THE
SCIENCE OF ETYMOLOGY

BY THE

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'Whoever devotes himself to the study of so comprehensive a science must try never to lose sight of two virtues: conscientiousness and modesty.'—MAX MÜLLER, *Selected Essays*, 1881; i. 199.

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PREFACE

THE object of the present volume is to draw attention to some of the principles that should guide the student of etymology in general, and of English etymology particularly; in order that any one who employs an etymological dictionary may be able to do so with some degree of intelligence and to some profit. It is much easier to accomplish this at the present date than it was some ten or twenty years ago. The steady progress of the New English Dictionary furnishes us with innumerable and indisputable instances of the actual usages of English words, so that the mistakes which formerly arose from a very imperfect knowledge of their history have largely been corrected, and much that was once obscure has been made plain. Meanwhile, the great gains that have resulted from the scientific study of comparative philology as applied to the Indo-germanic languages have been properly formulated and tabulated, to the explosion and exclusion of many hasty inferences that were both misleading and mischievous. It is now possible to introduce science where once there was little but guesswork.

Such science is founded, as all science should be, upon the careful observation of the effects of well-ascertained laws, which have been laboriously evolved from the comparison of innumerable forms of words in many languages. A large number of such laws can now be positively and safely relied upon, because they rest upon the sure foundations of a careful study of phonetics. This study enables us to concern ourselves with something that is far more valuable than written forms, viz. the actual sounds which the symbols employed in various languages actually represent. The most important

of these languages is Latin, because the Latin alphabet has been so widely adopted. Hence it is that all serious attempts to assimilate the lessons and results which have been secured by the strenuous labours of modern philologists must needs begin with a knowledge of the sounds which the Latin symbols denoted in the first century. The first requisite is, in a word, the correct pronunciation of classical Latin, and the lesson is simple and easy enough. When once acquired, there is very little more to be learnt in order to understand the pronunciation of Anglo-Saxon, and the remarkably musical sounds of the Middle-English period, especially as employed by Chaucer, who was as great a master of melody as the famous Dante.

A sufficient knowledge of the Chaucerian pronunciation will then afford some guide to the more difficult and somewhat uncertain pronunciation of Tudor English; from which we may reasonably hope to glean some of the reasons why we spell many words as we do. Most of our modern spelling, except in the rather numerous instances where meddling pedants have ignorantly and mischievously distorted it, rests upon the spoken sounds used in the time of our great dramatists by the best actors of that period.

The indifferent attitude assumed by the millions of English speakers with regard to the obviously important subject of spelling can only be accounted for by their almost universal ignorance of the subject. Not ten (or even less) in a million of English speakers recognize the fact that our spelling was, once at least, founded on phonetic laws, and that the object of our ancestors was not, as many suppose, to write in accordance with 'etymology'—except when it was too obvious to be missed—but to represent the sounds of the spoken words. And of course, the 'etymological' spelling of Latin words was really based upon spoken sounds also; so that the reverence paid to Latin written forms only carries us back to the phonetics of an earlier period, and furnishes one more

argument for teaching every child what the Latin symbols implied. The strenuous attempts that are but too often made to evade this plain duty are deplorable for the pupil, and discreditable to the teacher.

Perhaps I may here usefully introduce a practical suggestion, viz. that the reader who comes across a word in this book which he does not know how to pronounce is more likely to approximate to its true sound by pronouncing it as Latin than as modern English.

It is, in fact, a very grave reproach to all who speak the English language and employ its present spelling, that they will neither, on the one hand, admit of any improvements, nor, on the other, make the slightest attempt to understand the forms to which they cling. How, for example, have we come to employ such a symbol as *ou* to represent the sound of the *ou* in *house*? I purposely select this as being a question that admits of a fairly easy answer.

The word *house* is one of immense and incalculable antiquity. The early Teutonic form was *hūs*, pronounced with a voiceless *s*, as at present, and with the Latin long *ū*, as in L. and Ital. *lūna*. We might spell it, phonetically, *huus*, denoting the length of the *u* by repeating the symbol; but our ancestors simply adopted the Roman *u*, and sometimes (by no means always) put a slanting stroke over it to denote vowel-length; in which case it appeared as *hús*, or else (without the stroke) as *hus*; which was also the spelling in Norse and in Old High German, and remains to this day in Swedish. The sound of the *ū* was preserved till long after the Norman Conquest, and the spelling *hus* persisted till at least 1250; see the quotations in the N.E.D. Indeed the sound remained unaltered till very much later, and may be heard in the North to this day. But in the days of Edward I, the Norman scribes were extremely busy with their self-imposed task of editing and respelling the English language, which they studied with remarkable intelligence and zeal. They per-

ceived that the form *hus* was indefinite; there was nothing to show whether the *u* was short or long; and they had decided (except in the case of *i*) to abandon the A. S. method of using a sloping mark above a vowel. They reserved the *u* for the short sound, as in *full*, full, *pullen*, to pull; and then they cast about for a symbol for the long sound. The most obvious symbol was *uu*, but this was open to the practical objection that it consisted of four consecutive downstrokes, and was liable to be indistinct; it might be read as *uu*, or *un*, or *nu*, or even as *im* or *mi*, if the *i* was not clearly marked with the sloping stroke which they frequently retained (from A. S.) for that purpose. Moreover, in words like the A. S. *dún*, a down, a hill, the matter was still worse; they would have to write *duun*, which would be easily mistaken for *dunu* or *dunn*. In this dilemma, they naturally adopted the French symbol *ou*; and I pause for a moment to notice how characteristic this symbol is of French usage. It not only occurs, over and over again, in English words as spelt by Norman scribes, and in French itself, but even in such words of comparatively late introduction into English as *soup*, *group*, *rouge*, *roulette*, *routine*, *tour*, *trousseau*, &c. And wherever else it occurs, it is still French. Thus *caoutchouc* and *toucan* are French spellings of Brazilian words; *tourmaline*, of a Cingalese one; *patchouli*, of an Indian one; *marabout*, of an Arabic one; and so on.

Moreover, when the Norman respelt *hus* as *hous*, he only altered the symbol. The sound remained the same as ever, until the day came when every Middle English word written with *ou* acquired a new sound, and changed imperceptibly, through infinitely small gradations, till it acquired the sound which it now usually has in the standard speech, a sound which has not been altered for some time past. We may hope that it will be permanent; but it is a simple fact that East Anglia influences the speech of London, and even the speech of the empire. I say no more.

We now know, accordingly, the whole story of *house*.[1] The *ou* really meant *ū*, and was adopted solely for phonetic and graphic reasons; but the pronunciation has since changed. The same explanation applies to the A. S. *thū*, thou; *ūre*, our; *sūr*, sour; *fūl*, foul; *sūth*, south; *mūth*, mouth; *lūs*, louse; *mūs*, mouse; *thūsend*, thousand; *ūt*, out; *lūtan*, to lout (bow down); *clūt*, clout; *abūtan*, about; *prūt*, proud; *hlūd*, loud; *scrūd*, shroud. But at the end of a word the scribes often wrote *ow*; hence we have *hū*, how; *nū*, now; *cū*, cow; *brū*, brow; *būgan*, to bow. Or they wrote *own* for *oun*, for distinctness; as in *tūn*, town; *brūn*, brown; *dūn*, down. Also (but at a later date) *ower* for *our*; as in *scūr*, shower; *būr*, bower. In the A. S. *un-cūth*, E. *uncouth*, the old sound of the *ou* remains to this day.

By similar processes, the reader who has any regard for his native language may learn many things regarding spelling that are of high interest and value, and he may easily discover the solutions of such simple problems as the following, viz. why *oak* is spelt with *oa*, whilst *broke* has *o*; why *sea* differs from *see*; why modern English does not permit a *v* to end a word (except Slav), but insists upon *have*, *love*, which are not distinguished, as to their vowel-sounds, from *brave* and *grove*; why *height* is written for *hight*, and *eye* for *ie* or *ye* or *y* (all once admissible); why the German *binden* has a short *i*, whereas the English *bind* has a long diphthong; with innumerable other problems of a like kind. Perhaps it is worth while to add that the only safe guide to modern English grammar is Sweet's Anglo-Saxon Primer, supplemented by a moderate knowledge of the habits of Middle English.

The study of comparative etymology has, in fact, during the last thirty or forty years, made such great advances that the subject is already almost too vast to be fully compre-

[1] All but the final *e*. The M. E. form was *hous*; but at a later period a final *e* was added, to assimilate the final *-se* to the final *-ce* in many words of French origin, such as *silence*, *offence*, and the like.

hended; indeed, the only book that deals efficiently with all the Indo-germanic languages is the Comparative Grammar by Brugmann. And even this does not contain all that is required for the study of English; we further require books by experts in their particular departments, such as the Anglo-Saxon Grammar by Sievers, or the Old English Grammar by Wright, the Historical French Grammar by Toynbee, and very many more; seeing that, at every turn, we require exact particulars as to the operation of special phonetic laws. The object of the present volume is merely to point out some of these particulars, and to indicate some modes of solution; so that the student who actually undertakes to consult the various standard books may have some previous useful information, whilst those who are content to take etymologies on trust from good authorities may at least have some general notion as to what is being done.

In order to give greater unity to the results here indicated, I consider them all from an English point of view. My exact inquiry is, accordingly, how does this or that result illustrate or admit of comparison with modern English?

I begin, accordingly, by considering some general principles and useful Canons, as in Chapters I and II. In Chapter III, I deal with Romanic types, and the forms which they assume in the various Romance languages, and I give a few examples of Romance etymologies in Chapter IV. In Chapter V, I deal with old Teutonic types, and the resulting forms in various Teutonic languages. In Chapter VI, I consider the still wider subject of Indo-germanic types, with particular reference to such English words as are of native origin; followed, in Chapter VII, by particular examples in which English throws a valuable light upon other languages; for, indeed, it is high time that we should be awake to some sense of its great importance. Chapter VIII is chiefly occupied with examples of 'false analogy', by way of caution as to the snares that await the heedless. Chapter IX is meant to

remind us of the important Low German and Scandinavian words which we have borrowed to supplement those of native origin.

Chapter X contains an attempt to show the value of the Celtic languages, and to enumerate the most important of the Celtic words that are cognate with English.

Chapter XI deals, similarly, with Lithuanian and Slavonic, and Chapter XII with Armenian, Albanian, and Persian; in order that the reader may gain at least a few useful general notions as to the kind of help which we may expect from consulting them, and as to their nature. Chapter XIII institutes a comparison between English and Sanskrit.

Chapter XIV, which I call A Philological Ramble, is, purposely, of a somewhat desultory character, and is meant to illustrate some of the ways in which the various Indo-germanic languages throw light upon each other, and to show how many really valuable lessons can be drawn from considering even a single English word from various points of view.

Chapter XV contains a list of some of the more important English words that have cognate forms in several other languages, and must therefore be considered as being of an extraordinary and unknown antiquity. Nearly all are of the highest interest, and the various forms which they assume, according to the language which employs them, are of very great importance from a phonetic point of view. Each language has its own ways and peculiarities, and we can here quite easily compare them.

In Chapter XVI I give a few general results, and make a particular comparison between English and Hindi, in order to show explicitly that many words exist to this day in modern India, which have a common origin with words in use in modern England.

The attempt to explore, for purely etymological purposes, several languages with which my acquaintance is necessarily

slight, such as Irish, Lithuanian, Slavonic, and the rest, may seem to many to imply rashness; but it is rather in appearance than reality. For all my illustrations, without exception, are fairly well known, and are merely repeated from others who have given them already. I trust that I have nowhere advanced anything that is new, but only such things as are vouched for by experts who can be trusted. With very slight modification of language, I can say, like the immortal Chaucer when writing the preface to his treatise on the Astrolabe—'Considere wel, that I ne usurpe nat to have founde this werk of my labour or of myn engin; I nam but a compilatour of the labour of others, and have compiled it in myn English only for thy doctrine; and with this swerd shal I sleen envye.'

Moreover, I have been so fortunate as to obtain some assistance from masters of their subjects. Mr. Quiggin, Fellow of Gonville and Caius College, has been so good as to read my proofs of Chapter X, which treats of the Celtic languages. My account of Persian has been perused by Professor Browne, and my account of Sanskrit by Professor Rapson; and to all of these I am heartily obliged, though their attention was chiefly directed to the correction of obvious mistakes in spelling and the like, as the proofs were already in an advanced state before I submitted them. This of course implies that the responsibility is rather mine than theirs, and all blame for errors must fall solely upon myself.

My good friends, Mr. Henry Bradley, and the Rev. A. L. Mayhew, have kindly read the proof-sheets throughout, and made many useful suggestions. The interest which they have taken in the work has been a great encouragement.

For the Index of Words, which I have carefully revised, I am indebted to my daughter, Clara L. Skeat.

CAMBRIDGE, *Jan.* 10, 1912.

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ABBREVIATIONS AND SIGNS

A. F.—Anglo-French. Alb.—Albanian. Arm.—Armenian. A. S.—Anglo-Saxon. Av.—Avestic. Bret.—Breton. Corn.—Cornish. Dan.—Danish. Du.—Dutch. E.—English. F.—French. G.—German. Gael.—Gaelic. Gk.—Greek. Goth.—Gothic. Icel.—Icelandic. Idg.—Indo-germanic. Ital.—Italian. L.—Latin. Lith.—Lithuanian. Low G.—Low German. M. E.—Middle English. N. E. D.—New English Dictionary. O.—Old. O. F.—Old French. O. H. G.—Old High German. O. Ir.—Old Irish. O. Merc.—Old Mercian. O. N.—Old Norse. O. Pers.—Old Persian. O. Pruss.—Old Prussian. O. Sax.—Old Saxon. O. Slav.—Old Slavonic. Pers.—Persian. Pol.—Polish. Port.—Portuguese. Russ.—Russian. Skt.—Sanskrit. Span.—Spanish. Swed.—Swedish. Teut.—Teutonic. W.—Welsh.

* prefixed to a word indicates that it is a theoretical form, evolved according to known principles of development. It is chiefly used to denote primitive Romance, Teutonic, and Indo-germanic types.

NOTE ON INDO-GERMANIC GUTTURALS. These are denoted in Walde by the following symbols. Palatals: $\hat{k}$ $\hat{g}$ $\hat{g}h$. Velars (without labialization): q g gh. Velars (with labialization): q^u g^u g^uh. For these I substitute the following, as being easier to write and print. Palatals: k g gh. Velars (without labialization): q $g(w)$ $g(w)h$. Velars (with labialization): qw gw gwh.

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CHAPTER I

SOME GENERAL PRINCIPLES

§ 1. It must be very difficult for the general public to appreciate, or even to ascertain, the great advances that have been made of late years in the study of etymology. The methods now adopted have so entirely changed the aspect of the subject, that what used to be a matter of guesswork or arbitrary suggestion has been largely reduced to law and order. Etymology depends no longer upon barefaced and irresponsible assertion, but has been raised to the dignity of a science.

§ 2. The attitude of the public with regard to etymology, in the former half of the nineteenth century, was so extremely unintelligent that it would almost pass belief, were it not for the lamentable fact that similar notions still prevail to a deplorable extent. The prevalent idea was to set up some standard authority, which was usually Dr. Johnson's Dictionary, and to believe without question whatever happened to be there asserted. It was even esteemed an act of impiety to question his decisions. This is how the ridiculous derivation of *beef-eater* (which after all is merely derived, as the N.E.D. shows, from *beef* and *eat*), viz. from a wholly imaginary French form *beaufetier*, came into vogue, and was received with a tenacious reverence which admitted of no misgiving. Not to know this 'derivation' was considered as a note of ignorance; and to dare to doubt it was to incur pitying contempt. Chapter XXV of my *Principles of English Etymology*, Second Series, is entirely devoted to 'Some False

Etymologies'; and I there record quite a large number of puerilities of this character, which need not be here recounted. Some of these were actually put forward in the revered name of science. I remember, for instance, a time when some botanical 'authority' drew attention to the fact that *harebell* is a false name, because it should rather be called *hairbell*, with reference to the hair-like stem from which the bell depends.[1] Surely science ought to refrain most carefully from the circulation of falsehood; the name was never meant to be scientific, but may rather be considered as expressing a natural inclination on the part of our forefathers to associate plants with the names of animals; I give some sixty examples of this habit at pp. 391–2 of *A Student's Pastime*. This is by no means a solitary example of the harm done by the meddlesomeness of conceit. Another example occurs in the case of *fox-glove* (A. S. *foxes glōfa*, lit. fox's glove), which some wiseacre opined ought to be 'folks' glove', with reference to the 'little folks' or fairies. As far as I can discover, this notion was first put forward by Mr. Fox Talbot, who wrote a book on *Etymologies* in 1851; and I am told that there are some who admire the name, because it is 'so poetical'. But this does not alter the fact that it is entirely false. And, as the great aim of the present treatise is to inculcate sound principles, I am anxious to begin with the statement that the business of the student of language is to ascertain what were the actual forms of names in olden times, and not to be wise above what is written by inventing names which our forefathers *ought* to have employed. The philologist is not concerned with what ought to have been said; his business is to pursue strictly historical methods. It would be strange indeed if we were to extend similar methods to history; as, for instance, by asserting that

[1] According to the *New English Dictionary*, this silly conceit was encouraged by Lindley.

Anne Boleyn was never beheaded, because she ought not to have been. It must have been Henry VIII who suffered, as having better deserved such a fate.

§ 3. The fox-hunter does not content himself by guessing where the fox might be or ought to be; but employs his hounds to investigate his prey's exact position. Similarly, all etymology really depends upon thorough and careful search. In the case of difficult words, it may easily happen that, after all apparent sources of information have been exhausted in vain, a new fact or quotation may suddenly present itself, by which the solution is surely indicated. By taking care to be constantly on the look-out for this possibility of the occurrence of fresh evidence, and by waiting patiently till it appeared, I have been successful in discovering a considerable number of etymologies that were previously unknown. I give by way of example, the etymology of the interesting word *Carfax*, well known at Oxford as applied to a spot where four streets meet. The guide-books were once in the habit of informing the stranger that this curious word was derived either from the French *quatre voies*, 'four ways,' Lat. acc. pl. *quatuor uias*; or else from the French *quatre faces*, 'four faces.' Both these results are manifestly unsatisfactory; since neither *-oies* nor *-aces* could produce a final *-x*; neither are the phrases in question likely expressions to be used for the purpose. But in 1866 I was engaged in editing *The Romance of Partenay* for the Early English Text Society, and on coming to l. 1819 of this poem, I found the expression—'No place ther had, neither *carfoukes* non But peple shold se ther come many one'; the sense being that 'there was no place there, nor any meeting of crossroads but people saw them well thronged'. Here is the form *carfoukes*, which agrees sufficiently well with *carfox*, an occasional old spelling of Carfax. Blount's *Glossographia*, ed. 1681, has:—'Carefox or Carfax, a Market-place in Oxford, so called.' This *Romance of Partenay* is translated

from the French; and on turning to the French original, I found:—'Lieu ny avoit ne *carrefourg*,' which at once gave the clue. Carfax, of which older forms are *carfox* and *carfoukes*, obviously represents the O. F. plural *carrefourcs*, later *carrefourgs*, from the popular Latin *quadrifurcus*, 'a place where there are four forks.' It is the right French word to the present day, though now reduced to the form *carrefour*. The final *x* is now explained; it simply represents the O. F. *cs*. The solution, when once obtained, is obvious enough; it was adopted in Wedgwood's Etymological Dictionary in 1878, and is now common property. There is an excellent article on Carfax in the N. E. D., where Sir James Murray shows that Phillips, in 1662, gave the explanation: 'Carefox, quasi *quatrefour*'; which fails to explain the *x*. But he was on the right track.

§ **4.** My next example is intended to illustrate another point altogether, viz. the necessity of verification. It is seldom safe to accept an etymology that does not explain the sense of the word as well as the form; and it has to be remembered that our older Dictionaries cannot always be trusted; they sometimes even assert the existence of forms that are wholly fictitious. Scientific principles demand that alleged facts should be tested wherever practicable; and nowhere is such scrutiny more necessary than in the establishment of an etymology. A good instance occurs in the case of the poetical word *cark*, which is used as a sb. by Spenser and as a verb by Tennyson. The former has:—

—'and downe did lay
His heavie head, devoide of careful carke'.—*F. Q.* i. 1. 44.

And the latter:—'Thee nor carketh care nor slander'; *A Dirge*, l. 8. He probably took it to mean 'fretteth'; which is not quite correct.

Dr. Johnson, following Skinner, derived *cark* from the A. S. *carc*, sb., and *cearcian*, verb. Both are entirely wrong,

but for different reasons. As for the sb., it is wholly fictitious, and probably owed its existence to the very word which it professes to explain. Somner's A. S. Dictionary has: '*carc*, care, *becarcan*, to carke or care for, to take care of.' But both words are unknown, and will remain so until some one produces a quotation in which they occur, which does not seem to have been done as yet. Even then, the difficulty as to the sense remains; *cark* has nothing to do with the sense of 'taking *care* of', but is only equivalent (or nearly so) to *care* when it has the sense of 'anxiety', if a sb.; or of 'to fill with care, to vex', if a verb. Once more, there is indeed such a verb as the A. S. *cearcian*, but it means 'to creak', or 'to make a disagreeable noise'; it passed, in fact, into the form *chark*, and Wyclif has the expression 'as a wayn *charkith*', where the Vulgate version of Amos ii. 13 has 'sicut stridet plaustrum'. It is obvious that this *chark* has nothing whatever to do with *cark*. Thus a little research soon shows that there is no pretence for assuming that there ever was any A. S. sb. or verb that has anything to do with *cark*. It is something to find that a way is positively blocked up, because this suggests trying to find another way out.

§ 5. Accordingly, in the first edition of my Etymological Dictionary, in 1882, I gave, in the Supplement, a conjectural derivation of *cark* from the Welsh *carc*, explained in Spurrell's Dictionary by 'care, solicitude'. Unfortunately, this is open to the grave objection that the derivation runs the other way; for it was shown by Professor Rhys that Welsh contains a rather large number of words that were borrowed from Middle English; and this W. *carc* is merely the English word done into Welsh spelling. Here, then, the way is again blocked up; and a new solution must be found. But one day, whilst examining the valuable work known as the *Liber Albus*, which was written in London and contains records of the thirteenth and fourteenth centuries, my attention was caught by the occurrence, at p. 224, of the word *kark* (or *karke*) no

less than thirty-one times, in the sense of 'a load' or 'large quantity', with reference to pepper, sugar, cummin, almonds, &c.; whereas, on p. 225, the same thing was expressed, twenty-one times, by *la charge*. Both pages are written in Anglo-French. The right solution is, accordingly, that *cark* is from the Old Northern French (or Norman) *karke* or *carke*, which is the exact equivalent, in that dialect, of the usual F. *charge*, a load, a burden. Spenser, accordingly, speaks of a man's head being free from the anxious burden of thought, and Tennyson's expression gains if we understand it to allude to one to whom neither anxiety nor slander is a burden. Both sound and sense are now accounted for. I published this result in 1884, in the second edition of my Dictionary, and it has been generally accepted. The usual sense of *cark* is a load or burden of care.

§ 6. The investigation of the history of *cark* has landed us in a question which deserves a further search, viz. the question of varying dialects. The Norman *karke* and the Parisian *charge* are doublets, i. e. varying forms of the same word. Both are verbal substantives, from the Late Lat. *carricāre*, to carry, to transport in a car, used by St. Jerome, and ultimately due to Lat. *carrus*, a car, primarily of Celtic origin. This Late Lat. verb was actually developed in three different ways. Sometimes it was contracted to *carcāre*, whence the North. F. *kerkier*, *querquier* (see the Supp. to Godefroy, s. v. *charger*) and the E. *cark*. Another derivative was the O. F. *chargier*, F. *charger*, to load (a car); whence E. *charge*. A third derivative was made by dropping the second *c*, giving *carri'āre*, whence the O. F. *carier*, *charier*, and the E. *carry*. The variation between the O. North. F. *ca*, and the O. F. (i. e. Old Central French) *cha*, both used initially in place of a Lat. *ca*, is very striking; and it is worth while to look round to find other examples. The modern Picard is a Northern F. dialect, closely allied to Norman, and abounds with examples. See Corblet's *Glossaire*

(1851), which has *cabre*, *cabe*, *cape*, a goat, F. *chèvre*; *caboche*, a great head (cf. F. *chef*), which is the origin of E. *cabbage*, orig. 'a head of cabbage', a word that is obviously of Picard origin; *cacun*, F. *chacun*; *caine*, *cagne*, a chain, F. *chaîne*, from L. *catēna*; *cair*, F. *cher*, from L. *cārus*, dear; *caleur*, F. *chaleur*, from L. acc. *calōrem*, heat, &c. In all these cases Picard is nearer to Latin than the Parisian is. Much more important to us are the Picard or Norman forms that have found their way into English; such as the difficult verb *to catch*. Many Latin words were curiously altered as the centuries went by; so that, e. g., the Lat. *captāre*, to try to catch, to chase, was turned into *captiāre*, which regularly became *cachier* or *cacher* in North. F., but *chacier* in O. F. elsewhere. From *cachier* we have borrowed the form *to catch*; but from *chacier*, the form *to chase*. *Chacier*, in French, is now spelt *chasser*, with the same sense. There are many more examples in which English similarly prefers the North. F. *ca-* to the F. *cha-*; it may suffice to mention *caitiff*, from O. North. F. *caitif*, Lat. *captīuus*, a prisoner, a wretch; not from O. F. *chaitif* (F. *chétif*). So also *calumet*, a pipe, is a Norman form, as distinguished from the F. *chaume*, a straw (hence, a pipe), which has given us the word *shawm*; both are from L. *calamus*, a reed. The *capital* of a pillar is a Northern form, as distinguished from *chapiter*, with the same sense; and the *chapter* of a book is a mere doublet of the latter. *Car*, as already mentioned, is related to the F. *char*, a car. *Carnage* is allied to the F. *chair*, flesh; and *carrion* is a doublet of the F. *charogne*, a carcase; all from the Lat. *caro*, flesh. The Lat. *capsa*, a chest, a box, is represented by the O. North. F. *casse*, E. *case*, and by F. *châsse*; and further, by the Ital. *cassa*, a chest, a cash-box, whence M. F. (Middle French) *casse*, 'a box, case, or chest . . . also a merchant's *cash* or counter,' Cotgrave; which we adopted, in the form *cash*, to mean a till for keeping money in; but it now means the money itself. *Castle*, O. North. F. *castel*, is a

doublet of *château*. To *cater* once meant to act as a *cater* or *catour*, a buyer, a provider, which is a docked form of the M. E. and O. North. F. *acatour*, from the O. North. F. *acater*, to buy; but the F. verb. is *acheter*. A *caterpillar* is the equivalent of the modern Norman dialectal form *catepleuse*, with the same sense; the literal sense of the latter is 'hairy she-cat', since *cate* is a fem. form allied to F. *chat*; and *pleuse* (for *peleuse*) is from the L. *pilōsus*, hairy. The most striking example is *cattle*, O. North. F. *catel*, O. F. *chatel*, L. *capitāle*, lit. 'capital, property'; for we actually also employ the plural *chattels*. A *kennel*, in the sense of gutter, represents the A. F. (Anglo-French) *canel*; but the O. F. form was *chanel*, which is our *channel*, and there is yet a third form, viz. *canal*, which is very close to the Lat. *canālis*. The *kennel* for a dog is from Norman *ken* (cf. Picard *kien*), the equivalent of F. *chien*; the Late Lat. *canīle* is explained as meaning 'domus canis' in a glossary. Norman also had the diminutive *kenet*, a little dog, which is also found in Mid. English. The last form I shall mention is the odd word *cause-way*, shortened from the older form *causey-way*; here *causey* is due to a North. F. *caucié*, O. F. *chaucié*, mod. F. *chaussée*, one meaning of which, according to Cotgrave, is 'the causey, bank, or dam of a pond or of a river'.

Observe how all these results depend upon the simple fact that Norman has *ca-*, *ke-*, where Parisian has *cha-*, *chie-*; when once a law is perceived, the rest is easy.

§ **7.** The preceding examples have been mentioned merely to give an idea of the nature of some of the problems with which the philologist has to deal; and it has already been suggested that his work must be conducted, not casually or by guess, but in accordance with fixed laws, due to careful deductions from actual observation. This prepares the way for considering the general principles upon which all etymological work must be conducted. In dealing with a given word, the usual course is to trace the history of its varying

forms from age to age; and, as we frequently do not know what the original form of the word really was, we usually have to begin with the known, i.e. the modern, form, and trace its history backwards. If we can succeed in doing this so as to arrive at a form which is well known, and can be accepted as its original without further doubt, the end of the task is reached; and it will in such a case be quite easy to reverse the process, and trace its history downwards from the primitive type to the form with which we are all familiar. This is called the historical method, and depends for its success upon the completeness and the perspicuity of the word's records. In the case of terms derived more or less immediately from Latin and Greek, this can often be done easily enough, by any one who has learnt something of the structure of those languages. What are called 'learned words', i.e. words due to Latin or Greek scholars, who have introduced them into English as the result of their own reading, are usually transparent enough, and present but little difficulty. A very moderate acquaintance with Latin will solve such words as *aberration*, *accumulation*, or *agriculture*; and a little Greek will enable the student to understand the sense of *amphibious* and *anthropology*. It not unfrequently happens that the longest words are the easiest to account for. As to the large number of words of Latin origin which are current in modern English, see the long list in my Etymological Dictionary (1910), at pp. 766–8, filling four long columns in rather small print; and note that many of these are primary words from which other derivatives can be formed; as, for example, the word *describe*, from which *descriptive* and *description* can be deduced.

§ 8. The ease with which such words as *description* or *symptom* can be accounted for is often, in practice, a subtle snare. The man who has received a 'classical education' is only too apt to conceive the erroneous idea that, in the matter of etymology, he has little or nothing to learn. He

may even be tempted to believe that words of native origin are of slight value, which is at once undiscerning and absurd, since they form the backbone of our language, and, as such masters of English as Tennyson and Bright fully realized, supply it with its chief strength and vigour. In addition to this, we have to remember the vast masses of French words with which English abounds. The French words of Latin origin alone fill nearly eight columns in my Dictionary, or nearly double the number of Latin ones; and those of Greek origin fill more than a column more. And if words of direct Latin origin can be easily traced, the same cannot always be said of such as came through French. What, for example, is the Latin form of *ransom*, *venison*, *adroit*, or *culverin*, words which are easy enough when their origins are once pointed out? And is it quite clear in what way *menial* and *menagerie* can be connected with the Lat. *manēre*, to remain? The fact is, rather, that the rules for deducing French forms from Latin ones are numerous and complex, and the perusal of such a book as Toynbee's *Historical Grammar of the French Language* may well suggest, even to the most confident, some reasons for assuming a humble attitude. It makes a difference whether a given French vowel, say *a*, is tonic, atonic, or pretonic; whether it is 'free' or 'blocked'; and whether it is followed or preceded by the 'Romanic *yod*'. Add to this, that the number of French words of which the origin is absolutely unknown is decidedly large.

§ **9.** Another not uncommon delusion is that a knowledge of German will solve native English words; the fact being that, of all the Teutonic languages, the modern German is usually the most remote from Middle English and Anglo-Saxon. German is a help indeed to those who have learnt Old English already, but it is very apt to mislead those who have not done so. For the purposes of etymology, the most useful Teutonic language is Gothic; and it is always advisable to trace native or Scandinavian words back to their A. S. or

Norse forms before attempting to compare them with German.

§ 10. I now come to the discussion of a far more important principle than any that has hitherto been mentioned. It is hardly too much to say that more has been discovered about the laws of etymology during the last fifty years than during the thousands that preceded them; and this has been done mainly by the application of a new principle, viz. that of strict attention to the exact pronunciation of languages as *spoken*; a matter which had previously been contemned as needless, or else left wholly unconsidered. It has come upon modern scholars with the force of a great and real discovery—for practically it is little less—that after all the only true living languages are the *spoken* ones; and that even what are called the 'dead' languages can be vivified if only they be pronounced aloud with the same sounds that they had when alive. We know the sounds of Greek and Latin with sufficient accuracy to understand their ways; and that is all that we want. By giving to the Latin vowels their Italian values, by sounding the Latin *c* as *k* under all circumstances, and the like, we can understand the origin of the principal sounds in all the Romance languages, i.e. in the languages that have descended from Latin. We can regain and reproduce the sounds of Old French, including Norman, and we can not only trace the apparent changes in the written forms of French from one century to another, but we can do far more; for we can really understand what such changes in the symbols signify, and how they came to be made. We truly understand the history of a given word only when we know how its sounds changed from time to time, the true subject of inquiry being the history of its *pronunciation*. All formal changes are meaningless till we know what each form signified; but when these written symbols are translated into actual sounds, we can verify the whole process, and fully perceive the absolutely astonishing precision

and regularity with which 'phonetic laws' are obeyed. Most languages have their own peculiarities of utterance, but there is a large number of sound-laws that are common to all, and they usually all follow the same direction. The Latin *c* in *centum* having once been a *k*, it is easy to see how that sound of *k* has been palatalized in the Ital. *cento* (with *c* like the *ch* in *chair*); or has become a *th*, as in the Spanish *ciento*; or was sounded as *ts* in the Old Norman *cent*; or has become a mere *s* in the modern French *cent*; but there is no reverse movement. Neither a *ch*, nor a *th*, nor a *ts*, nor an *s* has come to be sounded as *k*. There is no more difficulty as to the *k*-sound of the initial *c* in Latin, before all vowels, than there is in Celtic. To this day the Welsh for 'a hundred' is *cant*; the Welsh *ci*, 'a dog,' is pronounced like the E. *key*; and the Welsh *cell*, 'a cell,' is pronounced with an initial *k*, though it is, presumably, merely borrowed from the Lat. *cella*, like the *Kil-* in the Scotch Kilpatrick or the Irish Kilkenny. And it has to be remembered that the symbols of the Celtic alphabets are of Roman origin. The easiest proof of the original sound of the Latin *c* is to note that the past tense of *cadere*, to fall, was *cecidi*. For either this *cecidi* must have been pronounced as *kekidi*, or else there is no such thing as reduplication of sound. Those who think it was pronounced as *sesidi* would have us believe that *cadere* was pronounced as *sadere*; for this is what the double *s* of *sesidi* implies when the words are pronounced aloud.

§ 11. There is no greater help to the right knowledge of the sounds of most of the European languages than to learn the proper pronunciation of classical Latin, for the plain reason that so many of these languages themselves adopted the Latin alphabet; and they could hardly have done this without knowing what sounds the Latin characters were intended to signify. The odd thing is that many fail to perceive how it came about that, in England, and in the nineteenth century, Latin was sounded like English. It was

the natural result of pronouncing Latin and English alike *at all dates*. It began in Beda's time, in the seventh century (or earlier), when Northumbrian English was pronounced like Latin, and conversely, yet very differently from modern English; and both have gradually changed together, ever since, *pari passu*. Chaucer, for example, pronounced Latin and English alike, at any rate as to the vowel-sounds; and he could not have pronounced either of them like modern English, because he had not the gift of prophecy, and could not tell what modern English would be like. Neither can we tell how English will be pronounced in the year 2000. All we know is that the sounds then employed will not be precisely those which we use now: it is likely that they will differ considerably. It is very difficult to bear always in mind the fact that spoken languages vary from decade to decade, and that even a stereotyped spelling has but little effect on many of the sounds, especially the vowels. The present spelling is not very different from that of Elizabethan days; but the changes in pronunciation since that date have been very serious. Well down to 1600, and later, our word *dame* was pronounced as in modern French.

§ 12. Before concluding this chapter, I beg leave to refer the reader to a few authorities on this subject. The sounds of modern English, French, and German, as well as of Latin and Greek, are given in Sweet's *Primer of Phonetics*. My *Primer of Classical and English Philology* also gives the pronunciation of Latin[1] and Greek, and shows how English has cognate forms in those languages, in accordance with Grimm's law; and the principles of 'vowel-gradation' in all three languages are fully illustrated by comparison.[2] The great work on the variations of English sounds from time to

[1] I recall the statement on p. 9 of this *Primer*, that the Latin long *o* (*ō*) sometimes had the 'open' sound.

[2] Grimm's Law and vowel-gradation are explained in my *Primer of English Etymology*.

time is that by Dr. Ellis, on *Early English Pronunciation*; it should interest the reader to know that he found the most helpful book to be William Salesbury's *Account of English Pronunciation*, as given in his Dictionary in English and Welsh, dated 1547. Salesbury here compares the English sounds with Welsh; and in 1567 he fully explained the Welsh sounds in another treatise. The Welsh spelling is so phonetic that his explanations are intelligible and valuable. Dr. Sweet's *History of English Sounds* gives a full account of our changing pronunciation from Anglo-Saxon times to the present day, and contains some valuable word-lists. His *Handbook of Phonetics* (not the same book as the Primer mentioned above) not only gives the sounds of spoken English, French, and German, but also those of Icelandic, Swedish, and Danish. A rather full account of the phonetics of Anglo-French, and some account of the pronunciation of Italian and Spanish, are given in my *Principles of English Etymology, Second Series*. For Anglo-Saxon, we have Cook's translation of the grammar by Sievers, which deals with the phonetics very carefully; as well as the excellent grammars of Old English and of Gothic by Professor J. Wright, in which particular regard is paid to phonology. We can further consult Mayhew's *Synopsis of Old English Phonology*. There is, in fact, no lack of good guides at the present day: and the opportunities for the study of pronunciation of the languages with which we have to deal, in order to understand how they actually sounded, are very different now from what they were a generation ago.

CHAPTER II

SOME USEFUL CANONS

§ 13. At p. xxviii of the Preface to my Dictionary, I give ten useful Canons, explaining that there is nothing new about them, and that their chief utility is due to the fact that they are so frequently disregarded, especially in books that are not of the latest type. I also give a few examples of their neglect, but it may be instructive to give a few more. I discuss each of them separately.

§ 14. Canon 1. Before attempting an etymology, ascertain the earliest form and use of a word; and observe chronology.

This has already been said above. Let us see what comes of disregarding so obvious a precaution. In Haydn's *Dictionary of Dates*, 13th ed., 1868, I find the following: '*Tram-roads*, an abbreviation of Outram-roads, derived the name from Mr. Benjamin Outram, who, in 1800, made improvements in the system of railways for common vehicles, &c.' Of course this edition is only an old one, but this does not matter, as the statement is continually being repeated. I saw it in a newspaper in 1910. At the very outset, the student of phonetics will doubt the story, because it contradicts the widely-spread phonetic law that, when a word is abbreviated, it is the stressed syllable that survives. The abbreviation for *Isaac* is not *'saac*, but *Ike*; which makes short work of a favourite 'etymology' adopted by Anglo-Israelites, viz. that *Saxon* is contracted from *Isaac-son*. The contracted form of the latter would be *Ike-son*. So likewise the natural

abbreviation of *Outram*, if it be docked of a syllable, will not be *Tram*, but *Out*. But passing over this, let us examine the chronology. Now the E. D. D. quotes (s. v. *Tram*) from Heslop's *Northumbrian Words* (E. D. S., 1892–4) the following statement, 'The wages for the barrow-men is usually about twenty pence, or two-and-twenty pence a day, for each *tram* (that is to say) for putting so many loaden corves [baskets] as are carried on *one sledge, or tram*, to the pit-shaft'; *Compleat Collier* (1708), p. 39. In endeavouring to verify this quotation, I failed to find the *Compleat Collier* itself; but I found a facsimile reprint of it, and thus ascertained that the quotation is correct. It is obviously impossible that a man who was alive in 1800 could give his name to a sledge that was already called a *tram* in 1708! I believe the word to be of Scandinavian origin; and, as for tracing its early use, I connect it with the *tram*, or wheelbarrow-handle, mentioned by Dunbar; see the account in my Dictionary. It is, indeed, to be regretted that the attempt has been made to associate the honoured name of Outram with an untenable etymology.

§ 15. The advisability of ascertaining the earliest form of a word ought to be obvious; but it can be made clearer by taking a few examples. It is very common for a word to lose a sound in the course of time and even to lose the symbol that stood for it; but by tracing the history backwards we can generally recover what was lost; and the recovery may make a great deal of difference. The common adjective *raw* once had an initial *h*; the A. S. form was *hrēaw*. But as an A. S. *h*, by Grimm's Law, invariably answers, in cognate words, to a Latin *c* and Greek *κ*, we find related forms in the Latin *crūdus*, raw, and the Greek *κρέας*, raw flesh. Neither of these relationships would have been possible, nor could have been detected, but for the restored *h*. It is just the same with the word to *listen*; it is connected with the shorter form *list* (Hamlet, i. 5. 22), A. S. *hlyst-an*,

to hearken to, from A. S. *hlyst*, sb., hearing. And since A. S. *y* presupposes an earlier *u*, the base is *hlus-*, from the root KLEU, to hear, which gives the cognate forms seen in the Gk. κλύ-ειν, to hear, L. *clu-ere*, Skt. *çru*. Cf. Welsh *clust*, the ear; Skt. *çruṣṭiṣ*, obedience, lit. 'a listening to'.[1] Here, again, until the initial *h* is restored, none of these relationships can be perceived. This example is a convenient one for noting the Skt. *ç*, which is a convenient symbol for denoting a sound that was once a *k* (and cognate with L. *c*, Gk. κ), but had come to be sounded as a sibilant, with a sound like the E. *sh* in *shall*, *shrew*. The number of instances in which we can only reason from 'restored' forms is so very great that it is needless to say more. As a very easy case, take the word *best*. As soon as we know that the A. S. form was *betst*, i. e. *bet-st* (also *bet-est*), we can see why *best* is the superlative of the comparative *bett-er*, M. E. *bet-er*, A. S. *bet-ra*, *bet-era*. Both are from a positive **bat*, i. e. good, closely allied to *bōt*, i. e. boot, profit, advantage. For the mutation of *a* to *e*, cf. *elder*; p. 181.

§ **16.** Canon 2. Observe history and geography; borrowings are due to actual contact.

The spoken sounds of a language must depend upon the speakers; and if we want to know all about the speakers of Old English, we must consult the history of England, which will tell us the essential points. The most important linguistic event was the Norman Conquest in 1066, of which one amazing result was that the Norman scribes, in the thirteenth century especially, took upon themselves to learn our language and to respell it for us; whilst, at the same time, they very greatly influenced our pronunciation. An extraordinary compromise was effected in the case of such a word as *right*, from the A. S. *riht*, in which the *ht* was

[1] For a similar change of sense cf. the Avestic *ushi*, lit. 'the two ears', whence the Pers. *hūsh*, 'understanding.' See p. 143.

pronounced like the Ger. *cht* in *recht*. The scribes invented the symbol *gh* to express this guttural, but Norman dislike of it gradually prevailed upon the majority to suppress the sound itself! And we have continued for some centuries to submit to this singular arrangement, carefully suppressing the reason for it in all our schools. One cannot help hoping that a time will come when our schoolmasters will awake to a desire to overcome their own unscholarly ignorance of the history of our spelling, will endeavour to learn something about it, and will even go so far as to impart their new knowledge with befitting accuracy.

Geography has also to be considered. If we borrow foreign words, or foreign names for things, the knowledge of the things themselves must have reached us somehow. We do not borrow from foreign lands with which we have no dealings. Names cannot fly through the air like birds, but they can come over in ships. It is rather surprising to find an Arabic word like *saffron* appearing in our literature (as *safran*) as early as 1200; but we merely got the word from France, where it was spelt *safran* in the twelfth century; and the French could easily have received it from the Mediterranean, since at that date the famous Venetian navy and commerce were already active in securing traffic with the East. The thing itself must have been familiar in England at an early date, as the early quotation shows; in fact, Saffron Walden in Essex had its name from the saffron that was early grown there. In all cases, the route by which a word reached us should be ascertained, if possible.

§ 17. Canon 3. Observe phonetic laws, especially those which regulate the mutual relation of consonants in the various Indo-germanic languages, at the same time comparing the vowel-sounds.

Something has been said about this already, but more may advantageously be said about consonants and vowels. The success and completeness of the comparison that has been

instituted between the consonantal systems of the Indo-germanic languages leave little to be desired. Even such brief and partial tables as those given in my *Primer of Etymology* (pp. 80, 81) and in my *Primer of Classical and English Philology* (pp. 96, 97) give the more useful facts; but much more can be learnt from tables so complete as those prefixed (at pp. xxii–xl) to Walde's *Lateinisches Etymologisches Wörterbuch*. Take, e. g., the statement that the Indo-germanic initial *d* is usually represented by *d* in Skt., Gk., Lat., Lithuanian, and Old Irish; but by *t* in Gothic, A. S. (and English); and by *z* in German. This is a law that is never broken except when there is some unusual cause for it; of which the only one that here concerns us is that a Gk. initial δ, if followed by *i̯* (Eng. *y*), becomes ζ, and the Lat. *d*, in the same case, becomes *i̯*, often written *i* or *j*. This exception is chiefly made in order to cover the case of the interesting set of words presented by the Skt. *Dyāuṣ*, 'the shining one,' Gk. Ζεύς (gen. Διός), L. *diēs*, 'day,' *Diēs-piter* or *Iū-piter* (gen. *Iou-is*, Old Lat. dat. *Diouei*), Welsh *dyw*, 'day,' A. S. *Tīw*, a deity who was made to correspond to the Roman Mars. From the A. S. *Tīw* we have *Tīwes dæg*, i. e. *Tuesday*, corresponding to the *Jeudi* (*Iouis diēs*) of the French, as regards form, but to *Mardi* (*Martis diēs*) as regards actual use. We have another derivative, through the French, in the word *jovial*, originally applied to the sanguine man who was born under the influence of the beneficent planet Jupiter. We have another set of related words in which the initial *d* is undisturbed; viz. Skt. *dēvas*, divine; Gk. θεός, divine; L. *dīuus*, divine (whence E. *div-ine*); L. *deus*, God (whence E. *deity*, *deify*); and even *deodar*, 'divine tree,' for which see p. 21. The only Teutonic initial letter which can be admitted in connexion with these words, is *t*, as seen in *Tuesday*; the words *jovial*, *divine*, and *deity* come in only as *borrowed* words from Latin, and are not Teutonic at all. At the same time, two old fables, long believed, have been exploded. The former

is, that the L. *deus* is related to the Gk. *θεός*, which happens to have the same sense, but is quite different in form, since *θεός* is for **θεσ-ός* (cf. *θέσ-φατος*, divinely inspired); and an initial *θ* corresponds in Latin, not to *d*, but to *f*, as in *θερμός*, warm, L. *formus*, *θήρ*, a wild beast, L. *ferus*, wild. The other fable used to connect L. *diēs*, 'day,' with A. S. *dæg*, 'day,' where again the coincidence in sense is accidental, and the vocalism is distinct as well as the initial consonant. Moreover, the original senses were different, since L. *diēs* is from the idea of 'brightness' or 'shining'; but *day* meant 'hot time', being allied to the Lithuanian *dagas*, 'hot season,' and Skt. *dāh*, 'to burn'; from the root *dhegh*, to burn. There are, in fact, two initial *d*'s in Lithuanian and Skt., one of which goes back to an Indo-germanic D, and the other to a DH. The Lat. *diēs* is connected with the former, and the A. S. *dæg* with the latter; a fact which separates them at once. We must ever walk warily, if we are to avoid such traps as this.

§ **18.** To make up for these failures, it may be well to give instances in which the Lat. and Gk. initial *d* correspond, regularly, to the native E. *t*. Here are some of the most striking.[1] 1. L. *dom-āre*, Gk. *δαμ-ᾶν*, to tame; E. *tame*; G. *zahm*. 2. Lithuanian *darwa*, *derwa*, resinous wood; E. *tar*. See 13 (below). 3. Skt. *dūrvā*, a kind of grass; Lith. *dirwa*, a cornfield; E. *tare*, darnel. 4. L. *dūc-ere*, to lead, conduct; E. *tea-m*, a family, set, animals harnessed in a row, whence *teem*, to be prolific; allied to *tow*, to pull along (a boat), *tug*, to pull, *-ton*, in *wan-ton*, M. E. *wan-towen*, uneducated, *tie*, a fastening. 5. Gk. *δέρ-ειν*, to flay; E. *tear*, to rend. 6. Gk. *δάκρυ*, *δάκρυμα*, a tear; O. Lat. *dacruma*, L. *lacrima*; E. *tear*, sb. From L. *lacrima* was formed the F. *larme*, so that F. *larme* and E. *tear* are cognate words, though they are strangely dissimilar. 7. Gk. *δέμ-ειν*, to build;

[1] See *Principles of E. Etymology, First Series*, § 117.

L. *dom-us*, a house; Goth. *tim-r-jan*, to build; E. *tim-ber*, building material; G. *zimmer*, a room. 8. Gk. ὀδούς (acc. ὀδόντα), a tooth, L. *dens* (acc. *dentem*), Welsh *dant*; E. *tooth*, Du. *tand*; G. *zahn*. 9. O. Irish *do*, prep. to; E. *to*. 10. O. Lat. *dingua*, L. *lingua*, tongue; E. *tongue*, which is cognate with F. *langue*. 11. Skt. *dañças*, a bite, a stinging insect, Gk. δάκνειν, to bite; E. *tongs*, for seizing firmly, *tang*, the part of a knife that is firmly fixed in the handle; A. S. *ge-teng-e*, oppressive, close to, *tōh*, tenacious, E. *tough*. 12. O. Irish *dūn*, a walled town (cf. E. *down*, a hill, not a native word, but borrowed from Celtic); Welsh *dín*, a hill-fort, *din-as*, a town; A. S. *tūn*, an enclosure, E. *town*, the native equivalent of the borrowed *down*. 13. Skt. *dāru*, wood, *dēva-dāru*, 'divine tree, deodar' (whence E. *deodar*), Welsh *derw*, an oak; E. *tree*; also E. *trough*, lit. 'made of wood', from the Idg. base *dru-*, wood. 14. O. Prussian *druwít*, to believe; A. S. *trēowe*, true, 'believed in,' E. *true*; whence also *truce*, an old plural, M. E. *trew-es*; and further allied to *trust*. 15. Skt. *dvāu*, *dvā*, two; Gk. δύο; L. *duo* (whence F. *deux*, E. *deuce*); Welsh *dau*; Russ. *dva*; E. *two*, allied to *twain*, *twin*, *twine*, *twist*, *twig* (a fork of a branch, hence, a shoot of a tree); G. *zwei*, two. In all these cases, the regularity of the change from *d* to E. *t* (G. *z*), is manifest.

§ 19. It is also highly necessary to consider the vowel-sounds. It is not until the student becomes familiar with the laws of 'vowel-gradation', as chiefly exemplified in the infinitive, past tense, and past participle of all the strong verbs (such as *drive*, *drove*, *driven*), that the strictness of the laws which regulate the diversity of vowels is fully realized. We may connect a *drove* of sheep, or a snow-*drif-t* with the verb *to drive*; but we must beware of allowing this set of vowels to vary beyond the prescribed limits of the modern *ī*, *ĭ*, and *ō*; for the only outlying member of this group is the modern *ea* (A. S. *ǣ*), which rarely appears.

§ 20. It is very difficult for the inexperienced to realize

the extraordinary regularity of the relations between the vowels in various languages. By way of specimen, I take the present Germanic values of the primitive Germanic diphthong AI. Corresponding to the primitive Germanic type **stainoz*,[1] 'a stone,' we find Goth. *stains*, A. S. *stān*, E. *stone*; Icel. *steinn*, Dan. and Swed. *sten*,[2] Du. *steen*; G. *stein*. If there is any fixed law as to this matter, we might venture to suppose that the Germanic AI *always* appears as *ai* in Gothic, *ā* in A. S., *ei* in Icel.; &c. Let us inquire, and record what we find, indicating omissions (due to want of information) by a dash.

1. Germanic (or Teutonic) type **bainom*, neut. 'a bone', also 'a leg'. Goth. —, A. S. *bān*, E. *bone*; Icel. *bein*, Swed. *ben*, Dan. *ben* (or *been*), Du. *been*; G. *bein*.

2. Teut. **daigoz*, 'dough.' Goth. *daigs*, A. S. *dāh* (gen. *dāg-es*), E. *dough* (where the *u* is due to the influence of other words in *-ough*); Icel. *deig*, Swed. *deg*, Dan. *deig*; Du. *deeg*; G. *teig*.

3. Teut. **graipōjan*, 'to grope,' from Teut. base **graip-*. Goth. —, A. S. *grāpian*, to grope, from *grāp*, a grasp, Icel. *greip*, a grasp, Swed. *grep*, a pitchfork, E. *grope*, verb; Dan. *greb*, a grasp, a pitchfork, Du. *greep*, a grasp, G. *greifklauen*, talons of a bird.

4. Teut. **haimoz*, **haimiz*, 'a home.' Goth. *haims*, a village, A. S. *hām*, E. *home*; Icel. *heimr*, an abode, Swed. *hem*, Dan. *hjem* (wherein a *y*-sound has been inserted after the *h*); Du. *heem* (also *heim*); G. *heim*.

5. Teut. **laimoz*, 'loam.' Goth. —, A. S. *lām*, E. *loam*; Icel. Swed. Dan. —; Du. *leem*; G. *lehm* (but O. H. G. *leim*).

6. Teut. **taiknom*, neut., **taikniz*, fem., 'a token.' Goth. *taikns*, A. S. *tācen*, *tācn*, E. *token*; Icel. *teikn*, Swed. *tecken*, Dan. *tegn*; Du. *teeken*; G. *zeichen*.

[1] Theoretical types are indicated by a preceding asterisk.

[2] The *e* is long (*stēn*); so it might be written *steen*.

These six examples are enough to show that these various languages exhibit a highly remarkable regularity in their use of vowels.

§ 21. Beyond this, the formulae tell us a good deal about words that seem to be exceptional. Thus we find A. S. *bāt*, a boat, Teut. **baitoz*. But the Icel. is *bātr*, and the Du. and G. form is *boot*; all against rule. What, then, does it mean? Simply this, that the word was *only* in use in A. S. and English. The Icel. *bātr* was borrowed from the A. S. *bāt*, and the Du. and G. *boot* are both borrowed from E. *boat*. The Teut. **ainoz*, 'one,' is perfectly regular; Goth. *ains*, Icel. *einn*, Du. *een*, G. *ein*; so that the modern *one* might have been expected to rime with *stone*. It has actually kept this old sound to the present day in the compounds *alone* (all one), *atone* (at one), and *only* (for one-ly), but the word itself acquired a prefixed sound of *w* in the fifteenth century (when the spelling *won* occurs), which lowered the sound of *ō* to that of the *oo* in *cool*, after which it was shortened to the *oo* of *foot*, and then 'unrounded' to the *u* in *fun*. When anything contradicts the formulae, we should try to find out the reason or reasons for it.

The word *soap* is perfectly regular as far as it goes. The A. S. is *sāpe* (whence Icel. *sāpa* was borrowed); the Du. is *zeep*, and the G. is *seife*; which proves that it is a true Teutonic word, the Teut. type being **saipōn*, a weak feminine. The Latin *sāpo* (gen. *sāpōn-is*) is so like the Teut. form that it must have been borrowed from one of the Teutonic languages. Indeed, Pliny says it was borrowed from Celtic, an obvious error for Teutonic. The F. *savon* is from Latin.

§ 22. Canon 4. In comparing two words, A and B, belonging to the same language, of which A is the shorter, A must usually be taken to be the more original word.

It is a rule in the Indo-germanic languages that words started from monosyllabic roots or bases, and were built up by the addition of suffixes. This is especially noticeable in

Latin, where we see at once that the adj. *cārus* is older than the derivative *cāri-tāt-*, nom. *cāritās*. It is often very necessary to know whether a verb is derived from a related substantive, or, conversely, the substantive from the verb. An example of complete confusion as to this matter occurs in Johnson's Dictionary, in which the verb *to jest* is derived from the 'Latin *gesticulor*', which is also given as the origin of *gesticulate*. The latter statement is correct, but the former is ridiculous, unless it means that *gesticulate* was shortened to *jest* in English, which was not the case. It is impossible that *gest-* could have been derived from *gesticulor* in Latin, because the formation of this verb shows that it is later, not earlier, than the use of the original syllable *gest-*. The matter is made still worse by the statement that, in English, the sb. *jest* is derived from the verb *to jest*, which is contrary to fact. All this confusion might have been saved by analysing the formation of *gesticulor*. Under the spelling *gest*, a more rational explanation of *jest* is offered, proving the extreme carelessness with which etymologies are treated in the Doctor's famous work.

