the dental and a sibilant, *claudo*, *clausi*, *clausus*.

If the Danish *tyd*, round, Sw. *tyda*, to sound, is the same word as English *loud*, these words belong to this family.

*Cradle.*

Another example. The English word *cradle*, Saxon *crædel*, is in Welsh *cryd*, a rocking, a shaking, a *cradle*. In Welsh, the verbs *crydu*, *crydiaw*, *crydan*, signify to shake, to tremble. These correspond to the Irish *creathann*, to shake; Greek *κράω*, to shake, to swing. The Welsh verbs are by Owen, deduced from *rhyl*, which signifies a moving. Now *רע* in Hebrew, Chaldee, and Ethiopic, signifies to shake or tremble. The same

word in Arabic *رعد*, signifies to thunder; to impress terror; to tremble; to shake. This coincides with the Latin *rudo*, to roar, to bray; and we know from the voice of the ass, that roughness or shaking is an ingredient in the sense of this word. We know it also from *rudis*, one of the af-

*cradle*, through the Hebrew; and through the Syriac, with the Latin *rado*. Here again we find the sense of roughness or grating. Then turning to the Welsh, we find *gryllaw*, which signifies to utter a rough sound; to shout, hoop or scream; *grydust*, a murmure, from *gryd*, a shout or hoop, and from *rhyl*, the word above mentioned; so that *crydu*, to shake, whence *cradle*, is from the same root as *gryllaw*; Saxon *gradan*; Sw. *grida*; Dan. *grader*; *gridare*; Sp. and Port. *gritar*; Saxon *gritan*. This word in French is contracted, by the omission of the last radical, into *crier* for *erider*; whence, probably, we have *cry*, W. *cri*. Hence we find that the sense of *cry* is to utter a rough sound; and this is connected with the braying of the ass, with shaking, trembling, and with roaring, murmuring, and thunder. The connection in this example, is so marked as to preclude all hesitation as to the identity of the words.

The Shemitic roots *רע*, *רע*, *רע*, and *רע*, all, in some of the languages of that stock, coincide in sense and elements with the English *grate*, French *gratter*; and if the first sense is a prefix, they would seem to unite with the Latin *rado*. But this is a point I would not undertake to determine.

One fact more. The Welsh *cry*, above mentioned, signifies a *cry*; and as an adjective, rough, raw. Now this coincides with the Latin *crudus*, in sense; and *crudus* with the Welsh *cryd*, above mentioned.

The Dan. *brugger*, English to *brev*, are probably connected with *break*, with *freckle*, and with *rough*. So under this root, the Welsh *gredian*, signifies to beat, scorch, parch, whence *gredyll*, a griddle, from *graid*, that shoots in rays, heat, ardency, from *gru*, that shoots, or rises, as the ray or frizzle of cloth. The latter is probably a contracted word, of the same family, but not the root, as Owen supposes. But the radical sense implies a shaking, agitation and roughness.

*Meet, mete, measure.*

SAXON.—*Metan*, to put, to place; Fr. *mettre*, It. *mettere*, Sp. Port. *meter*, Lat. *mitto*.

*Metan*, *metan*, to find, to *meet*, or *meet* with; to paint; to dream; to measure, to *mete*, Lat. *metior*, meter, Gr. *μετρον*, *μετρος*, Lat. *mensus*, with a casual *a*, that is, *mensus*, Fr. *mesure*.

*Amelan*, *genelan*, to *meet*, to find, to measure.

*Genelan*, *genelan*, a meeting.

*Genet*, *genete*, fit, suitable, Eng. *meet*; also, painted or portrayed

*Genet*, *genet*, *genet*, to moderate, to moderate, *moderate*, *modest*.

*Mete*, *measure*, *mete*, Lat. *modus*, *modis*.

*Meter*, measure in verse, meter. [Not *metre*.]

*Meter*, an inventor, a painter.

*Mete*, middling, [medicinosi], *modest*, *moderate*.

*Mot*, *genot*, a meeting, a council.

*Witena-genot*, a council of wise men.

*Molian*, to meet, especially for debate. Eng. *to meet*.

*Genote*.—*Molian*, *genanjan*, to find, to find.

*Mota*, a place for the receipt of toll or customs.

DUTCH.—*Ontmoeten*, to meet, to encounter.

*Meeten*, and *toemeten*, to measure.

*Meeter*, a measurer.

*Genooten*, to meet; *genoot*, a meeting.

GERMAN.—*Muss*, measure, meter; *masse*, moderation.

*Messen*, *vermessen*, to measure; *messen*, a measurer.

*Genuss*, measure; also comfortable, suitable; Eng. *meet*, suitable; German *genussig*, temperate, moderate.

SWEDISH.—*Möta*, to meet, to fall on, to come to, to happen. [This is the sense of finding.]

*Möte*, a meeting.

*Mot*, and *emot*, towards, against; as in *motså*, to stand against, to resist.

*Möta*, to measure; *mätt*, measure, meter, mode.

*Mittelig*, moderate, middling, frugal, temperate.

*Möta*, to be sufficient, to satisfy, to cloy.

DANISH.—*Möder*, to meet, to convene; *møde* or *mode*, a meeting; *mod*, contrary, opposite, against, to, towards, for, on, by, aside, abreast, as in *mod*, to be against, to oppose; *modsig*, to say against, to contradict; *mod-vind*, a contrary wind.

*Moed*, *moden*, ripe, mellow, mature. [Qu. Lat. *mitis*.]

*Mode*, manner, fashion. [Probably from the Latin.]

*Maade*, measure, form, style of writing, way, mode, manner, fashion.

[This is the native Danish word corresponding to the Lat. *modus*.]

*Maadelig*, moderate, temperate.

*Mot*, enough, sufficient; *metter*, to satisfy, or sate, to glut.

From the same root is the G. *mit*, D. *met*, *med*, Sw. and Dan. *med*, Gr. *μετα*, signifying with.

By the first signification of the Saxon *metan*, or *metan*, we find that this word, which is the English *meet*, is also the French *mettre* and Lat. *mitto*, the sense of which is to throw or send, to put, to lay. *Meet* is only a modification of the same sense, to come to, to fall, to reach, hence to find; as we say, to *fall on*.

The sense of painting or portraying is peculiar to the Saxon. I am not confident that this sense is from finding; but we observe that *metere* is ren-

finities of *rudo*. There is also in Arabic *رعد*, which is rendered to run hither and thither; to move one way and the other; to tremble; to shake. In Hebrew *רע* signifies to tremble or shake, and to palpitate; in Syriac and Eth. to rub or scrape. This connects the word directly with