§ 23. Canon 5. In comparing two words, A and B, belonging to the same language, the older form can usually be distinguished by observing the sound of the principal vowel.

This has especial reference to words of native origin, and involves the theory of 'vowel-mutation', as explained in any Anglo-Saxon grammar. The sound of A.S. *ē* (whence E. *ee*) is seldom original, but mostly arises from an earlier *ō*; because the A. S. *ē* is (except in very rare cases) the 'mutated' form of A. S. *ō*. Thus *goose* (A. S. *gōs*) preceded the plural *geese* (A. S. *gēs*); or must, at any rate, be accepted as a simpler form. Similarly, *teeth* is the pl. of *tooth*, and *feet* of *foot*; *deem* is derived from *doom*; *beech* is from A. S. *bōc*, 'beech,' though the latter also came to mean 'book'; the verb *to beet*, i. e. to better, to mend, now only used in dialects, is from the

sb. *boot*, 'profit,' which is allied to the obsolete **bat*, signifying 'good', which gave us *better* and *best*; *steed*, a stud-horse, is from *stud* (A. S. *stōd*), lit. a 'stand' of horses; cf. A. S. *stōd*, pt. t. of *standan*, to stand; *speed*, properly 'success', is from the A. S. *spō-wan*, to succeed; *breed*, verb, is from *brood*; *feed* is from *food*; *bleed* is from *blood* (A. S. *blōd*). See *Principles of E. Etymology*, *First Series*, § 196; and the whole of Ch. XI in the same, for many more examples.

§ **24.** Canon 6. Strong verbs, in the Teutonic languages, and the so-called 'irregular' verbs in Latin, are commonly to be considered as primary; related forms being derived from them.

Every one should learn by heart the seven conjugations of the English strong verbs. The easiest examples are the following. 1. *Drive, drove, driven.* 2. *Choose, chose, chosen.* 3. *Drink, drank, drunk* (orig. *drunken*). 4. *Bear, bare* (now usually *bore*), *born.* 5. *Give, gave, given.* 6. *Shake, shook, shaken.* 7. *Fall, fell, fallen.*

The A. S. forms of these verbs furnish the key to the 'gradations', or regular systems of vocalic variation, which pervade the whole of the native element in our language. They have their equivalents in other Teutonic languages, which can be used in the same way. I have given above (§ 20) the Teutonic values of AI, the equivalent of the modern *o* in *drove*, the pt. t. s. of *drive* in Conjugation 1. Indeed, similar systems of vocalic variation occur, or once occurred, in *all* the Indo-germanic languages, though they are not always strictly preserved. My *Primer of English and Classical Philology* was expressly written for the purpose of comparing the vocalism of the English strong verbs with that of equivalent varieties of vowel-sounds in Greek and Latin. Chapter V is especially devoted to the consideration of our Conjugation I, that of the verb *to drive*; and as I have already given examples of the Teutonic AI (§ 20), I here proceed to give a few notes upon the Indo-germanic OI,

which usually corresponds to it; for Idg. o comes out as A in Teutonic.

1. Gk. *οἶδα*, I have seen, I know, has lost an initial *w*, and stands for *ϝοῖδα*. Its equivalent is the Goth. *wait*, I know, A. S. *wāt*, M. E. *woot*, E. *wot* (with shortened vowel); Icel. *veit*, Du. *weet*, G. *weiss*. (I have already shown that Gk. $\delta = $ E. *t*.)

2. Gk. *λέ-λοιπ-α*, I have left, *λοιπ-ός*, remaining. Cf. Goth. *laihw*, A. S. *lāh*, I have lent (left to another); Icel. *lān* (contracted from **leih-n*, Noreen, § 57), a loan. E. *loan* is not A. S., but borrowed from Norse.

3. Gk. *στοῖχ-os*, a row, allied to *στείχ-ειν*, to go up, ascend, journey. Cf. Goth. *staig*, pt. t. of *steig-an*, to climb; A. S. *stāg*, pt. t. of *stīg-an*, to climb; whence was formed (by mutation of *ā* to *ǣ*) the sb. *stǣger*, E. *stair* (a thing to climb by); Icel. *steig*, I climbed; M. Du. *steeg*, steep (obsolete). As the A. S. *ā* corresponds to G. *ei*, we see that the G. *stieg*, I climbed, is not the original form. In fact, the Old High German had *steig*; correctly.

4. Gk. *γλοι-ός*, sticky substance, gum; A. S. *clā-m*, 'wet earth', hence, earthen-ware; prov. E. *cloam*, earthenware; Icel. *kleima*, to daub, to smear; Mid. Du. *kleem*, clay (obsolete); prov. G. *klei*, clay, marl (Flügel). The A. S. for *clay* is *clǣg*, from a Teut. type **klai-jō*, fem., with mutation of *ā* to *ǣ* on account of the following *j*.

5. Gk. *τοῖχ-os*, a wall, orig. a mud rampart; Goth. *daig-s*, dough; A. S. *dāg*, E. *dough*; Icel. *deig*, Du. *deeg*, G. *teig*.

6. Skt. *svēd-as*, sweat (where Skt. *ē* = Gk. *οι*, as in Skt. *vēda* = Gk. *οἶδα*, I know); L. *sūdor* (for **swoidor*, with loss of *w*, and *ū* for *oi*, as in *ūna* = *οἴνη*, 'ace on a die'); A. S. *swāt*, Icel. *sveiti*, Du. *zweet*, G. *schweiss*. The A. S. *swāt* would have given E. *swoat*, but it has long been obsolete; the present E. *sweat* represents the derived verb, viz. A. S. *swǣtan*, made from the sb. *swāt* by mutation of *ā* to *ǣ*. The vowel was once long, so that *sweat* once rimed with *heat*, and

it is still pronounced *sweet* in Cumberland: 'See ye how's I's *sweetan* o'riddy', i. e. sweating already (E. D. D.).

§ **25.** Canon 7. The whole of a word, not a portion only, should be accounted for; and any infringement of phonetic laws should be regarded with suspicion. It is extraordinary that this simple rule should be disregarded; yet it is not uncommon to do so. Thus Johnson derives *barnacle*, a kind of shell-fish, from A. S. *bearn*, a child, and *āc*, an oak, which seems sadly irrelevant; but he does not in any way explain what the final *-le* means. *Dapple* he derives from *apple*, entirely ignoring the initial *d*. *Bloat* he derives from *blow*, to puff out; and here he ignores the final *t*. Another vagary is to avoid giving too little by giving far too much; as when he derives *dangle* from *down* and *hang*, which would give *down-hangle*, with a surplusage of *ownh*. Infringement of phonetic laws appears in his derivation of *cove* from the Latin *cauus*, hollow; for that would give *cave* (as, in fact, it did); and the change from *a* to *o* is unaccounted for. So also, when he derives the verb *to drain* from the French *traîner*, he forgets to quote any instance in which an English initial *d* supplants a French *t*. The idea that our language was largely pervaded by 'corruption' is constantly in evidence; we see to what an extreme this can be carried when it is asserted, under *bawsin*, 'a badger,' that *bawsin-skin* is a mere perversion of *badger's skin*, for which Dr. Johnson quotes Ezek. xvi. 10, 'shod thee with *badgers' skin*,' printing the words in italics as if it clinched the matter.

§ **26.** Canon 8. Casual resemblances between words in two unrelated languages which cannot well be brought into connexion are commonly a delusion, not to be seriously regarded.

It would be strange if groups of similar sounds did not sometimes denote similar things in unrelated languages; and sometimes these chance resemblances are so near that the man who observes them cannot be persuaded that he has

made no discovery at all. This is a very subtle snare, to which many fall victims; the chief way to avoid it is to found the alleged etymology upon really strong evidence. Even then, one may be wrong, and the only wise plan is to abandon every assertion the moment that it is seen to be untenable. The chief value of phonetic laws is that they cannot be disputed; they often make short work of the most plausible arguments on the part of the guessers. In a large number of instances where a false guess has been made, there is often no reply to the searching question—have you accounted for the right value of the vowel-sound? To take an easy instance; when Minsheu derived *girl* from the L. *garrula*, he forgot that, however plausible his argument might be from a descriptive point of view, the shortened form of *garr'la* is not *girl*, but *garl*.

§ **27.** As an example of a certain similarity in form and sense, I may instance one given in *N. and Q.* 3 S. x. 491, viz. E. *caitiff* and the Syriac *khātuf*, a robber. It was seriously proposed to derive the former from the latter. I have already explained that *caitif* is the Northern F. equivalent of the F. *chétif*, which *khātuf* fails to explain. Moreover, *caitif* originally meant 'a captive'; and robbers are mostly left too much at large.

Some false etymologies are only too well known, and seem to be ineradicable. One of the most mischievous is that of *beltane*, a name for Old May-day. It is simply the Old Irish *bel-tene*, 'fire-kindling'; from an old custom of kindling fires upon that day. The O. Irish *bel*, fire, is cognate with the A. S. *bǣl*, a blaze, Icel. *bāl*, a flame, a funeral pile; Skt. *bhālam*, brightness, &c.; and is further connected with the Celtic words for whiteness, whence we have derived our E. *bald*. But this explanation of 'fire' from its 'brightness' was far too prosaic to suit the antiquaries of the eighteenth century and later, who were never tired of repeating that the O. Irish *bel* really referred to the god

Baal, who was worshipped in Britain by fiery sacrifices; whence it was an easy step to the supposed existence here of 'the ancient Phoenicians' and their heathen Semitic rites. Sometimes they strengthened their case by appealing to our Tothills or Toothills, lit. 'look-out hills'; from the A. S. *tōtian*, to peep out; see *Toot* in the E. D. D. Here again, disdaining this explanation from a native source, they explained Toothill as meaning a high place for celebrating the Egyptian divinity Thoth; and, by combining these pieces of information, produced a theory of the recovered past in which they revelled with a wild delight; a theory which, as I fear, will long be seductive. For false etymologies have long lives, and die hard.

§ 28. I have already noted the frequent comparison of the English *care*, 'anxiety,' with the L. *cūra*, 'attention'; which is a common delusion. The vowel-sounds are quite different, and the initial sounds are really different also, as every one but the merest tiro knows. For an English initial *c* is equivalent to L. *g*, and *care*, A. S. *cearu*, is the same as the Goth. *kara*, sorrow, O. H. G. *chara*, a lament; further allied to the O. Irish *gair*, clamour, Welsh *gawr*, clamour, and further, to the Gk. γῆρυς, voice, and the L. *garrīre*, to chatter. The sense of the A. S. *cearu* was not that of 'attention', but of 'sorrow, lament, lamentation', as seen in the G. *Charfreitag*, *Karfreitag*, 'day of sorrow,' a name for Good Friday. In the North of England, the Sunday preceding Palm Sunday was formerly called *Care Sunday*, or otherwise *Passion Sunday*; see the account of it in Brand's *Popular Antiquities*.

A similar error is that of confusing the E. *call* with the Gk. καλεῖν; for in this case also the E. *c* is equivalent to a Gk. γ or a Celtic *g*, and the real cognate form is the Welsh *galw*, to call; whereas the Gk. καλεῖν, L. *calāre*, are cognate with the O. H. G. *halōn*, to summon, to call, G. *holen*, to fetch; for the right sense of καλεῖν is 'to summon'. From the

O. H. G. *halōn* was borrowed the F. *haler*, whence again the E. *hale* and *haul*, 'to fetch by force.' We thus see that *call* is allied to the W. *galw*; while καλεῖν is allied to the F. *haler*; so that the words are really quite far apart. But these facts will not convince those who are unable to understand phonetic laws or the true modes of formation of language. An uncontrolled and injudicious desire to adopt plausible analogies will always attract light and self-satisfied minds.

CHAPTER III

THE ROMANCE LANGUAGES

§ **29.** It is highly desirable that the mutual relationship to one another of the various Indo-germanic languages should be rightly understood. But, before considering this subject, it may be well to contemplate a similar example of a set of related languages, formed upon a much smaller scale, and in much more modern times. This we can actually do, by considering the group known as the Romance languages, which, to a very large extent, owed their existence to Latin.

The Romance languages, excluding dialects, are seven in number, viz. Italian, Spanish, Portuguese, French, Provençal, Roumanian (or Wallachian), and Romaunsch. Important dialects are the Sardinian, which Schwan counts as a distinct language, though Diez includes it under Italian; as also those of Provençal or Southern French, the principal ones being the Gascon, the Limousin, the Lyonnais, and those of Béarn, Auvergne, and Dauphiné, and of the province of Languedoc, properly so called. In the north of France, Schwan enumerates seven principal dialects—the Norman, the Picard, the dialects of Lorraine, Burgundy, and Poitou, that of the Isle of France, and the Walloon, the last of which is spoken in parts of Belgium. The Romaunsch is spoken in the Swiss canton of Grisons, and is closely allied to the Ladin dialect of the Engadine; both are sometimes included under the title of Rhaeto-romanic.

§ **30.** All these languages, with their dialects, are included, as has been said, under the general name of the Romance

languages, as being all of Roman or Latin origin; or rather, as being spoken in countries over which the Roman dominion extended, whilst at the same time, the Latin language, though not in the purest form, was the chief medium of communication. This spoken Latin was by no means founded upon classical Latin or the language of books, but was the speech of everyday life, as employed by shopkeepers, soldiers, and market-women. In many places, Latin was thus introduced where it had never been spoken before, and did not always succeed in displacing all foreign elements; and, as this is a matter regarding which we have few available records, it is often difficult or impossible to account for some of the words in each of the languages. The chief help is the Dictionary by Ducange, which records many 'Late Latin' words of popular origin or abnormal formation, the forms of which sometimes solve rather difficult problems.

§ 31. To take an easy example. One of the commonest root-verbs in Latin is *capere*, to take; but it is not a very important word in Romanic (i. e. in the Romance languages), not appearing in French at all; we find, however, Ital. *capire*, to contain, understand, Span., Prov., Port. *caber*, to have room for. (The Ital. for 'to take' is *prendere*.) The Latin frequentative form is *captāre*, whence Ital. *cattare*, to get, to obtain, regarded as a 'learned' word, which, like the Span. *captar*, to captivate, F. *capter*, is in somewhat limited use. Old Spanish had the more popular form *catar*, to catch sight of, hence, to view, to inspect, examine; cf. Port. *catar*, vb., to search, and *cata*, sb., a search. But Ducange notes a popular Latin sb. *captia*, a chase, in use as early as 1162, a verbal sb. due to an entirely new verb *captiāre*, to chase, wholly unknown to the Romans. And it was this new and popular form which was really adopted in daily use, and became the fruitful source of such common words as the Ital. *cacciare*, to hunt, chase, Span. *cazar*, Port. *caçar*, to hunt, O.F. *chacier* (whence E. *chase*), F. *chasser*, Picard

cachier (whence E. *catch*), Prov. *cassar*, to hunt. We also find the allied verbal sb. in the following forms: Ital. *caccia*, Span. *caza*, Port. *caça*, F. *chasse*, Prov. *cassa*, Romaunsch *catscha*, 'the chase.'

§ **32.** The point to be particularly noted is this: that, starting from the modern forms, and reasoning backwards, we should probably arrive at the 'Romanic type' **captiāre* as being the original form; and with this (if we had no records of Latin) we should have to rest content. This leads at once to the highly important deduction that we cannot, by reasoning backwards, always be certain that we shall arrive at the true original form; it may happen that we may come very near it without precisely hitting the bull's eye. This seems to me to be a matter of considerable moment; for, in comparing the various Indo-germanic forms of a word, with the hope of arriving at the true 'Indo-germanic type', we can hardly be quite sure that there may not have been some deflexion from the original form at the outset. And, in such a case, as the said original form is absolutely inaccessible and unrecorded, we must be content with such a result as the evidence seems to conduct us to.

§ **33.** The original Latin, or Late Latin form, such as **captiāre*, from which various forms in the Romance languages can be safely deduced, is called the 'Romanic type'. If such a form actually exists in Latin, as in the case of *nātiōnem*, the accusative case of *nātio*, a nation, which so clearly appears in the Ital. *nazione*, Span. *nacion*, Port. *nação*, F. *nation*, Prov. *nacio*, Romaunsch *naziun*, Roumanian *natsie*, we call *nātiōnem* the Romanic type; or we may reduce it to **natiōne*, as none of the dialects preserves the final *m*. If such a type goes back to a hypothetical form, we mark it with a preceding asterisk; thus F. *chasser* is from the Romanic type **captiāre*.

§ **34.** The reason why some French words are very similar in form to the Latin, whilst others (such as *chasser*)

are somewhat difficult to trace, is usually due to the fact that the former belong to the category of 'learned' or 'book' words, whilst the others belong to the popular language. On this subject the reader should consult the illuminating preface to Paget Toynbee's edition of Brachet's *Historical Grammar of the French Language*. At p. 10 several words are noticed, such as the F. *semaine*, a week, *battre*, to beat, *bataille*, a battle, *baiser*, to kiss, &c., which represent, respectively, the 'popular Latin' words *septimāna*, *batuere*, *batālia*, *bāsiāre*, which are totally different from the 'literary Latin' *hebdomas*, *uerberāre*, *pugna*, and *osculārī*. From these examples, and many more, he shows 'how incorrect it is to say that French is classical Latin, corrupted by an intermixture of popular forms; *it is, on the contrary, the popular Latin alone*'. The 'learned' words usually belong to a later date. It was in the sixteenth century that a large number of Italian words were introduced at the French courts, which led up to 'a mania for antiquity'. Men 'wished to reconstruct words already in being, and to bring the whole language nearer to the Latin type. Thus, for example, the Latin *otiosus* and *vindicare* had produced *oiseux* and *venger*; these reformers . . . prescribed the use of *otieux* and *vendiquer* instead.' Happily, there was soon a reaction, and many, but not all, of the intruding words were thrust out again.

§ 35. It must, however, be added, that all the Romance languages contain non-Latin elements, due to various circumstances in their national history. The very word *French* means 'Frankish', reminding us of the time when the Franks and other Germanic tribes over-ran Gaul, and practically destroyed the literary Latin employed by the more learned. They were ready to accept the popular Latin for their own use; but in the course of the process they introduced into it some words of their own, especially such as related to military affairs, viz. the O. H. G. *halsberc*, whence O. F. *hauberc* (E. *hauberk*), F. *haubert*; O. H. G. *heriberga*, whence F. *auberge*;

O. H. G. *werra*, confusion, strife, whence F. *guerre*. Our *hauberk* is simply the O. F. *hauberc*, borrowed. But we had no need to borrow the F. *auberge*, because we already possessed the word *harbour*, from the Norse *herbergi*, which is cognate with the O. H. G. form. The Italians, however, borrowed it in the form *albergo*, which reminds us that Italian likewise contains some German words. As to the O. H. G. *werra*, the Norman dialect adopted it in the form *werre*; for they were able to pronounce the initial *w*, which was, at that early date, still sounded as in English. Moreover, they brought the word to England, where it became the M. E. *werre*, and is still in use in the modern form *war*.

§ **36.** After these preliminary remarks, I come to a more practical consideration. My great object, in the present work, is to show how to make use of an English etymological dictionary; from which it is easy for one who uses it unintelligently to draw very false conclusions, however careful the instructions given in the book may be. I will suppose that the reader looks out a word of French origin, as such words are extremely abundant. What are the hints which will help him most, and what are the chief points which it is most useful to know? The most practical way for me to adopt is to select some examples, of various origins.

§ **37.** And first, as to the numerous class which I mark as (F.—L.); i. e. French words of Latin origin. They are of all degrees of difficulty.

1. The word *charm* seems easy enough; it is from the O. F. *charme*. And the O. F. *charme* is from the L. *carmen*, a song; hence, an incantation. But it really raises an important question, viz. that of pronunciation. The modern F. *charme* is pronounced like *sharm'*; i. e. the initial sound is like the E. *sh*. But we cannot expect that *sh* would become *ch* (as in *church*); it is like expecting water to run up hill, which is contrary to experience. Such changes are almost invariably from a more difficult sound to an easier one; and

ch (= *tsh*) is more complex than *sh*. The difficulty vanishes when we realize that the O. F. and Anglo-F. *ch* had what we now regard as the common E. sound. The O. F. *ch* has become *sh*, but the Anglo-F. sound has not altered; the curious result being that, as regards this sound, English is older than French by many centuries. Precisely the same thing has happened in the case of initial *j* (= *dzh*); the Anglo-F. *j* was like our E. *j* in *joy*; whereas the O. F. *j* has now the modern sound, as in F. *joie*. Here again, the E. sound is older by centuries than modern Parisian; since the O. F. *dzh* has lost its *d* in France.

It has already been explained how the Anglo-French and Picard initial *ca-* keeps the L. sound, though the O. F. had *cha-*, *che-*; so that E. has *carry* where F. has *charrier*. Nearly all difficulties of this sort can be solved by chronology. The pronunciation of an E. word, when borrowed from F., depends upon the date of borrowing. I give several examples at pp. 12, 13 of my *Principles of E. Etymology, Second Series*; showing that *chandler*, *chapel*, and *broach* are far older borrowings than *chandelier*, *chaperon*, and *brochure*; that *message* and *rage* are older than *mirage* and *rouge*; *quart*, than *quadrille*; *feeble*, than *foible*; *hostel*, than *hotel*; &c.

§ **38**. A curious example is *medley*, with a Norman *d*; it is far older than its doublet *mêlée*. It is explained in *Principles, &c., Second Series*, p. 236. The Norman dialect had a habit of inserting *d* after the combination *sl* (= zl), so as to give *sdl* (= zdl), after which the *s* (= z) fell away; the *dl* being left. Thus *mespilum* (Gk. μέσπιλον), a medlar, had the neut. pl. *mespila*, which, being treated as a fem. sing. (a common exchange), became O. North. F. *mesle*; whence **mesdle*, *medle* (see Godefroy, Supp., s. v. *nesple*), meaning the fruit of the medlar-tree; whence M. E. *medler*, a medlar-tree, mod. E. *medlar*. The Central French turned *mespilum* into *nesple*, *nesfle*, mod. F. *nèfle*; and it is not obvious, at first sight, that *medle* is an exact doublet of *nèfle*.

In the same way, from L. *misculare*, to mix up, we have the Anglo-French *mesler*, *mesdler* (Wace), *medler*, E. *meddle*, verb; F. *mêler*. The pp. fem. was *medlee*; whence E. *medley*. So also the A. F. equivalent of the mod. E. *male* was *masle* (L. *masculum*), **masdle*, *madle*; see Godefroy, Supp., s. v. *mascle*. And this enables us, in my opinion, to explain the derivative *maslard*, **masdlard*, *madlard*, variant spellings of *mallard*, 'a wild drake.' Godefroy gives the spellings *maslart* (pl. *maslars*, which is regular in Anglo-French) and *mallart*; s. v. *malart*. And, under the spelling *malarde*, which occurs on the same page, where it is likely to be overlooked, he gives the form *madlarde*, explained as 'a wild duck'; feminine. This implies the masc. *madlard*, which is a correct Anglo-F. spelling, due to *madle*, 'male,' with the common masc. suffix *-art*, *-ard*; so that the idea of 'masculine' is repeated, by a common habit. The M. E. *mawdelarde*, about 1420, quoted in the N. E. D., can be explained by this A. F. form. Upon the whole, I prefer this explanation to the theory proposed in Hatzfeld's F. Dict., that the *mallard* was named from the proper name *Malart*, from the O. H. G. *Madalhard*, 'donné plaisamment à un animal.'

Another very extraordinary result due to the same habit occurs in the case of the O. F. *isle*, 'an isle.' This similarly became *isdle*, *idle*, M. E. *idle*, *ydle*.

> 'In that water an *ydle* is,
> And in that *ydle* tounes of prys.'
> *King Alisaunder*, ed. Weber, l. 4856.

§ 39. The etymology of *chance* introduces us to a new principle. Of course it is equivalent to the modern F. *chance*; but we must further consider the A. F. and M. E. forms, and we have to discover the Romanic type. The early M. E. forms are *cheance*, *cheaunce*, later *chance*, *chaunce*. The use of *aun* for *an* is common in A. F. and M. E., and due to the nasalization of the *a* before *n*. Such nasalization is common in the modern F. *an*, *en*, *in*, *on*, *un*, but in A. F. it only occurs

in the case of *an*. It is owing to this that the *a* in *dance*, &c., is variable, being sometimes pronounced like the *a* in *man*, and sometimes like the *a* in *path*. The form *cheance* suggests that a consonant has disappeared between *e* and *a*, viz. *d*; it is from the L. type *cadentia*; for the L. *cadere* often means to happen, to befall, occur. This falling away of a consonant in the middle of a word (often of three or four syllables) is characteristic of French; and such a consonant usually precedes the vowel that receives the principal accent. There are very many examples of this character, where the consonant must be restored before we can arrive at the Romanic type. The consonants most frequently lost are *t*, *d*, or *c*. Examples are: *round*, O.F. *roönd*, L. *ro(t)undum*; *allow* (2), to approve of, O.F. *alouer*, L. *allau(d)āre*; *allow* (1), to assign, grant, F. *allouer*, L. *allo(c)āre*. The last two examples show that we must be guided by the signification.

§ **40.** In the case of many Latin trisyllabic types, accented on the first of the syllables, the second vowel invariably disappears. Hence, in many F. disyllables, we have to restore the medial vowel. Examples are: *debt*, M.E. *dette*, O.F. *dette*, L. *dēb(i)ta*, fem., a sum owed, a sum due. The absurd spelling with *b* was due to a silly pedantry that tried to restore the Latin written form, forgetting phonetic principles. It is rather significant that, after the O.F. *dette* had been forcibly turned into the M.F. (Middle French) *debte*, Tudor E. *debte*, the French had the sense to restore *dette* to its true form, but the like restoration was too much for ourselves to accomplish; so that *debt* is with us still. So also *fable*, F. *fable*, L. *fāb(u)la*; *couple*, O.F. *couple*, *cople*, L. *cōp(u)la*, a bond; *eagle*, M.E. *egle*, A.F. *egle*, O.F. *aigle*, L. *aqu(i)la*; *daunt*, A.F. and O.F. *danter*, L. *dom(i)tār(e)*, to subdue; *marble*, M.E. *marbel*, also *marbre*, O.F. *marbre*, L. acc. *marm(o)rem*, from *marmor*. Observe how *marmre* gave rise to **marmbre*, and that to *marbre*.

§ **41.** The above examples are quite sufficient to show how the forming of Latin types of F. words is largely a pro-

cess of restoration. These abbreviated forms resulted from the fact that the speakers of popular Latin in France were mainly Celts, who had habits of speech very different from those of the inhabitants of Spain and Italy. One effect was a great tendency towards abbreviation; as when the L. acc. *vēnātiōnem* was reduced to O. F. and M. E. *veneison*, which we have further reduced to *venison* or *ven'son*; and the L. acc. *maledictiōnem* became O. F. *maleison*, E. *malison*. In a word like the L. acc. *patrem*, 'father,' the *t* was 'voiced' to *d* in the eleventh century, giving the form *pedre*, which is found in l. 2 of the very old French poem entitled Saint Alexis; and then the *d* was further weakened till it at last disappeared, leaving the well-known F. *père* as the only form in use.

§ 42. It will now be understood that the phonetic laws which govern the formation of French words are numerous and complex; and must be studied in works that particularly explain them, such as Paget Toynbee's *Historical French Grammar*, Schwan's *Grammatik des Altfranzösischen*, Horning's *Grammaire*, prefixed to *La Langue et la Littérature françaises*, by K. Bartsch, or the *Traité* prefixed to the *Dictionnaire général* by Hatzfeld, Darmesteter, and Thomas. It is further necessary, for the purposes of English etymology, to study the peculiar habits of Anglo-French, of which I have given some account in the Second Series of my *Principles of E. Etymology*. We still have no dictionary of Anglo-French, nor any present likelihood of its being made; and I know of no better Word-list than the one given, with references, at the end of my *Notes on English Etymology*.

As I have just been speaking of the excessive abbreviation of Latin words found in French, I may note that I have given many instances of syncope in English; showing that we ourselves have often further reduced the already brief forms. It is sufficient here to notice *butler*, A. F. *botiller*, a bottler; *hamlet*, a village, A. F. *hamelet*; Shakespeare's *parlous* for *perilous*, and the like.

CHAPTER IV

SOME SELECTED EXAMPLES

§ **43.** I give here a few select examples of French words that offer considerable difficulty.

Afraid. This common modern E. word is really a respelling of *affrayed*, formerly in use as the past participle of *affray*, to frighten, to alarm, as used, for example, in Shakespeare, *Romeo and Juliet*, iii. 5. 33—'that voice doth us *affray*'. The M. E. *affraien*, to frighten, was borrowed from the O. F. *effraier* or *effreier*, oldest form *esfreer*, to frighten, alarm, disturb, often used in the past participle, as in l. 438 of the *Chanson de Roland*. This verb arose from a curious blending of the Romance prefix *es-* (L. *ex*) with a Germanic root, giving the Low Latin form *ex-fridāre*, to break the king's peace, to cause an affray or fray, to cause a disturbance; compounded of the L. *ex*, out, and the Germanic *frithu*, peace, as found in the O. Sax. *friðu*, O. H. G. *fridu* (G. *friede*). Hence a disturbance caused by a breach of the peace was denoted in O. F. by *effrei*; whence A. F. *effrai*, *affrai*. In the *Statutes of the Realm*, i. 258, 'a breach of the peace' is expressed by *affrai de la pees*; which throws a clear light upon the origin of the Mod. E. *fray*, a docked form of the verbal sb. *affray*; cf. pages 43, 44 below.

Bolt, Boult, to sift meal. The oldest M. E. form is *bulten*, borrowed from the O. F. *bulter*, the same word as the Mod. F. *bluter*. There was an earlier O. F. *buleter*, representing a still earlier **bureter*; a form which can be safely inferred

from comparison with the O. F. *buretel*, a meal-sieve (see Hatzfeld's F. Dict. s. v. *bluteau*), and the Ital. *burattello*, a boulting-cloth for meal. Florio (1598) has the Ital. *burattare*, 'to boult or sift meal'; from *buratto*, 'a sieve.' He also has *burattino*, 'a kinde of stuffe called *Burato*'; and Torriano adds *buratto*, *burato*, 'a boulting-stuff'; showing that the sieve took its name from the stuff of which it was made. It is believed that these words are connected with the F. *bure*, coarse woollen cloth; whence also the O. F. *burel*, and F. *bureau*.

Border. An older form *bordure* is retained in heraldry; and Caxton has *bordeure*. From the O. F. *bordeüre*, Late Lat. *bordātūra*, an edging; from an infin. **bordāre*, to edge or border, due to the sb. *bordus*, a side, edge. This sb. is merely the Latinized form of the Teut. and A. S. *bord*, a board, also a ship's side, now spelt *board*.

§ **44.** Bronze. From F. *bronze*; from Ital. *bronzo*. The ultimate origin is not given in N. E. D.; but in my *Notes on E. Etymology*, I show that the suggestion in Hatzfeld's F. Dict. is correct, which connects the Ital. *bronzo* with the L. *Brundusium*, now Brindisi. *Bronzo* seems to be short for *bronzino*, 'made of bronze'; Florio translates it by 'brasen'. But *bronzino* really represents the L. adj. *Brundisīnum*; and Pliny calls bronze by the name *æs brundisīnum*. The real discoverer of this etymology was M. Berthelot, in his *Introduction à la Chimie*, pp. 275–279, and in his *La Chimie au Moyen Age*, p. 21. In the former work he suggests the etymology; and in the latter he supplies the evidence.

§ **45.** Bullace. The M. E. form is *bólace*, from the O. F. *belóce*. The phonology is explained in my *Notes*, where I also give the Norman *blosse*, and the O. Southern F. *pelosse*; the Romanic type being **pilottja*, for **pilottea*, an adjectival form from *pilota*, a pellet; from L. *pila*, a ball. So that the sense is merely 'like a ball'; from the spherical shape.

§ **46.** Bun. This is a word offering great difficulties; I give the full solution in my *Notes*. I suppose it to be

Southern F., not Northern. The M. E. *bunne* corresponds to Southern F. *bugne* (the form used at Lyons), mod. Prov. *bougneto*. Cotgrave gives the dimin. *bugnets*, pl., as a variant of *beignets*, *bignets*, 'little round loaves, buns.' Named from the rounded shape; M. F. *bigne*, Prov. *bougno*, a swelling. Curiously enough, its augmentative form is the modern E. *bunion*, M. Ital. *bugnone*.

The final F. *-gne* becomes *n* in English; as in *je règne*, E. *I reign* (with silent *g*).

§ **47.** CALM. From the sixteenth-century F. *calme*, which was merely borrowed from the Ital. *calma*, 'a calme or faire weather'; Florio. We also find Span. and Port. *calma*, but with a startling difference in the sense, which does not seem to have been stated with sufficient emphasis. For whilst the Span. *calma* means 'tranquillity', the Port *calma* means 'heat', and the adj. *calmoso* means 'very hot'. This goes far to prove the very ingenious explanation of the Ital. *calma* given by Diez, viz. that the *l* is unoriginal, and was inserted by association with the L. *calidus*, hot; the Ital. word should rather have been *cauma*, which is the word used in the Latin Vulgate version of Job xxx. 30 to signify the heat of the sun; which *cauma* is simply borrowed from the Gk. καῦμα, heat. The Romaunsch *cauma* means 'a shady resting place', for cattle; and *ir à cauma* is 'to seek shelter from the heat', in strange contradiction to the L. usage. The mod. F. *chômer*, to be without work, to stand still, to do nothing (used, e. g. of the sails of a windmill), and the O. F. *chomer*, *chommer*, to leave off work, are certainly derived from L. *cauma*; the reference being to the cessation of work during the great heat of a summer's day. Mistral's mod. Prov. Dict. has some remarkable entries, viz. *cauma*, to be choked with heat, to repose; *caumo*, *chaumo*, great heat; *caumas*, in Toulouse *calimas*, great heat, a feeling of suffocation due to a South wind; *caumo*, *chaumo*, a shelter from the heat; *chauma*, *cauma*, Limousin *calma*, to repose, used of sheep during the heat of midday; also, to do nothing,

to keep holiday; with other derivatives which it is needless to cite.

§ 48. Canopy. This (like *calm*) is a very interesting word, as helping to show the extraordinary influence upon the Romance languages exercised by the Vulgate version of the Bible. The use of this word depends upon a single text in the Apocrypha. The mod. F. has *canapé*, but O. F. has the more correct forms *conopé*, *conopée*. Cotgrave gives: '*Conopée*, a canopy, a tent, a pavilion.' From the L. *cōnōpēum*; in Judith xiii. 10. Borrowed from the Gk. κωνωπεών, κωνωπεῖον, an Egyptian bed with mosquito-curtains; so called because it kept out mosquitos and gnats. From the Gk. κώνωψ, a gnat, mosquito; a word of doubtful origin. Prellwitz suggests a comparison with κῶνος, possibly with the sense of 'sting'. If so, the source of *canopy* may have been *cone*.

§ 49. Censer. This word is chiefly remarkable for the complete loss of what was once its first syllable. Its history shows that it was a familiar contraction of the O. F. *encensier*, a vessel for containing incense. I mention this chiefly for the sake of drawing attention to the rather frequent loss of an unstressed syllable; note that the M. E. word has the principal stress upon the second *e*. The loss of a single unstressed vowel at the beginning of a word is the commonest of such abbreviations. Abbott's *Shakespearian Grammar* notes the poet's use of *'bove* for *above*, *'nointed* for *anointed*, *scape* for *escape*, *larum* for *alarum*, and many more; and frequently the whole of an unstressed syllable is dropped, as in *'cause* for *because*, *'lated* for *belated*, *'parel* for *apparel*. Some of the shortened forms have become standard words, as in the case of *fend*, *fender*, for *defend*, *defender*; *sport* for *disport*; *splay* for *display*; *cheat* for *escheat*, &c. The initial *e* sometimes disappears in *escape*, and *story* (A. F. *estorie*) is really a doublet of *history*. *Mend* is short for *amend*, and *stain* for *distain*. The loss of an initial syllable, consisting of a single vowel, is so common that Sir James Murray found it advisable, for brevity's

sake, to coin the word *aphetic* to describe a word thus formed, and the word *aphesis* to describe the process of 'letting go'; Gk. ἄφεσις, a letting go, dismissal. He gives as examples the prep. *down* (short for *adown*), *squire* for *esquire*, *St. Loy* for *St. Eloy*, *limbeck* for *alembic*, and *'tention* for *attention*. It was because Dr. Johnson did not realize that the adv. *down* was short for *a-down* (A. S. *of dūne*, 'off the hill') that, in the earlier editions of his Dictionary, he explained the sb. *down* by saying—'it is used now as if derived from the adverb; for it means (1) a large open plain or valley; and (2) a hill or rising ground, which sense is very rare.' Horne Tooke, naturally enough, promptly challenged both of these statements, denying that *down* ever meant 'a valley', and asserting that the sense of 'hill' was not only not rare, but the only sense in use.

§ 50. Some of the 'restored' forms are not always easy to guess. Thus the E. *mend* is short for *amend*, F. *amender*, L. *ēmendāre*, to free from faults. Otherwise, *mend* suggests the idea of 'to fill with faults', the exact converse of what it really denotes. *Lone*, adj., is not easy, till it is found to be merely short for *alone*; and that *alone* meant 'all one', all by oneself. The word *crew* entirely baffled me; it was Sir James Murray who discovered that, although the old sense of 'augmentation' can be explained from F. *crue*, *creue* (in Cotgrave), the modern sense of 'company of sailors', &c., is best explained by help of the longer form *acrew*, *accrew*, or *accrue*; as when Holinshed says (*Chron.* iii. 1135/1):—'The towne of Calis and the forts thereabouts were not supplied with anie new *accrewes* [accessions] of soldiers.' Of course, various kinds of syncope have always been common, and examples abound; I mention it here only to call attention to the fact that abbreviation sometimes makes an etymology very difficult to discover; for we always want to know exactly how a word begins, and how it began in early times.

§ 51. The story of the *cockatrice* is told by Sir James

Murray, in the N. E. D., at some length and with very full particulars. I can only here indicate some of the results. 'The Ichneumon, an Egyptian quadruped, said to devour reptiles and crocodiles' eggs (which it searches for in the sand), is called by Pliny, Book VIII. 24 (35), § 88, the mortal enemy of the aspis and the crocodile. . . . From an early period, Western writers entertained the notion that this ichneumon was amphibious or aquatic.' Many new and contradictory fables arose about these animals; and sometimes the ichneumon, or the crocodile's enemy, was called by a name which in Latin was expressed by *calcatrix*, i. e. the treader or tracker, one who follows up traces, being, in fact, a Latin version of the Gk. *ichneumon* (ἰχνεύμων), from the verb ἰχνεύειν, to track. *Calcatrix* became *cocatriz*, *cocatris* in O. F., and *cocatris* in M. E.; mod. E. *cockatrice*. Then popular etymology confused *cocatris* with *cocadrill*, a spelling of *crocodile*, thus identifying the crocodile's enemy with the crocodile itself! But the fables did not end here; the *cockatrice* was further compared with the *cock*, whence emerged the story that a cockatrice was a serpent hatched by a venomous reptile from a cock's egg!

§ **52.** Dismal. This curious word can only be understood by help of its history. Chaucer uses *in the dismal* to signify 'at an unlucky time'; literally, 'in the evil days.' Here 'evil days' is expressed by the A. F. *dis mal*, where *mal* means 'evil', and *dis* is the pl. of *di*, a day, now only used in *Lun-di*, *Mar-di*, *Mercre-di*, &c. Unlucky days were once superstitiously regarded, and they were called *dismal days*, the word *days* being added because the origin of *dismal* was forgotten, and it was taken to be an adjective like *fat-al*, &c. The phrase *dismal days* was once common; and *dismal* came to mean gloomy, sad, and not merely ill-omened. The proof of this etymology was given by Mr. Paget Toynbee in 1891, who obtained this result by reading M. Paul Meyer's notes upon Glasgow MSS. In describing a MS. marked Q. 9. 19

(fol. 100, back), the latter remarks that in a poem written in 1256 the phrase *dis mal* occurs, the words being written separately; and *dis mal* is explained to mean *les mals jours*. I published the explanation of the passage in Chaucer in 1888, and again in 1896, in a note to a second edition of Chaucer's *Minor Poems*; see the Glossary. But in 1888 it was only a guess. Minsheu first suggested a connexion between *dismal* and *dies malus*.

CHAPTER V

TEUTONIC TYPES

§ 53. It has been shown, in § 32 above, that, by comparison of the various Romance languages, we can construct 'Romanic types' which will include all the forms actually found, and may be considered as their original; as when, for example, we construct the Romanic type **captiāre*, to account for the Ital. *cacciare*, F. *chasser*, &c. In precisely the same way we can construct 'Teutonic types' to represent the original Teutonic forms whence the known forms are descended. The first question is, of course, what is meant by the Teutonic languages? And in order to understand the matter properly, it is also necessary to consider the meaning of the Indo-germanic languages, of which the Teutonic languages form but a single branch.

§ 54. All the languages of the world have been distributed into large families, though it is not quite certain that this has been done with sufficient accuracy. They are of various degrees of importance, and amongst these families we may single out, as the two best known, the Semitic and the Indo-germanic. One account of the Semitic languages distributes them as follows. (1) The *Northern*; including the old Assyrian or Babylonian in early cuneiform inscriptions; the Aramaic (a dialect of which became the ordinary language of Palestine shortly before the Maccabean age, when the New Hebrew remained as a language of the schools); and the Syriac (an Aramaic dialect); also, the old Phoenician,

the old Carthaginian or Punic, and the Hebrew. (2) The *Southern*; including Arabic, Hamyaritic (once spoken in S.W. Arabia); and Ethiopic, the ancient language of Abyssinia, the modern form being called Amharic.

The other best known family of languages is sometimes called the Aryan,[1] and sometimes Indo-European, because it contains the most remarkable languages of India and Europe, and is fairly appropriate; but the name now most in use is Indo-germanic. This last name gives too much prominence to Germanic, practically substituting Germany for the greater part of Europe; but as it seems to be well established, it is best to employ it. It is therefore only necessary to define its meaning. The following is the list of groups of languages which the family includes.

The Indian group (Sanskrit, and many modern languages of India); Iranian (Persian, &c.); Armenian; Greek; Albanian; Italic; Celtic; Germanic (or Teutonic); Baltic; and Slavonic. Most of these have important subdivisions. For a brief account of them, see my *Primer of English Etymology*, p. 72. At the present moment, we are only concerned with the Germanic group, or, as I shall here call it, Teutonic. I confess that I prefer this on account of its vagueness, and as suggestive of the inclusion of other languages than German.

§ 55. This group has three chief divisions; the *Western*, containing English, Frisian, Dutch, and various dialects of German; the *Eastern*, containing Moeso-gothic (or Gothic), and the *Northern*, or Scandinavian languages, viz. Icelandic (or Old Norse), Norwegian, Swedish, and Danish. In practice, for the purposes of etymological comparison, it is best to consult the older forms of these languages rather than the modern. The most useful are: (*Western*) Old English, with its three main dialects, the Northumbrian, the Mercian, and the Wessex or Southern (commonly called

[1] Aryan is now used to include *only* the Indian and Iranian groups.

Anglo-Saxon); Old Friesic, closely allied to the preceding; Old Saxon; Old High German; (*Northern*) Old Norse; (*Eastern*) Gothic. Teutonic types are usually inferred from the comparison of the forms found in A. S. (Anglo-Saxon); O. Fries. (Old Friesic); O. Sax. (Old Saxon, or Saxon of the continent); O. H. G. (Old High German); O. N. (Old Norse, or Old Icelandic); and Goth. (Gothic, or Moeso-gothic, the Gothic of Moesia, in MSS. of the sixth century, and long extinct). There is no very old Swedish or Danish; but Middle Swedish and Middle Danish are often helpful. By such comparison a Dictionary of Teutonic types has been compiled, entitled *Wortschatz der Germanischen Spracheinheit*, by H. Falk and A. Torp, which forms the Third Part of the *Vergleichendes Wörterbuch der Indogermanischen Sprachen*, by A. Fick (Göttingen, 1909). The forms there given are a little less archaic than the forms given in Sievers' *Grammar of Old English*, but they practically mean much the same thing. Thus Fick gives the Teutonic type for the E. *one* as **aina*,[1] whereas Sievers gives it as **ainoz*. The difference merely consists in these two unessential points; first, that Fick gives the Teutonic ending *a*, which is equivalent to the Idg. (Indo-germanic) short *o*, whereas Sievers gives the more archaic *o*; and secondly, Fick gives **aina* (= **aina-*) as the stem of the word without a case-ending, whereas Sievers adds the final *-z* of the primitive Teutonic nominative case-ending, in the masculine gender of these *o*-nouns. This is only a matter of detail, and it is easy to change from one system to the other (if the gender is known); the really *essential* point is that the main part of the type was *ain-*, as to which no difference of opinion exists.

§ **56.** Sievers gives a large number of Teutonic types; for, indeed, Anglo-Saxon is often an excellent guide to them.

[1] Of course the asterisk is omitted by Fick as needless, since *all* the forms given are theoretical.

Many can be safely inferred from A. S. and Gothic alone. I give a few examples.

1. E. *one*. A. S. *ān*; O. Sax. *ēn*; O. H. G. *ein*; O. N. *einn*; Goth. *ains*. Teut. type **ainoz*.

In this case, it is easy to go further; for since the Teut. *a* corresponds to Idg. (Indo-germanic) *ŏ* (Gk. *o*), the Idg. type is **oinos*. From the latter were derived Gk. **οἶνος*, found in the fem. *οἴνη*, the ace on a die; Old L. *oinos*, whence L. *ūnus*; O. Irish *oen*, one.

2. E. *stone*. Since the word *one* was formerly pronounced like the *on-* in *on-ly* (one-like), it is not surprising to find that Chaucer rimes *one* and *stone* together. He says of Hercules (*Cant. Tales*, B 3296)—

> Of Achelois two horn-es, he brak oon;
> And he slow [slew] Cacus in a cave of stoon.

It follows from this that we can obtain the forms for *stone* by the easy method of prefixing *st* to all the forms above. They are: A. S. *stān*; O. Sax. *stēn*; O. H. G. *stein*; O. N. *steinn*; Goth. *stains*. Teut. type **stainoz*. There is, however, no Idg. **stoinos*. Nevertheless, Gk. has the remarkable forms *στία*, *στῖον*, both with long *ι*, and both meaning 'a little stone'. The suffixes are different; but the stems only differ in gradation. As regards the vowel-sounds only, *στῑ-* is a slightly weakened grade of the root-form *στει*; and *στει-* : *στοι-* : : A. S. *drīfan* (to drive) : A. S. *drāf* (he drove). Here *στει* exhibits the prime grade, and the Teut. *stai-* (for *στοι-*) the second grade. Such relationship by gradation is not uncommon.

3. E. *-teen* (as in *thir-teen*); shortened form *ten*. A. S. *tīen* (but Old Mercian *tēn*); O. Sax. *tehan*; O. H. G. *zehan*; O. N. *tīu*; Goth. *taihun*. Teut. type **tehun* or **tehən*; where *ə* represents an obscure vowel, like the sound of the (written) *o* in *cannon*. Idg. type **dekm̥*, **dekəm*; whence L. *decem*; Gk. *δέκα*; Skt. *daça*. We have here an example of the change from the 'classical' *d* and *k* to the Teutonic *t* and *h* respec-

tively; a change exemplifying what is known as Grimm's Law. That this change is regular, appears from such examples as L. *duo*, E. *two*; Gk. δάκρυ, E. *tear*; L. *dens* (gen. *dent-is*), E. *tooth*; L. *domare*, E. *tame*; &c. And again, from L. *cornu*, E. *horn*; L. *centum*, E. *hund-red*; &c.

§ 57. Sievers shows, in an interesting way, how English substantives once had endings like those of Latin and Greek. There were Teutonic masculines in **-oz*, corresponding to Latin masculines in *-us*, Gk. masc. in *-ος*; and neuters in **-om*, corresponding to L. neuters in *-um*, Gk. neut. in *-ον*. Also, Teut. feminines in **-ō*, corresponding to L. fem. in *-a* (once *-ā*) and Gk. fem. in *-ā* (Attic *-η*). The traces of the Teut. suffix **-oz* are but slight; we infer it from the Goth. masc. nom. in *-s*, and the Icel. m. nom. in *-r*. The final unstressed *s* easily became *z*, as in E. *days*, and even *-r* (*Primer of E. Etym.*, p. 85). In A. S., the Teut. **-oz* and **-om* are invariably dropped in the nom. case, but **-ō* is only lost in 'long' stems, i. e. when a long vowel appears in the preceding syllable; in 'short' stems it appears as *-o* or *-u*, as in Teut. **karō*, A. S. *cearo*, *cearu*, E. *care*.

Besides Teut. words in **-oz*, **-ō*, **-om* (cf. L. *bon-us*, *bon-a*, *bon-um*), there are stems in **-joz*, **-jō*, **-jom* (cf. L. *al-ius*, *al-ia*, *al-ium*), and stems in **-woz*, **-wō*, **-wom* (cf. L. *sae-uus*, *sae-ua*, *sae-uum*). The Teut. *-j-* (*-i-*) causes 'mutation' of a preceding vowel in A. S., and (except after *r*) also causes 'gemination' or repetition of the preceding consonant. Thus the Teut. **kunjom*, 'kin,' becomes A. S. *cynn*, with mutation of *u* to *y*, and a change from *nj* (= *ny*) to *nn*. The Teut. *-w-* often betrays itself in A. S. by its appearance in oblique cases, as in *teoru*, neut. 'tar,' gen. *teor-wes*; or it appears even in the nom., by analogy with the forms of the oblique cases, as in *snā-w*, 'snow,' gen. *snā-wes*. There is also an *i*-declension, and even a *u*-declension; but not many words belong to the latter. Examples are: E. *hand*, A. S. *hand*, Goth. *handus*, Teut. type **handuz*; E. *ford*, A. S. *ford*, Teut. type **furðuz*

or **furduz*, cognate with L. *portus* (gen. *portūs*), a harbour; E. *son*, A. S. *sunu*, Goth. *sunus*, Teut. type **sunuz*; cognate with Skt. *sūnus*, identical with the Gothic, except that, in Skt., the former *u* is long.

§ **58.** I here give a brief list of some Teutonic types, each preceded by the modern English word to which they gave rise. It is usual to mark these theoretical forms with a preceding asterisk, but as they are *all* of this character, it is here needless. The words are all substantives.

acre, *akroz*, m.
(whence) acorn, *akranom*, n.
angle (fish-hook), *anguloz*, m.
ape, *apon-*, m.
apple, *apaloz*, m.
arm (of the body), *armoz*, m.
arrow, *arhwōn-*, f.
ash (cinder), *askōn-*, f. / *asgōn-*, f.
ash (tree), *askoz*, m.
awl, *aloz*, m.; *alō*, f.
back, *bakom*, n.
bairn (child), *barnom*, n.
bast, *bastom*, n.
bath, *bathom*, n.
bean, *baunōn-*, f.
bear, *beron-*, m. / *berōn*, f.
beard, *bardoz*, m. / *bardom*, n.
beaver, *bebruz*, m.
bed, *badjom*, n.
(beech-tree), *bōkō*, f.
beech, *bōkjōn-*, f.
book, *bōk*, f. (consonantal stem).
belly, *balgiz*, m.
bench, *bankiz*, m.
birch, *berkō*, f. / *berkjōn-*, f.
bliss, *blīthsjō*, f.
blood, *blōdom*, n.
bloom, *blōmon-*, m. n.
boar, *bairoz*, m.
board, *burdom*, n.
bolt, *bultoz*, m.
bone, *bainom*, n.
bough, *bōguz*, m.
bow (weapon), *bugon-*, m.
bread, *braudom*, n.
bride, *brūdiz*, f.
bridge, *brugjōn-*, f.
bristle, *burstiz*, f. / *burstōn-*, f.
brook, *brōkoz*, m. / *brōkom*, n.
broom, *brǽmoz*, m.
broth, *bruthom*, n.
brother, *brōther*, m.
burr, *burzon-*, m.

§ **59.** There is much to be learnt from a consideration of even so small a collection of types as the above. English almost always drops the suffix, reducing disyllables to mono-

syllables, and trisyllables to disyllables, but is otherwise fairly conservative. Compare *acorn* with **akran-*, *angle* with **angul-*, *apple* with **apal-*; and so on. But we should take particular notice of such vowel-changes as occur in *bed* from **badjom*, *beech* from **bōkjōn-*, *belly* from **balgiz*, *bench* from **bankiz*, and the like. All these vowel-changes are due to what is known as '*i*-mutation', in German called *umlaut*. The change is due to the fact that the vowel in the *first* syllable is affected by that in the second, viz. the *i* in **balgiz*, **bankiz*, or the *j* (i. e. the German *j*, sounded like E. *y*, which is the consonantal sound very closely allied to *i*) in **badjom*, &c. When we arrange the vowels according to the musical scale, they take the order *u*, *o*, *a*, *e*, *i*, where *u* is the lowest in tone and *i* the highest. The word **badjom* was reduced in Gothic (by the loss of *-om*) to *badi*, the final *j* being actually vocalized, and the same form must have been known in prehistoric English. But the man who becomes very familiar with the form **badi* may come in course of time to say *bedi*; because, knowing that he has to sound *i* in the second syllable, he unconsciously somewhat raises the tone of *a*, by imperceptible gradations, till at last it becomes a clear *e*; and there it rests, because *e* is so well known and so common. Neither is this the sole change; for there was also a strong tendency towards turning the *dj* in oblique cases, such as the genitive **bedjes*, into a mere double *d*, giving the form *beddes*; and this habit affected even the nominative, especially when the *i* dropped off; so that **bedi* became *bedd*. The gen. *beddes*, dat. *bedde*, with a nominative written as *bed* or *bedd*, are forms in actual use in A. S. MSS. Similarly **balgi-* became **belgi-*, or rather **belyi-*; because the A. S. *g* was pronounced as a *y* before the vowel *i*. Hence A. S. *belg*, M. E. *beli*, *bely*, now written with *ll*. **Banki-* became **benki-*; and then—since *k* before *i* was regularly 'palatalized' so as to pass into the sound of *ch* (as in *church*)—**benki* became **benchi*, *benchĕ*, *bench*. The 'mutated' form of *ō* (long *o*)

always appears as *ē*; thus the Gothic *fōdjan*, 'to feed,' was, in A. S., successively **fōdjan*, **fēdjan*, *fēdan*, M. E. *feeden*, E. *feed*. Similarly, the fem. **bōkjōn-* became **bōkju*, **bēkju*, *bēce*, E. *beech*.

When the vowel in the first syllable was already *e*, only one change was possible, viz. it could be raised in tone to *i*. This happened in the case of 'birch', which had a double form; *berkā* became the O. Mercian *berc*, 'birch,' altered in A. S. to *beorc*, because A. S. preferred the curious 'broken' or diphthongal sound of *eo* whenever an *rc* followed. But **berkjōn-* became **birkjō-*, *birce*; and the A. S. *birce* became *birchĕ*, E. *birch*. I may here notice that the hyphen (-) written after 'weak' forms ending in *n* signifies that the theoretical form is incomplete. There must have been some vowel after the *n* once, though we do not know how to write it. For the termination *-an*, so common in A. S. nouns of the *-n* (or weak) declension, corresponds to the Lat. *-in-* in *hom-in-* (*hom-in-em*), if masculine, or to the Lat. *-iōn-* in *nāt-iōn-* (*nāt-iōn-em*), if feminine.

§ 60. Most of the Teutonic substantives conform to such types as the above fairly well; but modern German often departs from them to an extent which invites consideration. Thus we have E. *bed*, but G. *Bett* (with *tt* for *dd*); E. *ape*, but G. *Affe*; E. *apple*, but G. *Apfel*; E. *thing*, G. *Ding*; E. *bath*, G. *Bad*; E. *brother*, G. *Bruder*; with other variations fully enumerated in *Principles of Eng. Etym.*, *First Series*, pp. 509–14. This is due to what is called the 'second sound-shifting', which took place at a much later date than the 'first sound-shifting' which differentiated the Teutonic group of languages from the rest, as when, e. g. initial *c* was changed into *h* in such a word as the E. *horn* as compared with the Latin *cornu*. This second sound-shifting, which affected the Old High German alone, among all the Teutonic group of tongues, first appeared in the seventh century, when some of the High German dialects began to substitute *p* for *b*,

t for *d*, *k* for *g*; whilst *t* became *ts* (written *z*), *k* became *h* (*ch*), and *p* became *f* or *pf*. This process seems to have come to an end in the eighth century. Examples are: E. *bolster*, G. *Polster*; but usually *b* remains, as E. *bed*, G. *Bett*. E. *daughter*, G. *Tochter*. E. *goose*, O. H. G. *kans*; but M. H. G. has *gans*, as in modern German, so that this change was not ultimately carried out. E. *tame*, G. *zahm*; E. *book*, G. *Buch*; but initial *k* is unaffected. E. *ape*, G. *Affe*; E. *deep*, G. *tief*; E. *path*, G. *Pfad*. The Teutonic types refer to a much more primitive period of linguistic history than this second sound-shifting, so that the peculiar High German consonants need not be considered in forming them. Nevertheless, the O. H. G. vowel-system is quite archaic, and must be taken into account.

It should be understood that the above remarks are merely of a general character, and leave unmentioned many important sound-changes. Particular information as to Indo-Germanic and Teutonic sounds and their variations is fully given in Prof. Wright's *Primer of the Gothic Tongue* and *Old High German Primer*. See also his *Gothic Grammar*, his *Old English Grammar*, and his *Historical German Grammar*.

CHAPTER VI

INDO-GERMANIC TYPES

§ 61. We have already seen how 'Romanic types' can be constructed so as to include all the forms of a word that occur in the Romance languages. Thus the F. *chasser*, Ital. *cacciare*, and the rest, are all included under the type **captiāre*; and the F. *nation*, Ital. *nazione*, and the rest, are all included under **natiōne*. We have also seen how 'Teutonic types' can be constructed to include all the forms of a word existing in the Teutonic languages. Thus the E. *bed*, Du. *bed*, and Gothic *badi*, are included under the type **badjom*; it being understood that the G. *Bett* does not go back to the prehistoric period, but was evolved, not far from A.D. 800, from a form coincident with Low German. The reason why the formation of Romanic types is possible, is because the various Romance languages go back to a common original, which was a form of Folk-Latin, or Latin of the people; though in some instances they have admitted words of a more learned character, the original forms of which are on record. Similarly, Teutonic types are possible, because the various Teutonic languages evidently go back to a common original, though such an original is not actually recorded, as it had its being in prehistoric times. We treat the Romance languages as being sister-languages, all descended from the same mother; and we similarly treat the Teutonic group of sister-languages, as being all from the same source.

§ 62. But we can take a much wider view than this, by considering such languages as Teutonic, Latin, Greek, and

the rest, as being related to each other in the same sisterly way. This great idea lies at the bottom of all modern philology; until it was grasped, no advance in the subject was made, or was even possible. It came from the discovery of Sanskrit, ând may be dated as arising about 1784, when the Asiatic Society was founded at Calcutta; or rather, perhaps, about 1829, when Jakob Grimm published his *Deutsche Grammatik*, which demonstrated the great value of the 'comparative method' in the study of philology. Previously to this, most of the ideas as to the relationships of various languages to one another were hopelessly wrong. There was a general idea among many that all English was derived from Latin, for no better reason than because this was true of many borrowed words; and further, that all Latin was derived from Greek, a position vigorously defended by the Rev. F. E. J. Valpy, in an undated book entitled *Virgilian Hours*. But, fortunately, Sanskrit was difficult to place; and though the mistake was at first made of considering Latin and Greek as being derived from it, there was much in the latter languages that refused to be thus explained. The result was a reconsideration of the whole problem, resulting in the new and saner view that, although Latin had borrowed several words from Greek, these two languages stood, as to main words, in sisterly relation. In the same way, it was discovered that each of the Indo-germanic languages had a native stock of its own; so that, speaking generally and neglecting occasional borrowings, they may be treated as if descended from a parent language, which existed at a wholly prehistoric and very early period. Just as Italian, Spanish, Provençal, and the rest are sister languages descended from popular Latin, so Teutonic, Celtic, Baltic, Slavonic, Latin, Greek, Sanskrit, and the rest go back to a common origin. One result of this is that they may be practically regarded as coeval, and that it is hardly safe to look upon one of these languages as being older than another.

Latin is as old as Greek, and the Teutonic element in English is as old as Sanskrit. The fact is that many are apt to forget the one all-essential consideration, that languages consist, properly speaking, of spoken utterances only, and that the representation of them by means of written symbols is conventional and inadequate. Written documents may tend to slacken the rate of change, but that is the most that they can do effectively. The existence of such records is a great help from an historical point of view; but that is another matter. America existed before Columbus discovered it; and some archaic form of Teutonic from which Anglo-Saxon is descended was spoken many hundreds of years before Angle, Jute, Frisian, or Saxon set foot upon the shores of Southern England. Greek was surely spoken at the time of the siege of Troy, long before it was written down, even in the poems of Homer. Iceland was colonized in 874, and Icelandic was spoken there in the ninth century; but the extant written documents are of the thirteenth century, four centuries later. The earliest Glossary containing Old English words goes back to the year 700, but English is not any older than Icelandic on that account. The period when a language is first written down affords no sure clue to the time when it was first spoken.

§ **63.** Suppose that the sun is shining brightly behind a dark cloud, and throwing out from its lower edge several divergent rays. We see the rays emerge and separate, and we can conjecture the position of the sun, though its actual sphere is hidden from us. We may imagine that this hidden sun represents the original parent language of the Indo-germanic races. It throws out rays as from a centre, but we see nothing of them till they at last emerge; and one ray may possibly emerge at a point much further from the centre than the rest; for all depends on the shape of the cloud. That is just the case with a given ray, which we may call (if we will) Latin. We see it at last clearly enough, and can trace its course afterwards. And though we cannot see the

sun itself, the rays, if traced upwards and backwards, converge towards a point where we know that it must be. It is by a similar process that comparative philology conducts us towards an ultimate centre. All that we can do, then, is to take each language as we find it, and to trace it back as far as we can. The Teutonic types, constructed by comparing the various Teutonic tongues, take us back to prehistoric times and to a respectable antiquity; and they can fitly be compared even with Greek and Latin and Sanskrit. Even actual Anglo-Saxon and Old Norse and Gothic forms can be used instead of them, in many cases, without vitiating the conclusions to be drawn; as will appear by taking a few examples.

§ 64. E. Bite, verb. The E. *bite* is one of the strong verbs, which are of the nature of Teutonic roots. The pp. *bitten* is still in use, but the old pt. t., *bāt*, which should have given a modern E. *bote*, is obsolete. The scheme of Teutonic strong verbs is given at pp. 68, 69 of my *Primer of E. Etymology*. *Bite*, A. S. *bītan*, belongs to the first conjugation, in which the original diphthong of the prime grade was *ei*. And, as E. *b* and *t* correspond, respectively, to the Idg. (Indo-germanic) *bh* and *d*, we see that *bite* is from the Idg. root **bheid*; which may be taken as being the Idg. type (without a suffix). It only remains to find the cognate words in other languages. It has no Greek equivalent; but it is obviously cognate (or intimately connected) with the Skt. *bhid*, a root meaning 'to split, to cleave, to pierce, to rend asunder'. The Skt. short *i* merely belongs to another 'grade', viz. the weak grade seen in the A. S. pp. *bit-en*, modern E. *bitten*. The L. cognate verb is *fi(n)dere*, to cleave, with an unoriginal *n* inserted in the infinitive, not found in the pt. t. *fīd-ī* or the pp. *fissus*. We can therefore at once set down the result in this form. The E. *bite*, Skt. *bhid*, L. *findere* are all co-radicate (i.e. from the same root); from the Idg. type **bheid*. This is sometimes printed as √BHEID; where √ signifies 'root'.

§ 65. Similarly we can go through examples of the other conjugations; as below.

Conj. 2. CHOOSE. The original diphthong of the root was *eu*. In the A. S. *cēosan*, the *c* corresponds to Skt. *g*, Gk. γ, L. *g*; and the *eu* varies to *au* and *u*; as tabulated (p. 69 of *Primer*). Hence the Idg. type is **geus*. The cognates appear in the Skt. *jush* (from **gus*, **gush*), to relish; Gk. γεύομαι (for *γεύσ-ομαι), I taste, γευσ-τός, tasted; L. *gus-tus*, taste. Thus *choosing* was the result of 'tasting'. See the Dictionary for further particulars.

Conj. 3. DRINK. The Teut. type **drenkan* has no cognates beyond the Teut. languages.

THIRST, sb. The sb. *thirst* has no root-verb in English, though we know that the *-t* is only a suffix. But we can always, when there are cognates, make up an imaginary Teutonic verb, such as **thers-an* (pt. t. **thars*, pp. **thorsen*), which will serve the purpose of exhibiting the gradations belonging to the conjugation. The Teut. root **thers* corresponds to Idg. **ters*, which is clearly represented by Gk. τέρσ-εσθαι, to become dry. In Latin, *rs* often becomes *rr*; hence **ters-a*, *terra*, i.e. 'dry land'. The second grade **thors* corresponds to L. **tors-*; whence (with *rr* for *rs* before a causal suffix) *torr-ēre*, 'to dry extremely, roast,' *torr-id-us*, 'very dry,' E. *torrid*, and the pp. **tors-tus*, shortened to *tost-us*, whence E. *toast*.

Conj. 4. BEAR, vb. A. S. *ber-an*; Teut. type **ber-an*, pt. t. **bar*, pp. **bor-en*. Idg. type **bher*, Skt. *bhar*, Gk. φέρ-ειν, L. *fer-re*; O. Irish *ber-im*, I bear; Russ. *br-ate*, to take, to carry; Armenian *ber-em*, I bear; Pers. *bur-dan*, to bear. With many derivatives.

Conj. 5. E. EAT. A. S. *et-an*; Idg. type **ed*. Skt. *ad*, to eat; Gk. ἔδ-μεναι; L. *ed-ere*; Lithuanian *ėd-mi*, I eat. An interesting derivative is the Goth. *fra-itan*, to eat up, devour, contracted in A. S. to *fretan*, whence E. *fret*, said of a moth, &c.

Conj. 6. E. HEAVE. A. S. *hebban*, for **hafjan* (with mutation of *a* to *e*, and the usual substitution of *bb* for *fj*); Goth. *hafjan*, to carry, to bear. The A. S. *h* corresponds both to Idg. *k* and *q*; and *f* to Idg. *p*. In the present case the Idg. type is **qap*. Whether the Idg. initial is *q* or *k* is determined by the Lithuanian (or the Lettish) form; the former answering to Lith. *k* and the latter to Lith. *sz* (pronounced as *sh* in *show*). In the present case we find, as a cognate word, the Lettish *kampiu*, I catch hold of. Other cognates are the L. *cap-ere*, to seize; Gk. κάπ-η, a crib, manger (to hold food for cattle; cf. L. *cap-ax*, capable of holding); and even Gk. κώπ-η, a handle.

Conj. 7. E. BLOW, to bloom, to flourish as a flower. A. S. *blō-wan*, to blow; *blō-ma*, a bloom; and (with added *s*) *blōs-tma*, a blossom. The Idg. type is **bhlō*; or (with added *s*) **bhlōs*. From the former we have O. Irish *blā-th*, W. *blaw-d*, bloom; from the latter, L. *flōs*, a flower, whence the vb. *flōr-ēre* (for **flōs-ēre*), to flourish, F. *fleur-ir*, E. *flour-ish*. *Flower* and *flour* are variants of the same word; both from A. F. *flur* (F. *fleur*); from the L. acc. *flōrem*.

§ **66**. Recapitulating the above examples, we have, as connected with the seven A. S. conjugations, the following Idg. types. 1. **bheid*, to bite; 2. **geus*, to choose; 3. **ters*, to be dry; 4. **bher*, to bear; 5. **ed*, to eat; 6. **qap*, to seize, carry, lift; 7. **bhlō*, to bloom. The difference between the conjugations really depends upon the *vowel*-sounds of the roots, which are all referred to the Greek values of the vowels, as that language has best preserved the vowel-sounds of the parent language. The 'root-vowels' are, respectively, as follows. 1. ει; 2. ευ; 3. ε (before *two* consonants); 4. ε (before λ, μ, ν, or ρ); 5. ε (before *one* consonant); 6. α, rarely ο; 7. ᾱ, η, ω (all long).

§ **67**. One great advantage of discovering the Idg. type is that some of the roots are prolific, and their numerous derivatives are instructive. A good example appears in the

Idg. **ten* (**ton*, **tn*), to stretch. For this root we have evidence in the Skt. *tan*, to stretch, Gk. τείνειν (for *τεν-jειν), L. *ten-d-ere*; Goth. *uf-than-jan*, to stretch out; O. H. G. *den-en*, G. *dehnen*, to stretch. Skt. has several derivatives. Gk. has τέ-ταν-ος (a reduplicated form), a strain, tension, whence E. *tetanus*; τόν-ος, a thing stretched, a *tone*, note, as emitted by a stretched string. L. has not only *tendere*, to stretch, but *ten-ēre*, to hold fast, connected with the idea of stretching tight or drawing tight, and the pp. *tentus* (from *tenēre*) is sometimes used instead of *tensus*, the pp. of *tendere*. Both verbs have numerous derivatives, as *abs-tinēre*, *at-tinēre*, *con-tinēre*, *dē-tinēre*, *dis-tinēre*, *ob-tinēre*, *per-tinēre*, *re-tinēre*, *sus-tinēre*; *at-tendere*, *con-tendere*, *dē-tendere*, *dis-tendere*, *ex-tendere*, *in-tendere*, *ob-tendere*, *os-tendere*, *per-tendere*, *por-tendere*, *præ-tendere*, *prō-tendere*, *re-tendere*, *sub-tendere*; whence many E. words have been formed which will readily suggest themselves. Other connected words are *ten-ax*, holding fast, whence E. *tenacious*; *ten-on*; *ten-or*; *ten-uis*, thin, whence E. *tenuity*; *ten-er*, slender, tender, whence E. *tender*, adj.; and we have the same root in such E. words as *tenable*, *tenant*, *tenement*, *tenet*, *tenure*, *tense*, tightly strained, and the verbs *to tend*, *to tender*. Also a *tent*, or pavilion, a *tenter*, or frame for stretching cloth; *tenter-hooks*, &c. Cf. also O. Irish *tana*, thin, *tét*, a stretched string (as of a fiddle); Welsh *tant*, a string, *teneu*, thin. The native E. word from this root is *thin*, cognate with W. *teneu*, L. *tenuis*, &c. The A. S. form is *thynne*, which can be thus accounted for. From the Idg. **ten*, Teut. **then*, form an imaginary A. S. verb **then-an*, to stretch (which may easily have once been real enough); pt. t. **than*; pp. **thun-en*. Then, from the weak grade **thun-*, as seen in the pp., form the adj. **thun-joz*, which is really the Teut. type of *thynne*. For the *j* mutates the *u* to *y*, and the *-nj-* becomes *-nn-* quite regularly, as in many other cases. Even *thin* has its derivatives, viz. the verb *to thin*, the adj. *thin-nish*, the adv. *thin-ly*, and the sb. *thin-ness*.

§ 68. In these examples, the Idg. type is rendered by a monosyllable, because the form of the Idg. infinitive mood is uncertain, and cannot well be added. But in the case of sbs. and adjs., we can often obtain the whole Idg. word.

E. Hen. A. S. *henn*, G. *henne*; Teut. type **han-jō*, fem. The corresponding Idg. type is **kanjā*. The masc. form is A. S. *hana*, G. *hahn*; Teut. type **han-on-*; Idg. type **kanon-*. Here *-on-* and *-jō* are the masc. and fem. agential suffixes; and the base *kan-* is obviously L. *can-ere*, to sing, Welsh *can-u*, to sing; and the senses are 'male singer' and 'female singer'; though the feminine may have been formed from the male, which *alone* had, from the first, the sense of 'singer'.

E. Hare. A. S. *hara*; G. *hase*; Teut. types **hazon-*, *hason-*; Idg. type, **kason-*. The Old Pruss. *sasnis*, for **kasnis*, a hare, also shows that the third letter was really *s*; and that the Skt. *çaçás*, a hare, was originally *çasás*, but was turned into *çaçás* by assimilation; whence by a popular etymology, as if it meant 'the jumper', came the verb *çaç*, to jump. But it is supposed to have been connected rather with the A. S. *hasu*, 'grey,' L. *cānus* (for **casnus*, the *ā* resulting from *as*; Walde quotes the old Pelignian *casnar*, old, i. e. grey-headed). It may be noted that all Idg. colour-names are extremely vague. The fact that the Skt. *çaçás* was accented on the latter syllable explains (by Verner's Law[1]), the change from *s* to *r* in the A. S. form *hara*.

Holt, a copse, wood. A. S. *holt*, n.; G. *holz*; Teut. type **hultom*; Idg. type **kl̥dom*. Here the *h* corresponds to Gk. κ, the *ul* to a vocalic *l*, rendered in Gk. by λα, and the *t* to Gr. δ. Thus the near equivalent of *holt* appears in the Gk. κλάδος, m., a twig, a branch, connected with κλάειν, to break, break off. It would appear that a *holt* was a place resorted to for obtaining twigs, &c., as firewood.

[1] Verner's Law is that the non-initial Teut. *th*, *f*, *h*, and *s* became, respectively, *d*, *b*, *g*, and *r* whenever the position of the accent, in the Idg. word, did *not* immediately precede these sounds.

The above examples are sufficient to show that it is often possible to discover the Idg. forms of modern English words.

The correspondence of initial sounds in the dental and labial series is soon acquired; viz. that the E. *d*, *t*, *th* answer to Idg. *dh*, *d*, *t*; and that the E. *b*, *p*, *f* answer to Idg. *bh*, *b*, *p*. But the guttural series are more complex, as there are really triple sets of them, known respectively as the palatal, middle, and labio-velar gutturals; so that it is necessary to consult the best authorities when we have to deal with them.

CHAPTER VII

THE VALUE OF ENGLISH

§ 69. I propose to show, in the present chapter, the great value of English in the scheme of comparative philology, quite apart from its extreme usefulness as a medium of communication and the proud position which it holds in literature. Next to Gothic, which has long been extinct, it presents, in its oldest forms, the best types of Teutonic words. This alone would render it necessary for all students of the Germanic languages to ascertain the best Anglo-Saxon forms, but English has a value even beyond this, as there are many instances, as I propose to show to some extent, in which it throws much light upon other languages, such as Latin, Greek, or Sanskrit. How this can be the case may best be seen by taking an example or two in which such a language as French can receive light from a Romance language much less widely used, such as Roumanian or Romaunsch.

§ 70. Since all the Romance languages are, to a large extent, from the same source, it may happen now and then that such a language as Roumanian, which is not often taken into much consideration, may sometimes supply a very useful form for comparison. Take, for example, the E. *fringe*, borrowed from the O. F. *frenge* (now spelt *frange*); with which we may compare the Ital. *frangia*, Span. and Port. *franja*. But the Roumanian form is *frimbie*, which at once suggests the probability that all these forms go back to a popular Latin **frimbia*, which is nothing but a slight perversion of the Late L. *fimbria*. For, though the L. *fimbriae* is commonly used only in the plural, to signify 'threads', we find in the Vulgate version of Matt. ix. 20 the expression

'*fimbriam* uestimenti eius', the hem of his garment; and with this form as a guide, we find in Florio's Ital. Dict. the entry: '*Fimbria*, the hem or skirt, a fringe, a welt,' &c.; which puts the matter beyond all doubt, as regards the sense. Note, however, that the Ital. *fimbria* is not from the popular Latin, but is the equivalent 'learned form'; and perhaps the Ital. *frangia* was borrowed from French.

§ **71.** Take again the E. word *marmot*, borrowed from the F. *marmotte*, assimilated to F. *marmotte*, fem. of *marmot*, a monkey, but really due to the Romaunsch name *murmont*, a marmot, lit. 'mountain-mouse,' from the L. acc. *mūrem montis*, mouse of the mountain. Hence also the Bavarian *murmentel*, a marmot, and the perverted G. *murmelthier* (see Kluge).

§ **72.** In like manner, if it be once admitted that native English (as being an excellent representative of Teutonic) is a sister language to Latin, Greek, Sanskrit, and the rest, it may easily happen that not only an Anglo-Saxon word, but even its modern representative, may help us to understand the origin of Latin or Greek or Skt. words. A good example is E. *star*, Mid. E. *sterre* (Chaucer). If we compare this with the L. *stella*, it is not difficult to see that the latter really represents **ster-la*, and is a diminutive from an Old L. base **ster-* or **stēr-*; cf. Gk. *ἀστέρ-ος*, gen. of *ἀστήρ* (whence E. *aster-isk*); also Gk. *ἄστρον*, a constellation, whence the L. *astrum* was borrowed. But when we turn to Skt., the Skt. words are *tārā*, f., 'a star,' and *tāras*, m. pl. 'stars'; and we can see at once that these words have lost an initial *s*, and stand for **stārā* and **stāras* respectively. The point is that, without any assistance from either Gk. or Latin, the E. *star* would have been sufficient to show what the original Skt. forms must have been.

§ **73.** The above example is of no great consequence, as we had the Gk. and Latin forms to help us. It becomes much more interesting when it is the English word that offers

the best evidence, as may easily happen. It is high time that we woke up to a sense of this possibility, which has long been familiar to the student of comparative philology. After centuries spent in the contemplation of the 'derivation' of native English words from Latin, or Greek, or Hebrew, or some other impossible source, it is time to show, *not* that Latin and Greek can be 'derived' from English, but that English may be very helpful in determining the original forms of 'classical' words. Surely this ought to be a matter of some interest to a student of the English language.

§ 74. Take, for example, the common E. verb *to bind*; and let us see what can be done with it. We at once notice its likeness to the Skt. *bandhas*, a band, a tie, and the Skt. root *bandh*, to bind. But an E. *b* answers to a Skt. initial *bh*; from which we at once see that the Skt. root was originally **bhandh*, afterwards changed to *bandh* merely because a Skt. initial *bh* becomes a simple *b* when the syllable ends with an aspirate, such as *dh*. Both E. *bind* and Skt. **bhandh*- go back to a root of the form **bhendh*; see **§ 66** above.[1] But what will happen in Latin? The *bh* will be L. *f*, and the *dh* will be *d*, and the root will be **fend*, with the sense 'to bind'. Obviously, this gives the derivation of the L. *offendix*, 'a band, knot'; where the prefix is the usual L. *of*-, a form of the prep. *ob*. Again, what will happen in Gk.? The Gk. root **φενθ*- must become **πενθ*-, to avoid a double aspirate; if to this we add the suffix *-σμα*, we shall obtain **πενθσμα*, which will regularly become *πεῖσμα*, the name of the cable or 'painter' by which ships were fastened up or *bound* to the land. Observe that in this case it is the English word which gives the real clue to the set of derivatives. There is indeed a Pers. *bandan*, 'to bind'; but this will not tell us whether the root begins with *b* or *bh*, whereas the E. form is quite decisive on the point.

[1] The root belongs to the third English conjugation; Teut. *bind*- (for **bend*-), because *e* becomes *i* in Teutonic before *nd*.

§ 75. The Gk. *φώγειν*, to roast, is easily understood by turning it into Anglo-Saxon. Corresponding to *φωγ-* is the A. S. *bōc*. But *bōc* is the pt. t. of the strong verb *bac-an*, 'to bake.' And, in fact, the E. *bake* (with its Teutonic cognates) is the only word that gives any light here; there is no such word in Latin, or Lithuanian, or anywhere else.

§ 76. The E. verb *to brew* is the A. S. *brēow-an*, a strong verb; from the Idg. root **bhreu*, of which the weak grade is **bhru*, represented in Latin by **fru*. This explains the L. *dēfrutum*, 'must boiled down'; lit. 'that which is *brewed* down'. The Thracian *φρῦτον*, a kind of beer, is 'that which is *brewed*'. The long *ū* is closely related to the short *u*, being considered as a weakened grade, but less weak than the common short *u* of the 'weak' grade.

§ 77. The E. verb *to brook*, to put up with, is obsolescent and archaic; the M. E. form is *brouken*, to enjoy, to use; A. S. *brūcan*, to enjoy, to use. Compare L. *fruī*, to enjoy, pp. *fructus*, and the sb. *frūgēs*, fruit. This determines the value of the Latin *f*, which may represent either Idg. *bh*, *dh*, or *gh*. In this case it represents *bh*, and the root is the Idg. **bhreug*. The weakened grade is **bhrūg*, as in L. *frūg-es*, A. S. *brūc-an*. And *fruc-tus* is for **frug-tus*, the *g* becoming *c* before *t*. The Skt. *bhuj*, to enjoy, seems to have lost an *r*; the original form may have been **bhruj*.

§ 78. The Gk. *χελιδών*, 'a swallow,' has no obvious root in Greek. But English suggests that it means 'singer', from the Teutonic **gel-* (Gk. *χελ-*), to sing. Cf. A. S. *gellan*, *giellan*, to sing aloud, to shout, mod. E. *to yell* (like G. *gellen*). The second grade is **gal-*, as in *nightin-gale*, 'the singer by night.' So that the *-gale* in the latter word gives the sense of the Gk. *χελ-* well enough.

§ 79. The Gk. *καρπός* means 'the wrist'; but to get the root of it and the true sense, it is best to consult English. In Brugmann's *Grundriss*, 2nd ed., § 675, it is shown that *καρπ-* corresponds to A. S. *hwearf*, second grade of *hweorf-an*,

to turn; so that καρπός is named from 'turning', just as the E. *wrist* is allied to the verb *to writhe*, i. e. to twist about. *Whir-l* (for **whirf-le*) is the frequentative of an equivalent Old Norse word, and means 'to turn round continually'.

§ **80.** The L. *lass-us*, 'tired,' whence E. *lassitude*, is best explained by comparison with E. *late*. The E. *late* is the A. S. *læt*, late, slow; from the strong verb *to let*, A. S. *lǣt-an*, to let alone, let go, forsake; in mod. E., 'to permit.' *Lassus* is for **lad-tus*, let alone, forsaken; and so, helpless, tired out. The causal verb *let*, to hinder, is derived from the adj. *late*; lit. 'to make late'.

§ **81.** The E. *fold* is helpful in explaining the Gk. διπλάσιος, doubled. It is, literally, two-fold; for πλάσ-ιος is for *πλάτ-ιος, 'folded.' Here the Gk. πλατ- is the weak grade of an Idg. **polt-*, whence Goth. *falthan*, A. S. *fealdan*, to fold. The verb πλάσσειν (for *πλάτ-jειν) is to mould, to form in clay or wax; whence the E. *plastic* and *plaster*.

But the most extraordinary use of the E. *fold* is the possibility of employing it to explain the word *puttee*, meaning 'a long strip of cloth wound spirally round the leg from the ankle to the knee'; see the N. E. D. It is the Hindi *paṭṭī*, a bandage, from the Skt. *paṭī*, a strip of cloth, allied to Skt. *paṭas*, a piece of cloth. The Skt. cerebral *ṭ* shows the loss of a preceding *l*, so that *paṭas* is for **palt-as*, and is allied to *fold*. The *puttee* is *folded* round the leg several times.

§ **82.** Since the A. S. *h* corresponds to L. *c*, and the A. S. *ō* to L. *ā* (as in A. S. *mōdor*, a mother, L. *māter*), the A. S. *hlō-wan* corresponds to L. *clā-māre*. The Latin word means 'to cry aloud', whence E. *claim*, *ex-claim*, *pro-claim*; but the E. *low* is far more primitive in sense, as it is strictly confined to denoting the sound uttered by cattle.

§ **83.** The Gk. ἐρείπειν, 'to tear down,' is well illustrated by the expressive verb *to rive*, which is not a native E. word, but borrowed from the O. Norse *rīfa*, the exact equivalent of ἐ-ρείπειν. The same verb *to rive* further illustrates the L. *rīpa*,

a bank made by the *riving* stream, on each side of the *rift* caused by the course of the water. Hence, the Late L. *rīpāria*, a river-bank, also the river itself, Old F. *riviere*, Anglo-F. *rivere*, E. *river*. So that the E. *river* is now applied to the course of the stream, though formerly, like the Ital. *riviera*, it meant the bank caused by the stream, considered as a '*riv-er*' or as *riving* the sides of its channel. Observe that the *v* in the verb *to rive* is from the O. N. *f*; but the *v* in *river* is from the corresponding L. *p*.

§ 84. One great value of English forms is that they preserve *s* and *w*, both of which are so easily lost in Greek; indeed, the sound of the latter disappeared in Greek altogether at quite an early date, though traces of its use are found in Homeric verse. Persian and Welsh sometimes replace initial *s* by *h*, as in Pers. *haft*, L. *septem*, E. *seven*; W. *hen*, O. Irish *sen*, L. *sen-ex*, 'old.' In like manner we find the rough breathing or aspirate in the Gk. *ἑπτά*, 'seven'; and in the O. Gk. *ἕν-ος*, 'old.' A remarkable instance occurs in the Gk. *αὗ-ος*, 'dry,' Attic *αὖ-ος*, where *s* has been lost twice over, as is seen by comparison with Lithuan. *saũs-as*, 'dry.' This is further confirmed by the E. *sere* or *sear*, 'dry, withered,' Teut. type **sauz-óz*, Idg. type **saus-ós*. From the same root is the E. *austere*, O. F. *austere*, L. *austērus*, which is not a true L. word, but is merely borrowed from the Gk. *αὐσ-τηρός*, making the tongue dry, harsh; hence, metaphorically, severe, austere; from the Gk. *αὕειν*, to make dry. Latin usually preserves the *s*, as in *sulc-us*, a furrow; allied to Gk. *ὁλκός*, a furrow, from the verb *ἕλκειν*, to draw along, with reference to the plough. In this case E. preserves the name of the plough itself, viz. in the A. S. *sulh*, a plough, preserved to this day in Devonshire in the form *zool*.

§ 85. The Gk. *εὖ-ειν*, to singe, to burn, has lost an *s*, and stands for **εὕσ-ειν*. The cognate L. verb is *ūr-ere*, to burn, which certainly stands for **ūs-ere*, as appears from the pt. t. *ussī* and the pp. *us-tus*. The same Idg. root **eus* is

the origin of the A.S. *ys-lan*, pl., hot embers; a word which is by no means lost, but appears in many Northern dialects as *easles* or *isels*; see the E. D. D. The *Prompt. Parvulorum*, compiled in 1440, has '*Isyl of fyre*, favilla'. The dialect of modern Cumberland or Yorkshire affords just as good evidence for a Gk. **ϵΰσ-ειν* or a L. **ūs-ere* as a Sanskrit Dictionary, which gives the root *ush* (for **us*), to burn.

§ 86. English is at its best when we come to deal with the letter *w*, which is still preserved among us with its ancient pronunciation, though nearly every other Teutonic dialect pronounces it as *v*, which is also its sound in all the Romance languages. Latin had it also in early times, but it became a *v* before the Romance languages were formed. In very early times Gk. had the sound, and denoted it by the symbol *digamma* (*ϝ*). Brugmann instances the Doric *ϝείκατι*, 'twenty,' L. *ūgintī*; *ϝέπος*, 'a word,' cognate with L. *uōx*, &c. But the sound ceased in Greek, and the symbol *ϝ* went out of use at a very early period, except in so far as it survived in the L. *F*. But English has kept the sound to the present day in nearly every position; and in some dialects it has even encroached upon the domain of *v*, as in *wery* for *very*, once common even in London. Before *r* it is no longer sounded, but is still written, as in *write*, *wrinkle*, *wreck*. Even these written forms are admissible as evidence, because the *w* only appears in words where it was once heard. The E. words *wall*, *wick* (a village, town), and *wine* are of especial interest, because they were borrowed from the Romans at so early a date that their initial sounds preserve the Old L. *u* as used in the forms *uallum*, *uīcus*, *uīnum*, i. e. with the sound as of *w*. In the Epinal Glossary, written about A. D. 700, we find the compounds *fore-uuall*, 'fore-wall,' and *uuīn-ærn*, lit. 'wine-shop', hence, 'a tavern'; but they were borrowed long before that, and brought over from the continent by the English invaders. *Wīn*, 'wine,' also occurs in O. H. German, with the same initial sound as in English; but the mod. G.

has *Wein*, with *w* as *v*. The A. S. *uuīc*, 'a wick, village,' occurs in a Charter dated 740. All three words, in the eighth century, were written, in English documents, with initial *uu*. The evidence of Welsh is to the same effect; the British used to prefix *g* before a *w* in borrowed words, as in *gwiced*, 'a wicket,' small gate, borrowed from English; and the Welsh words for *wall* and *wine* are, respectively, *gwal* and *gwin*.

§ 87. Latin is of course very useful for restoring the Gk. forms that have lost a *w*; as, e. g. in the case of Gk. *ὄχ-os*, a chariot, allied to L. *uehiculum*, a vehicle, and *ueh-ere*, to carry. But Latin is not always available; and in such cases English may serve. Take, for example, the Gk. *ὑγ-ρός*, 'wet,' which is derived from an Idg. root **weg(w)*, with a 'labial' *g*, an assumption which is made for the purpose of connecting it (as no doubt it should be) with the L. *ūu-idus*, 'wet.' The initial *w* is only found in the related Teutonic words, such as Du. *wak*, 'moist,' Icel. *vök* (gen. sing. and nom. pl. *vak-ar*), f. a hole, an opening in ice, lit. 'a wet place'; Swed. *vak*, a hole in ice. The Scand. *v* was once a *w*; and at some early date, we borrowed this Scand. word in the form *wak*, and it is still known in our dialects. The E. D. D. quotes *wake* as an East Anglian word:—'I passed a *wake*, or open space in the ice, where the swans were swimming.' Gawain Douglas several times uses the adj. *wak*, in the sense of 'moist'. Thus he has—

> 'Als swift as dalphyne fysche, swymmand away
> In the *wak* sey of Egip or Lyby.'

The original line in Virgil (*Aen.* v. 594) is—

> 'Delphinum similes, qui per maria *humida* nando.'

It often happened, in winter time, that a vessel, sailing over a lake, had to make its way through thin ice, and thus left a track of open water behind it. This was called *the wake*, and afterwards became a general name for a ship's track.

Richardson quotes from *Dampier's Voyages* (1699) as follows:—'in the wake of the ship (as 'tis called) or the smoothness which the ship's passing has made on the sea.' This furnishes a curious commentary on Homer's phrase *ὑγρὰ κέλευθα*, in Od. iii. 71, and elsewhere.

§ 88. The Gk. *εὖνις*, adj., 'bereaved of,' is allied to the Skt. *ūnas*, 'lacking, incomplete'; and further, to the Gothic *wans*, 'lacking,' and to the E. *wan-t-ing*. The *-t-* in the last word is due to the nom. *neuter* suffix of the Icel. *van-r*, adj., 'lacking'; the neuter form being *van-t*.

The Gk. *ὕδωρ*, water, and the L. *unda*, a wave, are related to the Lith. *wandû*, water, Slavonic *voda*, water, and to the E. *water*. From the Slav. *voda* comes the Russian *vodka*, brandy, or spirit.

The Gk. *ὑφ-αίνειν*, to weave, is allied to E. *weave*, A. S. *wefan*.

The Gk. *ἕλιξ*, a twist, a curl, a spiral line, has certainly lost an initial *w*, as is remarkably shown by the allied A. S. *wiloc*, now misspelt *whelk*, the name of a mollusc with a spiral shell. The prov. E. name *wilk* is better; and some dialects even preserve the archaic form *willok*, as given in the E. D. D. Shakespeare has, in *King Lear*, iv. 6. 71, the following line:—'Hornes wealk'd, and waued like the enraged Sea'; for so it appears in the first Folio. Here *wealk'd* means 'convoluted', and needs no correction, or at any rate needs no *h* after the *w*. It is probable that the poet found the expression in Golding's *Ovid*, where '*welked* horns' occurs thrice, as noted in my *Etymological Dictionary*.

The lost *w* at the beginning of the Gk. *ἔργον* is preserved in the cognate E. *work*, A. S. *werc*.

The E. *witch-elm* is so named from its pendulous branches; the A. S. name is *wic-e*, lit. 'bending', from *wic-*, the weak grade of the A. S. *wīcan*, to bend, to yield, give way. The Teut. base is **weik*, answering to the Idg. root **weig*; and it is suggested that from this root we may derive the Gk. *οἴγειν*, to open, which may have meant 'to cause to give way', in

speaking of a door. The usual pres. sing. is *οἴγνυμι* (for **o-Fίγνυμι*); with an aorist *ὤϊξα*. Cf. Skt. *vij*, to recoil, flee from. It seems probable that the root **weik*, whence the Gk. *εἴκειν*, to yield, give way, is derived, may be a related form, with *k* for *g*. Such variants occur occasionally.

§ **89.** English is still more helpful in the few cases where Gk. has lost both *s* and *w* together, in words that once began with the combination *sw*. Modern English has two remarkable examples in the words *sweat* and *sweet*; and Chaucer has the word *sweven*, 'a dream,' which affords a third.

The E. *sweat* is really a verbal form, as it represents the A. S. *swǽtan*, derived from the sb. *swāt*, which should have given a modern E. *swote*; but this has long been obsolete, though it occurs, spelt *swoot*, in Chaucer, *Cant. Tales*, G 578. The Teut. base is **sweit*, whence the second grade **swait* (A. S. *swāt*). The Idg. root is **sweid*; second grade **swoid*; weak grade **swid*. The weak grade gives us (with loss of *sw*[1]) the Gk. *ἰδ-ρώς*, sweat, and the Skt. *svid*, to sweat. The second grade occurs in the Skt. *svedas*, sb., sweat, and in the L. *sūdor* (for **swoidor*), sb.

The E. *sweet* is the A. S. *swēte*, adj., from a Teut. type **swōt-joz*; with the usual mutation of *ō* to *ē*. The Teut. **swōt-* answers to Idg. **swād-*, which occurs in the Skt. *svād-us*, sweet, the L. *suā-uis* (for **suād-uis*, with loss of *d*), and the Greek *ἡδύς* (with loss of initial *sw*, though the *s* is indicated by the rough breathing).

Chaucer, in the *Cant. Tales*, B 3930, has:—'And eek a *sweven* upon a night he mette,' i. e. and moreover he one night dreamt a dream. This is from the A. S. *swefn*, a sleep, a dream. The Teut. base is **swef*, to sleep, answering to the Idg. root **swep*, to sleep, whence the sb. **swepnos*, represented by the Skt. *svapnas*, sleep, and, in an altered form, by the L. *somnus*. From the weak grade **sup* (with *h* for *s*) we have the Gk. *ὕπνος*, whence E. *hypnotize*.

[1] The *s* is represented, after a sort, by the rough breathing or aspirate.

CHAPTER VIII

LINGUISTIC ERRORS

§ **90.** The chief rule by which modern philology is conducted is that phonetic laws operate with almost mathematical regularity, to an extent beyond what might have been expected. This seems to be particularly the case whenever words have been let alone, so as to develop their sounds naturally and regularly, changing from time to time quite imperceptibly, and always in the same direction. Many of our provincial dialects are in this case, and contain old words handed down from quite an early period, the forms of which are of great philological value. There is but little 'corruption', as it has been called, of popular words; it is only when the people adopt 'learned' words from without, that the temptation is presented of bringing them into a more acceptable form, as being more in accord with sounds that they know already. Such a word, for instance, as *bronchitis* is in common use by some doctor whom a poor man consults, and the patient's endeavour is not so much to understand it as to reproduce, approximately, the sound of it in a form which he can himself remember, such as *brown-kitus* or *brown-titus* or *brown-typhus*, all of which are in actual use. This is, after all, of no very great consequence, as the number of educated people who know the right sound of the word, even though many of these know nothing of its origin, is sufficiently great to preserve the word from alteration. The truth is, after all, that perversions of word-forms by those who are deemed illiterate or ignorant have seldom any great vogue, and can

at any rate usually be suppressed. The real perverters of language are rather to be found among the learned or educated, who, precisely because they have learnt more or less Latin or Greek, neither of which perhaps they know how to pronounce, are apt to think that they possess the clue to the formation of all the chief words in the English language. Such is not really the case, because there is much of it that can only be explained by help of Anglo-Saxon and Anglo-French, both of which are much neglected.

In particular, much harm was done by the pedants of the sixteenth century, who took upon themselves to respell many words on a wrong principle. Thus they inserted a *b* in *debt* and *doubt*, because there was a *b* in the Latin words from which the Old French *dette* and *doute* were derived! According to this extraordinary and absurd principle, we ought not to write *challenge*, but rather *challumnge*, in order to explain that *challenge* represents the L. *calumnia*. Luckily, they were ignorant of the fact. It would indeed be puzzling to know how to spell *age*, so as to denote its origin from *aetāticum*; perhaps *etatice* might have served the turn. It shows what comes of forgetting the only true principle of spelling, viz. so to write each word as to represent, as nearly as is convenient, its spoken sound. It is constantly being forgotten that our spelling was phonetic *once*, and is based upon phonetic principles; and no great harm came to it till the pedants took it in hand.

It is just the same with our place-names. As long as the inhabitants of a place are left to themselves, they will faithfully preserve the sound which fairly represents the original name, with such changes only as the lapse of time brings with it. But when the local antiquary tries to decipher it, being usually altogether ignorant of phonetic laws, he discovers an origin that is wholly false, and forces his new representation of it upon the makers of maps.

§ 91. Instances in which words have been perverted in

form by the populace or by the meddlesomeness of learned men need not be considered here. I will merely refer the reader to the *Dictionary of Folk-Etymology* by the Rev. A. Smythe Palmer, which records a large number of instances. Most of his instances are correct and instructive, though I should dissent from a few of them; and I further think that the case is somewhat over-stated, and that some of the alleged 'corruptions' are rather forced. His later and smaller work entitled *The Folk and their Word-lore* is, in my opinion, a better book, and represents the facts with perspicuity and fairness.

But there is yet another source of difficulty which requires continual care. Quite apart from the ignorance of the uneducated or the mistaken views due to inaccuracy on the part of the pedant, there is a large number of errors in the formation of language arising from blunders of a more venial kind and from unintentional mistakes. It is well to give some instances of this character, as they sometimes sensibly impair true phonetic development, and go to prove that, however inexorable phonetic laws may be in their regular operation, they are sometimes accidentally perverted by some outside influence. Etymology is full of traps of this character, which care and experience cannot always avoid.

§ 92. The commonest source of perversion is well known by the name of 'false analogy', viz. the drawing of a false conclusion from facts that are not fully understood. A few examples will make this quite clear.

Analogy in arithmetic means proportion, or the equivalence of ratios, and its practical application is called the Rule of Three. The ratio of 3 to 7 is the same as that 15 to 35, and is written in the form:—As 3 : 7 : : 15 : 35. Or, if only *three* terms are known, the fourth term (35) can be obtained by multiplying 7 by 15, and dividing by 3. The answer thus obtained must needs be correct. A similar analogy is often applied in the domain of language, but the answer is often

doubtful and may be quite wrong. If we say—As *bear* : *bore* : : *wear* : *wore*, we are employing the fact that *bore* is used as the past tense of *bear*, in order to discover the past tense of *wear*. But the first proportion itself is somewhat dubious, since the past tense of *bear* was once *bare*, which would lead up to a past tense *ware*. Such an analogy was once held to be correct, a fact which accounts for the expression in Luke viii. 27 —'and *ware* no clothes.' But, strictly considered, the argument is wholly fallacious; for it assumes what is untrue, viz. that the verbs *bear* and *wear* were originally both strong verbs, and belonged to the same conjugation. But history tells quite a different tale; for the A. S. *beran*, to bear, was indeed a strong verb, with the past tense *bær*, at a later date spelt *bare*; and *bore* was a new, and erroneous, past tense, due to confusion with the pp. *bor-n*. On the other hand, the A. S. *werian*, to wear, was a weak verb, with the past tense *werede*, or, at a later date, *wered*; a form which, had it been left alone, would now be spelt *weared*. As late as Chaucer's time, it was still *wered*; for he describes the Knight by saying that 'Of fustian he *wered* a gipoun'. And again, in the Monkes Tale (B 3315) he has the pp. *wered*:—'er that he had *wered* it half a day.' This clearly shows that there came a time when some speaker of English, by means of a specious but quite misleading chain of reasoning, came to the conclusion that the past tense of *wear* ought to be *wore*, and the pp. ought to be *worn*; a view which actually found ready acceptance and has been acted on ever since as if it were correct.

§ **93.** There is a large number of similar instances; and their importance lies in the fact that, when once accepted, they have become 'correct'. Even when we know them to be wrong, we cannot mend them.

It is a general rule that all verbs of French origin, or indeed, of foreign origin generally, are conjugated as weak verbs, with a pt. t, and a pp. ending in *-ed* (*-d*, *-t*). But

there are exceptions, due to false analogy, as in the case of *strive*, from the A. F. *estriver*. The pt. t. was originally *strivede*, but (by the influence of *drive*, *thrive*, *shrive*) its past tense became *strove*, with a pp. *striven*. Chaucer has the pt. t. *stroof* (*Cant. Tales*, A 1038). The verb *to dive* is likewise weak; but the pt. t. *dove* occurs in some dialects, and occurs in canto 7 of Longfellow's *Song of Hiawatha*. Many similar inconsistencies arise in the conjugation of verbs; thus the verb *to hide*, properly a weak verb, has acquired the strong pp. *hidden*, which is no older than the sixteenth century. It arose from analogy with *ridden*, the pp. of *ride*.

§ 94. Other grammatical errors occur in the declension of substantives. The plurals often go wrong, owing to various misunderstandings. Thus the plural of *body* was *bodies*; but *bodies* was sometimes respelt as *bodice*, after which it acquired a pl. *bodices*. *Baize* is a respelling of *bayes*, once the pl. of a cloth of a *bay* colour. *Trace* was once the plural of *trait*, and meant *both* of the straps or cords by which a vehicle is drawn along; but it can now only be used of *one* of them. We can hence explain quite easily more than one difficult passage in Shakespeare, especially one in *Othello* where the editors have altered the spelling without warrant, and, as it happens, needlessly. For Cotgrave explains the F. *traict* (as he spells it) by—'A Dart, Arrow, &c. . . also, a teame-trace or trait [*note this*] . . . also, a lime,[1] or line wherein a blood-hound is led, and staied in his pursute.' When the word *trace* acquired the same sense as *trait*, it also acquired this last sense of 'leash'. It also happened that, as recorded in Cotgrave, the verb *tracer*, to trace, had a by-form *tracher*, which became in English *trash*; and this form *trash*, when used as a sb., likewise acquired the sense of *trace* (of which it was a variant), and thus came likewise to mean 'a leash'; a sense which Nares duly notes, in his Glossary,

[1] Also *liam*, i. e. a leash; from O. F. *liem* L. *ligāmen*, a tie.

s. v. *trash*, as occurring in Markham's *Country Contentments*. The E. D. D. duly notes the occurrence of *trash*, in prov. E., in the sense of 'a cord used in checking dogs'. Hence Nares well explains the passage in *The Tempest*, I. ii. 81, where *to advance* is opposed to *to trash*, i. e. to hold back. In *Othello*, II. i. 312, the First Folio has 'whom I *trace*', i. e. whom I hold back, which is quite correct as it stands. Editors usually adopt Warton's emendation of *trash* for *trace*, in ignorance of the fact that the word admits of either spelling. This investigation helps to establish a fact which has already been noticed with respect to Norman French and Old French, viz. that different dialects of a language have different pronunciations of the same word; a principle to be borne in mind. Other plurals ending in *-ce* are *brace* (O. F. *brace*, the two arms, L. *brāchia*); *deuce*, 'two' on a die (F. *deux*, pl.); *invoice*, used as a singular, though it represents *invoys*, pl. of *invoy* (F. *envoi*); and *quince*, also used as a singular, though *quins* is the pl. of *quin*, also spelt *coin* (O. F. *coin*).

Another curious perversion occurs in the case of *sledge* (Mid. Du. *sleedse*), with the same sense as the older *sled*. This odd form arose from confusion with another *sledge*, derived from the verb *to slay*, with the sense 'to strike', which is now seldom used, except in our dialects, without the addition of *hammer*. Yet a *sledge-hammer* means 'mallet-hammer'; with a partially duplicated sense. This mode of explaining a word is not uncommon; when a word becomes obscure, a word of similar signification is added as a gloss. The usual example given of this is a curious one, viz. the place-name Torpenhow; where Tor, i. e. 'hill', when obsolescent, was explained by Pen, i. e. 'hill'; and when Torpen ceased to satisfy, it was explained by How, i. e. 'hill'. The words *tor* and *pen* are both Celtic; *how* is Old Norse.

§ **95.** The game of chess was called, in Late Latin, *ludus scaccorum*, the game of the shahs, or of the kings. The E. *chess* likewise means 'kings', being the plural of *check*,

a king. It was due to a peculiar way of forming the plural in Norman French, well explained by M. Gaston Paris in his *Extraits de la Chanson de Roland*, p. 13. He shows that when a Norman sb. ended in a labial or palatal sound, such terminal sound was lost before the *s* which, when added, formed the plural. He gives as examples the words *colp* (blow), *chief* (head), *eschec* (check), *blanc* (white); the plurals being *cols*, *chiés*, *eschès*, *blans*. The Norman *eschec* is our 'check', lit. 'the king', of Arab-Persian origin; and *eschès* is our 'chess', lit. 'the kings'.

A similar grammatical habit explains other words as well. Thus the E. *coney*, *cony*, a rabbit, is not derived directly from the O. F. *conil*, a rabbit, but arose from the plural form *coniz* or *conis*, in which the *l* was suppressed. So that *cony* was due to a mistake; we did not realize the peculiarity of the F. plural formation.

§ 96. In several cases, a sb. was supposed to exhibit a plural form merely because it happened to end in *s*. This offered a direct challenge to such as had a turn for grammar to cut off the apparently superfluous suffix, so as to give the word a truly singular appearance; a ruthless method which was sometimes successfully adopted. Thus the A. S. *byrgels*, a tomb, became the M. E. *byriels*; hence our *burial*, with loss of *s*; and even the sense of the word was affected, as well as its form, by association with *funeral*. The A. S. *rǽdels*, an enigma, should have become *riddles*; but it was shortened to *riddle*. The word *pease*, pl. *peasen*, from the A. S. *pisa*, borrowed from the L. *pisum*, has become *pea*, pl. *peas*. It is fortunate that *cheese* escaped this treatment, or it would now be called *chee*. Our word *skate*, when used as a fish-name, is correct; but the *skate* that traverses ice should be *skates*, with a pl. *skateses* or *skatesen*; from the Du. *schaats*, pl. *schaatsen*. We find in Todd's Johnson, a quotation dated 1695, referring to 'the nimble Dutchmen on their *scatses*'. The pl. of *eaves* (A. S. *efese*) is *eaveses*, spelt *eueses* in *Piers*

the Plowman, B xvii. 227; but few would now venture to use this justifiable form. The word *alms* has been preserved as a singular mainly by the phrase 'asked *an alms*' in Acts iii. 3. *Riches* had once a pl. *richesses*, as in Chaucer. A *summons* is a correct form, as far as the *s* is concerned, though the verb is *to summon*, from the A. F. *somoner*, L. *summonēre*; but the sb. represents the A. F. *somonse*, f., orig. the pp. f. of the above A. F. *somoner*, to summon.

Other words which have lost the final *s*, because it seemed to be a plural suffix, are *cherry*, from O. North. F. *cherise*, L. *cerasus*, Gk. κερασός; *sherry*, formerly *sherris*, as in Shakespeare, a word of Spanish origin; *marquee*, borrowed from the F. *marquise*, a large tent; *barberry*, from F. *berberis*, the suffix *-beris* (shortened to *-beri*) being ingeniously altered to *berry*. In addition to the word *lea*, a tract of open land, a meadow (A. S. *lēah*), there was also an independent word *lease*, *leaze*, a pasture, pasture-land (A. S. *lǣs*); and it is sometimes impossible to distinguish between the latter and *leas*, the pl. of *lea*. There was also a form *leasow*, a pasture, really due to the A. S. *lǣswe*, the dative of *lǣs*, a leaze. *Assets* is merely the A. F. *assez*, lit. 'enough', in which the *z* was pronounced like *ts*; but it looks like a plural, and has frequently been treated as such by evolving from it a singular *asset*. When we speak of *small-pox*, few people recognize that *pox* is merely a peculiar spelling of *pocks*, the pl. of *pock* (A.S. *poc*), a pustule. *Cherubim* is the Hebrew plural of *cherub*; but, as this is not always recognized, it has sometimes been treated as a singular, with a pl. *cherubims*. French turned the final *m* into *n*, and treated the word as singular; Cotgrave has—'*Cherubin*, a cherubin. *Rouge comme un cherubin*, Red-faced, Cherubin-faced, having a fiery facies like a Cherubin.' Cherubs were generally painted red in early art, which explains the expression in Chaucer's Prologue, l. 624: —'a fyr-reed cherubinnes face'; and Cotgrave shows that this had become proverbial.

Roe, i.e. fish's spawn, is really a mistake for *roan* (Icel. *hrogn*); the *n* was dropped because it was supposed to be the pl. suffix, as in *shoon*, pl. of *shoe*. The word *mistletoe* is a similar false form, as it represents the A.S. *mistel-tān*, lit. 'mistle-twig', from *tān*, a twig. This error arose from the use in M.E. of *toon* as the pl. of *too*, 'toe.' Chaucer says of Chaunticleer (*C. T.* B 4052)—'Lyk asur were his legges and his *toon*.' But we must not explain *effigy* as being derived from the L. *effigiēs*, with the *s* lost; for it arose in quite another manner. We simply borrowed it from the F. *effigie*; and this, in its turn, was a 'learned' form due to the L. acc. *effigiem*, or to the L. phrase *in effigiē*.

§ **97.** Some words exhibit a plural form twice over, as *brethr-en*, *child-r-en*, formed by adding *-en* to the old plurals *brether* and *child-er*. As the words *bodice* and *trace* and *cherubim* are really the plurals of *body* and *trait* and *cherub*, it will be seen that *bodices*, *traces*, and *cherubims* are double plurals as regards their formation, though the fact is not apparent. The same may be said of *invoices* and *quinces*. Other double plurals that are not obvious are *jesses*, (perhaps) *kexes*, and *ramsons*. The strap round the leg of a hawk used in falconry was called in O.F. *get* or *giet*. As one was tied to each of the legs, the pair was denoted by the plural *ges* or *gies*, the *t* being dropped before the *s* of the plural, as in the case of *chess* (explained at p. 81). Hence the M.E. *ges*, pl.; the *Book of St. Albans* speaks of '*gesse* made of leder', i.e. leather. Later, the pl. was *jess-es*, as in Spenser, *F. Q.* vi. 4. 19. The O.F. *get* was derived from L. *iactum*, acc. of *iactus*, a cast, a throw; because these straps were used in letting the bird fly. *Kecks* (also *kex*) is a name for the dried stalks of large umbelliferous plants, such as the wild parsnip or wild carrot; also used in the form *keck*, especially in the phrase 'as dry as a *keck*'. Hence it is possible that *kexes* stands for *keckses*, and is a double plural from *keck*. The etymology is somewhat uncertain; but the E.D.D.

shows that another name for a keck is *keggas*, which is the O. Corn. *cegas*, hemlock, allied to Welsh *cegid*, hemlock, words which were probably borrowed from the L. *cicūta*, hemlock, rather than cognate with it. At the same time, it is also possible that *kecks* was borrowed directly from *keggas* or the O. Corn. *cegas*, in which case it would be well to write it *kex*, and to regard this *kex* as a singular. *Ramsons* is a name for wild garlic. The A. S. name was *hramsa*, pl. *hramsan*. *Ramson* is the equivalent of this A. S. plural, showing that an *s* has been superadded without warrant. In North Yorkshire it is correctly called *rams*.

§ **98.** Some words existed in a plural form before we borrowed them, as is the case with *brace*, noted above; from the O. F. *bracè*, L. *brāchia*, 'the two arms'; mod. F. *brasse*, a fathom, i. e. as far as the extended arms will reach. One way of detecting such words is to observe the gender. The L. *brāchium* is neuter, but the L. *brāchia* might easily be mistaken for a feminine singular; and this mistake actually took place, with the result that the F. *brasse* is feminine. I proceed to give some further examples, showing that the forms *battle*, *bible*, *chronicle*, *ensign*, *feast*, *joy*, *legend*, *manœuvre*, *marvel*, *prune*, *veil*, *viand*, are all plural forms, though not one of them has ever been recognized as such in English use.

Battle, M. E. *bataille*, *bataile*, O. F. *battaille*, f., is from the Folk-L. *battālia*, *battuālia*, neut. pl.; from L. *battuere*, to beat, defeat. We have preserved the verb in the form *to batter*.

Bible, F. *bible*, f., is from the ecclesiastical L. *biblia*, Gk. *βιβλία*, neut. pl. of *βιβλίον*, a little book, dimin. of *βίβλος*, a book. The true sense is, accordingly, 'the books,' rather than 'the Book'; for it is a collection of many writings, of various dates.

Chronicle is spelt with a pedantically inserted *h* after the *c*, due to the ruthless resolve to force upon us a Greek spelling which is found neither in M. E. nor in O. F., and so

to provide one more misery for every poor child who learns to 'spell', as the ironical phrase goes. If the pedants were so desirous of restoring the Latin and Gk. forms, we may fairly ask why they did not strike out the *l*; for surely no Greek could have put up with χρονικλά. The obvious reason is that they did not know that the *l* was unoriginal, or else they did not dare to insult the spoken form to that extent. This is all of a piece with their pretentious mischievousness. The M. E. and O. F. form was *cronicle*, formed from an older trisyllabic form *cronik-ë* or *croniqu-è* by the insertion of an *l* that helped to strengthen the final syllable so as to give it a clearer sound. The form *cronik-ë* was from the Late L. *chronica* (gen. *chronicae*), fem., 'a description'; altered into a feminine form from *chronica*, neut. pl., Gk. χρονικά, neut. pl., 'annals.'

Ensign, 'a flag,' M. E. and O. F. *enseigne*, f., is from the Late L. *insignia*, neut. pl. (used as a fem. sing.) from *insigne*, a standard, neut. of *insignis*, remarkable.

Feast, M. E. and O. F. *feste*, f., is from Late L. *festa*, f.; from L. *festa*, pl. of *festum*, neuter.

Joy, M. E. and O. F. *joye*, f., is from Late L. *gaudia*, f.; from L. *gaudia*, pl. of *gaudium*, neuter.

Legend, M. E. and O. F. *legende*, f., is from Late L. *legenda*, f., as in *Aurea Legenda*, the Golden Legend; from L. *legenda*, neut. pl. of the fut. pass. part. of *legere*, to gather, speak, tell.

Manœuvre, *maneuver*, formerly *manuevre*, f. and m., is from Late L. *manuopera*, *manopera*; from *manu-*, declensional stem of *manus*, hand, and Late L. *opera*, f., work, L. *opera*, neut. pl. of *opus*, work. The older and simpler form was *manure*.

Marvel, M. E. *mervaile*, F. *merveille*, f.; from the Late L. *mirābilia*, 'wonderful things,' neut. pl. of *mirābilis*, adj., wonderful.

Prune, F. *prune*, f.; from L. *prūna*, pl. of *prūnum*, neuter.

Veil, M. E. and A. F. *veile*, f.; from L. *uēla*, pl. of *uēlum*,

neuter, a sail, also a cloth or covering. The mod. F. is *voile*.

VIAND, M.E. and F. *viande*, f.; from L. *uīuenda*, 'things to live by,' pl. of *uīuendum*, neut. of the gerundive part. of *uīuere*, to live.

SAY, an obsolescent name for a kind of serge, can be similarly explained. It was borrowed from F. *saie*, f.; from L. *saga*, pl. of *sagum*, neut., a cloth used for making the soldier's mantle also called *sagum*; adapted from the Gk. σάγος, a coarse cloth, a soldier's mantle.

§ **99.** In the same way we have obtained words like *entrails* and *temples* (of the head) that are etymologically *double* plurals.

Chaucer has *entraille* (i. e. *entrail* with a pl. sense) from the O. F. *entraille*, entrails, f.; from Late L. *intrālia*, a modification of Late L. *intrānea*, contracted from L. *interānea*, entrails, neut. pl. of *interāneus*, inward.

Temples, M. E., O. F., and mod. Norman *temples*, pl. of *temple*, fem. From a Late L. **tempula*, modification of L. *tempora*, pl. of *tempus*, neuter. Cf. mod. F. *tempe* (with loss of *l*).

CHAPTER IX

LOW GERMAN AND SCANDINAVIAN

§ 100. Speaking generally, English is one of the Low German languages, as distinguished from the High German now in use as the literary language of Germany. But Low German (Platt-deutsch) is used more particularly of such German dialects as exhibit no High German forms, but are closely allied to Friesic, Dutch, and Flemish. Among such Low German dialects may be mentioned the dialects of Hanover and Bremen (as spoken by the populace), Altmark, Göttingen, Pomerania, some parts of Saxony, and Westphalia; of all of which various Glossaries have been published. To these we may add the East Friesic Dictionary by Koolman, which really contains Low German rather than Friesic. The most useful of these Glossaries is that known as the *Bremisches Wörterbuch*, published anonymously at Bremen in 1767, and it may be taken as a type of the rest. Whenever a word is quoted in my *Dictionary* as 'Low G.', it is to this book that I refer.

The likeness of Low German to English is frequently so close that they are difficult to distinguish. Examples are: *kringel*, a cringle; *drillen* (Saxon), to drill, to sow corn in rows; *fipken* (Westphalian), a small lie, a little fib; *fobke* (Saxon), a little fob or pocket; *foppen*, to fob off, cheat *fuddeln*, to work lazily, to lose time, *to fuddle away time* being an E. phrase in the eighteenth century, &c. It not unfrequently happens that such E. words as these are not found in any early author, but seem to have been actually imported from abroad in modern times, which might very easily have been accomplished from such a port as Hamburg. The

Hamburg Glossary by Richey (1743) contains such words as *blüsen*, to blush; *bülgen*, a billow; *düsig*, dizzy; *drög*, dry; *dröhnen*, to make a droning noise; *emern*, embers; *flabbe*, a broad hanging lip, as of some dogs; *flage*, a 'flaw', or sudden gust of wind; *grabbeln*, to seize; *hüssen*, to hush to sleep; *klauen*, a clew of yarn; *kley*, clay; *klötern*, to clatter; *kluster*, a bunch of hair; *klute*, a clot; *krakken*, to crack; *lösig*, lazy; *raren*, to roar; *räteln*, to rattle; *rysen*, to rise; *schell*, husk of fruit; *sellen*, to sell; *slabbern*, to slabber, as ducks do with their bills in water; *slick*, sludge; *slump*, a mishap; *smöden*, to smoothe; *splyten*, to split; *stake*, a stake; *stubbe*, a stub, stump; *swymen*, to be giddy (as when one's head swims); *to taltern ryten*, to tear to tatters; *trampen*, to trample; *trippeln*, to trip along; *tröndeln*, to roll, trundle; *tubbe*, a tub; *tüss*, tush!; *wicht*, a wight, a creature; *wygelwageln*, to be unsteady, to wiggle-waggle; *wyren*, wires; *wrack*, a wreck; *wrickeln*, to wriggle; *wringen*, to wring; *wristen*, the wrists, or the ankles.

§ 101. Of course, in many of these cases, the Low G. word is merely *cognate* with the English, as we find A. S. *blyscan*, to blush, *dysig*, foolish, dizzy, *drȳge*, dry, &c.; and again, O. Norse *bylgja*, a billow, &c.; but these continental forms are extremely useful for comparison, and in some cases there is no trace of any corresponding term in Early English. The word *flabby* is first used by Dryden, and even the older form *flappy* does not occur till 1598; no doubt it is of imitative origin, from the verb *to flap*. In such a case the various allied continental forms afford useful evidence. *Flaw*, in the sense of 'a gust of wind', is almost certainly a sailor's word; it is not found before 1513, and was probably borrowed from the Swed. *flaga* (Widegren), sometimes used in this sense; and the Hamburg *flage* is just the same word. *Lazy* is no older than 1549, and I can find no sure connexion between it and any word of native origin; I take it to have been certainly an importation, as it is found

in Low G. and Dutch, and nowhere else; for the G. *lässig* is from G. *lass*, which is E. *late*. The forms actually found are the M. Low G. *lasich*, also *losich*, idle, languid; *läösig* (Altmark); Pomeranian *läsig*; Hamburg *lösig*; Du. *leuzig*; Bremen *laassam*. It seems to be allied to *loose*. The word *tub* occurs in Chaucer, spelt *tubbe*; but I strongly suspect that the word was imported by Flemish brewers; cf. West Flem. *boter-tubbe*, a butter-tub; *melk-tobbe*, a milk-tub (De Bo). For further discussion, see my *Principles of E. Etymology*, Ch. XXIV; where the Dutch element in English is considered.

§ **102.** In the same Chapter, I have further pointed out that many of the slang terms and Gipsy terms that were so freely imported in the sixteenth century certainly came to England from Holland and from Low German dialects, as we learn from Gascoigne and Ben Jonson, and I give a list of some fifty (presumably) Dutch words that occur in Shakespeare; but the list should be curtailed. However, there can be little doubt as to *boor*, *burgomaster*, *canakin*, *deck* (of a ship), *deck* (to cover), *doit*, *fob* (found earlier, as M. E. *foppe*), *frolic*, *fumble* (Du. *fommelen*, Low G. *fummeln*), *gilder* (*guilder*), *glib*, adj., *groat*, *hoise* (to hoist), *hold* (of a ship), *holland*, *hoy*, *hull* (of a ship), *leaguer*, a camp (Du. *leger*), *loiter*, *manakin*, *minikin*, *mop*, a grimace, *rant*, *rover*, *ruffle*, to be turbulent, *snaffle*, *snap*, *snip*, *snuff*, to sniff, *sutler*, *swabber*, *switch*, *trick*, to delineate arms, *uproar*, *waggon*, *wainscot*. All these occur (as said above) in Shakespeare, and they all seem to be of Dutch origin.

§ **103.** Going back to still earlier times, we come to words of Scandinavian origin, to the consideration of which I have allotted a chapter (Ch. XXIII) in my *Principles*, &c., *First Series*. From the nature of the case, they are mostly older than 1050, as regards their introduction into the language, yet they were long considered, as some of them still are, as belonging to the dialects rather than to the literary language, and it is remarkable how late their appearance in books is

frequently found to be. We are sure, for example, that the verb *to call* (O. Norse *kalla*) was known in the year 993, since it occurs in the poem on the Battle of Maldon; yet we find no more mention of it till the year 1225 (N. E. D.); and many such words first appear at much later dates. Thus *gill*, in the sense of 'deep glen', is certainly Norse, as the initial hard *g* suggests; yet it does not appear till the year 1400. *Cag*, an older form of *keg*, is first found in 1452, and *keg* itself in 1632.

Worthy of notice is the occurrence, in Scandinavian words, of a hard *k* before *e* and *i*, as in *keel*, *keg*, *ken*, *kid*, *kilt*; the *k* can only remain hard in native English words beginning with *ki-* when the original vowel was not really *i*, but *y*, as in *kin* (A. S. *cynn*), *king* (A. S. *cyning*), *kiss* (A. S. *cyssan*), *kite* (A. S. *cȳta*). Final hard *g* is also found in several of these words, as in *bag*, *cag* (above), *daggle*, *drag*, *egg*, *egg*, vb., *leg*, *rag*, *sag*, *slag*, *wag*; and most words that begin with *sc* or *sk* are Scandinavian (unless they are French); as *scalp*, *scant*, *scare*, *scathe*, &c., *skid*, *skill*, *skim*, *skin*, &c. English prefers *sh*, as in *shade*, *shaft*, *ship*, &c. Scandinavian words are rather numerous; the number of main words must be at least 700, and may be more; so that they must be considered as being of considerable importance. Many of our dialects, especially in the North and East, contain no inconsiderable share of them. Neither must it be forgotten that some of the words which we have borrowed from Norman French are ultimately of Norse origin; there are probably fifty such. The word *Norman* is in itself an instance of this; so are the verbs *to abet* and *to bet*.

A list of interesting compound words, of Scandian origin, is given in my *Principles*, &c., *First Series*, pp. 477-80; the more modern of our Scandian borrowings are enumerated in the same, p. 480. A list of Dutch words is given in both editions of my Etymological Dictionary; and a list of Scandian words in the larger edition only.

CHAPTER X

THE CELTIC LANGUAGES

§ 104. The number of English words of Celtic origin is by no means large, and the idea which once prevailed that some of them have come down to us from the time of the ancient Britons is now almost wholly abandoned. Most of the words borrowed from Welsh, Gaelic, or Irish have found their way into English in comparatively modern times; very few are found as far back as the Middle English period. The number of British words found in Anglo-Saxon is very small; and excluding two or three that are obsolete, are only these following, viz. *bannock*, *bin* (a manger, a chest), *brat* (properly, a cloak, poor garment), *brock* (a badger), *combe*, *crock*, *down* (a hill), *dun*. Note also A. S. *drȳ*, a wizard; connected with *Druid*. Even of these, *bannock*, A. S. *bannuc*, is hardly Celtic; it may have been a Celtic adaptation from the L. *pānicium*, a baked cake, or borrowed from Latin.

§ 105. It was once a fashion to make much of the word *basket*, because Juvenal and Martial have a L. form *bascauda*, which the latter says was British. But there is no historical connexion, and no proof that *bascauda* had, originally, that meaning, but rather that of washing-tray or brazen vessel. The Welsh *basged* is merely the English word in Welsh spelling, and the Welsh *basgawd* is a coinage made to represent *bascauda*. Moreover *bascauda* can easily be traced, as it became the M. F. (Middle French) *bachoüe*, 'a kind of flat-sided basket,' Cotgrave. The E. *basket* is not known

earlier than 1300, and was borrowed from the A. F. *basket* (pl. *baskes*), occurring in glosses upon A. Neckam's *De Utensilibus*, ab. 1200; see Wright, *Vocab.*, i. 98, 111. The *-et* is the usual F. diminutive suffix, and the word seems to have been coined in England, as it is little known in France. If I may hazard a guess, it seems possible that it may be a dissimilated form of **bastet*, formed from the E. *bast* (A. S. *bæst*), the material of which matting and tool-baskets were made. The E. D. D. has *bast*, bast, mat made of bast, and *bass*, bast, matting, a workman's tool-basket.

Words of Welsh origin, mostly rather modern, are:—bragget, coracle, cromlech, crowd (a fiddle), eisteddfod, flannel, flummery, gull (a bird), kibe, metheglin. Of Gaelic origin:—airt (?), capercailyie, cateran, clachan, clan, claymore, coronach, corrie, crag, duan, dulse, duniwassal, fillibeg, galore, gillie, inch (an island), ingle, kelpie, linn, loch, macintosh, ptarmigan, slogan, sowans, spleuchan, strath, tocher, whiskey. Of Irish origin:—banshee, colleen, cosher, Fenian, gallowglas, hubbub, kern (foot-soldier), lough, mavourneen, ogham, omadhaun, orrery, rapparee, shanty, shillelagh, skain (knife), spalpeen, tanist, Tory, usquebaugh. The word *wheal*, a mine, is Cornish.

The word *macadamised* is probably the most extraordinary compound in any modern or ancient language; since *mac* is Gaelic, *adam* is Hebrew, *ise* is a Greek suffix, and *d* an English one. It shows the astonishing power of word-formation which the English language possesses. *Codling* or *codlin*, as the name of an apple, is a surprising word; the suffix *-ling*, *-lin* is, of course, English; but Bacon spelt it *quadling*, and the M. E. form was *querd-ling*. I have suggested that *querd*, unknown in English, was borrowed from the Irish *cueirt* or *cuirt*, an apple-tree, given as the name of the letter Q in the Ogham alphabet; but this word is of doubtful authority, and may have been fabricated.

§ 106. We have seen that the Celtic languages have

originated a certain number, though not a very large number, of English words. I propose now to take a more general survey of these languages, and to consider a question which our grammars never mention, viz. the cases in which they possess forms that are *cognate* with English, and so illustrate it by way of comparison. For example, *brother* is not only parallel with the L. *frāter*, but with the Gael. *bràthair*, Irish *bráthair*, and the W. *brawd* (pl. *brodyr*). This is a very interesting point to a philologist, as it helps to illustrate the sisterly relationship, already noted, of the Indo-germanic languages. Prof. Rhŷs, in his Lectures on Welsh Philology, enumerates, among the Celtic languages still spoken, Welsh, Breton, Irish and Gaelic and Manx (very closely related); and among the dead Celtic languages, Cornish, Pictish, and Gaulish. Of the Old Pictish only a few words are known.

The language with which the above group has the closest affinity is, apparently, Latin, especially as regards some grammatical points; and next to that, Celtic has some affinities with Teutonic, Slavonic being more remote. As regards the application of Grimm's Law, Celtic goes with Latin, and both here differ from Teutonic, as will be shown below. I now give some examples of Celtic words cognate with English, taking them in the English alphabetical order. It should be remembered that the list is by no means exhaustive. I use the abbreviations 'W.' for Welsh, 'Gael.' for Gaelic; &c.

§ **107. A.** Adder. This word has lost an *n*, and is short for *nadder*; A. S. *nǽddre*, but Goth. *nadrs*. Irish *nathair*, a snake, W. *neidr*.

All. Cf. Irish and Gael. *uile*, all, the whole; for **oljos*. (W. *oll*, *holl*, goes with L. *sollus*, *saluus*.) *All* is from the Teut. type **alnoz*, Idg. type **olnos*.

Apple. Irish *abhall*, an apple; Gael. *ubhal*; W. *afal*; Bret. *aval*, an apple, *avalen*, an apple-tree. The W. *f* is always pronounced as *v*; our *f* is W. *ff*.

Axle. Of Scand. origin; Swed. and Dan. *axel*. A. S. has the more primitive *eax* (cf. L. *axis*). W. *echel*, an axis, axle-tree.

§ **108. B.** The E. initial *b* is also *b* (for Idg. *bh*) in Celtic, Slavonic, and Lithuanian; but Latin has *f*, corresponding to Gk. *φ*, Skt. *bh*.

*Bald.[1] A word of Celtic origin; see my *Dictionary*.

Barrow, a burial-mound; A. S. *beorh*, a hill. Irish *bri*, a hill; W. *bre*, a hill; W. *bry*, high.

Be. O. Irish *bói*, (he) was; Gael. *bu*, (he) was; W. *bod*, to be; L. *fuit*, (he) was; Gk. *ἔ-φυ*, was; Skt. *bhū*, to be.

Bear, vb. Irish *beir-im*, M. Ir. *ber-im*, I bear, carry (where *-im* is the ending of the first person present singular); W. *cym-meryd*, to take, accept (from **com-ber-*, cf. L. *con-ferre*); L. *fer-re*, to bear, Gk. *φέρ-ειν*, Skt. *bhar*.

Belly. Cf. Irish *bolg*, a bag, sack, the belly; W. *bol*, the belly; Corn. *bol*.

*Bile, secretion from the liver; borrowed from F. *bile*, L. *bīlis*. L. *bīlis* may be for **bislis*; cf. W. *bustl*, Bret. *bestl*, bile.

Birth. Irish *breith*, *brith*, birth; Gael. *breith*.

Bloo-m. Irish and Gael. *blá-th*, a blossom, W. *blaw-d*; L. *flō-s*, a flower. All from the same root.

*Blue, borrowed from A. F. *blu*, *blew*, O. H. G. *blāo*, blue, livid. Cf. Irish *blá*, yellow; L. *flā-uus*.

*Booth; of Scand. origin. Irish and Gael. *both*, a hut; Gael. *bothan*, a hut (Lowl. Sc. *bothie*); W. *bod*, a residence.

Bore, vb. Cf. Irish and Gael. *bear-n*, a gap, a crevice; L. *for-āre*, to bore; *for-āmen*, a small hole.

Bottom. Irish and Gael. *bonn*, foundation; W. *bon*, base; L. *fundus*; Gk. *πυθμήν* (for **φυθ-μήν*); Skt. *budhnas*, depth (for **bhudhnas*).

[1] I include a few words that are not native English; they are marked with an asterisk.

*Brad, variant of *brod*, O. Norse *broddr*, a spike; O. Irish *brot*, Irish *brod*, a goad; W. *brath*, a sting; Corn. *bros*.

Break. Cf. W. *brau*, brittle, fragile.

Bright. W. *berth*, fair; cf. Gk. φορκός, white.

Broth. Cf. Irish *bruith-im*, I boil; *bruith*, sb., boiling, broth; W. *brwd*, hot, *brydio*, to heat.

Brother. Gael. *bràthair*, Irish *bráthair*, O. Irish *bráthir*; W. *brawd*; Corn. *broder*; Bret. *breur*; L. *frāter*.

Brow. O. Irish *brá*, pl. *brái*, an eyebrow; Gk. ὀ-φρύς.

Buck, a male deer. Gael. *boc*, a buck; Irish *boc*, a he-goat; W. *bwch*, a buck, *bwch gafr*, a he-goat; Bret. *bouc'h*, a he-goat. (The Bret. *c'h* means that the *ch* is guttural, like the G. *ch* in *ach*; *not* the *ch* in *church*.)

Burst. Irish *bris-im*, O. Ir. *briss-im*, I break.

*Buss. The earlier word was *bass*, from F. *baiser*, to kiss. It is possible that the alteration to *buss* (sixteenth century) was due to the Irish *bus*, mouth, lip, W. *bus*, the lip; cf. Irish *bus-og*, a kiss.

§ **109. C**. The E. *c* (with the sound of *k*) usually answers to the Celtic and L. *g*, Gk. γ, Skt. *j* (or *g*). The word *chin* belongs here, as the A. S. form was *cinn*.

*Call; from the O. N. *kalla*. W. *galw*, to call; cf. Mid. Bret. *galu*, an appeal.

Chin; A. S. *cinn*. Irish *gin*, mouth; W. *gên*, jaw, chin, mouth; Corn. *genau* (a pl. form), mouth; Bret. *gén*, cheek, *genou*, mouth; L. *gena*, cheek; Gk. γέν-υς, chin.

Corn. Irish *grán*; W. *grawn*, pl.; L. *grānum*.

Crane. W., Corn., Bret. *garan*, a crane; Gk. γέρανος. See also the word *Kin* (below); § 113.

Cow. The initial *c* in *cow* is of quite exceptional character. It does not answer to the Idg. *g* (L. *g*, Gk. γ), but to the Idg. *gw* (L. *u*, Gk. β, Celtic *b*). The cognate words are Irish and Gael. *bó*, a cow; W. *buw*; L. *bōs*; Gk. βοῦς; Pers. *gāw*; Skt. *gaus*. The L. form is exceptional, as it ought to be **uōs*; which shows that it is not a Roman word,

but was borrowed from Umbrian. Cf. *nylghau*, the name of a kind of antelope; Pers. *nīl gāw*, 'blue cow.'

§ 110. **D.** The E. *d* corresponds to the Idg. *dh*, which becomes *d* in Celtic; but Latin has *f*; and Gk. has *θ*.

DEEP. A. S. *dēop*; O. Irish *domain* (for **dubn-*); W. *dwfn*; Bret. *don*.

DOOR. Irish *dorus*; W. *drws*; Corn. *daras*; Bret. *dor*; L. *for-ēs*, pl.; Gk. *θύρα*.

DULL. Cf. Irish, Gael., W., Bret. *dall*, blind; Corn. *dal*; Goth. *dwals*, foolish. It is probable that the extremely difficult and much disputed L. *fallere* is cognate with *dull* and the Celtic *dall*, blind.

E. EAR, sb. Irish *o*; O. Ir. *au*, *ó*; L. *auris*; Gk. *οὖς*; Lithuan. *ausis*.

EAR, vb., to plough. Irish *ar-aim*, I plough; W. *ar*, ploughed land (cf. W. *arddu*, to plough, *ardd-wr*, a ploughman); Lith. *ar-ti*, to plough; L. *ar-āre*; Gk. *ἀρ-όειν*; Russ. *or-at(e)*, to plough.

EAT. W. *ys-u* (for **ed-tu*, Stokes), to eat, to devour; W. *ys-ig*, fretting, corroding; L. *ed-ere*, to eat; Gk. *ἔδ-ω*, I eat.

EIGHT. Irish *ocht*; Gael. *ochd*; W. *wyth*; Corn. *eath*; Bret. *eiz'h*, *eiz*; L. *octo*; Gk. *ὀκτώ*.

END. Irish *ind*, the head of an arrow or javelin (Stokes).

EWE. Irish *oi*, a sheep; L. *ouis*; Gk. *ὄις*; Lith. *awis*.

§ 111. **F.** The E. *f* answers to L. *p*. In Celtic, *p* entirely disappears, so that the L. *porcus*, for example, is represented in Irish by *orc*. A *p* appears, however, in some Welsh words, as *pedwar*, 'four,' where it does not correspond to Idg. *p*, but to the Idg. *q*, L. *qu*, as in L. *quatuor*, four. The exceptional words *four* and *five* will be considered last.

FATHER. A. S. *fæder*; L. *pater*; O. Irish *athir* (for **patir*); Ir. and Gael. *athair*.

FIND. O. Ir. *ét-aim* (base **pent*), I find.

FLOOR. A. S. *flōr*; Idg. stem **plār-*; Celtic stem **lār-*. Irish *lár*; W. *llawr*; Bret. *leur*. Cf. L. *plā-nus*, flat.

Foe. A. S. *fāh*; Teut. type **faihoz*; Idg. type **poikos*; Celt. type **oikos*; O. Irish *oech*, a foe (Stokes).

Ford. A. S. *ford*; Teut. type **furðuz*, **furduz*; L. *portus*, a harbour; O. Breton *rit* (for **prit*), a ford; W. *rhyd*, a ford; Corn. *rid*.

Furrow. A. S. *furh*; allied to L. *porca*, a ridge between two furrows; W. *rhych* (for **prych*), a furrow, a trench.

Four. The Idg. type is **qetwer-*; whence Skt. *chatvāras*, Gk. (Ionic) τέσσαρες, (Attic) τέτταρες, (Æolic) πίσυρες, L. *quatuor*; O. Irish *cethir*, Gael. *ceithir*, W. *pedwar*. But Germanic has initial *f*; as in Goth. *fidwor*, A. S. *féowor*. See Wright, *Gothic Gram.*, § 134, note.

Five. The Idg. type is **penqe*; Skt. *pañcha*; Gk. πέντε (Æolic πέμπε), Lith. *penkì*; but with *q* for *p* in L. *quinque*; cf. O. Irish *cóic* (for **qonqe*); W. *pump*; Goth. *fimf*; A. S. *fif* (for **fimf*, **finf*).

Full. A. S. *full* (for **fulnoz*); Celtic type **(p)lānos*; O. Ir. *lán*; W. *llawn*; cf. L. *plēnus*.

§ 112. G. The E. *g* (Idg. *gh*) is also *g* in Celtic.

Glow. A. S. *glōwan*, to glow; W. *glo*, a coal.

Goose. Irish *géis*, a swan. So also Skt. *hañsas*, a swan; but L. *anser* means a goose.

Yard. Here also belongs *yard*, an enclosure, North. E. *garth*. Cf. O. Irish *gort*, a field, *lub-gort*, a garden; W. *garth*, an enclosure; Bret. *garz*, an enclosure.

H. The E. *h* answers to Celtic and L. *c*, Gk. κ, Skt. *ç*.

Hare. A. S. *hara*, G. *hase*; Teut. type **hazon-*; Idg. type **kason-*. W. *cein-ach*, a hare (for **kasin-ach*); Skt. *çaças*, a hare.

Hart. W. *carw*, a hart; Bret. *karó*; L. *ceruus*.

Hate. W. *cawdd*, displeasure; *coddi*, to vex.

Haulm. W. *calaf*, a stalk; Bret. *kôlô*, straw; L. *calamus*.

Haw, Hedge. A. S. *haga*, an enclosure; *hecg*, a hedge; W. *cae*, an enclosure, a hedge; Bret. *kaé*, an enclosure, a quay, whence F. *quai*, E. *quay*.

HAZEL. Teut. type **hasolo-*; Idg. type **kosolo-*, whence L. *corulus* (for **cosulus*), O. Irish and W. *coll*, a hazel.

HEART. W. *craidd*, centre, heart; Bret. *kreiz*, centre; Irish *cridhe*, the heart; O. Ir. *cride*.

HEATH. W. *coed*, a wood (O. W. *coit*); L. *bŭ-cētum*, a cow pasture.

HELL. A. S. *hel*; allied to L. *cella*, a cell, *cēlāre*, to hide; W. *celu*, to hide; O. Ir. *cel-im*, Ir. *ceil-im*, I hide.

HEN. A. S. *henn*, fem. of *hana*, a cock, lit. 'singer'. Cf. Irish *can-aim*, I sing; W. *can-u*, to sing; L. *can-ere*.

HIDE, verb. W. *cuddio*, to hide; Corn. *cudhe*; Gk. *κεύθειν*.

HOLLY. A. S. *holen*; W. *celyn*, Corn. *celin*, Bret. *kelen*, Gael. *cuilionn*, Irish *cuileann*.

HORN. W., Gael., Irish *corn*; L. *cornu*.

HOUND. A. S. *hund*; W. *ci* (pl. *cîwn*), a dog; O. Irish *cu* (gen. *con*); L. *can-is*; Gk. *κυών* (gen. *κυν-ός*).

HUNDRED. A. S. *hund*; L. *cent-um*; O. Ir. *cét*; Ir. *céad*; Gael. *ceud*; W. *cant*.

§ 113. **I.** ICICLE. A. S. *īs-gicel*, 'little drop of ice.' The form *gicel* is cognate with Icel. *jökull*, an icicle, dimin. of Icel. *jaki*, a piece of ice, which is cognate with Irish *aigh*, O. Irish *aig*, ice, W. *ia*, ice. Thus *icicle* = *ice-ice-l*.

K. The E. *k* answers to Celt. *g*, L. *g*, Gk. *γ*.

KIN. Cf. Irish *gein*, offspring, birth; W. *geni*, to be born, *genid*, birth; L. *genus*, Gk. *γένος*, race. See **C** (above); § 109.

§ 114. **L.** The E. *l*, *m*, *n* (and *r*) are not affected by Grimm's law.

LAND. W. *llan*, an area (churchyard), *gwin-llan*, a vineyard, lit. 'wine-land' or 'vine-land'; Gael. and Ir. *lann*, Early Ir. *land*, an enclosure, land; Bret. *lann*, a bushy shrub, but the pl. *lannou* means 'plains', like the F. *landes*, which is borrowed from it. E. *lawn* is from F. *lande*, sing., a plain.

LEAD, as the name of a metal. Ir. *luaidhe*; Gael. *luaidh*. An O. Irish gloss has: '*luaide*, plumbum.' From a Celtic

type **loudiā* (Macbain). The E. *lead*, A. S. *lēad*, is from a Teut. type **laudom*; but it may have been borrowed from Celtic, instead of being cognate.

LEATHER. A. S. *leðer*; Teut. type **lethrom*, n.; Idg. type **letrom*; O. Ir. *lethar*; W. *lledr*.

LEECH, a physician. Cf. O. Ir. *líaig*, a physician; Ir. and Gael. *leigh*. The E. word may have been borrowed.

LICK, vb.; L. *lingere*, Gk. λείχειν; O. Ir. *líg-im*, I lick.

LIE, vb., to rest. O. Ir. *laig-im*, I lie down; *lig-e*, a lying down; Gk. λέχ-ος, a bed.

LIGHT. Cf. L. *lūc-ēre*, to shine; Irish *luach-air*, brightness; W. *llug*, a gleam, *llug-yn*, a beam of light.

LOAN; from Icel. *lān*, a loan; from *ljā*, cognate with A. S. *lēon* = *līhan*, to lend, Goth. *leihwan*, to lend; cf. O. Irish *léc-im*, *léic-im*, I leave, relinquish (L. *linqu-ere*).

Some E. words beginning with *l* began in A. S. with *hl*. In such a case the Celtic cognates begin with *cl*. See below.

LEAN, vb., to incline. A. S. *hlǣnan*, to make to lean; cf. O. Ir. *clóen*, sloping; Gk. κλίνειν, to bend.

LISTEN. Cf. A. S. *hlystan*, to hear; M. Ir. *cluin-im*, I hear; *clúass*, the ear; W. *clywed*, to hear; *clust*, the ear; Corn. *clewas*, to hear.

LOUD. A. S. *hlūd*. Cf. O. Irish *cloth*, renowned; W. *clod*, praise, fame.

§ 115. M. MANE. O. Irish *mong*, mane; W. *mwng*.

MANY. O. Irish *menice*, frequent; W. *mynych*, frequent.

MARE. Cf. Gael. and Ir. *marc*, a horse; W., Corn., Bret. *march*, a horse.

MARK, a march, a boundary. A. S. *mearc*; O. Ir. *mruig*, *bruig*; W. and Corn. *bro*, a country, region; L. *margo*, a boundary.

ME. Ir. *mé*; Gael. *mi*; W. and Corn. *mi*, I, me; Bret. *me*, I, me; L. *mē*; Gk. ἐμέ.

MEAD, a sweet drink. O. Ir. *mid*; W. *medd*; Gk. μέθυ.

MERE, a lake. W., Bret. *môr*, sea; Corn. *mor*; Ir. and Gael. *muir*; L. *mare*.

MILK, vb. A. S. *melc-an*, to milk; O. Ir. *mlig-id*, later *blig-id*, he milks; Gael. *bleagh*, to milk; L. *mulg-ēre*.

MONTH. W. *mis*; Bret. *miz*; O. Ir. *mí* (gen. *mís*); Gael. *mios*; L. *mensis*.

MOTHER. Gael. *màthair*; O. Ir. *máthir*; cf. W. *modr-yb*, an aunt.

§ 116. N. NAKED. Cf. Gael. *nochd*, naked; O. Ir. *nocht*; W. *noeth*; Corn. *nóth*; Bret. *nôaz*; Celt. type **noqtos*.

NEEDLE. A. S. *nǽ-del*, from Idg. root **snē*; cf. O. Ir. *sní-m*, a spinning; Ir. *sná-thad*, a needle.

NEST. O. Ir. *net*; Ir. and Gael. *nead*; W. *nyth*; Corn. *neid*; Bret. *neiz*. Celt. type **nizdos*.

NEW. O. Ir. *núide*; Gael. *nuadh*; W. *newydd*; Bret. *nevez*.

NIGHT. Cf. Gael. *nochd*, to-night; O. Ir. *in-nocht*, to-night; W. *tra-noeth*, lit. 'beyond the night', on the morrow; L. acc. *noct-em*.

NUT. A. S. *hnutu*. The A. S. *hn* is cognate with Celt. *cn*. O. Ir. *cnú*, a nut; W. *cneuen* (pl. *cnau*); Bret. *knaoun*, more usually *kraoun*, a nut.

O. OATH. A. S. *āþ*; Goth. *aiths*; Teut. type **aithoz*; Idg. type **oitos*; O. Ir. *óeth*.

ONE. Teut. type **ainoz*; Idg. type **oinos*; O. Ir. *óen*; W., Corn. *un*; L. *ūnus*.

§ 117. Q. It was shown, in § 109, that the E. *c* in *cow* answers to Idg. *gw* (Celt. *b*, Gk. *β*). This is also the equivalent of E. *qu*.

QUEAN. A. S. *cwene*; Goth. *kwinō*. Teut. type **kwenōn-*; answering to Idg. type **gwenōn-*. But the Idg. type is mostly **gwenā*; cf. Boeotian *βανά*, a woman (Attic *γυνή*); Ir. and Gael. *bean*, O. Ir. *ben*, a woman; W. *bun*; Russ. *jena*.

QUICK. A. S. *cwic*, *cwicu*, living; Ir. *beó*, O. Ir. *beó*, *béu*, living; W. *byw*; Bret. *béô*, *béu*; L. *uīuus*.

R. Red. Gael. and Ir. *ruadh*; W. *rhudd*; Corn. *rud*; Bret. *rûz*; cf. L. *ruber* (for **rudher*).

Ride. O. Irish *ríad-aim*, I travel (root **reidh-*).

Right. Gael. *reachd*; O. Ir. *recht*, *rect*; W. *rhaith*; Bret. *reiz*. Idg. type **rektos*, from **regtos* (root **reg*).

But some E. words began with *hr* in A. S., answering to Celt. *cr*. See below.

Raw. A. S. *hrēaw*. Cf. L. *crū-dus*, raw; O. Irish *crúaid*, hard; O. Ir. *crú*, *cró*, blood; W. *crau*, Corn. *crow*, blood (L. *cru-or*).

Riddle, a sieve. A. S. *hridder*, *hrīder*; Gael. *criathar*; O. Ir. *críathar*; Corn. *croider*; L. *crībrum* (for **krī-dhrom*).

Roof. A. S. *hrōf*. Teut. base **krōf-*; Idg. base **krāp-*; Gael. *crò*, a sheep-cot, pen; O. Ir. *cró*, a hut; W. *craw*, a hovel. (The Celtic *p* is lost.)

§ 118. S. The *s* usually remains in Irish; but the Welsh form often has initial *h* in its stead.

Sad. The A. S. *sæd* meant 'sated'. Cf. O. Irish *sáith*, satiety, *sái-thech*, sated; L. *sa-tur*, full.

Sallow, Sally, a kind of willow. A. S. *sealh*; L. *salix*; Gael. *seileach*; Irish *sail*, *saileach*; W. *helyg*, pl. of *helygen*, a willow; Corn. *heligen*, glossed *salix*.

Salt. W. *hallt*, adj., salt; L. *salsus*. Cf. O. Ir. *sal-ann*, W. *hal-en*, *hal-an*, sb., salt.

Seed. O. Ir. *síl* (for **sē-lon*), seed; W. *hil*, progeny; cf. W. *hâd*, Corn. *hâs*, Bret. *had*, seed; Bret. *hada*, to sow.

Seek. O. Irish *saig-im*, *sag-im*, I seek after.

Send. Allied to Idg. **sentos*, a way, as in O. Ir. *sét* (for **sent*), a way, Bret. *hent* (for **sent*), a way; W. *hynt*, a way.

Seven. L. *septem*; Ir. *seacht*; W. *saith*; Corn. *seith*; Bret. *seiz*. The Celtic forms had *kt* for *pt*; cf. O. Irish *secht n-*, where *n* was prefixed to a following word.

Shade. Gael. *sgàth*; O. Ir. *scáth*; W. *-sgod* in *cy-sgod*, shade; Corn. *scod*.

SHEAR. Irish *sgar-aim*, I separate; O. Ir. *scar-aim*; W. *ysgar*, to part.

SIT. W. *sedd*, a seat; *seddu*, to be seated.

SMEAR. Allied to Gael. *smior*, *smear*, marrow; O. Ir. *smir*, marrow; W. *mēr* (for **smēr*), marrow. Cf. A. S. *smeoru*, fat, grease.

SON. Cf. O. Irish *suth*, birth; from the Idg. root **seu*, to beget, whence also Sow (below).

SORROW. Cf. O. Irish *serg*, illness; *serg-aim*, I wither, decay.

SOW. W. *hwch*, a sow; Corn. *hoch*, a pig; Bret. *houc'h*, a hog. See SON (above).

SUCK. O. Irish *súg-im*, I suck; L. *sūg-o*.

In some combinations, as *sm*, *sn*, *sp*, the initial *s* may be lost; cf. W. *mēr*, marrow, noted under SMEAR (above).

SMOKE. O. Ir. *múch*, sb.; W. *mwg*; Corn. *moc*, smoke.

SNOW. W. *nyf*, snow; L. acc. *niu-em*; Gk. acc. *νίφα*.

In the case of initial *st* (especially *str*), the *t* may disappear in Celtic.

STAR. Corn. *steren* (pl. *stēr*), a star; but W. *seren*, a star, pl. *sēr*.

STREAM. O. Ir. *srúaim*, a stream; cf. Skt. *sru*, to flow; Gk. *ῥέειν* (for **σρέϝ-ειν*), to flow.

The E. *strath* is derived from Gael. and Irish *srath*, a flat valley (with a river); cf. W. *ystrad*, a strath; L. *strātum*.

STRIPE. Cf. O. Irish *sríab*, a stripe.

Initial *sw* appears as W. *chw*.

SISTER. A. S. *sweostor*, affected by O. Norse *syster*; O. Irish *siur* (gen. *sethar*); W. *chwaer*; Corn. *huir*; Bret. *c'hoar* (i.e. with guttural *ch*); Celtic type **swesor*; L. *soror*; Skt. *svasā*. Initial *sw* becomes O. Ir. *s*, W. *chw*; Brugmann, i. § 369 (7).

SIX. The Idg. forms are **seks*, **sweks*. From **seks* we have E. *six*, G. *sechs*, L. *sex*, Lith. *szeszi*; Pers. *shash*;

Skt. *shash*. From **sweks* we have W. *chwech*; Corn. *hweh*, *wheh*; Bret. *c'houéac'h*; Gael. *sè*, *sèa*, *sia*; Irish *sé*.

SWEAT. W. *chwŷs*, sweat, sb.; Corn. *whŷs*; Bret. *c'houez*.

§ 119. T. The E. *t* answers to Celtic *d*, L. *d*, Gk. δ.

TAME. W. and Corn. *dof*, tame, gentle; Bret. *don*, gentle.

TEAR, sb. Irish *déar*, O. Ir. *dér*, W. *dagr*, a tear; Corn. *dager*; Gk. δάκρυ.

TEAR, vb., A. S. *teran*. Cf. W., Corn., Bret. *darn*, a fragment, a piece.

TEN. Ir. and Gael. *deich*, W. *deg*, L. *decem*, Gk. δέκα.

TOOTH. Ir. *déad*, O. Ir. *dét*; Gael. *deud*; W. and Bret. *dant*; Corn. *dans*.

TOWN. A. S. *tūn*, an enclosure; cognate with Ir. *dún*, Gael. *dùn*, a fortress; W. *dīn*, a hill-fort.

TREE. Ir. *dair*, an oak; W. and Corn. *dar*, oak; Bret. *derf*, *derô*, an oak.

TWO. Ir. *dá*, Gael. *dà*, *dò*; W. *dau*; Corn. *dew*; Bret. *daou*.

§ 120. Th. The E. *th* answers to Celt. *t*, L. *t*, Gk. τ.

THATCH. Cf. Ir. and Gael. *tigh*, *teach*, O. Ir. *tech*, a house; W. *ty* (pl. *tai*), a house; Corn. and Bret. *tí*, a house; Gk. τέγος, a roof.

THAW. Cf. W. *toddi*, to melt, dissolve; *tawdd*, melted.

THICK. Ir. and Gael. *tiugh*; O. Ir. *tiug*; W. and Corn. *tew*; Bret. *téô*. Celt. type **tegus*.

THIN. Ir. and Gael. *tana*; W. *teneu*; Corn. *tanow*; Bret. *tanav*; L. *tenuis*.

THIRST. Irish and Gael. *tart*, thirst, drought.

THORP. O. Ir. *treb*, a building; W. *tref*, a homestead, hamlet; Corn. *trev*, *trê*, a homestead, town.

THREE. Ir. *trí*; Gael., W., Corn., Bret. *tri*; L. *trēs*, n. *tria*.

THROSTLE. Irish *truid*, a thrush, *trod*, a starling; W. *drudwy*, a starling.

§ 121. W. The E. *w* answers to Ir. and Gael. *f*, W. *gw*, Corn. *gu*, *gw*, L. *u* (consonant).

WANE, vb. A. S. *wanian*, from *wan*, adj., lacking; cf. Ir. and Gael. *fann*, faint, weak; W. and Corn. *gwan*, weak; Goth. *wans*, lacking, wanting. Quite distinct from E. *wan*, colourless.

WELL, adv., A. S. *wel*. Cf. W. *gwell*, better; Corn. and Bret. *gwell*, better, *gwella*, best.

WIDOW. A. S. *widwe*; Ir. *feadhb*; O. Ir. *fedb*; W. *gweddw*; L. *uidua*.

WIELD. Allied to A. S. *wealdan*, to rule, govern. Cf. Gael. *flath*, a chief, prince; O. Ir. *flaith*, a ruler; also O. Ir. *flaith*, dominion, W. *gwlad*, a country, region.

WIND, sb. W. *gwynt*; Bret. *gwent*; Corn. *gwyns*, *gwens*; L. *uentus*.

WOOD. A. S. *wudu*, oldest form *widu*. Cf. Irish *fiodh*, a wood, a tree, O. Ir. *fid*, a tree; W. *gwŷdd*, trees.

WOOL. Allied to Ir. and Gael. *olann* (from a base **wlana*); W. *gwlan*; Corn. *gluan*; Bret. *gloan*; L. *lāna*.

WORT, a plant. Cf. O. Ir. *frém*, a root; Irish *freamh*, a root, stock, origin (base *wṛd-mu-*); W. *gwreiddyn*, a root; L. *rādix* (for **urādix*). Also Icel. *rōt* (for **wrōt*), a root.

WORTH. Cf. W. *gwerth*, value, a price.

§ **122. Y.** In a few cases, the E. *y* (initially) represents the Idg. *y*, frequently written *j*, i. e. with the German value.

YARD, an enclosure, is an exception, as the A. S. *geard* begins with Teut. *g*; see § 112.

YEAST. A. S. *gist*, Teut. base **yest-*, from Idg. root **yes*, to ferment. Cf. W. *ias-u*, to pervade with a quality.

YOKE. A. S. *geoc*; Teut. type **yuk-om*, n. W. *iau*, a yoke; Bret. *géô*, *iéô*; Irish *ughaim*, horse-harness.

YOUNG. A. S. *geong*; Teut. **yungoz*, **yuwungoz*. Irish *óg*, Gael. *òg*; O. Ir. *óac*; W. *ieuanc*; Corn. *iouenc*; Bret. *iaouanc*; L. *iuuen-is*, young, *iuuenc-us*, a young bullock.

YEW. In this word, the *y* is a modern prefix; cf. M. E. *ew*. A. S. *īw*; Teut. type **īw-oz*, m. Cf. Ir. *eo*, yew; W. *yw*, *ywen*; Corn. *hivin*; Bret. *ivin*. Celtic type **iwos*.

CHAPTER XI

LITHUANIAN AND SLAVONIC

§ 123. Brugmann speaks of the Baltic-Slavonic branch of the Indo-germanic languages, thereby indicating that the Baltic and Slavonic groups are somewhat near akin. Baltic is used as a collective name for Lithuanian and Lettish, which are very closely allied; and both comprise a considerable number of slightly varied local dialects. The chief difference between these two languages is that Lithuanian usually preserves more archaic features than Lettish, and is the more important of the two. Indeed, it frequently presents forms of remarkable antiquity, though its records only go back to the sixteenth century. These languages are spoken in some parts of East Prussia and some of the extreme western provinces of Russia. The old capital of Lithuania was Vilna, now the capital of the Russian province of the same name. The Letts are now chiefly to be found in the Russian provinces of Courland and Livonia. There are also traces of a third Baltic language, now extinct, called Old Prussian, of which we possess some remnants belonging to the fifteenth and sixteenth centuries.

§ 124. The Slavonic languages are spoken over a large area. They have been divided into a South-eastern and a Western group. To the former belong Russian (subdivided into Great Russian, commonly called Russian, White Russian, and Little Russian), Bulgarian and Illyrian (subdivided into Servian, Croatian, and Slovenian). To the latter (Western) belong Czech[1] (or Bohemian), Moravian, and Slovakian;

[1] Pronounced *chech*, in which the former *ch* is like the E. *ch* in *check*, but the latter *ch* like the G. *ch* in *pech*, 'pitch.'

Sorabian (or Sorbian, or Wendish); and Lechish, which includes Polish and Polabian (or Elbe-Slavonian); but Polabian is now extinct. The most important of all Slavonic monuments is the language of the ninth century employed by the apostles Cyril and Methodius, sometimes called Old Bulgarian, though Miklosich calls it Old Slovenian. This became the ecclesiastical language of the Greek Church, often called Church Slavonic. Brugmann calls this Old Bulgarian by the name of 'Old Church-Slavonic', for which I substitute 'O. Slav.', i. e. Old Slavonic simply.

§ 125. The following approximate account of Lithuanian pronunciation is mainly from Brugmann.

Vowels: *a e i u, ā ē y ū, ė o.* Both *e* and *ē* are to be pronounced very open. Note that *y* = *ī*. Also, *ė* and *o* are very close and *always long*. The vowels *ą ę į ų* do not differ in pronunciation from *a e i u*; the hook beneath has only an etymological value, as it signifies that the vowel so marked was *originally* followed by a nasal. Initially and medially they are *always long*; finally they are sometimes long, sometimes short.

Diphthongs: *ai ei au āi ēi āu ui oi ė ů.* The *o* in *oi* is *long*. Pronounce *ė* as *ie* with a very open *e*; and *ů* as *uo* with a very open *o* or as *ua*. (Note the three values of *e*, viz. *e, ė, ė.*)

In *pìktas*, 'bad,' the accent denotes that the vowel (though stressed) is short. In *várpa*, 'ear of corn,' *gẽras*, good, the vowels are long. So also *ái áu éi* are to be read with the former vowel *long*. The symbol *j* represents the G. *j*, E. *y*. Nesselmann's Dictionary has the symbol *w*, pronounced as E. *v* in the Lithuanian of Prussia, but as E. *w* in one variety of the Lithuanian of Russia. Note the following consonants: *c* = *ts*; *cz* = E. *ch*; *sz* = E. *sh*; *ž* or *ż* = F. *j* (zh). All consonants (except *j*) are liable to palatalization before palatal vowels. Palatalization before non-palatal vowels is indicated by writing an *i* after the preceding consonant.

Nesselmann's Lithuanian Dictionary arranges the letters in the following order: *a ai au e ei i o û u ui j w t d c cz dż* (E. *j*) *k g p b l m n r s sz z ż*. The spelling is not always uniform.

§ **126.** The following account of the pronunciation of Old Slavonic is from Brugmann. The vowel-symbols are: *a e o i ĭ u ŭ y ě*. Both *e* and *o* are open. Pronounce *ĭ* as a very close *ě*; *ŭ* somewhat like the E. *u* in *but*; *ě* as long *è*[1]; *y* as long G. *ü* (*ü* in G. *grün*). Both *ę* and *ą* are nasal vowels; the former = F. *in*; the latter = F. *on*. The symbol *j* is the G. *j*, E. *y*; the *v* was at first like the E. *w*, later as E. *v*. By *ch* is meant the G. *ch* in *ach*; *š* = E. *sh*; *ž* = F. *j* (zh); *z* = E. and F. *z*; *c* = *ts*; *č* = E. *ch* in *church* (Lith. *cz*).

The *Etymologisches Wörterbuch der Slavischen Sprachen* by Franz Miklosich (Wien, 1886) is in roman type throughout. He gives his alphabet as follows: a b c č d e ê f g h ch i j k l m n o p r s š t u v z ž ŭ (= Russ. ъ) y (= Russ. ы) ĭ (= Russ. ь). This represents the Old Slavonic; his ê is the same as the ě above, and does not occur initially. As indicating the sound of *ch*, he has *ch*(*x*); where *x* represents the Gk. *χ*. As to the three last letters, we may take as illustrations the three following examples. O. Slav. *glazŭ*, 'eye'; Russ. glazъ. O. Slav. *synŭ*, 'son'; Russ. synъ (in the transliteration by Miklosich), printed сынъ in the Russian Dictionary. O. Slav. *znatĭ*, 'to know'; Russ. znatь. The first and third of these examples should be particularly noted, as implying that the Russ. final letters ъ and ь represent the O. Slav. *ŭ* and *ĭ* respectively.

§ **127.** I proceed to give a few selected examples (not exhaustive) of Lithuanian and Slavonic words cognate with

[1] Not further explained; if the Lith. *è* is meant, it is long and very close. It must be remembered that we are here dealing with an extinct pronunciation.

or closely allied to English ones; using the forms given by Nesselmann and Miklosich respectively. The O. Pruss. (Old Prussian) forms are from *Die Preussische Sprache*, by Dr. E. Berneker. In order to avoid the symbols ъ, ь, and ы, I print ' (*e*) and *y* instead, in the case of Russian words, and *ŭ*, *ĭ*, *y* for O. Slav. words. The two former are mute in Russian; ' emphasizes a preceding consonant; whilst (*e*) may be compared to the mute *e* in French.

A. Ale. Lith. *alus*; O. Pruss. *alu*.

Am. Goth. *im*; O. N. *im*; A. S. *eom*; Lith. *esmi*; O. Slav. *jesmĭ*; Russ. *esm*(*e*), I am.

Apple. Lith. *obolys*, apple; O. Slav. *ablŭko*, *jablŭko*; Russ. *jabloko*; O. Pruss. *woble*.

Arm. O. Pruss. *irmo*; O. Slav. *ramę*, 'humerus'; Russ. *ramo*.

Ash. Lith. *ůsis*; Lettish *ōsis*; O. Pruss. *woasis*; Russ. *jasen*(*e*); Polish *jesion*. (Here Russ. *ja* = я.)

Aspen. O. Pruss. *abse*; Lettish *apse* (Brugmann); Lith. *apuszis*; Russ. *osina*, an aspen-tree.

Axle. Swed. and Dan. *ax-el*. Lith. *aszis*, an axle; O. Pruss. *assis*; O. Slav. *osĭ*; Russ. *os*(*e*); L. *axis*. (The dimin. suffix *-el* is here of Teut. origin.)

§ **128. B.** The E. *b* answers to Lith. and Slav. *b*, L. *f*, Gk. *φ*, Skt. and Idg. *bh*.

Ban. From an Idg. base **bhā*; cf. L. *fā-rī*, to speak, *fā-ma*, a report. Cf. further O. Slav. *ba-jatĭ*, to speak, Russ. *bajat*(*e*); Polish *bajka*, a fable.

Bare. A. S. *bær*; Teut. type **bazoz*; Lith. *basas*; O. Slav. *bosŭ*, barefooted.

Be. Lith. *bu-ti*; O. Slav. *by-tĭ*, to be.

Bear, verb. Russ. *brat*(*e*), to take, seize, take away, also to carry (a gun); 1 pers. sing. pres. *ber-u*; *bremja*, a burden.

Beard. A. S. *beard*; Lith. *barzda*; Russ. *boroda*.

Beaver. Lith. *bebrus*; O. Slav. *bebrŭ*, *bobrŭ*; Russ. *bobr'*; Polish *bobr*.

Bell. A. S. *belle*, a bell; *bellan*, to roar, E. *bell-ow*. Here the *ll* probably arose from *ls*; cf. Lith. *balsas*, voice.

Birch. Lith. *beržas*, a birch-tree; O. Pruss. *berse*; O. Slav. *bréza*; Russ. *bereza*; Pol. *brzoza*.

Blind. O. Slav. *blędą*, I wander (base **blend*); Lith. *blendżůs*, I become dim; Lith. *pri-blinde*, evening twilight.

Boon. Icel. *bōn*, a prayer; O. Slav. *basnĭ*, a fable, a spell, allied to *bajati*, to speak; see Ban above.

Bow, verb. A. S. *būgan*, to bend; Lith. *baug-us*, shy, timid.

Brother. Lith. *broterẽlis* (with *ẽ*), a little brother (Brugmann); *brotuszis*, a cousin, child of one's father's brother; O. Pruss. *brote*; Russ. *brat'*; Pol. *brat*.

Brow. Lith. *bruwis*, the eyebrow; Russ. *brov*(*e*); Polish *brew*.

§ **129. C.** The English *c* requires great care. Its ordinary equivalent is the Idg. *g*. But the latter was soon discovered to have at least *two* values, and stricter investigations proved that it had *three*. The Idg. languages originally possessed three distinct sets of gutturals, which have different equivalents in different groups of those tongues. Brugmann distinguishes these sets of gutturals by calling them palatals, pure velars, and labio-velars.

The palatal sound of *k* is produced when the middle part of the back of the tongue approaches the back part of the hard palate, as in articulating the *k* in the English *kid*.

The velar sound is produced when the hind part of the back of the tongue approaches the soft palate, as in articulating the *k* in the German word *kunst*.

The labio-velar sound occurs when the velar sound is further accompanied by a rounding of the lips. The E. *queen* belongs to this last set.

Some writers (as Uhlenbeck) give to these three sets the names of palatal gutturals, middle gutturals, and velar gutturals.

§ 130. Examples of E. *c* from a palatal Idg. *g*. It is by the Lithuanian form that the character of the original Idg. equivalent of the E. *c* is determined; for in the present case Lithuanian has *ž*. The other equivalents of this *c* are Skt. *j*, O. Slav. *z*, Gk. γ, L. *g*, Irish *g*. The following are examples:—

Comb. Idg. type **gombhos*; Skt. *jambhas*, a tooth, jaw; Lith. *žamba*, mouth (Brugmann); Lettish *zōbs*, a tooth; Gk. γόμφος, a peg, γαμφή, a jaw; Russ. *zub'*, a tooth. The comb is likened to a row of teeth.

Corn. Lith. *žirn-is*, a pea (round grain); Russ. *zern-o*, corn; O. Pruss. *syrne*; Pol. *ziarno*; cf. L. *grānum*, a grain.

Know, Ken. Cf. Skt. *jnā-tas*, known, Gk. γνω-τός, L. (*g*)*nō-tus*; Lith. *žinō-ti*, to know; O. Slav. *zna-ti*, to know; Russ. *znat(e)*.

§ 131. E. *c*, *k*; from a pure velar guttural. Examples occur in the following words:—

Crane. Gk. γέρανος; W., Corn., Bret. *garan*; Lith. *gerwė*, a crane; O. Pruss. *gerwe*; O. Slav. *žeravĭ*, a crane, Russ. *žuravl(e)*. The *c* is not from an Idg. palatal *g*, because the Lith. word begins with *g*, not with *ž*. And it is not from a labio-velar guttural, because the Celtic word begins with *g*, not with *b*; see below, § 132.

Knead. A. S. *cned-an*. Allied to Russ. *gnes-ti*, to squeeze, press (1 pr. s. *gnet-u*). The Russ. *g* shows that the Idg. *g* is velar.

§ 132. E. *c*; from a labio-velar guttural.

Cow. A. S. *cū*; Skt. *gaus* (nom.); Gk. βοῦς, an ox; Irish and Gael. *bó*, a cow, W. *buw*; Lettish *gōvs*, a cow; Russ. *govjado*, oxen. The Gk. β and the Celtic *b* clearly show the labialized nature of the guttural.

Here belong the following words that begin with *qu*:—

Q. Quean. A. S. *cwene*; Goth. *kwinō*, a woman; Skt. *gnā*, a goddess; Gk. γυνή, a woman (Boeotian βανά); O. Pruss. *genna*, Russ. *žena*, a woman; Pol. *żona*.

QUEEN. A. S. *cwēn*, Skt. *-jāniṣ*, a wife (only used at the end of a compound word). Allied (by gradation) to *quean*.

QUELL. A. S. *cwellan*, causal of *cwelan*, to die. Allied to Lith. *gel-ti*, to pain; O. Slav. *žalĭ*, pain; Russ. *žalo*, a sting.

QUERN, a handmill. A. S. *cweorn*; Goth. *kwairnus*; Lith. *gerno*, a stone in a handmill; Russ. *žernov'*, a millstone.

QUICK, adj. living, alive. Skt. *jīvas*, living; L. *ūiuus*; Lith. *gywas*; Russ. *živoj*, alive; Irish *beó*, W. *byw*, alive.

§ 133. D. The E. *d* corresponds to the Idg. *dh*, Skt. *dh*, Gk. *θ*, Lith., Slav., Celt. *d*, L. *f* (initially), *d*, *b* (medially).

DAUGHTER. Gk. *θυγάτηρ*; O. Pruss. *duckti*; Lith. *duktė*; Russ. *doč(e)*.

DAY. A. S. *dæg*; allied to Lith. *dag-as*, hot time, autumn; *dèg-ti*, to burn.

DEAL, a part, portion. Cf. Russ. *dělit(e)*, to divide, to part (*ě* = ѣ). With a different gradation, we find Lith. *dalis*, a share, Russ. *dolja*, a share.

DEEP. A. S. *dēop*; Teut. type **deupoz*. Lith. *dubùs*, deep, hollow; *dùb-ti* (1 p. s. pr. *dumb-u*), to be hollow; Russ. *dup-lo*, the hollow of a tree.

DEER. A. S. *dēor*, Goth. *dius*, a wild animal (a general term). Teut. type **deus-om*, a living creature, one that breathes. The root appears in Lith. *dwes-ti*, to breathe, whence *dwás-e*, breath, a spirit; cf. *dausa* (pl. *dausos*), the air; Russ. *duch'* (*ch* = G. *ch*), spirit, breath; Pol. *duch*. Allied to Gk. *θέσ-φατος*, divinely uttered, *ἔνθεος*, inspired.

DEFT, dexterous. Allied to A. S. *ge-daf-en*, fit, Goth. *ga-dōbs*, fitting, *ga-dab-an*, to befall, to be fit. Cf. Lith. *dab-inti*, to adorn, *dàbnus*, fair; Russ. *dobryj* (or *dobruii*), good; *dobro*, goods, property.

DELVE, to dig; A. S. *delfan*. Russ. *dolb-it(e)*, to chisel, to hollow out; O. Pruss. *dalptan*, a punch.

DO. A. S. *dōn*, to put, to do. Lith. *dėti*, to put; O. Slav. *dĕlĭ*, to put; L. *fa-c-ere*, to do; Gk. *τί-θη-μι*, I place.

DOOR. A. S. *duru*. Lith. *dùrys*, *durrys*, pl., folding-doors;

O. Pruss. *dauris*; Gk. *θύρα*, a door. But Russ. *dver(e)*, a door, answers rather to Gk. *θαιρός*, a door-hinge (Brugmann, i. § 509); cf. Skt. *dvār*, a door.

§ **134.** **E.** Ear, sb., Goth. *auso*; O. Pruss. *ausins*; Lith. *ausis*; Pol. and Russ. *ucho* (*ch* = G. *ch*); L. *auris*.

Ear, vb., to plough. Goth. *ar-jan*; Lith. *ar-ti*, to plough; Russ. *orat(e)*.

Eat. A. S. *et-an*; L. *ed-ere*; Lith. *ėd-mi*, I eat; Russ. *ést(e)*, to eat (*é* = ѣ); O. Slav. *jadĭ*, food; Russ. *jastva*, food.

Eight. Goth. *ahtau*; Lith. *asztoni*, eight; O. Slav. *osmĭ* (for **ost-mĭ*, lit. 'eighth'), eight; Russ. *osьmoj*, eighth. Cf. Lith. *aszmas* (for **aszt-mas*), eighth. The Russ. for 'eight' is *vosem(e)*.

Eke. A. S. *ēac*, also, *īecan*, to increase; L. *aug-ēre*, to increase; Lith. *aug-ti*, to grow.

Eleven. A. S. *endleofan*, *endlufon*; O. Fries. *elleva*; Goth. *ain-lif* (from *ain-*, one, and *-lif*, remaining, left over). Lith. *wĕno-lika* (from *wĕn-as*, one, and *-lika*, remaining, allied to L. *linquere*, to leave), is similarly formed.

Ewe. A. S. *eowu*; Lith. *awis*, a sheep; L. *ouis*, a sheep; Russ. *ovtsa*, a sheep. Cf. O. Pruss. *awins*, a wether.

§ **135.** **F.** The E. *f* corresponds to Idg. *p* (Gk. *π*, L. *p*, Lith. *p*, Slav. *p*).

Fallow, adj., of a pale brown. A. S. *fealu*; Teut. type **falwoz*. Lith. *palwas*, fallow; Russ. *polovyj*, cream-coloured; O. Slav. *plavŭ*, white; Pol. *płowy*, yellow.

Farrow, to produce a litter of pigs; from A. S. *fearh*, M. E. *farh*, a pig. Lith. *parszas*, a pig; Russ. *poroz'*, a boar-pig. The weak grade appears in L. *porcus*.

Fist. A. S. *fȳst*. Cf. Russ. *pjast(e)*, the fist; O. Slav. *pęstĭ* (for **pensti*); see Brugmann, i. § 647 (6).

Five. A. S. *fīf*; Goth. *fimf*; Lith. *penkì*; Gk. *πέντε*; Idg. type **pen(g)qe*. Cf. Russ. *pjat(e)*.

Foe. A. S. *fāh*, adj. hostile; Idg. type **poikos*. Allied to Gk. *πικ-ρός*, bitter; Lith. *pìktas*, unkind, bad.

FOUL. A. S. *fūl*; allied to L. *pū-s*, matter; Lith. *pu-lei*, pl., matter.

FULL. A. S. *full*; Teut. type **fulloz*, from **fulnoz*. Lith. *pílnas*, full; Russ. *polnyj*; cf. L. *plēnus*.

§ 136. G. The E. *g* (like *c*) has three values; according as it represents Idg. *gh*, *g(w)h*, or *gwh*. See the remarks in § 129.

When it represents the palatal *gh*, the Lithuanian equivalent is *ž*; otherwise, it is *g*. I consider first the *g* from Idg. palatal *gh*. It corresponds to the Celtic *g*, L. *h* (or *g*), Gk. *χ*, Skt. *h* (rarely *j*), Lith. *ž*, Slav. *z*.

GANG. Icel. *gang-a*, to go; Lith. *ženg-iù*, I stride; Skt. *jaṅghā*, the lower part of the leg (Brugmann, i. § 617).

GOLD. A. S. *gold*; O. Slav. *zlato*, Russ. *zoloto*.

GOOSE. A. S. *gōs* (for **gons*, from **gans*); G. *gans*. O. Pruss. *sansy*, a goose; Lith. *žąsis* (for **žansis*); L. *anser* (for **hanser*); Gk. *χήν*. The Slav. words should begin with *z*, but we find O. Slav. *gąsĭ*, a goose; Polish *gąsior*, a gander, *gęś*, a goose; Russ. *gus(e)*, a goose.

Some think that these Slav. words were borrowed from German.

In the following words, the A. S. *g* has become *y* in modern English.

YAWN. A. S. *geonian*, *ginian*, to yawn; from Idg. base **ghi*. Lith. *žo-ti*, to gape (written *žio-ti* by Brugmann); Russ. *zijat(e)*, *zinut(e)*, to gape; L. *hi-āre*.

YELLOW. A. S. *geolu*; Teut. type **gelwoz*; Idg. type **ghelwos*. Lith. *želwys*, a green stem; *žalas*, *žalias*, green; *žel-ti*, to become green (said of plants); *žal-oti*, to become green, bear green shoots; O. Slav. *zelenŭ*, green; Russ. *zelenyj*, Pol. *zielony*, green; Russ. *zelie*, herbs. Cf. L. *heluus*, light yellow.

§ 137. The E. *g* answers to a velar guttural when Lithuanian (or Russian) has *g* as its equivalent, or when Skt. has *gh* (not *h*, except before Idg. *e*, *i*). Whether the velar

guttural is pure or labialized can sometimes be determined by the Gk. or the L. form.

The following examples seem to go back to an initial pure velar Idg. *gh*.

GET. Icel. *get-a*, to get; Goth. *bi-git-an*, to find, obtain; cf. Russ. *gad-at* (*e*), to conjecture; Lith. *god-yti*, to guess; L. *-hendere*, in *pre-hendere*, to seize.

GLAD. A. S. *glæd*; allied to G. *glatt*, smooth; Lith. *glod-as*, smooth; Russ. *glad-kij*, smooth; L. *glab-er*.

GUEST. A. S. *gæst*; Goth. *gast-s*; Russ. *gost*(*e*), a guest, alien; L. *host-is*, a stranger.

§ 138. **H**. The E. *h* has likewise three values, according as it corresponds to the Idg. palatal *k*, the pure velar *k*, or the labio-velar *k*.

The Idg. palatal *k* is easily known, as it is equivalent to Lith. *sz*, O. Pruss. or Slav. *s*, Skt. *ç*. The following are examples:—

HARE. A. S. *hara*; G. *hase*; O. Pruss. *sasnis*; Skt. *çaças*.

HAULM, a stalk. O. Merc. *halm*; O. Pruss. *salme*, straw; Russ. *soloma*, straw; L. *culmus*; also *calamus*, borrowed from Gk. κάλαμος, a reed.

HEART. A. S. *heorte*. Lith. *szirdis*; Russ. *serdce* (*c* = *ts*), a diminutive form; Pol. *serce*; Welsh *craidd*; Gk. καρδία; O. Pruss. *seyr* (cf. Gk. κῆρ).

HOUND. A. S. *hund*; Lith. *szů* (gen. *szuns*); O. Pruss. *sunis*. Cf. Russ. and Pol. *su-ka*, a bitch. L. *canis*, Gk. κυών (gen. κυν-ός).

HOUSEL, the eucharist. A. S. *hūsl*, Goth. *hunsl*, lit. 'sacrifice, offering, consecrated thing'. Teut. type **χwunt-slom*, Idg. type **kwəntslom*; allied to Lith. *szwent-as*, holy, Russ. *svjatoj*, holy; O. Pruss. *swints*, holy.

HUNDRED. A. S. *hund*; L. *centum*; Lith. *szimtas*; O. Slav. *sŭto*; Russ. *sto*.

Some English words that began with *h* in A. S. have lost this initial. Examples are these:—

LEAN, vb., to incline. A. S. *hlǣnan*, to cause to lean; *hlinian*, to lean; L. *in-clīnāre*; Gk. κλίνειν. Cf. Lith. *szlaitas*, a declivity; *szlëti*, to lean.

LOUD. A. S. *hlūd*. Allied to Gk. κλυτός, renowned, κλύειν, to hear; Skt. *çrutas*, heard, renowned, from *çru*, to hear. Lith. *szlowe*, glory, renown; Russ. *slava*, glory; *slyšat(e)*, to hear.

WHITE. The word *white* belongs here. The Idg. initial was a palatal *k*, which was followed by *w*; and Idg. *kw* = Teut. *hw*. A. S. *hwīt*. Cf. Skt. *çvit-ras* (Vedic), white, *çvētas*, white; Lith. *szwitëti*, to shine; Russ. *svět*, light, sb. For other words beginning with *wh*, see § 140.

§ 139. But the E. *h* arises from an Idg. velar *k* or *q*, when the Lith. and Slav. forms begin with *k*. If, besides this, the L. and Gk. forms begin with *qu*, or with π or τ, the initial letter will be labio-velar, *q(w)*, and the E. word may be expected to begin with *wh* (A. S. *hw*). I take first the cases in which the initial letter is a pure velar.

HARVEST. A. S. *hærf-est*; allied to Gk. καρπός, fruit, L. *carp-ere*, to pluck; from an Idg. root **(s)qerp*, whence Lith. *kerp-ù*, I shear.

HEAP. A. S. *hēap*; Teut. **haup-*. Brugmann takes the Teut. base to be **haup-n-*, from Idg. **kaup-n-*; the *p* being preserved by the following *-n-*. Cf. Lith. *kaupas*, a heap; Russ. and Pol. *kupa*.

HEW, v. A. S. *hēawan*; Teut. type **hauw-an*. Cf. Russ. *kov-at(e)*, to hammer, to forge; Lith. *kau-ti*, to fight, *kow-à*, battle; Pol. *kowal*, a blacksmith.

HIDE, sb., a skin. A. S. *hȳd*. Cf. Lith. *kiautas*, the soft skin of the grape (or of other fruits); O. Pruss. *keuto*, skin; L. *cutis*.

HILL. A. S. *hyll*, a hill; L. *collis*, a hill. Cf. Lith. *kalnas*, a hill. The Russ. *cholm'* (*ch* = G. *ch*), a hill, seems to be borrowed from the Teutonic (A. S. *holm*, Dan. *holm*, G. *holm*, orig. a rounded eminence).

WHOLE. The initial *w* is unoriginal. A. S. *hāl*. Cf. O. Pr. *kailū-stiska-n*, sound health (Brugmann, i. § 639); Russ. *cělyj*, whole, entire (*c* = *ts*; *ě* = *je*; *y* = *uĭ*).

HURDLE. A. S. *hyrdel*; cf. Icel. *hurð*, a hurdle. Allied to Gk. κάρτ-αλ-ος, a (woven) basket; L. *crāt-is*, a hurdle; O. Pruss. *korto*, a fence.

In the E. *raw*, *rick*, the initial *h* has been dropped; but they belong to this category.

RAW. A. S. *hrēaw*; Teut. type **hrawoz* (base **hrau*). Allied to L. *crū-dus*, raw, Skt. *kravyam*, raw flesh, L. *cru-or*, blood; Lith. *kraujas*, blood; Pol. *krew*, Russ. *krov(e)*, blood; W. *crau*.

RICK. M. E. *reek*, A. S. *hrēac*, a heap; O. Irish *cruach*, a heap. Cf. Lith. *krūwa*, a heap.

§ **140.** Examples of E. *wh* from an Idg. labio-velar guttural.

WHALE. A. S. *hwæl*; Teut. type **hwaloz*. O. Pruss. *kalis*, a cat-fish; perhaps even L. *s-qualus*, a kind of sea-fish.

WHEEL. A. S. *hwēol*, also *hweogul*, *hweohol*; a reduplicated form. Teut. type **hwegwlom*, n., for **hwe-hwl-om*; Idg. type **q(w)e-q(w)lo-*; Gk. κύ-κλος, a wheel; Skt. *cha-kras*, m., *cha-kram*, n., a wheel. Without the reduplication, we find Icel. *hvel*, a wheel, O. Pruss. *kel-an*, a wheel, Gk. πόλ-ος, an axle, L. *col-us*, a distaff; O. Slav. *kol-o*, Russ. *kol-eso*, a wheel. The E. *calash*, F. *calèche*, G. *kalesche*, is from the Polish *kolaska*, a small carriage, dimin. of *kolasa*, a (wheeled) carriage.

WHILE. A. S. *hwī-l*, a time; Swed. *hvi-la*, rest; allied to L. *qui-ēs*, rest. Cf. O. Slav. root **ki*, to rest; whence Russ. *po-čiĭ(e)*, to rest, *po-koj*, repose; Lith. *pa-kajus*, peace. The O. Slav. *po*, Lith. *po*, *pa*, is a preposition, also used as a prefix.

WHO, interrogative pronoun. A. S. *hwā*. Allied to L. *quis*, Gk. τίς, Skt. *kas*, who? Lith. *kas*, who? Russ. *kto*, who? *čto*, what? O. Slav. *kŭto*, who? Here *-to* is a suffix. So also E. *whether*, Gk. πότερος, Skt. *kataras*; Lith. *katràs*; Russ. *kotoryj*; Pol. *ktory*. So also E. *where*; Lith. *kur*.

N.B.—The word *white* does not belong here; its initial letter was an Idg. palatal *k*, followed by *w*. See § 138 above.

§ 141. I. I, pers. pronoun; A. S. *ic*, O. Norse *ek*; L. *eg-o*. Lith. *asz*, Lettish *es*, O. Pruss. *es*; Russ. *ja* (*j* = *y*); Pol. *ja*.

In, prep. A. S. *in*, L. *in*; Lith. *in*, *i*; O. Pruss. *en*.

Is. A. S. *is*, Goth. *ist*; Lith. *esti*; O. Slav. *jesti*.

§ 142. K. From the same source as *c*; see §§ 130–2.

L, M, N. These answer, respectively, to the Lith. and Slav. *l*, *m*, *n*. A few examples may suffice.

Lick, vb. A. S. *liccian*; cf. Lith. *lëžiù*, I lick; Russ. *liz-at(e)*, to lick.

Lie, vb., to tell a falsehood; Russ. *lgat(e)*, vb., *lož(e)*, a lie.

Life, Leave. A. S. *līf*, life; *lēf-an*, to leave behind; from the strong verb *līfan* in the compound *be-līfan*, to remain, G. *b-leiben*. The Idg. root **leip* appears in the Greek λιπαρής, persistent, from the idea of adherence. Allied to Lith. *lip-ti*, to adhere to; Russ. *lip-kij*, sticky; Pol. *lip-ki*, sticky, *lep*, glue.

Light, sb. A. S. *lēoh-t*; Teut. base **leuh*; Idg. base **leuk*, whence Gk. λευκ-ός, white, bright, L. *lūc-ēre*, to shine. Cf. Lith. *lauk-as*, adj., marked with a blaze or white spot (as a horse); Russ. *luč'*, a ray of light; O. Pruss. *lauxnos*, stars. Also Lith. *lauk-as*, sb., an open field; L. *lūc-us*, a grove, orig. 'a clearing'; E. *lea*.

Light, adj. (not heavy). Allied to Lith. *lengwas*, light; Gk. ἐλαχύς; Skt. *laghu-*, light.

Loan. Icel. *lān*; from the verb *ljā*, to lend, cognate with Goth. *leihwan*, to lend, L. *linquere*, Gk. λείπειν, to leave. Cf. Lith. *lìk-ti*, to leave; O. Slav. *otŭ-lĕkŭ*, 'reliquiae.' From the same root is the important Lith. suffix *-lika*, remaining over, which illustrates the synonymous words *eleven* (one over ten) and *twelve* (two over ten). See §§ 134, 147.

Lock, sb. (of hair). A. S. *locc*; allied to Lith. *lugnas*, flexible, orig. 'bent', i.e. curled.

MEAL, ground corn. A. S. *mel-u*, from Idg. root **mel*, to grind. Cf. Lith. *mal-ti*, to grind; O. Slav. *mel-jǫ*, I grind; Russ. *mol-ot(e)*, to grind; L. *mol-ere*.

MEED, a reward. A. S. *mēd*, also *meorð*; Goth. *mizdō*; O. Slav. *mĭzda*, Russ. *mzda*; Gk. *μισθός*.

MESH (of a net). A. S. *max*; Icel. *möskvi*; allied to Lith. *mezg-u*, I weave, I knot.

MILK, vb. A. S. *melcan*. Cf. Lith. *mìlsz-ti*, to milk; Russ. *mel(e)zit(e)*, to milk.

MIND, sb. A. S. *gemynd*, from *gemunan*, to remember, Goth. *mun-an*, to consider. Cf. Lith. *min-ėti*, to remember Russ. *mn-it(e)*, to opine, to think.

MOTHER. A. S. *mōdor*; Lith. *motė*; Russ. *mat(e)*.

MURDER. A. S. *morðor*; allied to L. *mor-s*, death, *mor-ī*, to die. Cf. Lith. *mir-ti*, to die; Russ. *mer-et(e)*, to die.

NAKED. A. S. *nacod*. Cf. Lith. *nûgas*, naked; Russ. *nagoj*; Pol. *nagi*.

NEAT, cattle. A. S. *nēat*, a domestic animal; cf. Lith. *nauda*, usefulness.

NEW. A. S. *nīwe*; Lith. *naujas*, new, which is extended from the (older) Lith. *nawas*, new, cognate with L. *nouus*, O. Slav. *novŭ*, new; Russ. *novyj*; Pol. *nowy*.

NIGHT. A. S. *niht*; O. Merc. *næht*; L. *nox* (acc. *noct-em*). Lith. *naktìs*; O. Slav. *noštĭ*; Russ. *noč(e)*; Pol. *noc*.

NOW. A. S. *nū*; Goth. *nu*; Lith. *nù* (whence *nùgi*, now); Russ. *nyné* (cf. Gk. *νῦ-ν*).

§ **143. O.** There are very few Lithuanian words under the English *O*.

ONE. A. S. *ān*; Goth. *ain-s*. Lith. *wënas*, one; O. Slav. *inŭ*, one; O. Pruss. *ains*.

OTHER. A. S. *ōðer*, Goth. *anthar*; Lith. *antras*.

OTTER. A. S. *otor*; O. Pruss. *udro*; Lith. *údra*; Russ. *vydra*; Pol. *wydra*.

§ **144. P.** The E. and Teutonic *p* answers to *b* in other languages. Examples are very scarce, because the Idg. *b*

seldom occurs initially. There is but one example in which the E. word depends upon the Lith. form.

Pool. A. S. *pōl* (where *ō* is the second grade of *ă*). Lith. *balà*, a swamp; O. Slav. *blato*; Russ. *boloto*.

Qu. For examples of *qu*-words, see § 132.

§ 145. R. Initial *r* does not change.

Red. A. S. *rēad*; Lith. *raudà*, sb., red colour; Russ. *ruda*, blood; Pol. *rudawy*, red.

Ruddy. A. S. *rudig*; Lith. *rùdas*, brownish red; cf. Russ. *ruda*, blood (above).

Rye. A. S. *ryge*; Lith. *ruggei* (pl. sb.), rye; O. Pruss. *rugis*; Russ *rož(e)*.

For the words *raw*, *rick*, which began with A. S. *hr*, see § 139.

§ 146. S. Initial *s* does not change, though we sometimes find O. Slav. *s*, Lith. *sz*, in place of palatal *k*; see § 138.

Salt. A. S. *sealt*; Goth. *salt*; L. *sāl*; Russ. *sol(e)*; Pol. *sól*.

Sear, Sere, withered. A. S. *sēar*; Lith. *sausas*, dry; cf. Russ. *suχoj*, dry; Pol. *suchy*.

Seven. A. S. *seofon*; Goth. *sibun*; Lith. *septyni*; Russ. *sem(e)*; Pol. *siedm*.

Sew. A. S. *siwian*; Goth. *siujan*; Lith. *suti*; Russ. *šit(e)*.

Shall. A. S. *sceal*, 1 p. s. pr.; Goth. *skal*; Lith. *skel-iù*, *skel-ù*, I owe, I am liable.

Sister. Icel. *systir*; Goth. *swistar*; O. Pruss. *swestro*; Lith. *sesů* (gen. *sesers*); O. Slav. *sestra*; Russ. *sestra*; Pol. *siostra*.

Sit. A. S. *sittan*; Lith. *sèd-ėti*; Russ. *sid-ét(e)*.

Six. A. S. *six*; Goth. *saihs*; Lith. *szeszi*; Russ. *šest(e)*.

Sleep, vb. A. S. *slǽpan*; Goth. *slēpan*; cf. Lith. *slab-nėti*, to be weak, to be relaxed; O. Slav. *slabŭ*, Russ. *slab-yj*, weak; Pol. *slaby*.

Smock. A. S. *smoc*, *smocc*; Teut. type **smug-noz*; Idg. type **smuq-nos* (Brugmann). Cf. A. S. *smog-en*, pp. of *smūg-an*, to creep into; so called because 'crept into', or put

over the head. Cf. Lith. *smunku*, I glide, from *smuk-ti*, to glide, slip; *ismunku*, I glide into; O. Slav. *smyc-ati*, to slip, to draw; *smuč-ati*, to creep.

SNOW. A. S. *snāw*; O. Pruss. *snaygis*; Lith. *snëgas*; Russ. *snĕg'*.

SON. A. S. *sunu*; Goth. *sunus*; Lith. *sunùs*; Russ. *syn'*; Pol. *syn*.

SOUR. A. S. *sūr*; Lith. *surus*, adj., salt; Russ. *surovyj*, harsh, rough.

SOW, verb. A. S. *sāwan*, to sow; allied to L. *serere* (pt. t. *sē-ui*); Lith. *sė-ti*, to sow; Russ. *sĕ-jat(e)*, to sow.

SPEED. A. S. *spē-d* (cf. *spōwan*, to thrive); Lith. *spė-tas*, leisure, convenient time, *spė-ti*, to be at leisure, to have opportunity; Russ. *spĕt(e)*, to ripen.

SPIN. A. S. *spinnan*. Cf. Lith. *pin-ti*, to weave; O. Slav. *pę-ti*, to stretch out (with loss of initial *s*).

SPUR. A. S. *spora*, a spur; cf. Lith. *spir-ti*, to kick.

STAND. A. S. *standan*, allied to L. *stā-re*; Lith. *sto-ti*, to stand; Russ. *sto-jat(e)*.

STEER, sb., a bullock. A. S. *stēor*. Cf. L. *taurus*, a bull; O. Pruss. *tauris*, a bison; Russ. *tur'*, an aurochs (with loss of initial *s*); Pol. *tur*.

STONE. A. S. *stān*; Goth. *stains*; Russ. *stĕna*, a wall, a rampart.

SWINE. A. S. *swīn*, a swine; Russ. *svin(e)ja*, a swine; *svinoj*, adj., swinish; *svinka*, a pig.

§ **147. T.** The E. *t* corresponds to Gk. δ, L., Lith., Slav. *d*. (*Th* represents a different sound.)

TEAR, vb. A. S. *teran*; Lith. *dir-ti*, to flay; Russ. *drat(e)*, to tear.

TEN. A. S. *tien*, *tȳn*; L. *decem*; Lith. *deszim-tis*, Russ. *desja-t(e)*; (both with a suffix; cf. Gk. δέκα-τος, tenth). So also O. Pruss. *dessim-ton*, ten.

TOOTH. A. S. *tōð*; Goth. *tunthus*; O. Pr. *dantis*; Lith. *dantis*.

TREE. A. S. *trēo*; Goth. *triu* (gen. *triwis*); Lith. *derwa*, pine-wood; Russ. *drevo*, a tree; Pol. *drzewo*.

TRUE. A. S. *trēowe*. Allied to Lith. *dru-tas*, firm; O. Pruss. *druwis*, belief, *druwīt*, to believe.

TWELVE. A. S. *twelf*; Goth. *twa-lif*; resembling Lith. *dwy-lika*, twelve (lit. 'two over', i. e. over ten). Cf. Lith. *lĕkas*, remaining, *lik-ti*, to remain; see § 134.

TWO. A. S. *twā*; Goth. *twai*; O. Pruss. *dwai*; Lith. *dwi*; Russ. *dva*; Pol. *dwa*.

§ 148. **TH.** The E. *th* corresponds, initially, to the Idg. *t*.

THAT. A. S. *þæt*; Goth. *thata*; Lith. *tai*, that, neut. of *tas*, the; Russ. *to*, neut. of *tot'*, that; Gk. τό; L. *-tud* (in *is-tud*).

THIGH. A. S. *þēoh*, thigh (thick part); cf. Lith. *taukas*, fat of animals, *tùk-ti*, to become fat; Russ. *tučnit(e)*, to fatten.

THIN. A. S. *þynne*; O. Slav. *tĭnŭkŭ*; Russ. *tonkij*.

THIRD. A. S. *þridda*; Lith. *trĕczias*; Russ. *tretij*; L. *tertius*; Pol. *trzeci*.

THORN. A. S. *þorn*; Pol. *tarn-ka*, a sloe; Russ. *tërn'*, a sloe-tree, blackthorn; cf. Pol. *cierń*, a thorn.

THOU. A. S. *þū*; Lith. *tù*; O. Slav. *ty*; Russ. *ty* (*tuí*); Pol. *ty*. Cf. O. Pruss. *twais*, thine; Lith. *tawas*, thine; L. *tuus*; Russ. *tvoj*.

THREAT. A. S. *þrēat*, a crowd, trouble, threat; L. *trūdere*, to push, to crowd; Russ. *trud-it(e)*, to trouble, disturb; *trud'*, labour; Pol. *trud*, fatigue.

THREE. A. S. *þrī*, *þrēo*; Lith. *trys*; Russ. *tri*; Pol. *trzy*.

THROSTLE, THRUSH. A. S. *þrost-le*, a throstle; cf. Lith. *strazdas*, a thrush (with initial *s*); L. *turdus* (for **turzdus*), a thrush. Cf. also Russ. *drozd'*, a throstle.

§ 149. **W.** The E. *w* is equivalent to Lith. *w*, also written *v*, which was at first pronounced as *w*, but now mostly as *v*, though the sound of *w* may still be heard. The O. Slav. *w* seems to have early become *v*.

WAIN. A. S. *wægn*; cf. Lith. *weż-u*, I carry, *wežimas*, a wain; O. Slav. *vez-ǫ*, I carry; L. *ueh-o*.

WATER. A. S. *wæter*; Goth. *watō*; Russ. *voda*; Pol. *woda*; Lith. *wandů*; L. *unda*, a wave; O. Pruss. *unds*, water.

WEATHER. A. S. *weder*. Cf. O. Pruss. *wetro*, wind; Lith. *wėtra*, a storm; Russ. *vĕtr'*, wind, breeze; Pol. *wiatr*.

WED, sb., a pledge. A. S. *wedd*; Goth. *wadi*. Allied to Lith. *wad-oti*, to redeem a pledge.

WEIR, a dam. A. S. *wer*, allied to *werian*, to defend, protect, dam up; Lith. *wer-ti*, to open or shut; *su-wer-ti*, to shut, close, *už-wer-ti*, to close; O. Slav. *vrĕ-ti*, to close, *za-vorŭ*, a bolt, *vora*, an enclosure; Russ. *za-vora*, a bolt (the prep. *za* means 'after' or 'to').

WELL, sb., a spring. A. S. *wella*; cf. G. *welle*, a wave, Lith. *wilnis*, a wave, Russ. *val'*, a wave.

WHIT, a thing. A. S. *wiht*; O. Slav. *vešti*, a thing; Russ. *veščĕ*, a thing.

WIDOW. A. S. *widuwe*; O. Pruss. *widdewū*; Russ. *vdova*; Pol. *wdowa*.

WIELD. A. S. *ge-wyldan*, from *wealdan*, to rule, govern. Lith. *wald-yti*, Russ. *vlad-ĕtĭ*, to rule, possess.

WILL, vb. A. S. *willan*; Lith. *wel-iti*, to propose, to wish, *wale*, the will; Russ. *vel-ĕtĭ*, to order, command, *volja*, the will; Pol. *wola*, sb.

WIT, vb., to know; WOT, I know. A. S. *witan*, pr. t. *ic wāt*; cf. Lith. *weid-as*, the appearance, face; Russ. *vid'*, the face, *vid-ĕtĭ*, to see, *vĕd-atĭ*, to know; Pol. *wid*, sight.

WITHE, WITHY. A. S. *wiðig*, a willow; Lith. *wytis*, a withe, *žilwittis*, a willow (from *žill-as*, grey); L. *ūtis*, a vine.

WOLF. A. S. *wulf*; Lith. *wilkas*; O. Pruss. *wilkis*; Russ. *volk'*; O. Slav. *vlŭkŭ*; Pol. *wilk*.

WOOL. A. S. *wull*; cf. Lith. *wilna*, wool; Russ. *volna*; Pol. *wełna*.

WORD. A. S. *word*; O. Pruss. *wirds*, a word; cf. Lith. *wardas*, a name.

WORTH. M. E. *worthen*, vb., to become, to befall; A. S. *weorðan*. Cf. Lith. *wers-ti*, to turn (1 p. pr. s. *wert-u*,

obsolete); *wart-yti*, to turn round; Russ. *vert-ét(e)*, to turn round.

§ 150. Y. In some cases E. *y* answers to Teut. *g*, as in *yawn, yellow*; see § 136. But in a few words English preserves the original Idg. *y*.

YE. A. S. *gē*; Goth. *jūs*; Lith. *jus*; Skt. *yū-yam*.

YEAR. A. S. *gēar*; Goth. *jēr*; Czech *jar*, spring; Pol. *jar*, early spring-corn, *jarzyna*, summer fruits; Russ. *jar(e)* = ярь, spring corn, *jar-ka*, a yearling ewe.

YOKE. A. S. *geoc*; Goth. *juk*; O. Slav. and Russ. *igo* (for **jŭgo*); Lith. *jungas*, with *n* inserted by association with the verb *jung-ti*, to yoke.

YOUNG. A. S. *geong*; Goth. *juggs* (for **jungs*). Allied to L. *iuuenis*, young, Lith. *jaunas*, Russ. *junyj*, young.

CHAPTER XII

ARMENIAN, ALBANIAN, AND PERSIAN

§ 151. Among the Indo-European languages are some that we have not yet mentioned, such as Armenian, Albanian, and Persian. It is worth while to consider the question, whether any of these afford assistance to the etymologist whose special study is English. The result is almost negative, with respect, at least, to the two former; a fact which will shorten the discussion.

§ 152. Armenian. There are numerous Armenian dialects, spoken in the extreme east of Turkey in Asia, in the neighbourhood of Mount Ararat, on the Persian border. The Armenian treated of by Brugmann is the Old or classical Armenian, chiefly of the fifth century or later, the remains of which are mostly historical and ecclesiastical, and of a monastic character, being largely translated from Syriac and Greek. The actual nature of this language was at first misunderstood, and it was regarded as a variety of Iranian or Persian, but it has been shown that it is so far independent that it must be classed by itself. Perhaps it may be regarded as associated with Persian on the one side, and Balto-Slavic on the other. The Old Armenian abounds with words borrowed from Persian, which to some extent disguises its occasionally independent character.

§ 153. The Armenian sound-laws are difficult and intricate, so that many of the words assume a disguise in which the connexion with the forms of other Indo-germanic languages is not easy to recognize. Nevertheless, it possesses many words that remind us of cognate forms in some other

language, enough to enable us to perceive that it belongs to the set.

For example, it turns the Idg. initial *s* into *h* (which is sometimes dropped). Corresponding to the L. *sen-ex*, Goth. *sin-is*, 'old,' we find the Arm. *hin*, 'old'; nearly coinciding with W. *hen*, 'old.' The Arm. *evt'n*, 'seven,' reminds us of the Gk. *ἑπτά*, Pers. *haft*, Goth. *sib-un*, all forms of *seven*. The symbol *t'* signifies an aspirated *t*, like the Skt. *th*.

The Arm. *arj*, 'a bear,' is like the Gk. *ἄρκτος*, 'bear.' The Arm. *lois*, 'light,' is cognate with L. *lux* (gen. *lūc-is*); cf. E. *luc-id* (from French). The Arm. *ail*, 'other,' is like L. *ali-us*, O. Irish *aile*. The Arm. *mard*, 'man,' is like L. *mort-ālis*, mortal; cf. E. 'a mortal.' The Arm. *sterj* (with E. *j*), 'barren,' answers to L. *steri-lis*, 'sterile.' The Arm. *astł*, 'star,' answers to L. *stella*; the prefixed *a* is seen in the Gk. *ἀστήρ*. The Arm. *mair*, 'mother,' resembles the F. *mère*, and arose in a similar way, viz. from the loss of a *t* between two vowels; cf. L. *māter*. In precisely the same way, the Arm. for 'father' is *hair*, where the *h* is due to the fact that an original Idg. *p* (as in L. *pater*) becomes *h* in Armenian; cf. Irish *athair*, 'father,' in which the *p* first became *h* and then disappeared altogether; moreover, in Ir. *athair*, the *th* is sounded as a mere *h*, so that Arm. *hair* and Ir. *athair* differ but little. So also Gk. *πέντε*, 'five'; Arm. *hing*.

The Arm. initial *sw* became *kh* (Skt. *kh*), written *k'*; hence the Idg. **swesor*, 'sister,' became *k'oir* (with loss of intervocalic *s*); cf. Pers. *kh(w)āhar*, *kh'āhar*, sister, W. *chwaer*.

§ 154. In one respect at least Armenian resembled Slavonic, viz. in turning the initial Idg. palatal *k* into *s*. Hence, beside the Gk. *καρδ-ία*, 'heart,' we find Russ. *serd-ce*, 'heart,' with a dimin. suffix, and Arm. *sirt*, 'heart.' And beside the Gk. *κάρ-α*, 'head,' we find, similarly, Arm. *sar*, 'head.'

Similarly, the Idg. palatal *gh* becomes Slav. *z*, as in Gk. *λείχ-ω*, 'I lick,' Russ. *liz-at(e)*, 'to lick'; cf. Arm. *liz-um*, I lick.

§ **155.** But the most interesting examples are those in which Armenian somewhat resembles English. We know, for example, that (by Grimm's Law) the Idg. *bh*, *b*, *p* become E. *b*, *p*, *f*; the Idg. *dh*, *d*, *t* become E. *d*, *t*, *th*; and the Idg. *gh*, *g*, *k* (if palatal) become E. *g*, *k*, *h*. Now Armenian actually exhibits a very similar sound-shifting, in which several (about two-thirds) of the results coincide. This may be best shown by the following table:—

Idg.	bh	b	p	dh	d	t	gh	g	k
Eng.	b	p	f	d	t	th	g	k	h
Arm.	b	p	h	d	t	t'	j	c(k)	s

I give a few examples in illustration.

Labials. *bh*: Idg. **bher*, to bear; hence Arm. *ber-em*, I bring; O. Ir. *ber-im*; A. S. *ber-e*; E. *I bear*.

b: Lith. *balà*, a swamp, E. *pool*. Cf. Skt. *ambu*, water, Gk. ὄμβρος, rain; Arm. *amp* (gen. *amboy*), a cloud. (Examples of this change from *b* to *p* are extremely scarce.)

p: Gk. πέντε, five; Goth. *fimf*, E. *five*; Arm. *hing*. Gk. πῦρ; E. *fire*; Arm. *hur*.

Gk. πέραν, beyond; E. *far*; Arm. *heŕi*, 'far.' Gk. πόδα, acc. of πούς, foot; E. *foot*; Arm. *otn* (for **hot-n*).

Dentals. *dh*: Idg. root **dheigh*, to knead, form; E. *dough*, a kneaded lump; Arm. *dēz*, 'a heap.' (For the change from *gh* to *z* see § 154.)

Gk. θυγάτηρ (θ from *dh*), a daughter; E. *daughter*; Arm. *dustr*.

d: L. *decem*, ten; E. *ten*; Arm. *tasn*. L. *ed-o*, I eat; A. S. *et-e*, I eat; Arm. *ut-em*, I eat. L. *nīdus* (for **nizdus*), a nest; E. *nest*; Arm. *nist*, a situation, position (G. Lage, Sitz).

t: Lith. *tankus*, close, tight; E. *tight*, but prov. E. and M. E. *thight*; Icel. *þéttr*, water-tight (for **þihtr*; Teut. type **þihtoz*, for **þenχtoz*); Arm. *t'anjr*, tight.

Palatal Gutturals. *gh*: Gk. χείρ, hand; Arm. *jeŕn*. Gk. χιών, snow; Arm. *jiun*. Cf. Gk. χολή, gall; E. *gall*.

g: Gk. *γόνυ*, knee; E. *knee*; Arm. *cunr*. Gk. *ἔργ-ον*, work; E. *work*; Arm. *gorc*. Gk. *ἄγειν*, to drive; Icel. *ak-a*, to drive; A. S. *ac-an*, to ache, E. *ake* (misspelt *ache*); Arm. *ac-em*, I drive.

k: Gk. *κῆρ*, *καρδ-ία*, heart; E. *heart*; Arm. *sirt*. L. *ac-us*, a needle; Arm. *as-eĭn*, a needle.

The Idg. *w*, which remains as *w* in English and Latin (L. *u*), usually becomes *g* in Armenian. Cf. E. *water*; Arm. *get*, a river. L. *uinum* (whence E. *wine*); Arm. *gini*. E. *wit*; Arm. *git-em*, I know. E. *work*; Arm. *gorc*.

We may further note the following resemblances:—

Idg. **es-mi*, I am; A. S. *eom*, E. *am*; Icel. *em*; Arm. *em*. E. *crane*; Arm. *krunk*. E. *quean*; Arm. *kin*, a woman. E. *cow*; Arm. *kov*. E. *un-* (negative prefix); Arm. *an-*.

§ 156. Albanian. This language is very imperfectly known. It is the language of ancient Illyria, preserved in documents that, for the most part, only go back to the seventeenth century. Much difficulty has been experienced in separating the pure Albanian words from those which it has freely borrowed from Greek, Latin, Romance, Slavonic, and even Turkish. It has been calculated that, out of 5,000 words, only 400 prove to be of native origin. There is, however, sufficient evidence to show that the Old Illyrian was an independent descendant from the original Indo-germanic stock.

Brugmann gives the alphabet as follows:—

a (*ą*) *b d dz dž* δ ϑ *e* (*ę*) ϵ *f g g′ h* χ χ′ *i* (*į*) *j k k′ l ł l′ m n n′ o* (*ǫ*) *p r r̄ s š t ts tš u* (*ų*) *ü* (*ųy*) *v z ž*. The vowels can be short or long. The symbol ϵ represents a murmured vowel; *j* is the E. *y* (consonant). The vowels *ą*, &c., are nasalized; *tš* = E. *ch* in *church*; *dž* = E. *j*; *š* = E. *sh*; *ž* = E. *zh* (the sound of *ge* in *rouge*). ϑ and δ represent, respectively, the E. *th* in *breath* and *breathe*. The consonants marked with a dash (as *g′*) are palatalized consonants, with a sound only used before palatal vowels (as *e*, *i*).

§ 157. It can hardly be said to throw any light upon

English. It is sufficient to mention some of its chief peculiarities.

Labials. The Idg. *p*, *b*, *bh* answer to Alb. *p*, *b*, *b*, as in Slavonic and Lithuanian. Examples: *pruš*, a glowing coal; cf. E. *fros-t* (and L. *prū-na*, for **prus-na*, a live coal, *pru-īna*, for **prus-uīna*, hoar-frost). Gk. *πέντε*, five; Alb. *pese*. Alb. *pat-a*, I had; allied to L. *pot-is*, powerful. L. *rap-io*, I snatch; Alb. *rjep*, I pull away.

bh: Alb. *baľe*, a star (Skt. *bhālam*, splendour, from *bhā*, to shine). Alb. *barе*, a burden, with *r̄* from *rn*; cf. E. *bear*, *bairn*. Alb. *barθ*, white; Goth. *bairht-s*, E. *bright*. Alb. *bir*, a son; cf. E. *bair-n*. Alb. *birε*, a hole; cf. E. *bore*, verb. Alb. *bu-r̄*, a man (being); cf. Gk. *φυ-τόν*, a plant, and E. *be*.

Dentals. The Idg. *t*, *d*, *dh* become Alb. *t*, *d* (*δ*, *θ*), *d* (*δ*, *θ*); cf. Lith. and Slav. *t*, *d*, *d*, O. Irish *t* (*th*), *d*, *d*. Ex. *t*: L. *tu*, Alb. *ti*; E. *thou*. L. *trēs*, Alb. *tre*; E. *three*. L. *noct-em*, acc., Alb. *natε*; E. *night*.

d: Alb. *degε*, a twig (which, like E. *twig*, is related to Skt. *dvi-*, two, double). Alb. *δjetε*, L. *decem*; E. *ten*. Alb. *dru*, a tree; E. *tree*.

dh: Alb. *derε*, a door; cf. E. *door*. Alb. *djek*, I burn; Lith. *degù*, I burn; cf. E. *day*.

Palatal Gutturals. The Idg. *k*, *g*, *gh* (palatal) become Alb. *s* (*θ*), *z* (*d*, *δ*), *z* (*d*, *δ*); much as, in Slavonic, they become *s*, *z*, *z*.

k: Alb. *vis*, a place; cf. L. *uīc-us*, a village, whence E. *wick*. Alb. *θenī*, a nit; Gk. *κονίς* (gen. *κονίδ-ος*); A. S. *hnitu*, E. *nit*.

g: Alb. *δemp*, a tooth; Gk. *γόμφος*, a pin, peg; E. *comb*. Alb. *deš-a*, I loved (chose out); cf. Gk. *γευσ-τός*, tasted; Goth. *kius-an*, to choose; E. *choose*. The same change, from *g* to *d*, sometimes occurs in Persian; and the Arm. *dešа* is allied to Pers. *dūst*, a friend. Alb. *l'iθ*, I bind; L. *lig-o*. Alb. *δaľε*, sour milk; Gk. *γάλα*, milk.

gh: Alb. *erδ-a*, I came; Gk. *ἔρχ-ομαι*, I come. Alb. *derr̄*, a swine, pig; Gk. *χοῖρ-ος*, a young pig; perhaps we may

further compare Icel. *grīss*, a young pig, whence prov. E. *grice*. Alb. *dimen*, winter; Gk. χειμών, L. *hiem-s*.

I do not give examples of velar gutturals. The Albanian equivalents are, however, quite simple, as the velar *q*, *g*, *gh* answer to the Alb. *k*, *g*, *g*, whether they be pure velar or labio-velar.

§ 158. It is worth while to add that the Idg. *s* (initial) is remarkably unstable in Albanian. It never remains as *s*, but appears as *š*, *h*, *g'*, or ϑ. Thus Alb. *šatε*, a hoe, is from the Idg. root **sek*, as in L. *sec-āre*, to cut. Alb. *hel'k'*, I pull, draw, like the Gk. ἕλκ-ειν, to draw, is from the Idg. root **selk*, to draw, whence also L. *sulc-us*, a furrow, A. S. *sulh*, a plough, Devonshire *zool*. Alb. *g'arp-εr*, a serpent, is allied to L. *serp-ere*, to creep, Gk. ἕρπ-ειν. Alb. *g'alpε*, butter, is allied to Goth. *salb-ōn*, to anoint, and to E. *salve*. Alb. *g'ašt*ε, six, is allied to L. *sex*, E. *six*. Alb. *g'umε*, sleep, is allied to Gk. ὕπ-νος, Skt. *svap-nas*, sleep, A. S. *swef-n*, a dream. Alb. ϑi, a swine, is allied to L. *sus* and E. *sow*.

The Idg. *w* (E. *w*, L. *u*, consonant) becomes Alb. *v*. Hence we find Alb. *vank*, the rim of a wheel (cf. E. *winch*); Alb. *ven'*, I weave (cf. E. *weave*); Alb. *veš*, I put on clothes (cf. L. *uestis*, clothing, and E. *wear*, verb); Alb. *vis*, a place (L. *uīc-us*).

§ 159. Persian. Persian is a language of the Indo-germanic group, though at the present day nearly a third part of its vocabulary consists of Arabic words, belonging to the unrelated group of Semitic languages. There is a somewhat similar example in the case of Spanish, a language of Latin origin abounding in words of Moorish descent. The true nature of Persian is revealed by its earliest forms, of which there are two branches or sub-divisions, which may be called Eastern and Western Iranian. The Eastern Iranian, or Old Bactrian, is represented by the earliest portions of the sacred writing of the Zoroastrians, commonly called the Avesta, the language of which has been often called Zend, though the name (which means 'explanation' or 'com-

mentary') is unsuitable. Schlegel calls it Old Bactrian, and Brugmann names it 'Avestic', a title which I shall here adopt. It was originally deciphered by help of the strong resemblance which it bears to Sanskrit.

The Western Iranian is the Old Persian preserved in the cuneiform inscriptions of the Achaemenides, including Darius and Cyrus. This form of the language is simply called Old Persian.

Of much value is the later or 'Middle Persian' commonly called Pehlevi or Pahlavi, chiefly in use from the third to the seventh century, when much Aramaic (of Semitic origin) was mingled with the Persian element. The word 'Pahlavi' simply means 'Parthian'; from Pers. *Pahlavī*, an adjectival form derived from *Pahlav*, a later form of *Parthava*, whence the Gk. Παρθία, Parthia.

Modern Persian is remarkable for its highly analytical character and the simplicity of its grammar, having no cases for the nouns, and (like modern English) no genders for them. It is a highly cultured language and widely used.

§ **160.** The Persian is the sole Indo-germanic language that has adopted a wholly foreign, that is, an Arabic alphabet, with four letters added to denote the Pers. *p*, *ch*, *zh*, and *g*; but some of the letters only occur in Arabic words. I here give the transliteration of that alphabet as it appears in Palmer's Persian Dictionary.

The order of letters is as follows: *a* (*ā*, *i*, &c.), *b*, *p*, *t*, *ṡ* [=*th*], *j*, *ch*, *ḥ*, *kh*, *d*, *ż* [=*dh*], *r*, *z*, *zh*, *s*, *sh*, *ṣ*, *ẓ*, *ṭ*, *ẓ́* [or *g̱*], *ʿ*, *gh*, *f*, *ḳ* [or *q*], *k*, *g*, *l*, *m*, *n*, *w*(*u*), *h*, *y*(*ī*). Fortunately, the most troublesome of these symbols seldom or never occur except in Arabic words, and will be here neglected, viz. *ṡ*, *ḥ*, *ż*, *ẓ*, *ṭ*, *ẓ́*, *ʿ*. They are practically omitted in the Dictionary of Persian Etymology by Paul Horn (Strassburg, 1893), of which I shall make much use. I also omit *ḳ* (*q*). Horn's symbols do not all agree with Palmer's, and a few notes on these are necessary.

By the symbol *j* is meant the English *j* in *jest*. *Ch* is the E. *ch* in *church*, which Horn (like Miklosich) denotes by *č*. *Kh* is not the Skt. *kh* (aspirated *k*), but represents the sound of the German *ch* in *noch*, for which Horn (like many others) uses the symbol *χ*, as in Greek; the modern Gk. *χ* is, in fact, thus pronounced, though in very early times it was like the Skt. *kh*. It is worth notice that the modern Pers. *kh*, though different in sound from the Skt. *kh*, usually answers to it etymologically, so that there is little practical difficulty in employing it. For *sh* (E. *sh* in *she*) Horn writes *š*, as in Miklosich. The remaining symbols require no discussion. The *y* is the E. *y* (consonant), Germ. *j*. There is an excellent article by Prof. Rieu, in the Philological Society's Transactions for 1880, on 'Phonetic Laws in Persian'. Observe, for example, that the original *kt*, *gt*, always become *kht* in Persian; and *pt*, *bt*, become *ft*. I have also noticed examples in which *dt* becomes *st* or *sht*. Thus the prefix *ni-*, down, and the base *sad*, to sit, give the Pers. *nishashtan*, to sit down; where *-tan* is the suffix denoting the infinitive.

§ **161.** I denote Avestic (Old Bactrian) by the symbol 'Av.', for which Brugmann has 'Aw.'; and Old Persian by 'O. Pers.', for which Brugmann has 'ap.', i. e. alt-persisch.

In transcribing Avestic, Brugmann uses such symbols as these:—*å* (English *aw* in *awe*); *ą* (nasalized *a*); *x* (G. *ch*, Horn's *χ*, Palmer's *kh*), for which I retain *kh*; *γ*, 'voiced' *kh*; *č* (E. *ch* in *church*); *ϑ* (more conveniently printed *θ*, denoting the E. *th* in *breath*); *δ* (E. *th* in *breathe*); *š* (E. *sh* in *she*); *ž* (*zh*, i. e. *z* in *azure*). He uses the same symbols for Old Persian, omitting *å*, *ą*, *γ*, *δ*, *ž*.

§ **162.** I now give a rather full collection (all I could find) in which words occur which have common roots in Persian and English. I glean them from Horn's book,[1] in which every item is numbered, and the numbers mentioned refer

[1] Horn very seldom quotes the corresponding Germanic forms. They must be sought elsewhere, viz. in Uhlenbeck and Brugmann.

to these. But I retain the spelling in Palmer's Dictionary, as, e. g. in such a word as *bastan*, to bind, for which Horn has *besten*.

Labials. The Idg. *p*, *b*, *bh* answer to Av. and Pers. *p*, *b*, *b* initially. Medially, either *b* can become *v*. English has *f*, *p*, *b*; by Grimm's Law. (For Skt. words here quoted, see Uhlenbeck's Skt. Dictionary, where the related English words may be found.) Examples (in *English* order) are as follows:—

p: E. *f*: Pers. *pīh* (365), fat, grease; Gk. *πί-ων*, fat; A. S. *fǣ-tt*, fatted, fat; E. *fat*.

Pers. *pidar* (286); E. *father*.

Pers. *pahn* (344), broad, wide; Av. *paθana-*, broad, wide (Horn); cf. Gk. *πετάννυμι*, I spread out; E. *fath-om*, as far as one can stretch with extended arms.

Pers. *par* (293), a feather, a wing; Av. *parəna* (Uhl.); Skt. *parṇam*, wing, feather, leaf; E. *fern*.[1]

Pers. *panj* (328); Gk. *πέντε*; E. *five*.

Pers. *pāi* (281), foot; L. *pēs* (gen. *ped-is*); Aeolic *πώς*; E. *foot*.

Pers. *pū-sīdan* (334), to rot; L. *pu-tridus*, putrid; A. S. *fū-l*, E. *foul*; Icel. *fū-inn*, rotten.

Pers. *pur* (294), full; Skt. *pūrṇas*; Lith. *pilnas*; E. *full*.

Pers. *pari-*, as in *pari-rūz*, the day (*rūz*) before yesterday; cf. *pār-sāl*, last year (303); Lith. *pernay*, adv., last year; Mid. E. *ferne yere*, last year (Chaucer); A. S. *fyrn*, ancient, belonging to past time (obsolete).

Prof. Rieu remarks that, when an *r* follows, the Pers. initial *p* becomes *f*, as in English. I give two examples.

Pers. *furākh* (810), wide, ample; allied to Av. *fraθō*, breadth, Skt. *prathas*, breadth; Gk. *πλατύς*, broad. With a change of the final dental, we find Icel. *flatr*, flat, whence E. *flat*. See Skt. *prathati* in Uhlenbeck, and L. *planta*, the sole of the foot, in Walde.

Pers. *firā* (809), above, upon; allied to Skt. *prā-*, as in

[1] A. S. *fearn*, which should give E. *farn*; cf. Farnborough, Farncombe (Surrey), Farndale, Farndon, Farnham, &c.

prā-kāra-, an enclosing wall; and further allied to Skt. *pra*, adv., before, Gk. *πρό*, and to E. *fore*.

Compare also E. *firman*, borrowed (through Turkish) from the Pers. *farmān*, a mandate; O. Pers. *framāna-* (820), Skt. *pramāṇam*, a measure, scale, authority, decision.

In one instance only, a word beginning with E. *f* answers to one beginning with Pers. *ch*; viz. Pers. *chahār* (452), four; cf. Skt. *chatvāras*, L. *quatuor*, Goth. *fidwōr*, E. *four*. The E. *f* is here difficult to account for, though it occurs also in Gothic. See Wright's Gothic Grammar, § 134, note.

§ 163. The Idg. *b* is very scarce, and I know of no Pers. word beginning with *b* from this source. But the Idg. *bh* becomes *b* both in Pers. and E., and there are numerous examples, among which may be mentioned the Pers. *bang* a narcotic drug, which we have borrowed; it answers to the Skt. *bhaṅgā*, hemp, the drug being made from the wild hemp (*Cannabis Indica*). See Horn, no. 232.

bh: Pers. and E. *b*: Pers. *bū-dan* (233), to be (where *-dan* is the suffix denoting the infinitive mood); Skt. *bhū*, to be; E. *be*.

Pers. *bur-dan* (196), to carry; Skt. *bhar-ati*, he bears; E. *bear*, verb.

Pers. *bār* (156), a burden; A. S. *bǽr*, *bēr*; E. *bier*.

Pers. *bastan* (219), to bind; *banda*, a servant, *bandī*, captivity; Skt. *bandh* (for **bhandh*), to bind; E. *bind*.

Pers. *bū-īdan* (240), to smell, *būy*, odour; allied to Av. *baoiδi-*, sweet smell (Horn), Av. *baoδaitē*, he perceives, observes, scents, smells (Uhlenbeck); Skt. *budh*, to awake, perceive, recognize, &c.; Skt. *bōdhaya*, to arouse, revive, make (a flower) expand, elicit (a perfume); Gk. *πεύθ-ομαι*, I inquire, A. S. *bēodan*, to inform, announce, command, bid; E. *bid*, to command, *bode*, to foreshow; all from Idg. root **bheudh*.

Pers. *burīdan* (212), to cut, to cleave; Skt. *bhrī*, to hurt, injure, in the Rig-Veda (Uhlenbeck); L. *fer-īre*, to strike, *for-āre*, to bore; E. *bore*: from the same root is Pers. *bīl* (257), a spade.

Pers. *barz* (198), stature, height; adj. tall, elevated (Richardson); Av. *bər(ə)zant-*, great, high (Brugmann, i. § 608); allied to A. S. *beorg*, a hill, whence E. *barrow*, a tumulus, and to A. S. *burg*, E. *borough*. From the same Idg. root **bhergh* is the Pers. *bul-and*, high.

Pers. *bun* (229), a basis, foundation (Richardson); Av. *buna-*, ground; Skt. *budhnas* (for **bhudhnas*), bottom; Gaelic *bonn*, sole, bottom; A. S. *botm*; E. *bottom*.

Pers. *bāzū* (167), the arm; Skt. *bāhus*, the arm; Icel. *bōg-r*, the shoulder, hence the *bow* (shoulder) of a ship; A. S. *bōh*, orig. an arm, hence a bough of a tree; E. *bough*.

Pers. *birādar* (192), brother; E. *brother*.

Pers. *abrū* (64), the eyebrow; Gk. ὀφρύς; Skt. *bhrūs*; E. *brow*.

Pers. *buz* (213), a goat; Av. *būza-*; A. S. *bucca*, a he-goat, *buc*, a male deer; E. *buck*.

§ **164. Dentals.** The Idg. *t*, *d*, *dh* answer to the Av. *t*, *d* (δ), *d* (δ) initially, Pers. *t* (*s*), *d*, *d*; and to the E. *th*, *t*, *d* respectively.

t: E. *th*: Pers. *tunuk* (397), brittle, slender, shallow; Skt. *tanus*, thin, slender; L. *tenuis*; E. *thin*.

Pers. *tanīdan* (399), to twist, to spin; Skt. *tan*, to stretch out, extend; from Idg. root **ten*, to stretch, whence also E. *thin* (as above).

Pers. *tishna* (388), thirsty (for **tirshna*, the *r* being lost); Av. *tarshna-*, thirst; Skt. *tṛsh*, to be thirsty, *tarshas*, thirst; Goth. *ga-thairs-an*, to be dry; E. *thirs-t*.

Pers. *tū*, thou; E. *thou*.

Pers. *tandar* (396), thunder; E. *thunder*.

But the Pers. word for 'three' has been sadly corrupted; the Skt. form is *trayas*, nom. pl. masc.; but the Avestic form began with *θri-*, which (by loss of *r*, and change of *θ* to *s*) gave the mod. Pers. *si*, usually written *sih*. Hence also Pers. *sīz-da*, thirteen (cf. Av. *θridasa*, thirteenth); and Pers. *sī*, thirty (Av. *θrisatem*, thirty). See Horn § 759.

§ **165.** Idg. *d*; Pers. *d*; E. *t*.

Pers. *dām* (530), a tame animal (not in Palmer). Richardson has *dām*, 'every kind of quadruped that is not rapacious'; *dāmak*, 'a rabbit, hare, or any small animal that is not carnivorous'; cf. Skt. *dam*, to tame; O. Irish *dam*, an ox; E. *tame*.

Pers. *darīdan* (562), to tear; Gk. δέρ-ειν, to flay; A. S. *ter-an*; E. *tear*, verb. Horn suggests that Pers. *dard* (550), pain, may be a related word; cf. A. S. *teart*, severe, acrid, mod. E. *tart*, sharp, which also seems to be related to A. S. *ter-an*, to tear.

Pers. *dah* (587), ten; Lat. *dec-em*; E. *ten*.

Pers. *dandān* (574), a tooth; Welsh *dant*; Goth. *tunth-us*; E. *tooth*.

Pers. *dār* (522), a gibbet; also, a tree, wood (Richardson); Skt. *dāru*, a beam, stick, also a species of pine, whence E. *deo-dar*; allied by gradation to Skt. *dru-*, wood, tree, and to E. *tree*.

Pers. *dīv* (598), a demon, a devil; Av. *daevō*, a demon; Skt. *dēvas*, divine, L. *dīuus*; A. S. *Tīw*, a deity, whence E. *Tues-day*.

Pers. *dū* (575), two; L. *duo*; E. *two*.

Here also belongs the E. adj. *long* (for **tlong*). Pers. *darāz* (547), long (cf. Pers. *dīr*, delay); Av. *darəγa-*, long, O. Pers. *darga-*, long; Skt. *dīrghas*; Gk. δολιχός. Also the Idg. nasalized form **dlo(n)ghos*, Pers. *dirang*; L. *longus*; E. *long*.

§ **166.** Idg. *dh*; Pers. and E. *d*. [Pers. *dara*, *darah*, *darrah* (560), a valley; Av. *darenā*, a hollow, glen, ravine. Horn connects this with E. *dale*, which is impossible, for *dale* requires the Idg. initial *dh*; whereas the Av. *darenā* is lit. 'torn,' hence, 'cleft,' as it is allied to Skt. *dīrṇas*, torn (from the Idg. root **der*, to tear); cf. Pers. *darīdan* (above), W. *darn*, a fragment, E. *tarn*, a mountain pool, 'separated.']

Pers. *durusht* (552), harsh, severe, rough; Av. *daršis* (*darshis*), vehement (G. 'heftig'); Skt. *dhṛshṭas*, bold, forward, impudent; Gk. θρασύς, bold, θαρσ-εῖν, to dare; Goth. *ga-daurs-an*, to dare; E. *dare*, pt. t. *durs-t*.

Pers. *dukhtar* (541), daughter; E. *daughter*.

Pers. *dāgh* (529), mark, scar (orig. of a brand); Av. *daγa-*, Skt. *dāh-as*, a burning, branding, great heat, from Skt. *dah*, to burn (Idg. root **dhegh*); Lith. *dèg-ti*, to burn, *dag-as*, hot time, autumn, Goth. *dag-s*, day (bright time), E. *day*.

Pers. *dizh* (563), a fortress, castle (Palmer), *daz*, *diz*, fortress, castle, city (Richardson); Av. *daeza-*, in the compound *pairi-daeza-*, an enclosure, place walled round, whence Gk. παράδεισος, a park, E. *paradise*. But the lit. sense is 'surrounding mound', since Av. *pairi* = Gk. περί, and *daeza-* = a mound, wall of earth, cognate with Skt. *dēhas*, a mass, *dēhī*, a rampart; from the Idg. root **dheigh*, to mould (L. *fing-ere*), whence also A. S. *dāh*, E. *dough* (kneaded mass).

Pers. *dīg* (594), a pot, *dēg* (in Indian pronunciation); so called because moulded by the potter (cf. L. *fig-ulus*); from the Idg. root **dheigh*, to mould; like *dizh* (above).

Pers. *dād* (518), justice, law; cf. Av. and O. Pers. *dā-*, to set, establish, cognate with Skt. *dhā*, to put, place, set, A. S. *dō-n*, to do, to put, E. *do*. From the same Idg. root **dhē* we have Gk. τί-θη-μι, I place, θέ-μ-ις, law; and the E. *dee-d*, *doo-m*. The Pers. *dād* corresponds in form to E. *deed*, but in sense to E. *doom*.

Pers. *dar* (545), a door; E. *door*; hence Pers. *dar-bār*, a prince's court, levee, lit. 'door of admittance', from *bār*, admittance, court; Anglicized as *durbar*.

Pers. *durūgh* (557), a lie, falsehood; O. Pers. *drauga-*, a lie; Skt. *drōhas*, injury, perfidy, from *druh*, to seek to injure; cf. Skt. *druh* (nom. *dhruk*), injuring, as sb., an avenger, fiend, Icel. *draugr*, a ghost; cf. also O. H. G. *triogan* (G. *trügen*), to deceive, G. *trugbild*, a mocking phantom: Idg. root **dhreugh*. Allied to G. *traum*, a dream (deceitful vision), E. *dream*. See Brugmann, i. §§ 681, 690; Uhlenbeck, Skt. Dict. s.v. *druhyati*.

§ 167. **Palatal gutturals.** The Idg. palatal gutturals *k*, *g*, *gh* answer to Pers. *s*, *z*, *z*; and to E. *h*, *k*, *g*.

k: Skt. *ç*: Pers. *s*: E. *h*. Pers. *sīm* (764); for which

Richardson has *saym*, 'the neck-yoke of oxen'; Av. *simā-*; Skt. *çamyā*, the pin of a yoke (Benfey); E. *hame*, one of the bent sticks round a horse-collar.

Pers. *sum* (745), a hoof; (perhaps) Av. *safa-*, hoof; Skt. *çaphas*, a hoof; A. S. *hōf*; E. *hoof*.

Pers. *surū* (734), a horn (Richardson); Av. *srvā-*, a claw, a horn; allied to Pers. *sar*, the head, Skt. *çir-as*, the head, and therefore to Skt. *çṛṅgam*, a horn, Lat. *cornu*, E. *horn*.

Pers. *sapīd*, *safīd* (708), white; Av. *spaeta-* (with *sp* for *kw*); Skt. *çvētas*, white, *çvitras*, white; Goth. *hweits*, white; E. *white*. (Here Idg. *kw* = Skt. *çv* = Av. *sp* = Pers. *s(a)p* = A. S. *hw*.)

Pers. *sag* (743), a dog (for **spag*?); Median σπάκα, accus. (Herodotus, i. 110); in the dialect of Quhrúd, *ispa*; Av. *span-*; Skt. *çvā* (gen. *çunas*); Gk. κύνα (accus.); E. *hound*.

Pers. *sad* (725), a hundred; Skt. *çatam*; L. *centum*; E. *hund-red* (where the suffix *-red* signifies by computation or rate).

§ 168. *g*; Pers. *z*; E. *k*. Pers. *zādan* (645), to be born; *zā'īdan*, to beget; *zāda*, born, offspring; from Av. *zan*, Skt. *jan*, to beget, L. *gi-gn-ere*; cf. E. *kin*.

Pers. *zānū* (648 *b*), knee; Skt. *jānu*; L. *genu*; E. *knee*.

Pers. *zanakh* (669), the chin; Skt. *hanu-*, the chin; Gk. γέν-υς; Lat. *gen-a*, the cheek; A. S. *cin*, chin; E. *chin* (with *ch* for *k*); G. *kinn*.

Sometimes this Pers. initial *z* (from Idg. *g*) appears as *d*. Pers. *dānistan* (534), to know, is for **zānistan*; cf. Skt. *jnā*, to know, whence *jā-nā-mi*, I know (probably for **jnā-nā-mi*, the *n* of the root being dropped owing to the reduplication of *-nā-*); Skt. *jnā-tas*, known; Lat. *nōtus*, known (for **gnōtus*), infin. *gnō-scere*, to know, A. S. *cnāw-an*; E. *know*.

Pers. *dūst* (582), a friend, O. Pers. *dauš-tar-*, a friend, is allied to Skt. *jush-ṭas*, beloved, pp. of *jush*, to be pleased, to like, which is cognate with Goth. *kius-an*, A. S. *cēos-an*, to choose; E. *choose* (with *ch* for *k*); G. *kiesen*.

In two instances the Idg. *g* has been kept in Pers., because an *r* or *l* immediately followed.

Pers. *giriftan* (909), to seize; Av. *grab*, Skt. *grabh*, to seize; E. *grab*.

Pers. *gulūla* (929), a bullet; cf. L. *glomus*, a ball; E. *clew*, *clue*.

§ 169. *gh*: Pers. *z*; E. *g*. Pers. *zahra* (678), the gall-bladder, gall, bile; *zarīr*, 'the yellow jaundice,' Richardson. Allied to *zard* (656), yellow, Av. *zairita-*, yellow, Skt. *haritas*, yellow. From a shorter form *zar* (654), gold, Av. *zairi-*, yellow, Skt. *haris*, yellow, greenish; Gk. χολ-ή, gall; E. *gall*. E. *gold* and *yellow* are also related.

§ 170. Velar gutturals. The velar gutturals (whether pure velar or labio-velar) fall together (or coincide) in Avestic and Persian. Thus the Idg. labio-velar gutturals *q*(*w*), *g*(*w*), *g*(*w*)*h* answer to the Avestic *k*, *g*(*j*), *g*; E. *h*(*wh*), *qu*(*c*), *g*.

q(*w*): Pers. *k* or *ch*: E. *h* or *wh*. Pers. *ki*(*h*) (876), who; that; cf. L. *quod*, that; E. *who*, *what*. Pers. *chi*(*h*) (451), what; cf. L. *-quid* in *ali-quid*. [Av. *katāra-*, whether (of the two); Goth. *hwathar*; E. *whether*.]

Pers. *charkh* (437), a wheel; Skt. *chakras*, a wheel; Gk. κύκλος; A. S. *hweowol*, *hwēol*; E. *wheel*.

Pers. *chahār* (452), four; Av. *chaθwārō*; Skt. *chatvāras*; L. *quatuor*; Goth. *fidwōr*; E. *four* (in which the *f* is exceptional); see p. 133.

g(*w*): Av. *g* or *j*; Pers. *g* or *z*; E. *c*, *qu*. Pers. *gāw* (888), a cow, whence Pers. *nīl-gāw*, 'blue cow,' E. *nilghau*; Skt. *gaus*; Arm. *kov*; A. S. *cū*; E. *cow*.

Pers. *zan* (668), a woman; Av. *jaini-*; Skt. *jani-*; Goth. *kwinō*; A. S. *cwĕne*; E. *quean*. (E. *queen* is a related word, but has a long A. S. vowel, as belonging to a stronger grade.)

Pers. *zī* (683), life; *zī-stan*, to live; *zhīv-ah* or *jīv-ah*, quicksilver; O. Pers. and Skt. *jīv*, to live; Skt. *jīv-as*, adj., living, quick; L. *uīuus*; Goth. *kwius*, living; allied to A. S. *cwi-c*, E. *quick*.

g(*w*)*h*: Av. and Pers. *g*; E. *w* (unusual). Pers. *garm*

(911), warm; Av. *garəma-*; O. Pers. *garma-*, warm; Skt. *gharmas*, heat; Gk. *θερμός*; Irish *gorm*; E. *warm*.

§ 171. Liquids. The Idg. *l*, *m*, *n*, *r* remain unchanged in Pers. and E.; except that Pers. *r* may answer to E. *l*.

l: Pers. *līsīdan* (954), to lick; Skt. *lih* (for **ligh*), to lick; O. Irish *lig-im*, I lick; A. S. *licc-ian*, to lick; E. *lick*.

Pers. *lab* (953), the lip; L. *lab-ium*; E. *lip*.

The E. *loud*, A. S. *hlūd*, has lost the initial *h*. It is allied to the Skt. *çrutas*, heard, pp. of *çru*, to hear; and to the Pers. *surūd*, melody, song (735).

m: Pers. *marz* (974), a region, country (Palmer); also, a limit, boundary of a country (Richardson); L. *margo*; A. S. *mearc*, a mark, limit, boundary; E. *mark*; O. H. G. *marcha*, a boundary (whence O. F. *marche*, E. *march*, a boundary).

Pers. *maghz* (986), marrow, pith, the brain; Av. *mazga-*, brain; Skt. *majjā*, marrow, pith; O. Pruss. *musgeno*, marrow; A. S. *mearh* (dat. *mearge*), with *r* for *z* (from *s*); E. *marrow*.

Pers. *may* (1003), wine; Av. *maδu*, honey; Skt. *madhu*, honey; Gk. *μέθυ*; E. *mead*.

Pers. *muzd* (978), a recompense; Gk. *μισθός*; Goth. *mizdō*; E. *meed*.

Pers. *miyān* (1004), the waist, the middle; Av. *maiδyāna-*, the middle, *maiδya-*, middle; L. *medius*; E. *mid*, *middle*.

Pers. *māh* (968), moon, month; Skt. *mās*, moon, month; Gk. *μήν*, L. *mensis*, month; allied to E. *moon*, *month*.

Pers. *mard* (972), a man (lit. a mortal); allied to L. *mort-ālis*, a mortal, A. S. *morðor*, E. *murther*, *murder*.

Pers. *mādar* (956), mother; E. *mother*.

Pers. *mūsh* (995), a mouse; A. S. *mūs*; E. *mouse*.

n: Pers. *nākhun* (1016), a nail, claw; Skt. *nakham*; Lith. *nag-as*, a claw; A. S. *nægl-el*; E. *nail*.

Pers. *nām* (1022), name; A. S. *nama*; E. *name*.

Pers. *nāf* (1020), navel; A. S. *naf-ela*; E. *navel*.

Pers. *ni-*, prefix (1013), down; as in *ni-shastan*, to sit

down; A. S. *ni-ðer*, downwards, with the comparative suffix *-ðer* from the base *ni-*, down; E. *ne-ther*.

Pers. *nau* (1045), new; A. S. *nīwe*; E. *new*.

Pers. *nuh* (1056), nine; Av. and Skt. *nava*; L. *nouem*; E. *nine*.

r: E. *r*, *l*. Pers. *rubūdan* (608), to seize, to rob (cf. *ruftan*, to sweep, to weed); Skt. *lup*, *lump*, to seize, to rob (pp. *lup-tas*); *lōp-tra-*, plunder, whence Hindi *lūṭ*, E. *loot*; L. *rumpere*, to break (pp. *rup-tus*); A. S. *rēofan*, to break, *rēafian*, to despoil, to plunder; E. *reave* (whence *be-reave*); also G. *rauben*, O. H. G. *roubōn*, to rob, whence O. French *rober*, E. *rob*.

Pers. *rāst* (603), true, straight, right (orig. set in order); O. Pers. and Av. *rāsta-*, correct, right; Skt. *rāddhas*, performed, prepared, ready, pp. of *rādh*, to achieve, prepare; allied to this Skt. root is the Pers. *ārāstan* (11), to set in order (hence, to adorn): Goth. *ga-rēd-an*, to provide, A. S. *rǣdan*, to counsel, to interpret, to read; E. *read*.

Pers. *rakhsh-īdan* (610), to shine; *rūz* (629), day; *rawshan* (631), enlightened, manifest, clear; *rawshanī*, light, splendour; Skt. *ruch*, to shine; *rōkas*, brightness; *rōchanas*, shining; *lōchanas*, illuminating; *lōchanam*, the eye; L. *lūc-ēre*, to shine; A. S. *lēoh-t*, light; E. *light*.

§ 172. S. The treatment of initial *s* in Persian is variable. If it occurs before a vowel, it sometimes becomes *h*, as in Greek and Welsh.

Idg. *s*; Pers. *h*. Pers. *ham* (1102), likewise; *bi-ham*, together; *ham-ān*, that same; *hamīn*, thus; Skt. *sam*, with; Gk. ἅμα, together; allied to Skt. *sama-*, same, Gk. ὁμός, Icel. *samr*, the same; E. *same*.

Pers. *haft* (1098), seven; Gk. ἑπτά; L. *septem*; E. *seven*.

After the prefix *ni-*, down, this *s* becomes *sh*: Pers. *ni-shas-tan* (1033), to sit down; cf. Av. *ni-shiδ-aiti*, to sit down; Skt. *ni*, down, *sad*, to sit; L. *sed-ēre*, to sit; E. *sit*.

Before *ū*, we find Pers. *kh* for *s*. Pers. *khūk* (510), a sow,

a hog; Av. *hū-*, a boar; Skt. *sū-karas*, a boar; cf. L. *sūs*, Irish *suig*, W. *hwch*; A. S. *sū*, *sugu*, a sow; E. *sow*.

Idg. *sk-* (initial); Pers. *shik-*.

Pers. *shikāftan* (787), to split, to cleave; (and without the *s*) *kāftan*, to split, to dig; Gk. σκάπ-τειν, to dig; Lith. *skap-oti*, to shave; Goth. *skaban*; A. S. *scafan*, *sceafan*; E. *shave*.

Idg. *ks*, *sk*; Pers. *sh*. Pers. *ā-shuftan* (32), to be uneasy, to perturb, disturb; cf. Skt. *kshubh*, to be agitated, *kshōbhas*, agitation; Lith. *skubùs*, hasty; Goth. *skiuban*, A. S. *scūfan*, to push, shove; E. *shove*.

Idg. *sk*; Pers. *s*. Pers. *sāya* (695), shade, shadow, protection; Skt. *chhāyā*, shade, shadow; also image, reflection, reflected light, glitter; Gk. σκιά, shadow; from the Idg. root **skei*, to shine, whence also A. S. *scī-nan*, to shine; E. *shine*.

Idg. *sp.*: Pers. *isp*, *sip*. Pers. *sipardan* (701), to trample on; apparently allied to Skt. *sphur*, to spurn, quiver, struggle; cf. E. *spur*, *spurn*.

Idg. *st*: Pers. *ist*, *sit*, *sut*. Pers. *īstā-dan* (84), to stand; Skt. *sthā*, to stand; L. *stā-re*; allied to E. *stand*.

Pers. *sitāra* (711), a star; E. *star*.

Pers. *sutūr* (720), an animal, cattle; Av. *staora-*, a beast of burden; E. *steer*, a young ox.

Idg. *sr*; Gk. *hr*; Pers. *r* (but Teut. *str*). Pers. *rūd* (627), a river, stream; O. Pers. *rautah-*, a stream; Skt. *srō-tas*, a current, stream, from *sru*, to flow; Gk. ῥεῦ-μα, a flow, rheum; cf. G. *stro-m*, Du. *stroo-m*, E. *stream*.

Idg. *sw*; Pers. *khw*, *kh'*. Pers. *kh'āhar* (501) written *khwāhar*, sister; Skt. *svasar-*; A. S. *sweostor*, Icel. *systir*; W. *chwaer*; E. *sister*. (The Teut. forms insert *t* after *s*.)

Pers. *kh'ay* (*khway*) (513), sweat; *kh'aydan*, to perspire; Av. χ*vaeδa-*, sweat; Skt. *svēdas*; W. *chwys*; E. *sweat*.

Pers. *kh'āstan* (497), written *khwāstan*, to desire, to wish; allied to Skt. *svad*, to relish, *swādu-*, sweet; E. *sweet*.

Idg. **sweks*, original form of 'six'; Pers. *shish* (783), six; Skt. *shash*; L. *sex*; E. *six*.

§ 173. **W.** The Idg. *w* remains in English. In Avestic it is written as *v*, though the sound may have been *w*. It occurs as *v* in Pers. in the following instance:—

Pers. *varz* (*warz*, Palmer), gain; *varzīdan* (197), to practise, exercise; Av. *vareza-*, a working; Gk. *ἔργον* (for *Fέργ-ον*), work; E. *work*. Here the Av. and Pers. *z* arose from Idg. *g*.

The sound must originally have been *w*, which passed into *g* in Pers. in some words, before a short vowel. Pers. *gard-īdan* (886), to become; *gard-ān*, turning, revolving; *gashtan*, to turn, to become; Skt. *vṛt*, to turn; L. *uert-ere*; A. S. *weorð-an*, to become; E. (obsolescent) *worth*, vb., to become (as in *worth* the day, i. e. evil be the day).

Pers. *gurg* (910), a wolf; Av. *vehrka-*; Skt. *vṛkas*; Lith. *wilkas*; cf. E. *wolf*.

Before a long vowel, the Pers. *v* becomes *b*. Pers. *bād* (151), the wind; Av. *vāta-*, wind; Skt. *vā*, to blow; allied to L. *uentus*; E. *wind*.

Pers. *bīva* (263), a widow; Horn quotes Pehlevi *vēpak* (from **vēvak*), a widow; Uhlenbeck quotes Av. *viθu-*, *viθavā-*, widow; Skt. *vidhavā*; E. *widow*.

Pers. *bāftan* (168), to weave; cf. the Idg. root **webh*, to weave, as in Skt. *ūrṇa-vābhi-*, a spider; Gk. *ὑφ-αίνειν*, to weave; A. S. *wefan*; E. *weave*.

Pers. *bīd* (251), a willow; Av. *vaeit-iš*, a willow; Gk. *ἰτ-έα*, a willow; L. *uīt-is*, a vine; A. S. *wið-ig*, a willow; E. *withy*, *withe*.

§ 174. **Y.** The Idg. *y* (initial) is the E. *y* (consonant); it appears in Pers. as *j*.

Pers. *jugh* (423), a yoke for oxen; L. *iug-um*; E. *yoke*.

Pers. *juwān*, *juvān* (429), young; Av. and Skt. *yuvan*, young; L. *iuuen-is*, young; allied to L. *iuuen-cus*, a heifer, A. S. *geong*, *iung*, young; E. *young*.

§ 175. I add a few words that begin with a vowel.

Pers. *am* (107), I am (Richardson); Av. *ah-mi*; Skt. *as-mi*

(for **es-mi*), from the root **es*, to be, with the suffix *-mi* representing the first personal pronoun; E. *am*. So also Pers. *hast*, (he) is (with prefixed *h*); Skt. *as-ti*; L. *est*; E. *is*.

Pers. *hūsh* (1111), understanding, intellect, the mind; the *h* appears to be unoriginal; from Av. *ušī* (= *ushi*), lit. 'the two ears', hence, intelligence, understanding. If so, the Av. *ušī* must be allied to Lith. *ausis*, the ear, Goth. *ausō*, A. S. *ēare*, E. *ear*.

Pers. *hasht* (1095), eight (with prefixed *h*); Av. *ašta* (*ashta*), eight; Skt. *ashṭau*; L. *octo*; A. S. *eahta*; E. *eight*.

Pers. *aranj* (14), the elbow; Skt. *aratni-*, elbow; Gk. ὠλένη, L. *ulna*, A. S. *eln*, lit. 'ell', but orig. 'arm'; whence A. S. *eln-boga*, 'bend of the arm,' the elbow. Cf. E. *ell*, *elbow*.

Pers. *hīzam* (1117), timber, firewood (with prefixed *h*); Av. *aes-ma-*, firewood; Skt. *ēd-has*, fuel, from *idh*, to kindle (whence also *idh-mas*, fuel); A. S. *ād*, a funeral pile, *ās-t*, a burning, whence E. *oast-house*, a kiln.

Pers. *bar* (191), above, upon; Av. *upairi*; Skt. *upari*, above; A. S. *ofer*; E. *over*.

I have excluded from this survey of the relationship of English to Persian all English words that are not native; thus the Pers. *pukh-tan*, to cook, is cognate with the Skt. *pach*, to cook, and the L. *coquere*; but the E. *cook* is not a native word, being merely a loan-word from Latin.

CHAPTER XIII

ENGLISH AND SANSKRIT

§ 176. The discovery and study of Sanskrit have done more for the science of comparative philology than anything else. In fact, Sanskrit has rendered it possible to formulate exact phonetic laws; and, what is equally important, to explode such derivations, previously arrived at, as did not wholly conform to all that an exact science demands. The extreme antiquity of the Sanskrit forms, and the large number of its symbols and sounds, proved, at the outset, to be somewhat misleading. It was not perceived at first that Sanskrit was not the parent language of the rest, but only, at best, an elder sister amongst them. It so happens that, instead of employing all the five short vowels which many of the Indo-germanic languages actually possess, Sanskrit has reduced these five to three, viz. *a*, *i*, *u*. But it has now been shown that this is a defect of the language, which has not only confused *e* with *o*, but has further confused both with *a*. A very little reflection will show the true state of the case. When we observe the elaborate fullness of the Sanskrit consonants, and the great variety of forms which their use involves, we may begin to suspect that all is not right with the vowels; knowing, as we do, that all languages are subject to change and decay, so that strength in one direction is sure to imply weakness in another. We see the exact counterpart to Sanskrit in Greek. For the Greek vowels are so distinct and regular as to be better preserved than those of any other language in the whole group; and we may expect, accordingly, that all is not right

with its consonants. And we find, as a fact, that Greek has lost the *w* and *y*, and constantly drops an *s* between two vowels. There is only one course to be pursued, viz. to combine all that these (and other languages) have preserved, and thus to form an imaginary parent language which is capable of representing the features of them all. This has been actually done, to a high degree of accuracy.

§ 177. To take a simple example. When we find, in Latin, such a pair of words as *ed-ere*, to eat, and *od-or*, a sweet smell, we can see at once that the true bases of these words are *ed-* and *od-* respectively; a result which leaves not a shadow of a doubt that the identical imaginary roots *ad*, to eat, and *ad*, to smell, as given in the third edition of Fick's *Vergleichendes Worterbuch* (as far back as 1874), required reconsideration. It is true that there is a Skt. root *ad*, to eat; but we must regard other languages, especially the L. *ed-ere*, the Gk. ἔδ-ειν, and the A. S. *et-an* (with its regular shifting of *d* to *t*). Whilst, as to the base *od-*, we may compare the Gk. ὄζειν, to smell, pt. t. ὀδ-ωδ-*a*, ὀδ-μή, scent, δυσ-ώδ-ης, evil smelling. Compare also the Gk. μένος, strength, with Skt. *manas*; where the Greek form is the older one. So also the Gk. γένος, 'race,' tells us that the Skt. *janas* has *ja-* for *ge-*.

§ 178. The clearest proof of the fact that the Skt. *a* is not always original, is afforded by the Skt. *cha* (also written *ca*, with *c* = E. *ch*), the enclitic particle signifying 'and', which is identical with the L. *-que*, Gk. τε, and is evidently closely connected with the Skt. *kas*, 'who.' In the form *cha* the original *k* has been 'palatalized', or has become *ch*, which, according to the experience of other languages, can only occur when a palatal vowel, such as *e* or *i*, follows; just as, in English, the A. S. *cēowan* (G. *kauen*) is now *chew*, and the A. S. *cin* (G. *Kinn*) is now *chin*; whereas the A. S. *ic cann* is now *I can*, the A. S. *cocc* is now *cock*, and the A. S. *cudu* is now *cud*. It is therefore clear that the Skt. *cha* was originally **che*, with the *same vowel* as is found in Latin and Greek.

In precisely the same way the Skt. *janas*, race, is for **jenas*, from **genas*, **genos* (Gk. γένος). The same change has taken place everywhere throughout the language, and explains at once such anomalous forms as the following, which are worth notice: Skt. *bhar*, to bear (Gk. φέρειν, L. *ferre*, A. S. *beran*); Skt. *as*, to exist, be (Gk. ἐσ-μί, I am, L. *es-se*, to be); Skt. *jan*, to beget (Gk. γέν-ος, race, L. *gen-us*); Skt. *madhu*, honey, sweet drink (Gk. μέθυ, A. S. *medu*); Skt. *madhyas*, middle (L. *medius*), &c. It is a curious fact that the short vowel *e*, which does not appear in Sanskrit at all, occurs in many Idg. roots, and is a favourite vowel in many languages. If, for example, we compare the Skt. *vas*, to abide, to dwell, to exist, with the A. S. *wes-an*, to be, we shall find that it is the *English* word which has preserved the *true form* of the Idg. root WES, to dwell; whereas the Skt. tells us what was the *original sense* of the word which is now used in such an abstract sense as *I was*. Its primary meaning was simply 'I dwelt'. And I take this opportunity of remarking that English is the only modern language which has preserved to this day the true sound of the original Idg. W. Even the Latin *u* (consonant) has become a *v* in all the derived Romance languages; and became so some 1,500 years ago. Another primeval sound, that of Idg. *y*, still occurs in English in a few words, such as *yoke* and *young*. Neither W nor Y is found in Greek; Sanskrit has the *y*, but has turned every *w* into *v*.

§ 179. The comparison of English with Sanskrit is full of interest, for the reason that Sanskrit, with its vast vocabulary and its highly intelligible forms, throws a full flood of light upon a large number of English roots and words. But it will now be understood that the debt is not all on the one side, and that a second source of interest arises from the fact that English can often make the Sanskrit forms a good deal clearer than they might otherwise be.

The results that may be gathered from comparing these

languages are so many that I can only here point out some of the chief points of similarity or of contact. For this purpose I chiefly use Uhlenbeck's *Etymologisches Wörterbuch der Altindischen Sprache* (Amsterdam, 1898–9); in conjunction with Brugmann's *Grundriss der vergleichenden Grammatik der Indogermanischen Sprachen* (Strassburg, 1897).

§ 180. I make a few preliminary remarks about the Skt. symbols and sounds.

The Idg. vowels *a, ā, i, ī, u, ū* are the same in Skt. But Idg. *a, e, o* are all Skt. *a*. The Skt. *ē* is always long, and represents Idg. *ei, oi, ai*. The Skt. *ō* is always long, and represents Idg. *eu, ou, au*. The labials are Idg. and Skt. *p, b, bh*; where *bh* is a *b* followed by an aspirate or explosive sound: it answers etymologically to Gk. *φ*. Skt. also had an aspirated *p*, written *ph*.

The dentals are Idg. and Skt. *t, d, dh*; where *dh* is an aspirated *d*; it answers etymologically to Gk. *θ*. Skt. also had an aspirated *t*, written *th*. It further possessed cerebral dentals, written *ṭ, ḍ, ḍh*, also *ṭh*; these sounds usually arise, respectively, from Idg. *lt, ld* (or *zd, z, g*), *ldh* (or *zdh*), or from *lth*. We also find *ṭ* for *t* after an *sh* (also written *ṣ*).

As to gutturals, it is now admitted that the original Idg. language had three distinct sets of them, which have been called, respectively, the palatal gutturals, the middle gutturals, and the velar gutturals. In Skt., these three sets were reduced to two, by the coincidence of the two latter sets; so that we need only consider the palatal gutturals as distinct from the velar gutturals. The palatal gutturals are the Idg. *k, g, gh*, represented in Skt. by *ç, j, h*. Here *ç* is a symbol for the palatalized *k* when it takes the sound of *sh*; the *j* is the E. *j* in *judge*. There is also a Skt. *kh*, or aspirated *k*; Gk. *χ*. The Idg. velar gutturals *q, g(w), g(w)h* are represented in Skt. by *k* or *ch, g* or *j*, and *gh* or *h*. Here *ch* (also written *c*) = E. *ch* in *church*; it arose from having been *originally*

followed by one of the palatal vowels (*e*, *i*). There is also a symbol written *chh* (or *ch*), which seems to have sometimes arisen from Idg. *skh* or *sk*; thus *chhinad-mi*, I cut off, is related to Gk. σχίζω, L. *scindo*, and Skt. *chhāyā* to Gk. σκιά.

Both Idg. *r* and Idg. *l* may become *r* (initially) in Skt. The Skt. nasal *n* is denoted by a different symbol according to the sound that follows it. Beside the usual dental *n*, we find the cerebral (or lingual) *ṇ*, the use of which is due to the influence of an *r* or *ṛ* or of *sh* (*ṣ*) occurring in its neighbourhood, or else arises from Idg. *ln*. Note also the *ṅ*, occurring before *k* or *g*; and the *ñ*, occurring before *ch* or *j*.

Skt. also has sonant liquids, written *ṛ*, *ḷ*, meaning *r* and *l* sounded alone, without the accompaniment of an apparent vowel. The Skt. *ṛ* represents both Idg. *r̥* and Idg. *l̥*, both sonant liquids.

§ **181.** The usual arrangement of the Skt. alphabet is as follows. The letters follow a strict order, viz. (1) vowels, sonants, long vowels and diphthongs; (2) gutturals; (3) palatals; (4) cerebrals or linguals; (5) dentals; (6) labials; (7) semi-vowels; (8) sibilants and aspirate. (1) *a*, *ā*, *i*, *ī*, *u*, *ū*, *ṛ*, *ṝ*, *ḷ*, *e* (= *ē*), *ai*, *o* (= *ō*), *au*; (2) *k*, *kh*, *g*, *gh*, *ṅ*; (3) *ch* (or *c*), *chh* (or *ch*), *j*, *jh*, *ñ*; (4) *ṭ*, *ṭh*, *ḍ*, *ḍh*, *ṇ*; (5) *t*, *th*, *d*, *dh*, *n*; (6) *p*, *ph*, *b*, *bh*, *m*; (7) *y*, *r*, *l*, *v*; (8) *ç*, *sh* (or *ṣ*), *s*, *h*.

There is also a nasal symbol written as *ṁ*; as in *aṁsas*, the shoulder, Gk. ὦμος, Goth. *ams*. And a final aspirate, *ḥ*, called *visarga*, representing an original *s* or *r*.

For full particulars as to the history of the Skt. sounds and symbols, see *A Manual of Sanskrit Phonetics*, by Dr. C. C. Uhlenbeck; London, 1898 (English edition).

§ **182. Labials.** The Idg. and Skt. labials *p*, *b*, *bh* correspond (by Grimm's Law) to the E. *f*, *p*, *b* respectively.

Examples follow, in the *English* word-order.

p: E. *f*. Skt. *pāç-as*, a tie, tether, snare, noose, fetter something that fastens), from a base **pak*; Gk. πάσσαλος,

a peg; a variant of the root (with final *g*) occurs in L. *pang-ere*, to fasten, Gk. *πήγ-νυμι*, I fasten; *πηγ-ός*, firm, strong; allied to Goth. *fagrs*, suitable, fit, fair; A. S. *fæg-er*, fit; E. *fair*.

Further allied to L. *pang-ere*, to fasten (above), is the Goth. *fāhan* (for **fanhan*), to catch, of which the A. S. contracted form is *fōn*, to catch, to seize, pp. *ge-fang-en*; whence the A. S. *fang*, a seizing, and E. *fang*, a claw.

Skt. *pal-itas*, grey; Gk. *πολ-ιός*, grey; L. *pallidus*, pale; Lith. *palwas*, pale yellow, fallow (in colour); G. *falb*; A. S. *fealo*, O. Merc. *falu*, pale red, yellowish; E. *fallow*, as in the phrase 'fallow deer'.

Skt. *par-as*, beyond, away, afar; allied to E. *far*.

Skt. *pṛ*, to bring across, causal *pāraya*, to conduct across; Gk. *πορεύομαι*, I travel, A. S. *faran*, to go, to travel; E. *fare*. Other related words are *ferry*, *ford*, *frith*.

Skt. *past-yā*, a homestead; *past-yam*, a stall; Goth. *fast-an*, to keep, hold fast; E. *fast*, adj., firm, secure.

Skt. *pī-vas*, adj., fat, *pī-van*, swelling, full, fat; Gk. *πί-ων*, fat. From the related Idg. base **pei-* we have Icel. *feitr*, fat; and the A. S. *fǣtt*, orig. a pp. meaning 'fatted'; cf. E. *fat*.

Skt. *pitṛ*, father; L. *pater*; E. *father*.

Skt. *paksh-ma*, eyelashes; *paksh-malas*, long-haired; A. S. *feax*, hair; E. *fax*, as in Fair-fax, i. e. 'fair hair.'

Skt. *pattram*, *patram*, wing, feather (from *pat*, to fly); A. S. *feðer*, wing, feather; E. *feather*.

Skt. *paṅkas*, mud; O. Pruss. *pannean*, morass; Goth. *fani*, mud; A. S. *fenn*; E. *fen*.

Skt. *parṇam*, a feather, a (feathery) leaf; E. *fern*.

Skt. *pad*, to fall; also, to go to; Icel. *feta*, to step, to find one's way; A. S. *fetian*, to bring, to fetch; also found in the form *feccan*, E. *fetch*. Allied to Skt. *pad-am*, a step, stride, and to E. *foot*.

Skt. *piç-unas*, adj., backbiting, slanderous, treacherous; A.S. *fic-ol*, deceitful; E. *fickle*.

Skt. *pīya*, to revile, to scoff; Goth. *fijan*, to hate, pres. pt. *fijands*, a hater; A. S. *fēond*, a hater, an enemy; E. *fiend* (the enemy).

Skt. *parkaṭī*, the wavy-leaved fig-tree, *Ficus infectoria*; L. *quercus*, an oak; Lombardic *fereha*, 'aesculus'; Icel. *fura*, a fir; A. S. *furh-wudu*, a pine-tree, lit. 'firwood'; E. *fir*.

Skt. *pū*, to purify; *pāv-akas*, pure, purifying, the purifier, fire; allied to Gk. πῦρ, fire; L. *pūrus*, pure; A. S. *fȳr*; E. *fire*.

Skt. *pañcha*, five; Gk. πέντε; Lith. *penkì*; Goth. *fimf*; A. S. *fīf*; E. *five*.

Skt. *pṛthus*, broad, wide; Gk. πλατύς, broad; cf. Swed. *flundra*, a flounder (whence O. F. *flondre*, A. F. *floundre*, E. *flounder*). With a different final dental (viz. Idg. *d*), we find Icel. *flat-r*, flat, whence E. *flat*.

Skt. *plu*, to float, to swim; *plutis*, a flood; Gk. πλωτός, floating, navigable; Goth. *flōdus*, a river; A. S. *flōd*; E. *flood*. Allied to A. S. *flōwan*, to flow. And perhaps further allied to A. S. *flot-ian*, to float; E. *float*; and to A. S. *flēot-an*, to float; *flēot*, a ship, also, a collection of ships, E. *fleet*.

Skt. *phēnas* (perhaps for **spēnas*), foam. The *ē* would regularly result from Idg. *oi*; allied to L. *spūma* (for **spoima*), foam; cf. O. Pruss. *spoayno*, foam; and, as Idg. *oi* gives Goth. *ai*, A. S. *ā*, we have the same vowel-sound in A. S. *fām*, whence E. *foam*, with loss of initial *s*.

Skt. *puṭas*, a fold; cf. Skt. *paṭī*, Hindī *paṭṭī*, a band, a bandage, E. *puttee*; the *ṭ* results from *lt*, so that the orig. form was **pultas*; allied to Gk. -πλάσιος in δι-πλάσιος (for *δι-πλάτ-γος), twofold, Russ. *polotno*, linen cloth; Goth. *falth-an*, to fold; E. *fold*.

Skt. *pādas*, a foot; *padam*, a footstep; E. *foot*.

Skt. *paras*, forward, in front; *purā*, formerly; *pra*, adv., before, Gk. πρό; allied to E. *fore*, *for*.

Skt. *pūrvas*, preceding, former; allied to E. *former*, and to Skt. *paras* (above).

Skt. *pūya*, to become putrid; *pūyas*, purulent matter; L. *pūs*; A. S. *fū-l*; E. *foul*.

Skt. *priyas*, dear, beloved; Goth. *freis*, free (originally dear); A. S. *frēo*; E. *free*.

Skt. *prushvā*, ice; *plush*, to burn; *plushṭas*, burnt, also frozen; *plōshas*, a burning; L. *prūna* (for **prus-na*), a glowing coal; *pruīna* (for **prusuīna*), hoar-frost; A. S. *frēos-an*, to freeze, *fors-t*, frost; E. *freeze*, *fros-t*.

Skt. *pṛ*, to fill; pp. *pūrṇas*, filled, full; Lith. *pìlnas*, full; Teut. type **fulnoz*, full, whence A. S. *full* (with *ll* for *ln*); E. *full*.

Skt. *prataram*, adv., further; E. *further*.

§ 183. *b*: E. *p*. Owing to the scarcity of initial *b* in Indo-germanic, there are *no* examples of this change from Skt. *b* to E. *p* initially.

There are a few examples in which the Skt. *b* appears as E. *b*, owing to the words in which they occur being purely imitative; so that, in fact, this coincidence is practically accidental.

Uhlenbeck notices the Skt. *bababā*, a sound meant to denote the crackling of things burning, *barbaras*, stammering, and *balbalākāras*, a stammer; of similar formation to L. *babulus*, a foolish person, *balbus*, a stammerer, Gk. *βάρβαρος*, stammering, a barbarian; E. *babble*, *babbler*. Skt. *budbudas*, a bubble; cf. E. *bubble*. Skt. *bambharālis*, a fly, Gk. *βόμβος*, a humming; E. *bumble-bee*.

The change from Idg. *b* to E. *p* may be exemplified by comparing Lith. *balà*, a swamp, with E. *pool*; and L. *labium*, a lip, with E. *lip*.

In the case of most of the words beginning with *b* in Skt., the *b* stands for the Idg. *bh*. Thus the Idg. root **bhendh*, to bind, is represented in Skt. by *bandh*, in order to avoid the occurrence of two aspirated consonants (*bh* and *dh*) in the same syllable.

§ 184. *bh*: Skt. *bh*, *b*; E. *b*. Skt. *bhan*, to speak, declare; A. S. *ge-bann*, a proclamation; E. *ban*, a proclamation, a summons.

Skt. *bṛhant-*, strong, large, from Skt. root *barh*, causal *bṛṁhaya*, to augment; Idg. root **bhergh*, whence also G. *berg*, a mountain, A. S. *beorh*, a mountain, hill, mound, funeral mound; E. *barrow*, a funeral mound.

Skt. *bhū*, to become, to be; L. *fu-ī*, I was; A. S. *bēon*, to be; E. *be*.

Skt. *bhallas* (for **bherlas*), a bear; A. S. *bera*, a bear; E. *bear*, sb.

Skt. *bhṛ*, to bear; *bhar-as*, a bearing, burden; A. S. *ber-an*; E. *bear*, vb.

Skt. *babhrus*, reddish brown; as sb., a kind of large ichneumon; Lith. *bẽbrus*, a beaver; L. *fiber*; A. S. *beofor*; E. *beaver*. Idg. type **bhe-bhrus*, reduplicated derivative of **bhru-*, brown, tawny. Cf. A. S. *brū-n*, brown; E. *brown*.

Skt. *bhāras*, a burden, a load; A. S. *bǽr*, a bier; E. *bier*.

Skt. *bandh*, to bind; Idg. root **bhendh*; E. *bind*.

Skt. *bhūrjas*, a kind of birch; E. *birch*.

Skt. *bhṛtis*, support, maintenance, nourishment; closely allied to E. *birth*.

Skt. *bhid*, to break, pierce, divide; L. *findere*, to cleave; A. S. *bītan*; E. *bite*.

Skt. *bhud*, to awake, to be aware of; *bōdhaya*, to arouse, admonish, make known; Gk. πεύθομαι (for *φεύθομαι), I enquire; A. S. *bēodan*, to command, *bodian*, to announce; E. *bode*, *fore-bode*, *bid* (to command).

Skt. *bandhas*, a fastening; *bandhakas*, a rope; Icel. *band*, a bond; E. *bond*, *band*.

Skt. *budhnas*, the bottom, depth; A. S. *botm*; E. *bottom*.

Skt. *bāhus*, the arm; Gk. πῆχυς (for *φῆχυς), the fore-arm; A. S. *bōg*, *bōh*, arm, hence arm of a tree, E. *bough*. Idg. type **bhāghus*.

Skt. *bhuj*, to bend; pp. *bhug-nas*, bent; A. S. *būg-an*, to bend, to bow; E. *bow*, vb. Also A. S. *bog-a*, a bow; E. *bow*.

Skt. *bhrāj*, to shine, to glitter; allied to Goth. *bairht-s*, shining; A. S. *beorht*; E. *bright*.

Skt. *bhṛṣṭis*, a point; *sahasra-bhṛṣṭi-*, thousand-pointed; allied to A. S. *byrst*, a bristle; E. *bristle*.

Skt. *bhrātā* (base *bhrātṛ*), brother; E. *brother*.

Skt. *bhrūs*, brow; A. S. *brū*; E. *brow*.

§ 185. Dentals. The Idg. *t, d, dh* answer, respectively, to E. *th, t, d*.

t: E. *th*. Skt. *tad*, that; E. *that*. Cf. Gk. *τό*; L. *-tud* in *is-tud*.

Skt. *tōyam*, water (base **tau*); Icel. *þey-ja*, to thaw (become as water), *þey-r*, a thaw; A. S. *þawian*, to melt; E. *thaw*.

Skt. *talam*, a plane surface; L. *tellus*, the earth; A. S. *þille*, a slip of wood, thin board, flooring; E. *thill*, the shaft of a cart.

Skt. *tanus*, thin; L. *tenu-is*; A. S. *þynne*; E. *thin*.

Skt. *tṛtīyas*, third; L. *tertius*; E. *third*.

Skt. *tṛsh*, to be thirsty, *tṛshṇā*, thirst; A. S. *þyrst*, thirst; E. *thirst*.

Skt. *tul*, to lift, weigh, ponder; *tulā*, a balance, scale, equality with; L. *tollere*, to lift; *tolerāre*, to support, put up with; A. S. *þolian*, to endure, suffer; E. dial. *thole*, to endure.

Skt. *tri*, three, nom. pl. m. *trayas*; L. *trēs*; E. *three*.

Skt. *tu*, to be strong; Gk. *τύ-λη*, a swelling; L. *tu-m-ēre*, to swell; A. S. *þū-ma*, thumb (thick finger); E. *thumb*.

Skt. *tan*, to roar, resound; *tanyatus*, thunder; A. S. *þun-ian*, to rattle; *þun-or*, thunder; E. *thunder*.

Skt. *tarkus*, a spindle; L. *torquēre*, to twist; A. S. *þweorh*, perverse; Icel. *þvert*, neuter of *þverr*, perverse, transverse; E. *a-thwart*, *thwart*.

§ 186. Skt. *d*; E. *t*. Skt. *dam* (causal *damaya*), to be tame, to tame; *damas*, a taming; L. *dom-āre*, to tame; A. S. *tam*, tame; E. *tame*.

Skt. *dūrvā*, a kind of millet-grass; Du. *tarwe*, wheat; Mid. E. *tare-vetch*, darnel-vetch; E. *tares*.

Skt. *dar-aṇam*, a splitting, *dār-aṇas*, adj., splitting, bursting; *dār-aya*, to tear asunder; A. S. *ter-an*, to tear; E. *tear*, vb.

Skt. *daça*; L. *decem*; E. *ten*.

Skt. *damas*, a house; L. *domus*, a house; Gk. δέμ-ειν, to build; Goth. *tim-r-jan*, to build; A. S. *timber*, building material; E. *timber*.

Skt. *diç*, to show; Gk. δείκ-νυμι, I show; Idg. root **deik*; allied to Idg. root **deig*, whence E. *tok-en*.

Skt. *daṁç*, to bite, *daṁças*, a bite; Gk. δάκ-νειν, to bite; A. S. *tange*, 'biter' or 'nipper', a pair of tongs; E. *tongs*.

Skt. *dantas*, a tooth; L. *dent-em*, acc.; Goth. *tunthus*, a tooth (with the vowel of the weak grade); Du. *tand*, a tooth; A. S. *tōð* (for **tonð*), a tooth; E. *tooth*.

Skt. *dāru*, wood; a species of pine; *dru-*, wood; allied to Gk. δρῦ-s, oak; W. *derw*, oak; A. S. *trēo*; E. *tree*.

Skt. *dēvas*, divine; a deity; A. S. *Tīw*, the god of war; whence E. *Tuesday*.

Skt. *dṛbh*, to make into tufts: *darbhas*, a tuft of grass; A. S. *turf*; E. *turf*.

Skt. *dvau*, two; Goth. *twai*; A. S. *twā*; E. *two*.

§ **187.** Skt. *dh*, *d*; E. *d*. The initial Skt. *dh* becomes *d* when another aspirated letter terminates the syllable.

Skt. *dhṛsh*, to dare; *dhṛshṭas*, bold; Gk. θαρσ-εῖν, to be bold; Goth. *ga-dars*, I dare, *ga-daursta*, I durst; A. S. *ic dearr*, I dare, pt. t. *dors-te*; E. *dare*, *durst*.

Skt. *duhitā* (for **dhughitā*), daughter; Gk. θυγάτηρ; A. S. *dohtor*; E. *daughter*.

Skt. *dah* (for **dhagh*), to burn, *dāhas*, burning, heat; allied to Lith. *dagas*, hot time, autumn; A. S. *dæg*, day (the bright time); E. *day*.

Skt. *dhav*, to run; *dhāv*, to run, to flow; Gk. θέειν, to run, fut. θεύσομαι; A. S. *dēaw*, dew; E. *dew*.

Skt. *dhunis*, rushing, roaring; *dhvan*, to roar, to resound; *dhvanis*, a noise, din; A. S. *dyne*, a din; E. *din*.

Skt. *dhā*, to place; Gk. τί-θη-μι, I put; A. S. *dōn*, to put,

to do; E. *do*. Hence Skt. *dhāma*, a fixed abode, also, usage, law, order; A. S. *dōm*, a judgement; E. *doom*.

Skt. *dvār*, f. a door (for **dhvār*; see Uhlenbeck); Gk. *θύρα*, a door; A. S. *duru*, f., *dor*, n.; E. *door*.

Skt. *dēhas*, a mass (from Idg. root **dheigh*, to form); Goth. *daigs*, dough, from *deigan*, to knead; A. S. *dāh*, dough (gen. *dāg-es*); E. *dough*.

Skt. *druhya*, to seek to injure, *druh-*, nom. *dhruk*, an injurer, a fiend (Idg. root **dhreugh*), *drōhas*, injury, treachery, perfidy; allied to Icel. *draugr*, a ghost, G. *trugbild*, a phantom, deceitful vision, *trügen*, to deceive; also to Icel. *draumr*, a dream; O. Friesic *drām*, a dream, *bi-driaga*, to deceive; N. Friesic *drōm*, a dream, *dreeme*, to dream; a distinct word from A. S. *drēam*, joy. The E. *dream* seems to be Friesic.

Skt. *dhraṇ*, to resound (Uhl.); allied to Old Saxon *drān*, a drone, E. *drone*.

Skt. *dhvṛ*, *dhvara*, to bend, destroy (Brugmann says, 'to destroy deceitfully'), *dhūr-tas*, pp. fraudulent; allied to Goth. *dwals*, foolish, A. S. *dol*, foolish, E. *dull*. Further allied to E. *dwell*.

Skt. *dhvaṁs*, to fall to pieces, perish, pp. *dhvastas*; *dhvastis*, disappearance (lit. a perishing); O. H. G. *tunst*, a storm, vapour; A. S. *dūst*, prov. E. *doust*, *dowst*; E. *dust* (with shortened *u*).

§ 188. Gutturals. The palatal gutturals are the Idg. *k*, *g*, *gh*; represented in Skt. by *ç*, *j*, *h*; and in English by *h*, *k* (*c*, *ch*), *g*.

k: Skt. *ç*; E. *h*. Skt. *çamyā*, a stick, peg; Gk. *κάμαξ*, a pole, rod; M. E. *hame*; E. *hames*, the bent sticks round a horse-collar.

Skt. *çaṅk*, to hesitate; L. *cunctārī*, to delay; E. *hang*.

Skt. *çaças* (for **çasas*), a hare; G. *hase*; A. S. *hara*; E. *hare*.

Skt. *çīrsham*, the head, allied to *çiras*, the head; L. *cernuus* (for **cersnuos*), with the head forward, allied to *cerebrum*,

brain; Late A. S. *hærnes*, pl. (with *rn* for *rzn*), the brains; prov. E. *harns*, the brains. Cf. Gk. κόρσαι, the temples.

Skt. *çraddhā*, confidence, lit. 'putting one's heart in.' The prefix *çrad-* (Idg. **kred-*) is allied by gradation to L. *cord-*, as in *cord-is*, gen. of *cor*, heart; and to Gk. καρδία, A. S. *heorte*, E. *heart*.

Skt. *çaraṇas*, protecting; *çaraṇam*, a shelter, a hut (base *çar-*, for **ker-*, **kel-*); Gk. καλιά, a hut; L. *cella*, a cell; A. S. *hel-an*, to cover, to hide; A. S. *hel* (gen. *helle*), Goth. *halja*, hell (cell, prison); E. *hell*.

Skt. *çarma*, a shelter, protection; A. S. *helm*, a protection for the head; E. *helm*, *helmet*, allied to *hell* (above).

Skt. *çī*, to lie, rest; *çēvas*, dear, kind, friendly; L. *cīuis*, a citizen; A. S. *hīwan*, domestics; E. *hind*, a peasant.

Skt. *çāṇas*, a hone; A. S. *hān*; E. *hone*. Cf. L. *cōs*, a whetstone.

Skt. *çaphas*, a hoof; A. S. *hōf*; E. *hoof*.

Skt. *çṛṅgam*, a horn; Gk. κόρυμβος, highest point, top; L. *cornu*, horn; A. S. *horn*; E. *horn*. Further allied to Gk. κέρ-ας, horn; A. S. *heor-ot*, a hart; E. *hart*. Cf. L. *cer-uus*.

Skt. *çvā* (gen. *çunas*), a hound; Gk. κύων (gen. κυνός); A. S. *hun-d*; E. *hound*.

Skt. *çatam*, a hundred; Pers. *sad*; Gk. ἑ-κατόν; L. *centum*; E. *hund-red* (where *-red* means 'by computation').

Here also belongs Skt. *çrath*, to be loose, *çrathaya*, to loosen; A. S. *hreddan*, to rid, set free; E. *rid*.

Skt. *çvit-ras*, white, *çvēt-as*, white; from Idg. root **kweit*. Skt. *çvind*, to be white; A. S. *hwīt*, white; E. *white*; root **kweid*.

§ 189. *g*: Skt. *j*; E. *k* (*c*, *ch*). Skt. *j* = E. *j* in *judge*.

Skt. *jan*, to beget, generate; *janas*, neut., a race; Gk. γένος; L. *genus*; E. *kin*.

Skt. *jānu*, the knee; Gk. γόνυ, L. *genu*; allied to A. S. *cnēo*; E. *knee*.

Skt. *jnā*, to know; A. S. *cnāwan*; E. *know*.

Skt. *jval*, to blaze; perhaps allied to A. S. *col*; E. *coal*.

Skt. *jambhas*, a tooth, jaw; Gk. γόμφος, a pin, peg; A. S. *camb*, a comb, crest, ridge; E. *comb* (row of teeth).

Skt. *jīrṇas*, worn out, pp. of *jṛ*, to wear out, cause to decay, make old. It is supposed that this is allied to L. *grānum*, grain, corn, as being that which is 'worn down' by grinding in a mill; cf. E. *corn*.

Sometimes the A. S. *c* becomes M.E. *ch*, as follows:—

Skt. *jambh*, *jabh*, to snap at, seize with the mouth; A. S. *ceaſl*, the jaw, pl. *ceaflas*, jaws, chaps, whence M.E. *chavel*, *chaul*, *chol*, later form *jolle*, the jowl; E. *jowl*, *jole*.

Skt. *jaṭharam*, the belly, the womb (for **geltharam*); Goth. *kilthei*, the womb; A. S. *cild*, a child; E. *child*.

Skt. *jush*, to relish; L. *gus-tāre*, to taste; Gk. γεύομαι, I taste; A. S. *cēosan*, to choose; E. *choose*.

In one instance the Skt. form begins with *h* (as if from Idg. *gh*), where Gk. and L. have γ, *g*. Skt. *hanuṣ*, jaw; Gk. γένυς, chin; L. *gena*, cheek; Goth. *kinnus*, cheek; A. S. *cin*, chin; E. *chin*. See Brugmann, § 704.

§ 190. *gh*; Skt. *h*; E. *g* (*y*). Skt. *haṁsas*, a swan; Gk. χήν, a goose; L. *hanser*, *anser*, a goose; G. *Gans*; A. S. *gōs*; E. *goose*.

Skt. *hēḍas*, anger (for **hēzdas*); allied to Icel. *geis-a*, to rage, Goth. *us-gais-jan*, to terrify, scare; A. S. *gāst*, a ghost; E. *ghost* (Brugmann, § 816, sect. 2).

A. S. initial *ge* becomes *y* (*ye*) in modern English.

Skt. *hirā*, a vein; Gk. χορδή, a string of gut, a cord; L. *haru-spex*, i. e. (probably) inspector of the entrails; Icel. *garnir*, guts; A. S. *gearn*, thread; E. *yarn*.

Skt. *hary-*, to desire; Gk. χαρά, joy, χαίρειν, to rejoice; Goth. *-gairns*, desirous of; A. S. *georn*, eager for; whence E. *yearn*.

Skt. *haris*, yellow; *haritas*, yellowish, green; *haritam*, sb., gold; allied to Gk. χλόη, young verdure of trees, L. *heluus*, light yellow, A. S. *geolu*, yellow; E. *yellow*. Further allied to Gk. χολή, gall, L. *fel*, A. S. *gealla*, E. *gall*.

Skt. *hyas*, yesterday, Gk. *χθές*, L. *heri*; allied to L. *hesternus*, belonging to yesterday, and to A. S. *geostra*, yester-, as in E. *yester-day*.

§ **191.** The Idg. *q* or *k*(*w*), *g*(*w*), *g*(*w*)*h*, considered as velar gutturals, whether labialized or not, answer to Skt. *k* or *ch*, *g* or *j*, *gh* or *h*. But a distinction is sometimes made in English, as below.

q (not labialized): Skt. *k*(*ch*); E. *h*. Skt. *kṛpāṇas*, a sword, from the Idg. root *(*s*)*qerp*, to cut; Lith. *kerpu*, I shear, L. *carp-ere*, to gather; allied to A. S. *hærf-est*, 'crop,' also harvest, autumn; E. *harvest*.

Skt. *kuchas*, the female breast (from its swelling form); Lith. *kaukas*, a swelling, *kaukaras*, a hill; Goth. *hauhs*, high; A. S. *hēah*; E. *high*.

Skt. *kūpas*, a pit, a hole, well; allied to L. *cūpa*, a tub (whence L. *cūpula*, a small cask, small vault, Ital. *cupola*, E. *cupola*); A. S. *hȳf*, a hive for bees; E. *hive*.

Skt. *kūṭam* (for **kultam*), a horn, forehead, peak, top; allied to L. *celsus*, high, *culmen*, a peak, top; A. S. *holm*, billow, sea, islet, *hyll*, a hill; E. *holm*, islet; *hill*.

Skt. *kanakam*, gold; allied to Icel. *hunang*, honey; A. S. *hunig*; E. *honey*.

Skt. *kētus*, a light, a token of recognition, shape, form; allied to Goth. *haidus*, a way, manner; A. S. *hād*, state, quality; E. *-hood*, as a suffix in *man-hood*, &c.

Skt. *kaṭas* (for **kart-as*, from the Idg. root **qert*, to plait), a (woven or plaited) mat; allied to Gk. *κάρταλος*, a basket, A. S. *hyrþil*, *hyrdel*, a hurdle; E. *hurdle*.

Here also belong the following English words, which have lost an initial *h*.

Skt. *kravis*, raw flesh, *krūras*, wounded, sore; allied to L. *crū-dus*, raw; A. S. *hrēaw*, raw; E. *raw*.

Skt. *kṛp*, form, appearance; L. *corpus*, form, body; A. S. *-hrif*, the belly (body), in the compound *mid-hrif*; E. *mid-riff*; where *mid* means 'in the middle'.

§ 192. In some cases the labialization is clearly shown in English, as the English word begins with *wh* (A. S. *hw*) instead of with *h*.

Skt. *kūrp-aras*, the elbow, may be allied to Gk. καρπ-ός, the wrist, from a root signifying 'to turn', or 'to turn round', preserved in Goth. *hwairb-an*, Teut. **hwerf-*, to turn; here belongs E. *wharf*, with a wide range of meanings; also E. *whir-l* (for **whirvl*).

Skt. *chakras*, *chakram*, a wheel; Gk. κύκλος, a wheel; A. S. *hweowol*, *hweogol*, contracted form *hwēol*, a wheel; E. *wheel*. These are reduplicated forms, from Idg. **q(w)e-q(w)ló-*; without the reduplication, we find O. Slavonic *kolo*, a wheel, Icel. *hvel*.

Skt. *chiras*, lasting long; allied to L. *quī-ēs*, rest, and to Goth. *hwei-la*, a time; A. S. *hwīl*, sb. a pause, a while; E. *while*.

Skt. *kas*, who; allied to Goth. *hwas*, who, A. S. *hwā*, E. *who*; compare also Skt. *kar-hi*, when, with A. S. *hwær*, E. *where*.

§ 193. *g (w)*: Skt. *g* or *j*; E. *c* (without labialization). Uhlenbeck quotes the imitative Skt. verbs *gṛ-ṇā-ti*, he sings, and *jar-atē*, it rustles, resounds, with which we may connect the Goth. *kara*, A. S. *cearu*, sorrow, grief, and E. *care*. A similar root appears in the Skt. *garj*, to roar, to growl (likewise imitative), which may be compared with the A. S. *crac-ian*, E. *crack*.

Skt. *glaus*, a lump; closely allied to A. S. *clēo-wen*, *clȳ-wen*, a clew or ball of thread; E. *clew*.

§ 194. *gw*: Skt. *g*; E. *c*, *qu* (with labialization). In the following words, English does not clearly show the labial initial.

Skt. *garbhas*, womb, embryo, offspring; Goth. *kalbō*, a calf; O. Merc. *calf*; E. *calf*. Allied to the Gk. δελφύς, womb; which shows the effect of labialization (Brugmann).

Skt. *gam*, to go, to move; Gk. βαίνειν (for *βάν-γειν); L.

uen-īre (for **guen-īre*); Goth. *kwim-an*, to come; E. *come*. (The Gk., L., and Goth. forms all show labialization.)

Skt. *gaus*, m., a bull; Gk. *βοῦς*, an ox; L. *bōs*; Irish *bo*; A. S. *cū*; E. *cow*.

In the following forms, the labial initial is shown by the E. *qu*.

Skt. *gnā*, a divine female, goddess; Gk. *γυνή*, woman (Bœotian *βανά*, with labialization); Irish *ben* (the same); Goth. *kwinō*, A. S. *cwene*, E. *quean*. (The E. *queen* is allied, with a different gradation.)

Skt. *grāvā*, a stone used for pressing out Soma-juice; allied to Lith. *gìrnos*, pl., the stones in a handmill; Goth. *kwairnus*; A. S. *cweorn*, a handmill; E. *quern*.

Skt. *jīv*, to live; allied to Gk. *βίος*, life, L. *uīuus*, living, and A. S. *cwic*, living; E. *quick*.

§ **195.** *g(w)h*; Skt. *j*; E. *g*. Skt. *jaṅghā*, the lower part of the leg; Icel. *ganga*, to go, to gang; E. *gang*.

gwh: Skt. *gh*, *h*; E. *g*. There does not seem to be any clear example. But it is often assumed that the Idg. *gwh* occurs as initial *w* in the E. word *warm*. The forms are: Skt. *gharmas*, sb., heat; Gk. *θερμός*, warm; Lat. *formus*, warm; O. Pruss. *gorme*, heat; O. Slavonic *gor-ěti*, to burn; said to be allied to A. S. *wearm*, warm, Icel. *varmr*, Du. and G. *warm*; E. *warm*.

The Idg. *gwh* occurs at the *end* of a syllable in the following: Skt. *lagh-us*, swift, nimble, light (not heavy), Gk. *ἐλαχύς*, small, light, L. *leu-is*, light; A. S. *lēoht* (for **līh-t*); further allied to Lith. *lengwas*, light, and to E. *lung*. It also occurs in the Gk. *νίφ-α*, accus., snow, L. *niu-em*, accus., Lith. *snëg-as*, A. S. *snāw*, E. *snow*; but the cognate word does not appear in Sanskrit.

§ **196.** The Skt. and E. liquids, viz. *l*, *m*, *n*, *r*, correspond initially, and in other positions. But in some cases, Skt. has *r* for the English *l*.

l: Skt. *lōkas*, free space; L. *lūcus*, a grove; A. S. *lēah*; E. *lea*.

Skt. *lubh*, to desire, long for, allied to Goth. *liub-s*, A. S. *lēof*, dear; E. *lief*. Also to A. S. *lufu*, love; E. *love*.

Skt. *laghus*, active, light (of weight); Gk. ἐλαχύς, small; Goth. *leihts*, light (of weight); A. S. *lēoht*; E. *light*.

Skt. *liṅgam*, a mark, token, sign; allied to Lith. *lygus*, like, and to A. S. *līc*, form, shape, body, whence *ge-līc*, adj., of similar shape, like; E. *like*. Cf. G. *g-leich*.

Skt. *lal* (of imitative origin), to sport; *lul*, to move to and fro; *lōlas*, sb., a moving to and fro. A similar initiative root occurs in the L. *lallāre*; and in E. *lull*, *lil-t*.

Skt. *lash*, to desire, long for; allied to Goth. *lustus*, A. S. *lust*, pleasure; E. *lust*.

A few English words, as *listen*, *loud*, &c., have lost initial *h*, corresponding to the Skt. ç (§ 180) from the Idg. palatal *k*.

Skt. *çru*, to hear, listen to; *çrutas*, heard, known, famous, allied to A. S. *hlūd*, loud; E. *loud*. Further allied to E. *listen*, A. S. *hlyst-an*, to listen, from A. S. *hlyst*, sb., hearing; cf. W. *clust*, the ear, Skt. *çruṣṭis*, willing service (obedience). In this case we have Skt. *r* = E. *l*.

Skt. *çraya*, *çṛ*, to lean upon; allied to Gk. κλίν-ειν, to cause to lean, L. *in-clīnāre*, to incline, A. S. *hlǣnan*, to cause to lean, *hlinian*, to lean over. Here we again have Skt. *r* = E. *l*. The Idg. root is **klei*, whence also are A. S. *hli-d*, E. *lid* (of a box); A. S. *hlā-w*, *hlǣw*, a slope, a hill, mound; E. *low*, a hill (in place-names). See further under *r*, § 199.

§ **197.** Skt. *m*, E. *m*. Skt. *manus*, a man, mankind; E. *man*.

Skt. *manyā*, the neck; cf. A. S. *manu*, the hair on a horse's neck; E. *mane*.

Skt. *majjā*, marrow of bones; Avestic *mazga-* (the same), which has an older form of the base (Idg. type **mazgho-*); Russ. *mozg'*; O. Mercian *merg*; E. *marrow*.

Skt. *mēdas* (for **mazdas*), sb., fat; A. S. *mæst*, mast, fruit of beech-trees, for feeding pigs; E. *mast*. Cf. G. *Mast*, mast; *mästen*, to fatten.

Skt. *mah-as*, greatness; *mahā*, great; allied to Gk. μηχανή, means, Goth. *mag-an*, to be able; E. *may*, *might*, vb.; *might*, sb.

Skt. *mām*, acc., me; E. *me*.

Skt. *madhu*, honey, hence, mead; Gk. μέθυ; E. *mead*.

Skt. *mīḍham*, a reward (for **mizdham*); Gk. μισθός, pay; A. S. *meord*, also *mēd*, reward; E. *meed*.

Skt. *mṛdus*, soft; O. Slav. *mladŭ*, soft; allied to Gk. μέλδ-ειν, to melt; A. S. *meltan*; E. *melt*.

Skt. *madhyas*, middle; L. *medius*; Goth. *midjis*; A. S. *midd*; E. *mid*, *middle*.

Skt. *mṛdh*, to grow weary; probably allied to Gk. μαλθακός, soft, mild; and to A. S. *milde*, mild; E. *mild*.

Skt. *mṛj*, to wipe, stroke, clean out; L. *mulg-ēre*, to milk; A. S. *melc-an*, to milk; E. *milk*.

Skt. *matis*, thought, purpose; L. *menti-*, declensional stem of *mens*, mind; A. S. *ge-mynd*, remembrance, memory; E. *mind*.

Skt. *mās*, moon, *māsas*, month; allied to Goth. *mēna*, moon, *mēnōth*, month; E. *moon*, *month*.

Skt. *mātā*, mother; L. *māter*; E. *mother*.

Skt. *mūshas*, a rat, a mouse; L. *mūs*; A. S. *mūs*; E. *mouse*.

Skt. *mṛ*, to die, *mṛta-*, dead; L. *mor-ī*, to die; *mort-*, decl. stem of *mors*, death; A. S. *morðor*, murder; E. *murther*. (The form *murder* is from the Anglo-French *murdre*, which may have been taken from the A. S. form.)

§ 198. Skt. *n*; E. *n*. Skt. *nakham*, a nail; A. S. *nægel*; E. *nail*.

Skt. *nagnas*, naked; allied to Goth. *nakwōths*, A. S. *nacod*; E. *naked*.

Skt. *nāma*, name; A. S. *nama*; E. *name*.

Skt. *nabhyam*, the nave of a wheel, the navel; *nābhis*, nave, navel; A. S. *nafu*, nave, *nafela*, navel; E. *nave*, *navel*.

Skt. *nīḍas* (for **nizdas*, **ni-sd-as*), a resting-place, a nest; lit. 'place to sit down in', from *ni*, down, and *sad*, to sit; L. *nīdus* (for **nizdus*); A. S. *nest*; E. *nest*.

Skt. *nitarām*, adv., below; A. S. *nīðer*, downward, *neoðera*, lower; E. *nether*.

Skt. *navas*, *navyas*, new; A. S. *nīwe*; E. *new*.

Skt. *naktā*, night; L. *noctem*, acc. of *nox*; O. Merc. *næht*; A. S. *niht*; E. *night*.

Skt. *nava*, nine; L. *nouem*; A. S. *nigon*; E. *nine*.

Skt. *nāsā* (dual form), the nose; also *nas-*, nose; allied to L. *nārēs*, pl., *nāsus*, sing.; and to A. S. *nosu*, E. *nose*.

Skt. *nu*, *nū*, now; Goth. *nu*; A. S. *nū*; E. *now*.

§ **199.** Skt. *r* (*l*); E. *r*, *l*. Skt. *rup*, to feel spasms, *rōpaya*, to break off; later form *lup*, to break, spoil, rob; L. *rump-ere* (pp. *rup-tus*), to break asunder; A. S. *rēofan*, to break, whence *rēaf*, spoil, and *rēaf-ian*, to rob; E. *reave*, especially in the comp. *be-reave*.

Skt. *rudhiras*, red; Gk. *ἐρυθρός*, L. *ruber*; allied to Goth, *raud-s*, A. S. *rēad*, E. *red* (with shortened vowel).

Skt. *ṛjus*, adj., straight, right, just; allied to L. *rectus*, right, A. S. *riht*, E. *right*.

Skt. *rūkshas*, rough, dry; cf. A. S. *rūh*, rough, E. *rough*.

Skt. *rēkhā*, a streak, a line, from Idg. root **reikh*, whence also G. *Reihe*, a row, and A. S. *rāw*, *rǣw*, a row, line, rank; E. *row*. (Teut. type **rai(g)wā*, fem.)

In the following instances, English has initial *l*.

Skt. *rōkas*, brightness, *ruch*, to shine; from Idg. root **leuk*, to shine, L. *lūc-ēre*, to shine, Gk. *λευκ-ός*, white; A. S. *lēoh-t*, light, brightness; E. *light*. From the same root is (probably) Skt. *lōk-as*, a free or clear space, L. *lūc-us* (a clearing), a glade; Lith. *lauk-as*, an open field; A. S. *lēah*, a meadow, E. *lea*.

Skt. *lih*, to lick; Gk. *λείχ-ειν*; L. *ling-ere*; Goth. *bi-laig-ōn*, to be-lick; also A. S. *licc-ian*, to lick (with *cc* = *kk*, from Idg. *ghn*).

Skt. *rip*, to adhere, *lip*, to besmear, anoint; cf. Gk. *ἀλείφειν*, to anoint, *λιπαρός*, fat; Goth. *bi-leiban*, to remain, A. S. *libban* (for **lif-jan*), to remain, dwell, live; E. *live*. Closely allied

are the A. S. *līf*, E. *life*; and the A. S. *lǣf-an*, to forsake, E. *to leave*, from the A. S. sb. *lāf*, a remainder.

§ **200.** Skt. *s* = E. *s*. The E. initial *s* not only appears singly, as in *salve*, but also in many consonantal combinations, such as *sh*, *sk*, *sl*, *sm*, *sn*, *squ*, *st*, *sw*, which can better be considered separately. The symbol *sh* represents a simple sound, but etymologically it is unoriginal, and represents an earlier *sk*. The E. single *s*, followed by a vowel, will be treated first.

Skt. *sarpis*, clarified butter, Gk. ἔλπος, oil, fat; Goth. *salbōn*, to anoint; A. S. *sealf*; E. *salve*.

Skt. *çush*, to dry up (for **sush*, the change from *s* to *ç* (pronounced *sh*) being due to the influence of the following *sh*); *çōshas*, a drying up, decay; Lith. *sausas*, dry; A. S. *sēar*, dry; E. *sear*, *sere*.

Skt. *samas*, even, similar, like, same; Icel. *samr*, the same; E. *same*. The strong grade appears in Skt. *sāma*, neut., conciliation; Gk. ἥμερος, mild, A. S. *sēman* (for **sōmian*), to satisfy, conciliate, also, to be like, to seem; E. *seem*; the last sense being chiefly due to Icel. *sæmiligr*, whence E. *seemly*. Here (perhaps) belongs E. *soft*.

Skt. *sapta*; E. *seven*.

Skt. *sabhā*, an assembly, *sabhyas*, fit for an assembly; Goth. *sibja*, relationship; A. S. *sibb*, akin to, E. *sib*, related to, in the compound *gos-sip*, for *god-sib*, related in God, as a godfather is.

Skt. *sich*, *siñch*, to pour out, infuse, moisten; from the same root as A. S. *sīgan*, to drop down, subside, and prov. E. *sile*, to filter.

Skt. *svasā*, a sister; A. S. *sweostor*; Icel. *systir*; E. *sister*.

Skt. *sad*, to sit; L. *sed-ēre*; A. S. *sittan* (for **set-jan*); E. *sit*.

Skt. *shash*, six; E. *six* (original form obscure).

Skt. *sūnus*, a son; Goth. *sunus*; A. S. *sunu*; E. *son*.

Skt. *sād-as*, a sitting upon (as on a horse) answers in form to Lith. *sodis*, soot (as being settled upon), and to A. S. *sōt*, soot; E. *soot*.

Skt. *sat-yas*, true, actual; *sat*, being, pres. part. of *as*, to be; Idg. type **es-ont-*, being; A. S. *sōð* (for **s-onth*), true, *sōð*, sb., the truth; E. *sooth*.

Skt. *sū-karas*, a boar, a hog; where *sū-* is allied to A. S. *sugu*, *sū*, a sow; E. *sow*.

Skt. *su*, to press out juice; hence the Idg. roots **seu-q*, **seu-g*, as in L. *sūcus*, juice, and *sūgere*, to suck; cf. A. S. *sūgan*, *sūcan*, to suck, E. *suck*; and A. S. *socian*, to soak, E. *soak*.

Skt. *sūpas*, broth, soup; allied to A. S. *sūpan* (from Idg. root **seub*), to sup up, to drink in, E. *sup*. An allied word is Icel. *soppa*, a sop, E. *sop*. (The E. *soup* is from F. *soupe*, from the verb *souper*, which was borrowed from the Low G. *supen*, allied to the A. S. *sūpan*.)

Skt. *samā*, a year; Avestic *hama*, in the summer; allied to A. S. *sumer*, summer; E. *summer*.

Skt. *sanutar*, adv. far away from; allied to A. S. *sundor*, adv., apart, asunder; E. *sunder*, *asunder*.

§ **201.** *S* followed by a consonant.

Sk: Skt. *sk* (*skh*); E. *sh*. Skt. *skhal*, to stumble, to err; allied to Lith. *skil-ti*, to owe, to be liable; L. *scel-us*, guilt; A. S. *sceal*, I must, I shall, orig. 'I owe'; E. *shall*.

Skt. *sku*, to cover; A. S. *scūa*, shade; Icel. *skȳ*, a cloud, whence E. *sky* is borrowed, as shown by *sk* in place of the A. S. *sc*, which always becomes E. *sh*.

The E. *scu-m*, from the same Idg. root **skeu*, is likewise of Norse origin. Allied to L. *ob-scūrus*, E. *obscure*.

Sm. Skt. *smi*, to smile; cf. L. *mīr-ārī*, to wonder at; Swed. *smi-la*, to smile; E. *smile*.

Sn. Skt. *snā-va*, a tendon; A. S. *snō-d*, a fillet; E. *snood*.

Sp. Skt. *sphūrj*, to rumble, rattle, to burst forth; Gk. σφάραγος, a crackling; A. S. *spearca*, a spark thrown out from

burning wood; E. *spark*. Further allied to Icel. *sprak-a*, to crackle, and to A. S. *sprec-an* (to make a noise), to speak; E. *speak*.

Skt. *sphāy*, to grow fat, to increase; *sphātis*, increase, prosperity; A. S. *spēd*, success, E. *speed*.

Skt. *spṛh*, to be eager for, to long for; Gk. σπέρχ-ειν, to drive on; allied to A. S. *spring-an*, to spring, to bound; E. *spring*.

Skt. *sphur*, to spurn, to spring, quiver, writhe; L. *spern-ere*, to despise; A. S. *spur-nan*, to spurn; E. *spurn*.

St. Skt. *stabh*, *stambh*, to fix, establish, prop; *stambhas*, a prop, post; E. Fries. *staf*, firm, unmoved; A. S. *stæf*, a staff, prop; E. *staff*.

Skt. *sthā*, to stand; L. *stā-re*; allied to E. *stand*. Allied further to Skt. *sthitis*, a standing, residence, station, abode; A. S. *stede*, a place; E. *stead*. From the same root we may further deduce the A. S. *stō-l*, a seat, chair, mod. E. *stool*; and even the E. *stud* (of horses) and *steed*.

Skt. *stigh*, to ascend; Gk. στείχ-ειν, to march; A. S. *stīg-an*, to climb, whence A. S. *stǣg-er*, E. *stair*; also A. S. *stig-u*, a pen for cattle; E. *sty*.

Skt. *stṛ*, to scatter, bestrew; L. *ster-nere* (pt. t. *strā-uī*), to strew; allied to A. S. *streowian*, E. *to strew*, and to A. S. *streaw*, E. *straw*.

Sw (Skt. *sv*). Skt. *svar-as*, sound, voice, tone; A. S. *swerian*, to speak loudly, to swear; E. *swear*; also A. S. *and-swerian*, to speak in reply, E. *answer*; also A. S. *swear-m*, a noise of bees, swarm, E. *swarm*.

Skt. *svid*, to sweat, *svēdas*, sweat; A. S. *swǣtan*, to sweat, E. *sweat*.

Skt. *svad*, *svād*, to taste well, to relish; *svādus*, sweet; A. S. *swēte*, sweet; E. *sweet*.

§ **202.** The most interesting examples are those in which the initial *s* has been dropped in Skt., but preserved in English; as follows:—

Skt. *k*: E. *sh* (from *sk*). Skt. *kavis*, a seer; L. *cauēre*, to take heed; A. S. *scēawian*, to look to; E. *show*.

Skt. *l*: E. *sl*. Skt. *lamb*, to hang loosely, sink down; L. *lab-āre*, to totter, *lāb-ī*, to glide, slip down; Goth. *slēpan*, to sleep; A. S. *slǽpan*; O. Merc. *slēpan*; E. *sleep*.

Skt. *n*: E. *sn*. Skt. *nāgas*, a serpent; A. S. *snaca*, a snake; E. *snake*.

Skt. *t*: E. *st*. Skt. *tārā*, a star; E. *star*.

Skt. *sr*, as in *sru*, to flow; here the *sr* became *str* in Teutonic; cf. G. *strom*, Du. *stroom*, A. S. *strēam*; E. *stream*.

§ **203**. Skt. *v*: E. *w*: Idg. *w*. Skt. *vah*, to convey, causal *vāhaya*, to drive (a chariot); Goth. *wagjan*, to shake, Mid. Swed. *wagga*, E. *wag*, which is of Scand. origin. From the same root is A. S. *wægn*, a wain; E. *wain*; cf. Skt. *vahanam*, a conveying, a ship. Also A. S. *weg*, E. *way*.

Skt. *vājas*, vigour; allied to A. S. *wacan*, to come to life, *wacian*, to wake, watch; E. *wake*; also to A. S. *wæcce*, a watch, a guard; E. *watch*.

Skt. *val*, to turn round; allied to Goth. *walus*, a round stick, a rod; and to E. *wale* (in *gun-wale*). From the same root (Idg. **wel*) are *wallow*, *welter*.

Skt. *valg*, to leap, to bound, to dance; allied to A. S. *wealcan*, to roll, to walk; E. *walk*.

Skt. *vṛt*, to turn round, revolve, also to remain, abide; allied to A. S. *weorðan*, to become, E. (obsolescent) *worth*, vb., to become; also to the *-ward* in *in-ward*, *out-ward*, &c.

Skt. *vas*, to dwell; A. S. *wes-an*, to be, pt. t. *wæs*, was; E. *was*.

Skt. *vayam*, we; E. *we*.

Skt. *vṛ*, to cover, conceal, restrain; *vāraya*, causal form, to keep back; Goth. *warjan*, to defend; A. S. *werian*, to defend, protect, also, to dam up, A. S. *wer*, a dam, a *weir*.

Skt. *vas*, to wear clothes; Goth. *wasjan*, to clothe; A. S. *werian*, to wear clothes; E. *wear*.

Skt. *vīras*, a man; A. S. *wer*, a man; E. *wer-* in *wer-wolf*, i. e. man-wolf.

Skt. *vatsas*, a yearling, a calf; Goth. *withrus*, a lamb; A. S. *weðr*, a wether; E. *wether*.

Skt. *vij*, to gush, also to recoil, flee from; A. S. *wīc-an*, to give way, yield, bend; A. S. *wice*, a bending tree, viz. the *witch-elm* or *wych-elm*; better spelt *wich-elm*; so named from its pendulous branches.

Skt. *vidhavā*, a widow; A. S. *widuwe*; E. *widow*.

Skt. *vṛ*, to choose, *varas*, choice, wish; L. *uelle*, to wish; A. S. *willan*, to wish for; E. *will*, vb., *will*, sb., desire; cf. E. *well*, adv.

Skt. *van*, to wish, to gain, to win; A. S. *winnan*, to fight, gain; E. *win*. Hence also the inchoative form *vāñch*, to wish; A. S. *wūsc* (for **wunsc*), a wish, *wȳscan*, to wish; E. *wish*.

Skt. *vā*, to blow, *vātas*, wind; L. *uentus*, wind; A. S. *wind*; E. *wind*. Also A. S. *windwian*, to expose to wind, to winnow corn; E. *winnow*.

Skt. *vid*, to perceive; Goth. *witan*, to know; A. S. *witan*; E. *wit*, to know.

Skt. *vēda*, I know; A. S. *wāt*; E. *wot*. From *vid* (above).

Skt. *vētasas*, a kind of (pliant) reed, from Idg. root **wei*, to twine; allied to L. *uī-men*, a twig, *uī-tis*, a vine; also to A. S. *wiðig*, a willow; E. *withy* and *withe*.

Skt. *vi*, apart, *vitaram*, adv., farther off; Goth. *withra*, against; A. S. *wiðer*, against; E. *withers*.

Skt. *visham*, poison; L. *uīrus* (with *r* for *s*); A. S. *for-wisnian*, to dry up, become shrivelled; E. *wizened*, shrivelled up.

Skt. *vṛkas*, a wolf; Lith. *wilkas*; A. S. *wulf*; E. *wolf*.

Skt. *vat*, to understand, causal *vātaya*, to cause to understand, to inspire; L. *uāt-es*, a seer, prophet; A. S. *wōd*, mad (orig. full of divine frenzy); E. *wood*, adj., mad, furious.

§ 204. Idg. *y*: Skt. *y*: E. *y*. In a few English words, initial *y* answers to Idg. *y*.

Skt. *yū-yam*, ye; E. *ye, you.*

Skt. *yas*, to boil, *pra-yastas*, bubbling over; Gk. ζέ-ειν (for *ζέσ-ειν), to boil, ζεστός, fermented; A. S. *gist*, yeast; E. *yeast.*

Skt. *yugam*, a yoke; L. *iugum*; A. S. *geoc*, E. *yoke.*

Skt. *yuvaças*, young; L. *iuuencus*, a heifer; Goth. *juggs*, young; A. S. *geong, giung, iung*; E. *young.* Shorter forms occur in the Skt. *yuvan-*, young; L. *iuuenis.*

In the word *year* the initial *y* is probably original; cf. Goth. *jēr*, a year, Avestic *yār(e)*, a year; perhaps allied to Skt. *yātam*, a course, *yā*, to advance.

§ **205.** In addition to the above words, in which the more usual correspondences between Sanskrit and English initial consonants are pointed out, there are, of course, several instances of related words that commence with a vowel. Some of the more important of these are noted below.

A. Skt. *apa*, off, away; cf. E. *of, off.* Hence the comp. *aparas*, hinder, further off; corresponding to E. *af-ter*, though the latter has a different suffix.

Skt. *aj*, to drive; L. *ag-ere*, Gk. ἄγ-ειν; Icel. *ak-a*, to drive; A. S. *ac-an*, to ache, give pain; E. *ache*, vb.

Skt. *ajras*, a field, Gk. ἀγρός, L. *ager*; A. S. *æcer*, a field; E. *acre.*

Skt. *anti*, opposite, before; Gk. ἀντί, against; L. *ante*, before; A. S. *and-*, prefix, whence E. *an-* in *an-swer*, E. *a-* in *a-long.*

Skt. *aṅkas*, a bend, a hook; Gk. ἄγκυρα, a bent hook; A. S. *angel*, a fish-hook, whence E. *angle*, to fish.

Skt. *as-mi*, I am; Gk. εἰ-μί (for *ἐσ-μί), Æolic ἐμ-μί, Icel. *em*, A. S. *eom*, E. *am.*

Skt. *s-anti*, third pers. pl. pres. (for **es-anti*, from the Idg. root **es*, to be, L. *es-se*); L. *s-unt*; O. Northumb. *ar-on* (for **as-on-*, **es-ən-*), E. *are.*

Skt. *īrm-as*, the arm; L. *arm-us*; A. S. *earm*; E. *arm.*

Skt. *ichchhā* (or *icchā*), a wish, *ēsh-as*, a seeking, a search, *ish*, to search after, desire; A. S. *āsc-ian*, to ask; E. *ask.*

Skt. *aksh-as*, an axle; L. *ax-is*; O. Norse *öx-ull*, dimin., an axis, axle; Swed. *ax-el*; E. *axle*.

E. Skt. *aç-ris*, an edge, *aç-ra-* (in compounds), an edge; allied to L. *ac-iēs*, an edge; A. S. *ecg* (Teut. type **ag-jā*), an edge; E. *edge*. Further allied to L. *ac-us* (gen. *ac-er-is*), O. Northumb. *eher*, an ear of corn; E. *ear* (of corn).

Skt. *ush-ās*, dawn; L. *aur-ōra*, dawn; allied to Icel. *aus-tr*, A. S. *ēas-t*, east; E. *east*.

Skt. *ad*, to eat; L. *ed-ere*; A. S. *et-an*; E. *eat*.

Skt. *ashṭau*, eight; A. S. *eahta*; E. *eight*.

Skt. *ōjas*, might, *ugras*, mighty; L. *augēre*, to increase; A. S. *īecan*, O. Merc. *ēcan*, to increase, eke; E. *eke*, vb.; also *eke*, adv.

Skt. *ar-atnis*, the elbow; Gk. ὠλ-ένη, L. *ul-na*, A. S. *el-n*, arm, also ell; E. *ell* and *el-bow* (bend of the arm).

Skt. *ant-as*, border, limit, end; A. S. *end-e* (Teut. type **and-joz*); E. *end*.

Skt. *avis*, a sheep; Lith. *awis*; L. *ouis*; A. S. *eowu*, a female sheep; E. *ewe*.

I. Skt. *aham*; Gk. ἐγών, ἐγώ; L. *ego*; A. S. *ic*; E. *I*.

Skt. *asti*; Gk. ἐστί; L. *est*; E. *is*.

O. Skt. *apa*, off, away from; A. S. *of*; E. *of*, *off*.

Skt. *anu*, prep., along, towards, over; Goth. *ana*; A. S. *on*; E. *on*.

Skt. *antaras*, other; Goth. *anthar*; A. S. *ōðer*; E. *other*.

Skt. *udras*, an aquatic animal; Gk. ὕδρα, a water-snake (whence E. *hydra*); A. S. *otor*; E. *otter*.

Skt. *ud*, up, out; Goth. *ūt*; A. S. *ūt*; E. *out*.

Skt. *upari*, adv., above, over; Gk. ὑπέρ (whence E. *hyper-*, prefix); A. S. *ofer*; E. *over*.

Skt. *īç*, to possess, to own; Goth. *aig-an*, to possess; A. S. *āg-an*; E. *owe*, which formerly meant 'to possess'; hence E. *own*.

Skt. *ukshan-* (nom. *ukshā*), a bull; Goth. *auhsa*, an ox; A. S. *oxa* (pl. *oxan*); E. *ox* (pl. *oxen*).

U. Skt. *ūdhar*, an udder; Gk. οὖθαρ; L. *ūber* (for **ūdher*); A. S. *ūder*; E. *udder*.

Skt. *an-* (before vowels), *a-*, negative prefix; Gk. *ἀν-*, *ἀ-* (as in *an-odyne*, *a-byss*); L. *in-* (whence F. and E. *in-*); A. S. *un-*, negative prefix; E. *un-*.

Skt. *adhas*, adv., below; *adharas*, lower; allied to L. *infrā*, beneath, Goth. *undar*, under; A. S. *under*; E. *under*.

Skt. *upa*, up; Goth. *uf*, under, *ufarō*, over; further allied to Icel. and A. S. *upp*, up (with *pp* for *pn-*); E. *up*.

CHAPTER XIV

A PHILOLOGICAL RAMBLE

§ 206. I propose in this Chapter to show how the various Indo-germanic languages help to illustrate one another in various ways, and how phonetic laws are required, at every turn, in order to explain fully the various forms of words that are etymologically related to each other. The method here adopted is purposely desultory, in order to show how the consideration of some particular point easily suggests the consideration of some other point, so that there is frequently a connecting link of some kind or other between words that, at first sight, appear to have nothing in common. The advantage of such an investigation is that it leads up to a great variety of results.

§ 207. Let us, for example, discuss the obsolescent word *wot*, in the sense of (*I*) *know* or (*he*) *knows*, as being a word of very great antiquity. In the first place, we find that the A. S. form is *wāt*, with a long *ā*. There is here a difficulty at the outset, for the A. S. *ā* usually answers to modern long *ō*, as in the cases of *bāt*, a boat, *gāt*, a goat, *stān*, a stone, and very many more. Just as the A. S. *gāt*, a goat, became *goot* (pronounced *gaut*, riming with *taut*) in Middle English, so did the A. S. *wāt*, I know, become *woot* (pronounced *waut*) in the same, and the A. S. *hāt*, hot, became *hoot* (pronounced *haut*). Even in the sixteenth century we find such spellings as *wote*, *hote*, *hoot*. But the vowels in *wote*, *hote*, were gradually shortened, until they at last rimed, as at present, with *cot*, *dot*, &c. The reason for this is not very clear, but it is probably due to the fact that, in English, there is a tendency

to shorten vowel-sounds under certain conditions, especially before dentals, and in disyllabic words. If, for example, we take such a sb. as *cone* (with long *ō*) and simply add the suffix *-ic*, the result is *cónic*, with a more rapid utterance of the former syllable, causing vowel-shortening. Examples of this kind are very numerous, amounting to several score in number; cf. *tone, tónic*; *cave, cávern*; *child, chíldren*; *code, códicil*; *coal, colly* (coal-black); *crane, cránberry*; *creed, crédit*; *croup, crúpper*; *dear, dárling*; &c. The shortening of the *o* in M. E. *hoot* perhaps began in the derived adv. *hotly*, and in compounds such as *hot-foot* (speedily), *hotspur*; and was then easily transferred to the adj. *hot* itself. So also the shortening of the *o* in *wote* may have begun in the common phrase *wot not*. At any rate, we know the result, and that the A. S. form *wāt* had a long *ā*, corresponding to the *ai* in the Gothic *ik wait*, I know, to the *oi* in the Gk. οἶδα, I know, and to the *ē* in the Skt. *vēda*, I know; so that *wot*, Goth. *wait*, οἶδα, and Skt. *vēda*, are varying forms of the same word.

§ 208. Hence we draw new conclusions. The first is, that A. S. *ā*, Goth. *ai*, Gk. οι, Skt. *ē*, are mere variants of one and the same diphthong, of which the Idg. form was *oi*. If these equations hold in *one* word, they must hold in others. Thus the Gk. pl. τοί is Skt. *tē*, Goth. *thai*, A. S. *thā*, M. E. *tho*, a word now obsolete, but common in Chaucer, with the sense of 'those'. The Gk. λοιπός, remaining, corresponds to the A. S. *lāf*, 'remainder,' still common in the Scottish *lave*, 'remainder,' where the E. *ō* appears as Northumbrian *ā*, as in *hale* or *hail* for *whole*. The Gk. τοῖχος, a wall, orig. a wall of mud or earth, from the Idg. root **dheigh*, to mould (L. *fing-ere*, Goth. *deig-an*), stands for **θοῖχος*,[1] and is, letter for letter (or rather sound for sound) the same word as A. S. *dāh* (gen. *dāg-es*), E. *dough*. The Skt. spelling is *dēhas*, 'a mass,' body, and the Avestic form is *-daēza-*, found in the compounds *uz-daēza-*, a heaping up, and *pairi-daēza-*, a place

[1] Greek admits but *one* aspirate in a syllable.

walled round, an enclosure, where *pairi* = Gk. *περί*. This Avestic word was spelt *παράδεισος* in Gk., in the sense of 'a park', Latinized as *paradīsus*, and Anglicized as *paradise*.[1] It will be observed that the prefix is not the Gk. *παρά*, but the Persian equivalent of *περί*; so that *paradise* is an enclosure surrounded by a wall of earth. A further equivalent of the A. S. *ā*, Goth. *ai*, Gk. *οι*, &c., is the Icel. or O. Norse *ei*; this appears in the O. Norwegian *deig-ja*, Swed. *de-ja*, lit. a kneader of dough, also a milk-woman or female farm-servant, transferred into M. E. in the form *deye*; whence, with a French suffix *-rie* or *-rye*, was made the word *deye-rye*, a room for such a servant, now spelt *dairy*. We have also seen above that the root **dheigh* gives the Lat. *fig-*, as in *fig-ura*, figure, and the Lat. *fi(n)g-ere* with the insertion of *n* in the pres. tense, the pt. tense, and the infinitive mood, the pp. being *fic-tus* (for **fig-tus*); E. derivatives being *figure*, *fiction*, *fictile*, as well as *feign* (through the French) and *fig-ment*. It is not a little instructive to find that, from the same root **dheigh*, we have derived such various words as *dough*, *paradise*, *feign*, *fiction*, *fictile*, *figment*, *figure*, and *dairy*.

§ **209.** But we have by no means exhausted the lessons to be learnt from such a word as *wot*. For when we place it side by side with the equivalent Gk. *οἶδα* and Skt. *vēda*, we see that English has preserved the initial letter of the Idg. form **woida*, which Skt. has turned into *v*, and Gk. has lost altogether. There was once a *w* in Gk., denoted by the symbol *F* (di-gamma), and it occurs in Homer, where it prevents an elision of a preceding vowel; but it was lost at an early period, though English has preserved it to the present day. It is also preserved, as *v*, in all the Romance languages, in which it represents the Lat. *u*, which was also

[1] The *i* in *paradise* is due to the Gk. form. It represents the Avestic *aē*, Idg. *oi*. The *ou* in E. *dough* represents the A. S. *ā* = Goth. *ai* = Idg. *oi*. So the diphthongs are equivalent.

once a *w*.[1] It even occurs in three E. words borrowed from Latin at a very early period, viz. *wick*, a town (L. *uīc-us*), *wall* (L. *uall-um*, a rampart), and *wine*, A. S. *wīn* (L. *uīnum*). By help of L. and E. many a Greek initial *w* may be restored; thus *wick* shows that the Gk. *οἶκος* was once *Ϝοῖκος*; and *wine*, that Gk. *οἶνος* was once *Ϝοῖνος*. Similarly, the E. *wain*, A. S. *wæg-n*, shows that *ὄχος* is for *Ϝόχος*; E. *wallow*, A. S. *wealwian*, allied to L. *uoluere*, that *ἑλύειν* is for *Ϝελύειν*; E. *wary*, that *ὁράω* is for *Ϝοράω*; E. *wear*, to wear clothes, A. S. *werian*, Goth. *wasjan*, that *ἕννυμι* was once *Ϝέσ-νυμι*; E. *wether*, orig. 'a yearling sheep', that *ἔτος*, a year, is for *Ϝέτος* (cf. L. *uetus*, old); E. *wit*, A. S. *wit-an*, to know, that *ἰδ-εῖν*, to see, is for *Ϝιδ-εῖν*; E. *withy*, allied to L. *uītis*, that *ἰτέα* is for *Ϝιτέα*; E. *word*, L. *uerbum*, that *εἴρειν* is for *Ϝείρειν*, Homeric *Ϝερέ-ειν*, and that *ῥήτωρ*, an orator, a speaker, is for *Ϝρή-τωρ*, from the same root **wer* or **were*; and E. *work*, that *ἔργον* is for *Ϝέργον*. Besides these, we have words of F. or L. origin, with *v*; thus *vernal* shows that *ἔαρ*, spring, is for *Ϝέαρ*; *vesper*, that *ἕσπερος* is for *Ϝέσπερος*; and *voice*, *vocal*, that *ἔπος* is for *Ϝέπος*.

§ 210. Again, we may regard the word *wot* from a grammatical point of view. The A. S. *wāt* belongs to a very limited class of verbs, viz. those that, whilst they may be translated or explained as having the sense of a present tense, are nevertheless, as far as form goes, representatives of a preterite; exactly as is the case with the Gk. *οἶδα*. Now when the first person *οἶδ-α* and the third person *οἶδ-ε* drop the final vowel, the two persons coincide in form; and this is precisely the case with the Goth. *wait*, A. S. *wāt*, which means both 'I know' and 'he knows'. A similar coincidence of form is the invariable mark, in Gothic, A. S., and in English of the past tense of every strong verb, as in A. S. *drāf*, E. *drove*, which can equally well be used for either the first person or the third. Very few such verbs have now

[1] Even the most perverse of those who sound the L. *u* as *v* forget themselves, and pronounce it as *w* in *suādere* and *suāuis*.

a present signification. There are, in fact, only five left; viz. *I* (or *he*) *can*; *I* (or *he*) *dare*; *I* (or *he*) *may*; *I* (or *he*) *shall*; and *I* (or *he*) *wot*.[1] There was once a sixth, viz. *I* (or *he*) *moot*, which occurs in Middle English, with a late past tense *most-e*; but only *most-e* now survives, in the form *must*, the old present *moot* being only preserved in the obsolescent phrase *so mote it be*, where *mote* is rather a subjunctive or optative form than an indicative. Similarly, the old present tense of *ought* has long been dead; *he owe* occurs, for the last time, in Caxton (1490). All these verbs are of great antiquity and much importance, being now freely used as 'auxiliary' verbs. The one which is least understood is *dare*, out of which popular ignorance formed a new third person of the form *dares*,[2] much patronized by such as evolve English grammar out of their inner consciousness, instead of taking the trouble to study it historically, and who are therefore entirely unable to explain why the past tense is *durs-t*. The puzzle is to find out where the *s* in *durs-t* comes from; and the answer is, simply, that it forms a part of the root. For the Gk. form is *θαρσ-εῖν*, allied to *θρασ-ύs*, bold, and to the Skt. *dhṛsh*, to dare, from the Idg. root **dhers*. The Gothic form is *ga-daurs-an*, infin., pres. t. *ik ga-dars*, I dare, and pt. t. *ga-daurs-ta*, I durst. But A. S., like Latin, had the curious habit of turning *rs* first into *rz*, and then into *rr*, when the *rs* is final, and in certain other cases; so that, as a fact, we find A. S. *dearr*, I (or he) dare; pt. t. *dors-te*. Note the usual A. S. 'breaking', i. e. the change of *a* to *ea* whenever two consonants follow, if the former consonant be *r*, *l*, or *h*; in the present case, the same consonant is doubled, but the result is the same. The Mid. E. form was simply *dar*, with only one *r*, the pt. t. being *dors-tè* or *durs-tè*; later forms were *dare* and

[1] We say *I* (or *he*) *will*; but *will* is an altogether exceptional verb; the A. S. *ic* (or *hē*) *wile* 'shows a mixture of subjunctive forms in the present indicative singular'; Sweet (A. S. Primer).

[2] It first appears as *daryth* (in 1533).

durst. The use of *dares* probably arose from the influence of such words as *cares*, *fares*, and *stares*, and the general use of *-s* in the third person singular of the indicative; but there is really no good reason why we may not still use the old phrase 'he dare not do it'.

§ **211.** The above change from *rs* to *rr* occurs not only in English, but in Latin also. Thus the L. *curr-ere*, to run, is from an Idg. base **qṛs-* (see Walde), as seen in the sb. *curs-us*, a course; and from the same base we have the O. H. G. *hros* (G. *Ross*), a horse, and the A. S. *hors*, E. *horse*, i. e. 'the runner.' Again, the Idg. root **ters-*, to be dry, as in the Gk. *τέρσ-εσθαι*, appears also in the Goth. *ga-thairs-an*, to be dry, and in the Goth. *thaurs-tei*, A. S. *thurs-t*, *thyrs-t*, E. *thirst*, which has the vowel of the weak grade. From the same root we have the L. *terr-a* (for **ters-a*), the dry ground, earth, and even the O. Irish *tīr*, W. *tir*, earth, land, whence *Cantire*, 'head of the land,' a promontory. The weak grade, *tors-*, appears in the L. *torr-ēre*, to dry up, to scorch, whence E. *torrid* and *torrent*; the *s* is preserved in the pp. *tostus* (for **torstus*), whence the fem. *tosta*, O. F. *tost-e*, E. *toast*. Again, from the Idg. root **ghers*, to bristle, we have the Skt. *hṛsh*, to bristle, and the L. *horr-ēre* (for **hors-ēre*), to bristle, whence E. *horrid*, *horrible*, *horror*. Cf. E. *gorse*, A. S. *gors-t*, a prickly shrub. Another E. example occurs in the E. vb. *to mar*, from the O. Merc. *-merran*, as in the comp. *ā-merran*, to hinder, cognate with the O. H. G. *merren*, to hinder, to vex, and the Goth. *ga-marz-jan*, to cause to stumble: from a base **mars*.

§ **212.** Just as we thus find a change from *ṛs* to *rz* and *rr*, so we find examples in which *ls* becomes *lz* and *ll*. Thus the *hawse-hole* in a ship is the round hole through which a ship's cable passes, and it is so named because it is in the fore part or 'neck' of the ship; from the O. Icel. *hals*, the neck, also, a part of the ship's bows. This is cognate with the O. Merc. *hals*, the neck, and with the L. *collum* (for **cols-um*),

the neck, to which it exactly corresponds. So also the A. S. *bell-an*, to roar, preserved in the verb *to bell*, used of the sound made by a stag, and in the sb. *bell*, named from its loud sound, can be explained from a form **bels-an*, allied to Lith. *bals-as*, voice, and Lith. *bils-tu*, I begin to speak.

§ **213.** Returning to the word *wot*, with which this discussion began, there is yet one more point relating to it which has not been considered, viz. that the *ā* of the sing. *ic wāt* changes to *ĭ* in the plural *wē wit-on*. This is quite regular, as this change occurs in all verbs belonging to the 'drive' conjugation; the A. S. *drīf-an*, to drive, has *ic drāf*, I drove, in the pt. t. sing., 1st person, but *drif-on* throughout the plural; with the pp. *drif-en*. The reason for this is known, as it is in accordance with Verner's Law; the weakened vowel is due to the fact that, whereas there was a strong stress on the *ā* in *drāf*, the stress in the forms *drif-on*, *drif-en* was originally upon the suffix, as shown by the accentuation of the corresponding forms in Sanskrit. For example, the A. S. *bīt-an*, to bite, belonging to the same conjugation, is cognate with the Skt. *bhid*, to cleave, of which the pp. is *bhin-nás* (for **bhid-nás*). It follows, that the past participle of every A. S. strong verb originally had the accentual stress upon the suffix; and consequently, that these past participles (except in the case of reduplicating verbs) invariably exhibit the weak grade of the root; and the same grade occurs in the past tense plural of the verbs found in the conjugations to which belong *to drive*, *to choose*, and *to drink*. The verbs *to bear* and *to mete*, in the pt. t. pl., have forms peculiar to Teutonic.

§ **214.** We have now seen instances in which *rs* has become *rr*; and it will be instructive to collect examples in which *s* has become *r*. Verner's Law tells us that this occurs in some past participles of strong verbs, owing to the stress having originally been placed upon the suffix. Thus the A. S. *cēosan*, to choose, made the pp. *cor-en* (for **cŏs-en*),

for which *chosen* was substituted in Mid. E.; so also *lēosan*, to lose, made the pp. *loren*, afterwards shortened to *lorn*, which is still in occasional use; and *for-lēosan*, to lose entirely, made the pp. *forloren*, now spelt *forlorn*. So also *frēosan*, to freeze, made the pp. *froren*, for which mod. E. has substituted *frozen*; but Milton has *frore*, which is *froren* without the final *n*, and prov. E. has *frorn* (sometimes written *frawn*). The *r* in the mod. E. *learn* and *lore* was also once *s*, as the history of those words shows. *Learn* is from the A. S. *leornian*, which represents a Teut. type **liznōn*, allied to **liz(a)noz*, pp. of **leisan*, to trace out, of which the regular pt. t. *lais* actually occurs in Gothic, with the sense 'I know,' i. e. 'I have traced out.' Brugmann also calls attention to the Goth. *laisjan* (Teut. **laizjan*), to teach, which is exactly equivalent to the A. S. *lǣran*, to teach (G. *lehren*), M. E. *lēren*, later *lere*, to teach, now obsolete. Closely allied to this is the Teut. type **laizā*, fem. sb., 'teaching, doctrine,' A. S. *lār*, E. *lore*. It should be noted that, in the Goth. causal suffix *-jan*, the stress was once upon this suffix, not on the root-syllable, which accounts at once for the change from *s* to *z*, and from *z* to *r*. Thus the Skt. *vṛt*, to turn, had for its causal form *vart-áyāmi*, 'I cause to turn,' with the accentual stress on the second short *a*. So also Goth. *hausjan* (for **hauzjan*), to hear, is the same word as the A. S. *hīeran*, *hȳran*, O. Merc. *hēran*, to hear (with mutation of *au* to *īe*, *ȳ*, *ē*), M. E. *hēren*, E. *hear*; and the Goth. *wasjan*, to clothe, is the A. S. *werian*, to wear clothes (with mutation of *a* to *e*), E. *wear*. Another causal verb is the verb *to raise* or *to rear*, lit. 'to cause to rise.' The former of these (as the preserved *s* shows) is of Scand. origin. The O. Icel. *rīsa*, to rise, had the pt. t. *reis*, 'I rose'; whence was formed[1] the causal verb

[1] Such is the *practical* rule. Of course, it really means that the causal verbs usually (not always) exhibit the same gradation of the vowel-sound as also occurs in the past tense singular of the related strong verbs.

reis-a, to make to rise, *to raise*. But the A. S. *rīsan*, to rise, had the pt. t. *rās*, E. rose; whence was formed the causal verb **rāsian*, **rāzian*, **rārian*, A. S. *rǣran* (with mutation of *ā* to *ǣ*, and loss of *i*), E. *rear*. So that *raise* and *rear* are exact equivalents, the former being the Norse, and the latter the native form. The A. S. *wesan*, to be, gives the pt. t. *wæs*, E. *I* (or *he*) *was*; cf. O. Norse *vas*, Du. *was*, Goth. *was* (but altered in G. to *war*). The first person plural is Goth. *wēsum*, but A. S. *wǣron*, E. *were*; cf. O. Norse *vārum*, Du. and G. *waren*. Compare the A. S. *wāt*, I know, *wit-on*, we know, already explained above (§ 213). The position of the accent in the Gk. *μισθός*, 'reward,' is original; and at once explains the Goth. *mizdō*, with the same sense; the early A. S. form was *meord* (with *r* for *z*), but another A. S. form was *mēd*, E. *meed*; apparently for **mēzd-*, with total loss of *z*. The mod. E. *hoard*, A. S. *hoard*, is cognate with the Goth. *huzd*, 'hoard,' shortened from the Teut. type **huzdom*, neuter; this form is probably related to the L. *cus-t-ōs*, a custodian or guardian of treasure; and both may be derived from the Idg. root **qeudh*, to hide, Gk. *κεύθ-ειν*, W. *cudd-io*, A. S. *hȳdan* (for **hūd-ian*). Other words in which E. *r* represents an original *s* are E. *bare*, allied to Lith. *basas*, bare-footed; *berry*, allied to Goth. *basi*, a berry; *burr* (base **burs-*), allied to *bris-tle*; *deer*, A. S. *dēor*, Goth. *dius*, neut., Teut. type **deuzóm*, neut., Idg. type **dheusom*, 'animal,' from the Idg. root **dheus*, to breathe. E. *ear*, A. S. *ēare*, neut., Goth. *ausō*, Teut. type **auson-*, neut.; cf. Lith. *ausis*, L. *auris* (for **auzis*). E. *gore*, vb., from A. S. *gār*, the point of a spear; Teut. type **gaizoz*, masc.; allied to the Gaulish Latin *gaesum*, a spear, a javelin. E. *hare*, A. S. *hara*, G. *hase*, Teut. type **hazon-*, Idg. type **kason-*; cf. O. Pruss. *sasnis* (for **kasnis*), a hare, Skt. *çaça* (for **çasa*), a hare. E. *mire* appears to be from the same root as *moss*. E. *ransack* is borrowed from the O. Norse *rannsaka*, to search a house; from *rann*, a house, abode, and *sak-*, allied to N. *sœkja*, A. S. *sēcan*, E. *seek*.

Here the Icel. *rann* is for **razn*, the same as Goth. *razn*, which appears in A. S. in the transposed form *ærn*, whence the compound *ber-ern* (Luke iii. 17), later *bern*, which is actually the mod. E. *barn*, of which the literal sense is 'barley-house', from *ber-e*, barley (Lowl. Sc. *bear*), and *ærn*, abode. E. *sear*, *sere*, withered, A. S. *sēar*, is cognate with the Lith. *sausas*, dry, Gk. *αὗος* (for **σαυσός*), dry; cf. Skt. *çush* (for **sush*), to dry up. E. *twine*, sb., A. S. *twīn*, Du. *tweern*, G. *zwirn*, are all from a Teut. type **twiz-no-* (for **twis-no-*), i. e. double; from the base *twis-* which occurs in the Goth. prefix *twis-*, double, L. *bis* (for **dwis*), and in E. *twis-t*. The very form **twis-no-*, Idg. **dwis-no-*, occurs in the L. *bī-nī* (with *-ī-* for *-is-*).

§ 215. But the commonest example of this substitution of *r* for *s* in English is seen in the usual suffix *-er* which denotes the comparative form of an adjective. The E. *elder* is from the O. Merc. *ældra*, comparative of *ald*, old (the A. S. or Wessex form being *ieldra* or *yldra*, comparative of *eald*). These are formed, by mutation, from an older type **ald-ira*, with *r* for *z*, i. e. for **áld-iza*; as proved by the appearance of this suffix in Gothic; cf. Goth. *jūh-iza*, younger, comp. of *juggs* (= **jungs*), young, &c. Lastly, this *-iza* is for *-is-a*, the *-is-* being preserved in the Goth. superlative suffix *-is-ts* = Gk. *-ισ-τος*, as in *βέλτ-ιστος*, 'best'; cf. E. *-est* in *young-est*. Gothic has also the remarkable forms *maiza*, 'more,' and *maists*, 'most,' corresponding to the A. S. *māra*, more, *mǣst*, most; showing that the *r* in *more* represents a Teut. *z* (for *s*), as in other comparative forms. The Goth. adj. *maiza* was accompanied by the adverbial form *mais*, more; which became A. S. *mā*, because Old English always dropped a Teut. *s* when absolutely final. Later, the A. S. *māra*, adj., and *mā*, adv., became M. E. *more* and *mo*; and, the adverbial origin of the latter being forgotten, both these forms were used adjectivally, but with an altogether new discrimination, viz. that *more* was used to express 'larger in size', whilst *mo*

meant 'greater in number', a distinction which lasted, more or less clearly, till *mo* became obsolete, and *more* had to do duty for both. It is highly probable that *mo* went out of use because it sounded like the 'positive' form of *mo-re*, to the confusion of its sense. Very clear examples of the old Teut. forms of the comparative and superlative appear in the Goth. *batiza*, 'better,' and *batists*, 'best.' The former answers to the A. S. *betera*, E. *better*, and the latter to the A. S. *betst*, E. *best*; both with mutation of *a* to *e* on account of the following *i*. Neither in A. S. nor in Gothic does the positive appear, but the forms evidently depend upon a Teut. base **bat-*, with the sense of 'good'; of which the second grade *bōt* occurs in A. S. as a sb., with the sense of 'advantage' or 'profit'; and remains in the E. phrase *to boot*. Even *bat-* occurs in the Icel. *bat-i*, sb., improvement, and in the Icel. vb. *bat-na*, to grow better, improve, whence E. *batten*, to grow fat.

Perhaps the least obvious example of *r* for *s* occurs in the E. *near*, now used as a 'positive' adjective; etymologically, it is equivalent to *nigher*, and is an old comparative. A. S. *nēar* is the comparative adverbial form due to *nēah*, 'nigh,' and corresponds to the Gothic form *nēhw-is* in Romans xiii. 11: 'nu nēhwis ist naseins unsara,' now is our salvation nearer.

CHAPTER XV

INDO-GERMANIC WORDS

§ 216. It can hardly have escaped notice that, in some of the preceding Chapters, in which English has been compared, successively, with Celtic, Lithuanian, and other languages, the same examples have often recurred. Such a word as *brother* not only occurs in Irish as *brathair*, but in Russian as *brat(e)*, and in Persian as *birādar*. Such words are of especial interest, as they help to connect the various languages of the Indo-germanic family, and to show that they are all akin. A collection of some such words is here appended, though it does not claim to be at all complete. Types marked * are hypothetical. Thus, under Acre, 'Idg. **agros*' signifies that such is, hypothetically, the original Indo-germanic type. The Idg. roots, such as **ag*, may be found in the List at p. 752 of my Etymological Dictionary.

§ 217. Acre. A. S. *æcer*; Goth. *akrs*; L. *ager*; Gk. *ἀγρός*; Skt. *ajras*; Idg. **agros*. Orig. sense (probably) 'pasture'; from the verb which appears as Icel. *aka*, to drive; L. *agere*; Gk. *ἄγειν*; Skt. *aj* (E. *ache*). Idg. root **ag*.

Am. Idg. type **es-mi*, from **es*, to be. O. Northumb. *am*, A. S. *eom*, Icel. *em*; Goth. *im*; O. Ir. *am*; L. *s-um*: Gk. *εἰ-μί*; Lith. *es-mì*; O. Slav. *jes-mi*; O. Pruss. *as-mai*; Arm. *em*; Pers. *am*; Avestic *ah-mi*; Skt. *as-mi*. Thus *am* is ultimately from the Idg. **es-mi*.

Apple. A. S. *æppel*; Irish *abhal*; W. *afal*; Lith. *obolys*; O. Slav. *jablŭko*; O. Pruss. *woble*.

Are. Idg. type **es-ent-i*, from **es*, to be. O. Northumb.

ar-on, A. S. *s-ind-on*, Icel. *er-u*; Goth. *s-ind*; O. Ir. *it*; L. *s-unt*; Gk. *εἰσ-ίν*; Avestic *h-ent-i*; Skt. *s-ant-i*. Note O. Northumb. *aron*, Goth. *sind*; both from the Idg. **esenti*.

ARM. A. S. *earm*; Goth. *arm-s*; L. *arm-us*, the shoulder; O. Pruss. *irm-o*, arm; Russ. *ram-o*, the shoulder; Arm. *arm-ukn*, elbow; Avestic *arəma-*, arm; Skt. *īrm-as*.

AXLE. Icel. *öx-ull*, Swed. *ax-el*; cf. W. *ech-el*. Dimin. of A. S. *eax*, axle, axis; L. *ax-is*; Gk. *ἄξ-ων*; Lith. *asz-ìs*; Russ. *os(e)*; O. Pruss. *ass-is*; Avestic *aš-a-*; Skt. *akš-as*.

§ 218. BE. A. S. *bēon*, to be; O. Ir. *bói*, he was; W. *bod*, to be; Lith. *bu-ti*, to be; O. Slav. *by-ti*, to be; L. *fo-re*, pt. t. *fu-ī*, I was; Gk. *φύ-ομαι*, I become; Pers. *bū-dan*, to be; Skt. *bhū*, to be; Idg. root **bheu*.

BEAR, verb. A. S. *ber-an*; Goth. *bair-an*; O. Ir. *ber-im*, I bear; Russ. *br-at(e)*, to carry; Arm. *ber-em*, I bring, carry; L. *fer-re*; Gk. *φέρ-ειν*; Pers. *bur-dan*, to carry; Skt. *bhar-ati*, he bears. Idg. root **bher*.

BEAVER. A. S. *beofor*; Corn. *bef-er*; Lith. *bebrus*; Russ. *bobr'*; L. *fiber*; Avestic *bawriš*; Skt. *babhrus*, a large ichneumon. Idg. type **bebhrus*.

BID, to command. A. S. *bēod-an*; Goth. *biud-an*; Lith. *baud-žiù*, I punish, exhort; Gk. *πεύθ-ομαι*, *πυνθ-άνομαι*, I ask, learn, understand; Skt. *budh*, to understand. Cf. E. *bode*.

BIND. A. S., Goth. *bind-an*; Lith. *bend-ras*, a partner with another, companion; L. *of-fend-ix*, a band; Gk. *πεῖσ-μα*, a rope, *πενθ-ερός*, a father-in-law; Pers. *bastan*, to bind, *bandī*, captivity; Skt. *bandh* (for **bhandh*), to bind. Idg. root **bhendh*.

BIRCH. A. S. *beorc*, *birce*; O. Pruss. *berse*; Lith. *beržas*; Russ. *berëza*; O. Slav. *brěza*; L. *frax-inus*, an ash; Skt. *bhūrjas*, a kind of birch.

BOTTOM. A. S. *botm*; Irish *bonn*, sole of the foot; W. *bon*, base, stock; L. *fundus*; Gk. *πυθμήν*; Pers. *bun*, basis, foundation; Avestic *buna-*, ground; Skt. *budhnas* (for **bhudhnas*), bottom.

BOUGH. A. S. *bōh*, orig. an arm (hence, arm of a tree);

ERRATA

Page 184 *line* 20 *for* *bebhrus *read* *bhebhrus
Page 186 *line* 22 *before* root *insert* Idg.

Icel. *bōg-r*, shoulder, *bow* of a ship; Gk. *πῆχ-υς*, the fore-arm; Pers. *bāzū*, the arm; Skt. *bāhus*, the arm.

BROTHER. A. S. *brōðor*; Goth. *brōthar*; Irish *brathair*; W. *brawd*; L. *frāter*; Gk. *φράτηρ*, one of a tribe; Lith. *broterėlis*, little brother; O. Pruss. *brote*; O. Slav. *bratrŭ*; Russ. *brat'*; Arm. *elbair*; Pers. *birādar*; Avestic *brātā*; Skt. *bhrātā*.

BROW. A. S. *brū*; Gk. *ὀ-φρύ-ς*; Lith. *bruw-is*; O. Slav. *obrŭvĭ*, *brŭvĭ*; Russ. *brov(e)*; Pers. *abrū*; Skt. *bhrūs*.

§ **219.** CHIN. A. S. *cin*; Goth. *kinn-us*, the cheek; Irish *gin*, mouth; W. *gên*, jaw, chin, mouth; L. *gen-a*, cheek; Gk. *γέν-υς*, chin; Lith. *žan-das*, jaw; Pers. *zanakh*; Skt. *hanus*.

CHOOSE. A. S. *cēosan*; Goth. *kiusan*; L. *gus-tāre*, to taste; Gk. *γεύ-ομαι*, I taste, *γευσ-τός*, tasted; Skt. *jush*, to relish. Idg. root **geus*.

CRANE. A. S. *cran*; W. and Bret. *garan*; L. *grūs*; Gk. *γέρανος*; Lith. *garnys*, a stork; O. Slav. *žeravĭ*; Russ. *žuravl(e)*; Arm. *krunk*.

COW. A. S. *cū*; Irish *bó*; W. *buw*; Russ. *gov-iado*, oxen; Lettish *gûws*; L. *bō-s*; Gk. *βοῦ-ς*; Arm. *kov*; Pers. *gāw*; Skt. *gaus*. The initial sound was, originally, that of the Idg. labio-velar *g*.

§ **220.** DAUGHTER. A. S. *dohtor*; Goth. *dauhtar*; Lith. *duktė*; Russ. *doch(e)*; Gk. *θυγάτηρ*; Arm. *dustr*; Pers. *dukhtar*; Skt. *duhitā*.

DAY. A. S. *dæg*; Goth. *dag-s*; allied to Irish *daigh*, fire, *dagh-aim*, I burn; L. *fau-illa*, ashes; Lith. *dag-as*, hot time, autumn, *deg-ù*, I burn; O. Pruss. *dagis*, summer; Pers. *dāgh*, scar (of a brand); Skt. *dah*, to burn, *dāh-as*, great heat. Idg. type **dhaghos*.

DO. A. S. *dō-n*, to put, to do; L. *-dō* (in *con-dō*, I put together); Gk. *τί-θη-μι*; Lith. *dė-mi*, I place; O. Slav. *dě-ti*, to put, place; Avestic and O. Pers. root *dā-*, to set, establish; Arm. *e-di*, I placed; Skt. *dhā*, to set, put. Idg. root **dhē*.

DOOR. A. S. *dor*, *duru*; Goth. *daur*; O. Irish *dorus*; W.

drws; L. *for-ēs*, plural; Gk. *θύρα*; Lith. *dùrys*, pl.; Russ. *dver(e)*; Alban. *dere*; Pers. *dar*; Skt. *dvār*.

DOUGH. A. S. *dāh*; Goth. *daig-s*, a kneaded lump; allied to L. *fing-ere*, to fashion, *fig-ulus*, a potter; Gk. *τεῖχ-os*, *τοῖχ-os*, a wall (orig. of earth); Arm. *dēz*, a heap; Avest. *pairi-daeza*, a place walled round, enclosure, park (paradise); Pers. *dizh*, *daz*, *diz*, a fortress, city; Skt. *dēh-ī*, a rampart; *dēh-as*, a mass. Idg. type **dhoighos*.

§ **221.** EAR. A. S. *ēare*; Goth. *auso*; O. Ir. *ō*; O. Pruss. *ausins*; Lith. *ausis*; Russ. *ucho*; L. *auris*; Gk. *οὖς*; Avest. *uši*, the two ears, hence, intelligence; Pers. *hūsh*, understanding. Idg. bases **ōus*, **aus*.

EAR, vb., to plough. A. S. *er-ian*; Goth. *ar-jan*; Lith. *ar-ti*; Russ. *or-at(e)*; Irish *ar-aim*, I plough; W. *ar*, ploughed land; L. *ar-āre*; Gk. *ἀρόω*, I plough. Idg. root **ar*.

EAST. A. S. *ēas-t*; Lith. *ausz-ra*, dawn; L. *aur-ōra*, dawn; Gk. *ἠ-ώς*, Æolic *αὔ-ως*, dawn; Skt. *ush-as*, dawn. Idg. base **aus-*.

EAT. A. S. *et-an*; W. *ys-u* (for **ed-tu*), to devour; L. *ed-ere*; Gk. *ἔδ-ω*, I eat; Lith. *ėd-mi*, I eat; Russ. *ės-t(e)*, to eat, *ėd-a*, sb., eating; Arm. *ut-em*, I eat; Skt. *ad*, to eat. root **ed*.

EIGHT. A. S. *eahta*; Irish *ocht*; W. *wyth*; L. *octo*; Gk. *ὀκτώ*; Lith. *asztoni*; Avest. *ashta*; Pers. *hasht*; Skt. *aṣhṭau*. Idg. type **oktōu*.

ELL (ELBOW). A. S. *eln*, an ell, a cubit (length from the elbow to middle finger-tip), *eln-boga*, el-bow; Goth. *aleina*, ell; L. *ulna*, elbow, cubit; Gk. *ὠλένη*, elbow; Lith. *al-kunė*, *el-kunė*, elbow, fore-arm; Pers. *ar-anj*, elbow; Skt. *ar-atnis*.

EWE. A. S. *eowu*; Ir. *oi*; Lith. *awìs*, sheep; O. Pruss. *awins*, wether; O. Slav. *ovĭtsa*, Russ. *ovtsa*, sheep; L. *ouis*; Gk. *ὄις*; Skt. *avis*. Idg. type **owis*.

§ **222.** FARE. A. S. *faran*, to fare, go; Goth. *faran*, to go, *farjan*, to travel; (perhaps O. Slav. *pĭrati*, *prati*, to fly); L. *ex-per-ior*, I pass through; Gk. *περ-άω*, I cross, traverse;

Gk. *πορεύομαι*, I travel; Skt. *pṛ*, to bring across, causal *pāraya*, to conduct. Idg. root **per* (**por*).

FATHER. A. S. *fæder*; Goth. *fadar*; O. Ir. *athir* (for **patir*); L. *pater*; Gk. *πατήρ*; Arm. *hair*; Pers. *pidar*; O. Pers. *pitā*; Skt. *pitā*.

FEATHER. A. S. *feðer*; allied to O. Irish *én* (for **petn*), a bird, W. *adar*, O. W. *atar* (for **petar*), birds, W. *aderyn*, O. W. *eterinn*, a bird; L. *penna* (for **petna*, **petsna*), a wing, *pet-ere*, to seek, attack (fly at); Gk. *πέτομαι*, I fly, *πτερόν*, a wing; Skt. *patram*, a wing. From Idg. root **pet*, to fly.

FIVE. Idg. type **penq(w)e*. A. S. *fīf* (for **fimf*); Goth. *fimf*; W. *pump*, O. Ir. *coic*; L. *quinque*; Gk. *πέντε*, Æolic *πέμπε*; Lith. *penkì*; Russ. *pjat(e)*; Pers. *panj*; Skt. *pañcha*.

FOOT. A. S. *fōt*; Goth. *fōt-us*; Lith. *pad-as*, sole of the foot; O. Slav. *podŭ*, the ground; Russ. *pod'*, a hearth; L. *pēs* (gen. *ped-is*); Gk. *πούς* (gen. *ποδός*); Doric *πώς*; Arm. *otn* (for **hot-n*, from **pot-n*), a foot; Pers. *pāi*; Skt. *pād-am*, acc., foot. Idg. base **ped* (**pod*, **pōd*).

FOUL. A. S. *fū-l*, allied to Icel. *fū-inn*, rotten; Lith. *pul-ei*, pl., matter in a wound; *pu-ti* (1 pr. s. *puwu*), to rot; L. *pū-s*, matter, *pūtēre*, to stink; Gk. *πῦ-ον*, matter, *πύθ-ειν*, to rot; Pers. *pū-sīdan*, to rot; Skt. *pūy*, to stink, to be foul.

FOUR. Idg. type **q(w)etwer-*. A. S. *fēower*; Goth. *fidwor* (for **hwedwor*, see Wright, Goth. Gr., § 134, note); W. *pedwar*; O. Ir. *cethir*; Lith. *keturì*; Russ. *chetvero*; L. *quatuor*; Gk. *τέσσαρες*; Æolic *πίσυρες*; Pers. *chahār*; Skt. *chatvāras*.

FROST. A. S. *frost*, *forst*, from *frēosan*, to freeze (Idg. root **preus*, (1) to burn, (2) to freeze); L. *pru-īna* (for **prus-wīna*), frost, *prū-na* (for **pruz-na*), a glowing coal, *prūr-īre* (for **prūz-īre*), to itch; Alban. *pruš*, glowing coals, warmth; Skt. *pruṣvā*, frozen water, ice, *plush*, to burn.

FULL. A. S. *full*; Goth. *fulls* (for Teut. **fulnoz*); O. Ir. *lán*; W. *llawn*; Lith. *pìlnas*; Russ. *polnyj*; L. *plēnus*; Gk. *πλήρης*; Pers. *pur*; Skt. *pūrṇas*.

§ 223. GOOSE. A. S. *gōs* (for **gans*); O. H. G. *gans*;

O. Ir. *géis*, a swan; O. Pruss. *sansy*; Lith. *žąsis*; L. *anser* (for **hanser*); Gk. *χήν*: Skt. *haṁsas*, a swan. Allied to *gan-der*.

GUEST. A. S. *gæst*, O. N. *gestr*; Goth. *gasts*; Russ. *gost(e)*, a guest, an alien; L. *hostis*, a stranger, an enemy. Idg. type **ghostis*.

§ **224.** HART. A. S. *heor-ot*, *her-ut*; W. *car-w*, hart, horned animal; Russ. *serna*, chamois; L. *ceruus*, stag; cf. Gk. *κεραός*, adj., horned; see HORN. Teut. type **herut-*, from a base *heru-*, meaning 'horn'; cf. Gk. *κέρ-ας*, horn.

HARVEST. From the Idg. root **sqerp*, to cut. A. S. *hærfest*, autumn, orig. 'crop'; Lith. *kerpù*, I shear; L. *carp-ere*, to pluck; Gk. *καρπ-ός*, fruit, *κρώπ-ιον*, a sickle; Skt. *kṛpāṇas*, a sword.

HAULM, HALM. A. S. *healm*, a stalk; O. Pruss. *salme*, straw; Russ. *soloma*, straw; L. *culmus*, stalk; Gk. *κάλαμος*, reed (whence L. *calamus*, W. *calaf*).

HEART. A. S. *heorte*; Goth. *hairtō*; O. Ir. *cride*, Ir. *cridhe*; W. *craidd*; O. Pruss. *seyr*; Lith. *szirdìs*; Russ. *serdtse*; L. *cor* (gen. *cord-is*); Gk. *καρδία*, *κῆρ*; Arm. *sirt*.

HORN. A. S. *horn*; L. *cornu* (whence, perhaps, Ir. and W. *corn*); allied to Gk. *κέρ-ας*, horn, *κόρ-υμβος*, top, tip (E. *corymb*); Skt. *çṛṅgam*, horn; also to Gk. *κάρ-α*, head, Arm. and Pers. *sar*, head, Skt. *çiras*, head. See HART.

HOUND. A. S. *hund*; Ir. *cu* (gen. *con*); W. *ci* (pl. *cîwn*); Lith. *szů* (stem *szun-*); Russ. *su-ka*, a bitch; L. *can-is*; Gk. *κύων* (gen. *κυν-ός*); Arm. *šun*; Skt. *çvā* (gen. *çun-as*). Also Pers. *sag* (§ 167).

HUNDRED. A. S. *hund* (with suffix *-red*, i. e. 'rate of counting'); Ir. *cead*; W. *cant*; Lith. *szimtas*; Russ. *sto*; L. *centum*; Gk. *ἑκατόν*; Pers. *sad*; Skt. *çatam*.

§ **225.** I. A. S. *ic*; Goth. *ik*; O. Norse *ek*; O. Pruss. *es*; Lith. *asz*; Russ. *ia*; L. *ego*; Gk. *ἐγώ*, *ἐγών*; Arm. *es*; O. Pers. *adam*; Skt. *aham*.

Is. A. S. *is*; G. *ist* (from Idg. **es-ti*, 3 p. s. pr. of **es*, to

be); O. Norse *es*, later *er*; Lith. *esti*, *est*; Russ. *est(e)*; L. *est*; Gk. *ἐσ-τί*; Skt. *asti*. See Am, Are.

Kin. A. S. *cynn*; Goth. *kuni*; Ir. *gein*, offspring, birth; W. *genid*, birth (W. *geni*, to be born); L. *genus*; Gk. *γένος*; Skt. *janas*. Cf. Pers. *zāda*, offspring. From Idg. root **gen*, to beget.

Knee. A. S. *cnēo*; Goth. *kniu*; L. *genu*; Gk. *γόνυ*; Pers. *zānū*; Skt. *jānu*.

Know. A. S. *cnāwan* (cf. O. Ir. *gnāth*, known, accustomed, W. *gnawd*, a custom); Lith. *žinōti*, to know; Russ. *znat(e)*; Pers. *dānistan* (for **zānistan*), to know; Skt. *jnā*, to know. Cf. L. *(g)nōscere*, to know, Gk. *γι-γνώσκ-ειν*. Idg. base **gnē* (**gnō*).

§ **226.** Lea. A. S. *lēah*; Lith. *laukas*, an open field; O. Pruss. *lauks*, a lea; L. *lūcus*, a grove (glade, clearing); Skt. *lōkas*, open space, region; Idg. type **louqos*; from **leuq*, to shine.

Lean, verb. A. S. *hlǣnan*, to make to lean, *hlinian*, to lean; O. Ir. *clóen*, sloping; Lith. *szlėti*, to lean, *szlaitas*, a declivity: L. *in-clīnāre*, to cause to bend; Gk. *κλίνειν*; Skt. *çritas*, resting upon, *çray*, to lean on, rest on. From Idg. root **klei*.

Lick. A. S. *liccian*, allied to Goth. *bi-laigōn*, to be-lick; O. Ir. *lig-im*, I lick; Lith. *lëž-iù*, I lick; Russ. *liz-at(e)*, to lick; L. *ling-ere*; Gk. *λείχ-ειν*; Arm. *liz-um*, I lick; Pers. *līs-īdan*, *lish-tan*, to lick; Skt. *lih*, *rih*, to lick. Idg. root **leigh*.

Lie, vb., to rest. A. S. *licgan*; Goth. *ligan*; O. Ir. *laig-im*, I lie down, *lig-e*, a grave; Lith. *at-lag-ai*, pl., fields lying fallow; Russ. *ležat(e)*, to lie down; L. *lec-tus*, a bed; Gk. *λέχ-os*, a bed. Idg. root **legh*.

Lief, Love. A. S. *lēof*, dear, *lufu*, love; Russ. *ljub-it(e)*, to love, *ljub-ov(e)*, love; L. *lubet*, *libet*, it pleases, *lubīdo*, *libīdo*, desire; Skt. *lubh*, to desire, *lōbh-as*, a longing for. Cf. Lith. *laup-se*, praise. Idg. root **leubh*.

LIFE, LIVE, LEAVE. A. S. *līf*, life; *libban*, to live; *be-līf-an*, to remain; *lǣf-an*, to leave behind. From the Idg. root **leip*, to smear, to adhere; Lith. *lip-ti* (1 s. pr. *limp-ù*), to stick to; Russ. *lip-kij*, sticky; L. *lippus*, blear-eyed (as if sticky); Gk. λίπ-ος, fat, ἀλείφειν, to smear, anoint; Skt. *lip*, *rip*, to anoint.

LIGHT, sb. A. S. *lēoh-t*; Goth. *liuh-ath*; O. Ir. *loche*, lightning, *luach-té*, white hot (*té* = hot); W. *llug*, a gleam, *lluch-ed*, pl., lightnings; Lith. *lauk-as*, adj., marked with a blaze (as cattle); Russ. *luč'*, a ray; L. *lūc-ēre*, to shine, *lux*, light; Arm. *lois*, light; Gk. λευκ-ός, white; Skt. *ruch*, to shine, *rōk-as*, sb., light. From Idg. root **leuq*, to shine.

LIGHT, adj., not heavy. A. S. *lēoh-t* (for **līh-t*); Goth. *leih-ts* (for **lenh-toz*); Lith. *lengw-as*. Without the nasal *n*; Russ. *lègk-ij*; L. *leu-is*; Gk. ἐ-λαχ-ύς, small; Skt. *lagh-us*, *ragh-us*, active, light. Idg. root **leng(w)h*.

LOAN. O. Norse *lān*, a loan, from *ljā*, to lend. Goth. *leihw-an*, to lend; O. Ir. *léc-im*, *léic-im*, I leave; Lith. *lik-ti*, to remain; L. *linqu-ere*, to leave; Gk. λιμπ-άνειν, λείπ-ειν, to leave, λοιπ-ός, remaining; Skt. *rich*, to leave. From the Idg. root **leiq*^{w}.

LOUD. An initial *h* has been lost. A. S. *hlū-d*; O. Ir. *cloth*, renowned (cf. W. *clod*, fame); L. *in-clu-tus*, renowned, from *clu-ere*, to hear; Gk. κλυ-τός, renowned, κλύ-ειν, to hear; Skt. *çru-tas*, heard, from *çru*, to hear. Cf. W. *clywed*, to hear; O. Slav. *sluti*, to be renowned; Arm. *lu* (for **klu*), audible; Pers. *surūd*, melody, song. Allied to E. *listen*. Idg. root **kleu*.

§ **227.** MARK, a march, limit, boundary (more commonly MARCH, from A. F. *marche*, O. H. G. *marcha*). A. S. *mearc*; Goth. *marka*; O. Ir. *mruig*, *bruig*, Ir. *bru*, border; W. *bro*, country, region; L. *margo*, boundary (whence E. *margin*); Pers. *marz*, a region.

MARROW. A. S. *mearh*; O. Pruss. *musgeno*; Russ. *mozg'*; Avest. *mazga-*; Pers. *maghz*; Skt. *majjā*. Idg. base **mazg*.

ME. A. S. *mē, mec*, acc.; Ir. and W. *mi*, me; Lith. *manès*, gen., *man*, dat., *manę*, acc.; Russ. *menja*, gen. and acc., *mnė*, dat.; L. *mei*, gen., *mihi*, dat., *mē*, acc.; Gk. *ἐμοῦ, μοῦ*, gen., *ἐμοί, μοί*, dat., *ἐμέ, μέ*, acc.; Pers. *man*, I; Skt. *mama, mē*, gen.; *mahyam, mē*, dat., *mām, mā*, acc.

MEAD, a honeyed drink. A. S. *medu*; Ir. *mid*; W. *medd*; Lith. *middus*; Russ. *med'*, Gk. *μέθυ*; Pers. *may*, wine; Avest. *maδu*, honey; Skt. *madhu*. Idg. type **medhu*.

MEED. A. S. *mēd, meord*; Goth. *mizdō*; Russ. *mzda*, meed, gain; Gk. *μισθός*, pay; Pers. *muzd*, wages; Skt. *mīḍham* (for **mizdham*), reward.

MID. A. S. *midd*; Goth. *midjis*; Ir. *mid-* (as in *mid-nogt*, midnight); Russ. *meždu*, prep., between; L. *medius*; Gk. *μέσος*, Æol. *μέσσος*; Pers. *miyān*, the middle, the waist; Skt. *madhyas*, adj. Idg. type **medhios*.

MILK, vb. A. S. *melcan*, str. vb.; O. Ir. *blig-im*, I milk; L. *mulg-ēre*; Gk. *ἀ-μέλγ-ειν*; Lith. *milsz-ti*, to stroke, to milk; Russ. *mel(e)zti(e)*, to milk, *moloko*, milk; Pers. *mush-tan*, to rub (Richardson), from the Avestic root **marz-*, to wipe (Horn); Skt. *mṛj*, causal *marj-aya*, to wipe, rub, stroke, wipe away, remove. Idg. root **meleg*.

MIND. A. S. *ge-mynd*, memory, *mun-an*, to think; Goth. *ga-munds*, remembrance; O. Ir. *men-ma*, thought, mind; Lith. *min-ėti*, to think upon, *at-mintis*, remembrance; Russ. *mn-it(e)*, to think; L. *mens* (gen. *ment-is*), mind, *me-min-i*, I remember; Gk. *μν-άομαι*, I remember, *μέν-ος*, courage, wrath, *μέ-μον-α*, I wish, yearn; Skt. *man*, to think, *man-as*, mind, *ma-tis*, thought. Idg. root **men*.

MOON. A. S. *mōna*; Goth. *mēna*; Lith. *mėnů*, moon, month; Ir. *mí*, month; W. *mis*, month; Russ. *mĕs-jats'*, moon, month; L. *mensis*, month; Gk. *μήνη*, moon, *μήν*, month; Pers. *māh*, moon, month; Skt. *mās*, moon, month, *māsas*, month. Idg. root **mē*, to measure; as the moon measures the months.

MOTHER. A. S. *mōdor*; Ir. and Gael. *mathair*; Lith. *motė*; Russ. *mat(e)*; L. *māter*; Gk. *μήτηρ*; Pers. *mādar*; Skt. *mātā*.

MOUSE. A. S. *mūs*; G. *maus*; O. Slav. *myšĭ*; Russ. *myš(e)*; L. *mūs*; Gk. μῦς; Pers. *mūsh*; Skt. *mūsh-as*; Arm. *mu-kn* (cf. Skt. dimin. *mūsh-ikas*); Alban. *mī*.

MURDER. A. S. *morðor*, from *morð*, death; cf. G. *mord*, murder, death; O. Ir. *marb*, dead; W. *marw*, to die, *marw*, dead; L. *mor-i*, to die, *mors*, death, *mort-uus*, dead; Lith. *mir-ti*, to die, *mirtis*, death; Russ. *merei(e)*, to die, *mor'*, the plague, *smert(e)* (for **sŭ-mert(e)*, death; Arm. *meṙanim*, I die, Arm. *mard*, a man (lit. 'mortal'); Gk. βροτός, mortal; Pers. *murdan*, to die, *mard*, a man; Skt. *martas*, a mortal, a man; *mṛtas*, dead, *mṛtis*, death, *mṛ*, to die. Idg. root **mer*, to die.

§ **228.** NAKED. A. S. *nacod*; Goth. *nakwaths*; O. Ir. *nocht*, Ir. *nochd*, W. *noeth*; Lith. *nogas*, older form *nûgas*; Russ. *nagoj*; L. *nūdus*; Skt. *nagnas*.

NAME. A. S. *nama*; Goth. *namō*; Gk. ὄνομα. Also O. Ir. *ainm* (with a different gradation), W. *enw*; O. Pruss. *emmens*; O. Slav. *imę*; Russ. *imja*; Arm. *anun*; Alban. *emen*. Also L. *nōmen*; Skt. *nāma*.

NAVE, NAVEL. A. S. *nafu* (*nabu*), *nafela* (*nabula*); Lettish *naba*, navel; O. Pruss. *nabis*, navel; Skt. *nabhyam*, nave of a wheel. Also Pers. *nāf*, navel; Skt. *nābhis*, nave, hub, also navel. Also (with a different gradation) O. Ir. *imbliu*, *imliu*, navel; L. *umbilīcus*, navel, *umbō*, the boss of a shield; Gk. ὀμφαλός, navel.

NEW. A. S. *nīwe*, *nēowe*; Goth. *niujis*; O. Ir. *núe*, *núide*, Ir. and Gael. *nuadh*; W. *newydd*; Lith. *naujas*; Russ. *novyj*; O. Pruss. *nawans*; L. *nouus*; Gk. νέος; Pers. *naw*; Arm. *nor*; Skt. *navas*, *navyas*.

NIGHT. A. S. *niht*, *neaht*; Goth. *nahts*; O. Ir. *nocht*, Ir. *nochd*; W. *nos*; Lith. *naktìs*; Russ. *noch(e)*; L. *nox* (gen. *noctis*); Gk. νύξ (gen. νυκτ-ός); Alban. *nate*; Skt. *nakti-*, f. Idg. base **noq-t-*.

NINE. A. S. *nigon*; Goth. *niun*; O. Ir. *nói(n)*; Ir. *naoi*; W. *naw*; O. Pruss. *newīnts*, 'ninth'; Lith. *dewyni*, m. (for **newyni*, by the influence of *deszimtis*, 'ten'); Russ. *devjat(e)*

(for **nevjat(e)*, by the influence of *desjat(e)*, 'ten'); L. *nouem*; Gk. *ἐννέα*; Arm. *inn*; Alban. *nende*; Pers. *nuh*; Avest. and Skt. *nava*.

Nose. A. S. *nosu*, also *nasu*; L. *nārēs*, nostrils, *nāsus*, nose; Lith. *nosis*; Russ. *nos'*; Skt. *nāsā*, fem. dual and sing., nostrils, nose. (The gradation varies.)

Now. A. S. *nū*, *nu*; Goth. *nu*; L. *nu-nc*; Gk. *νύ*, *νῦ-ν*; Lith. *nù*; O. Slav. *ny-nĕ*; Russ. *ny-nĕ*; Skt. *nu*, *nū*.

§ **229.** Of, Off. A. S. *of*; Goth. *af*; O. H. G. *aba*, *ab*; L. *ab*; Gk. *ἀπό*; Skt. *apa*.

Quean. A. S. *cwene*, a woman (allied to *cwēn*, queen); Goth. *kwinō* (allied to *kwēns*, woman); Ir. *ben*; W. *bun*; O. Pruss. *genna*, woman; Russ. *žena*; Gk. *γυνή*, Boeotian *βανά*; Arm. *kin*; Pers. *zan*; Skt. *gnā*, a divine woman, allied to *janī*, a woman. The original initial sound was that of the Idg. labio-velar *g*.

Quick. A. S. *cwic*, *cwicu*; allied to the shorter type seen in the Goth. *kwius*; Ir. *beó*; W. *byw*; Lith. *gywas*; O. Slav. *živŭ*; Russ. *živoj*; L. *uīuus*; Skt. *jīvas*. Cf. Gk. *βίος*, life; Pers. *zī*, life; *zīstan*, to live; *jīvah*, quicksilver. The initial sound is the same as that in *quean* (above).

§ **230.** Raw. Initial *h* has been lost. A. S. *hrēaw*. Allied to L. *crū-dus*, raw; Skt. *krū-ras*, sore, cruel; Ir. *crú*, blood; W. *crau*; Lith. *kraujas*, blood; Russ. *krov(e)*, blood; L. *cru-or*; Gk. *κρέας*, raw flesh; Skt. *kravyam*, raw flesh.

Reave. A. S. *rēafian*, to despoil, from *rēofan*, to break; allied to Lith. *rupas*, rough, uneven, *ruple*, rough bark on trees; L. *rumpere* (pp. *ruptus*), to break; Pers. *rubūdan*, to seize, to rob; Skt. *lup*, *lump*, to seize, to rob (pp. *luptas*), *rup*, causal *rōpaya*, to break off. Idg. root **reup*.

Red. A. S. *rēad*; Goth. *rauds*; Ir. and Gael. *ruadh*; W. *rhudd*; Lith. *raudà*, sb., red colour; Russ. *ruda*, blood; Pol. *rudawy*, red; L. *ruber*; Gk. *ἐρυθρός*; Skt. *rudhiras*. From the Idg. root **reudh*, to be red.

Right. A. S. *riht*; O. Merc. *reht*; Goth. *raihts*; O. Ir.

recht, sb., right, law, *rig-im*, I stretch out; W. *rhaith*, sb., right; L. *rectus*, pp. of *regere*, to rule; Lith. *ražyti*, to stretch out; Gk. ὀρέγειν, to stretch out; Skt. *ṛjus*, straight, right, just. From the Idg. root **reg*, to stretch out, straighten, rule.

§ **231.** SAME. A. S. *same*, adv., *sam-*, prefix, together; Icel. *samr*, adj., same; Goth. *sama*, same, *samana*, together; O. Ir. *samail*, a like shape, Ir. *samhail*, similar; W. *hafal*, similar; L. *similis*, like; Gk. ὁμός, same, ὁμαλός, like, ἅμα, together; Russ. *sam'*, self; Pers. *ham*, likewise; *hamān*, only, that same, *hamānā*, like, again; *hāmūn*, a (desert) plain; Skt. *samas*, similar, like, smooth, level; *samānas*, similar; *sam*, together.

SEVEN. A. S. *seofon*, *sibun*; Irish *seacht*, O. Ir. *secht n-*; W. *saith*; Lith. *septyni*; O. Slav. *sedmĭ*; Russ. *sem(e)*; L. *septem*; Gk. ἑπτά; Arm. *evt'n*; Alban. *štatε*; Pers. *haft*; Avest. *hapta*; Skt. *sapta*. Idg. type **septəm* or **septṃ*.

SEW. A. S. *siwian*; Goth. *siujan*; L. *suere*; Gk. -συειν in καπ-σύειν, to sew together; Lith. *siuti*; Russ. *shit(e)*; Skt. *siv*. Idg. root **sieu* or **siu*.

SISTER. A. S. *sweostor*; Icel. *systir*; Goth. *swistar*; O. Ir. *siur*, *fiur*; W. *chwaer*; O. Pruss. *swestro*; Lith. *sesů*; O. Slav. and Russ. *sestra*; L. *soror*; Arm. *k'oir*; Pers. *kh'āhar*; Skt. *svasā*.

SIT. A. S. *sittan*; Goth. *sitan*; W. *seddu*; Lith. *sedėti*; O. Slav. *sedlo*, a saddle, *sésti*, to sit; Russ. *sést(e)* (1 p. s. pr. *sjadu*); L. *sedēre*; Gk. ἕζομαι, I sit; Pers. *ni-shastan*, to sit down; Skt. *sad*, to sit. Idg. root **sed*.

SIX. A. S. *six*; Goth. *saihs*; O. Ir. *sé*; W. *chwech*; Lith. *szeszi*; Russ. *shest(e)*; L. *sex*; Gk. ἕξ; Pers. *shash*; Skt. *shash*. Idg. types **sweks*, **seks*.

SPEED. A. S. *spēd*, from *spōw-an*, to succeed; Lith. *spė-ti*, to have opportunity; O. Slav. *spě-ti*, to succeed, Russ. *spě-t(e)*, to ripen; L. *spē-s*, hope, *spa-tium*, room, space; Skt. *sphāy*, to grow fat, increase; *sphātis*, increase, prosperity. Idg. root **spē*, to increase.

SPURN. A. S. *spurn-an*, to kick against; Lith. *spir-ti*, to push against, kick; L. *spern-ere*; Gk. σπαίρ-ειν, to struggle; Pers. *sipardan*, to trample on; Skt. *sphur*, to throb, to struggle. Idg. root **spher*, **sper*.

STAND. A. S. *standan*, pt. t. *stōd* (base **sta-d*); Lith. *stat-yti*, to place, set, *stó-ti*, to stand; Russ. *stojat'(e)*, to stand; L. *stā-re*; Gk. ἔ-στη-ν, I stood; Pers. *sitā-dan*, to stand; Skt. *sthā*, to stand. Idg. root **sthā*, **stā*.

STAR. A. S. *steorra*; Goth. *stair-nō*; Corn. *steren*, W. *seren*; L. *stel-la* (for **ster-la*); Gk. ἀ-στήρ; Arm. *astł*; Pers. *sitāra*; Skt. *tārā*.

STEER, a young ox. A. S. *stēor*; Goth. *stiur*; O. Pruss. *taur-is*, a bison; Russ. *tur'*, aurochs; L. *taur-us*, a bull; Gk. ταῦρος; Pers. *sutūr*, an animal; Avest. *staora-*, a steer; Skt. *sthūras*, *sthūlas*, large, bulky.

STREAM. A. S. *strēam*; Icel. *straum-r* (from the Idg. root **sreu*); O. Ir. *sruaim*, *sru-th*, stream; W. *ffrw-d*; Lith. *sraw-ėti*, to flow; Russ. *struja*, a stream; Gk. ῥεῦ-μα, a flow, flux, rheum, from ῥέ-ειν (for *σρέϝ-ειν), to flow; Pers. *rūd*, O. Pers. *rauta-*, a river; Skt. *srōtas*, a stream, river, *sru-tas*, flowing, streaming, pp. of *sru*, to flow. Idg. root **sreu*.

SWEAT. A. S. *swēt-an*, verb, from *swāt*, sb.; W. *chwŷs*, sb.; Lettish *swēd-ri*, pl., sweat; L. *sūd-or*, sb., *sūd-āre*, vb.; Gk. ἱδ-ρώς, sb.; ἰδίω, I sweat; Arm. *k'irtn* (for **k'idrn*), sb.; Skt. *svēd-as*, sb., from *svid*, to sweat. Idg. root **sweid*.

SWEET. A. S. *swēte* (for **swōti-*), adj.; *swōt-e*, adv. sweetly; Goth. *sūt-s*; L. *suā-uis* (for **suād-uis*); Gk. ἡδ-ύς; Skt. *svād-us*, from *svad*, to be palatable. Idg. root **swad*.

SWINE, Sow. A. S. *swīn*, a pig; *sugu*, *sū*, a sow; Goth. *swein*, a swine; Ir. *suig*, a pig; W. *hwch*; L. *sūs*, a sow, *suīnus*, adj., related to swine; Gk. ὗς, a sow; Russ. *svin(e)ja*, a swine, *svinoj*, swinish, *svinka*, a pig; Avest. *hū*, a boar; Pers. *khūk*, a hog, sow, pig; Skt. *sū-karas*, a boar. Idg. root **seu*.

§ 232. TAME. A. S. *tam*; Bret. and W. *dof*; W. *dof-i*,

to tame; L. *dom-āre*, to tame; Gk. δαμ-άειν, to tame; Pers. *dām*, a tame animal; Skt. *dam*, to tame.

TEAR, vb. A. S. *ter-an*; W. *dar-n*, a fragment; Russ. *dr-at'(e)* (1 p. s. pr. *der-u*), to tear; Lith. *dir-ti*, to flay; Gk. δέρ-ειν, to flay; Pers. *dar-īdan*, to tear; Skt. *dīr-ṇas*, pp. cleft, rent, torn, *dar-ī*, f., a cleft. Idg. root **der*.

TEAR, sb. A. S. *tēar*, *teagor*; O. Northumb. *tæher*; Goth. *tagr*; O. Ir. *dér*; W. *dagr*; O. L. *dacruma*, L. *lacrima*; Gk. δάκρυ, δάκρυμα.

TEN. A. S. *tȳn*; O. Merc. *tēn*; Ir. and Gael. *deich*; W. *deg*; Lith. *deszimti*; Russ. *desjat(e)*; L. *decem*; Gk. δέκα; Arm. *tasn*; Alban. *djete*; Pers. *dah*; Skt. *daça*. Idg. type **dekəm*.

THAT. A. S. *þæt*, n., the; Goth. *þata*, n., that; Lith. *tas*, m., *ta*, f., the; *tai*, that; Russ. *tot(e)* (f. *ta*, n. *to*), that; L. *-tud* (in *is-tud*, that); Gk. τό, n., the; Skt. *tad*, it, that.

THATCH, sb. A. S. *þæc*; O. Ir. *tech*, a house, Ir. *teagh*, Gael. *teach*, *tigh*, W. *tȳ*; Lith. *stėg-ti*, to thatch, *stog-as*, a thatch; L. *teg-ere*, to cover, *tog-a*, a garment; Gk. τέγ-ος, στέγ-ος, a roof, στέγ-ειν, to cover; Skt. *sthag*, to cover. Idg. root, **stheg*, **steg*, sometimes shortened to **teg*.

THIN. A. S. *þynne*; W. *teneu*; Ir. and Gael. *tana*; O. Slav. *tĭnŭkŭ*; Russ. *tonkij*; L. *tenuis*; Gk. ταναός; Pers. *tunuk*, slender; Skt. *tanus*. From the Idg. root **ten*, to stretch.

THIRST. A. S. *þyrst*, *þurst*, sb., *þyrst-an*, vb.; Goth. *thaurstei*, sb.; Ir. *tart*, thirst, *tír*, (dry) land; W. *tir*, land; cf. L. *terr-a* (for **ters-a*), land, earth, *torr-ēre* (for **tors-ēre*), to dry up, scorch; Gk. τέρσ-ομαι, I become dry, ταρσός, a frame on which to dry things; Arm. *t'arshami-m*, I wither, become dry; Pers. *tish-na*, thirsty; Avestic *tarsh-na-*, thirst; Skt. *tṛsh*, to be thirsty, *tṛshā*, *tṛshṇā*, thirst. From the Idg. root **ters*.

THOU. A. S. *þū*: Goth. *thu*; Ir. and Gael. *tu*; W. *ti*; Lith. *tù*; O. Slav. and Russ. *ty*; L. *tū*; Gk. σύ, Doric τύ; Arm. *du*; Alban. *ti*; Pers. and Avest. *tū*; Skt. *tvam*.

THREE. A. S. *þrēo*; Goth. *threis*; Ir., Gael., W. *tri*; Lith.

trys; Russ. *tri*; L. *trēs* (n. *tria*); Gk. τρεῖς (n. τρία); Arm. *erek'* (for **trek'*); Pers. *sih*, Avest. *hrāyō*; Skt. *trayas*, masc. pl. Idg. type **treyes*, n. pl. m.

Timber. A. S. *timber*, building material, whence *timbrian*, to build; Goth. *timrjan*, to build (from **timr-*); O. Ir. *dam*, in *dam-liag*, a stone house, stone church; Russ. *dom'*, a house; L. *dom-us*, a house; Gk. δόμ-ος, a house, δέμ-ειν, to build; Skt. *dam-as*, a house. From the Idg. root **dem*, to build.

Tooth. A. S. *tōð* (for **tonð*); Goth. *tunthus* (from the weak grade); O. Ir. *dét*; W. *dant*; Lith. *dant-ìs*; L. *dens* (gen. *dent-is*); Gk. ὀδούς (gen. ὀδόντ-ος); Arm. *a-tamn*; Pers. *dand-ān*; Avest. *dant-an-*; Skt. *dan*, nom. m., acc. *dant-am*, later *dantas*, nom. m.

Tree. A. S. *trēo*, *trēow*, tree, timber; Goth. *triu*; O. Ir. *dair*, *daur* (gen. *darach*), Ir. *darag*, oak; W. *derw*, oak; Lith. *derwa*, pinewood; Russ. *drevo*, tree; Gk. δρῦς, tree, oak, δόρυ, spear; L. *larix* (for **darix*), a larch; Alban. *dru*, wood; Pers. *dār*, wood, beam, tree (Richardson); Avest. *dāuru*, wood; Skt. *dāru*, wood, a deodar.

Tuesday. A. S. *Tīwes dæg*, the day of *Tīw*, the god of war. (The divinity *Tīw* signified the same as the L. *Mars*, but the word is allied formally to L. *deus* and to *Ju-piter*; also to L. *diēs*, day.) O. Ir. *in-diu*, to-day, *día*, day; W. *dyw*, day; O. Pruss. *deiws*, God (gen. *deiw-as*); Lith. *dẽw-as*, God; Russ. *divo*, a wonder, miracle; L. *deus*, God, *dīu-us*, Godlike; *diēs*, day; *Diēs-piter*, *Iū-piter*, Jupiter; Gk. Ζεύς (gen. Δι-ός), Jupiter, Zeus; Arm. *tiv*, day; Pers. *dīv*, a demon; Skt. *dēvas*, adj., godlike, sb., God, *divā*, by day, *divyas*, celestial, *dyaus*, sky, day. Idg. root **dyeu*, **deiw*, to shine (Uhlenbeck).

Two, Twain. A. S. *twegen*, m., *twā*, f. and n.; Goth. *twai*, two; Ir. and Gael. *dá*; W. *dau*; Lith. *dwi*; O. Pruss. *dwai*; Russ. *dva*; L. *duo*; Gk. δύο, δύω; Pers. *dū*; Skt. *dvau*, m., *dvē*, f. and n.

§ 233. Udder. A. S. *ūder*; O. H. G. *ūtar*; Lith. *udróti*, vb., to have a full udder; L. *ūber*; Gk. οὖθαρ; Skt. *ūdhar*.

UN-, neg. prefix. A. S. and Goth. *un-*; Ir. and W. *an-*; L. *in-*; Gk. *ἀν-*, *ἀ-*; Arm. *an-*; Avest. *an-*, *a-*; Skt. *an-*, *a-*.

§ 234. WARM. A. S. *wearm*; Ir. *gorm*, hot, *gor-aim*, I heat; W. *gwres*, heat, warmth; Lith. *garas*, vapour; O. Pruss. *gorme*, heat; Russ. *gorét(e)*, to burn; L. *formus*, warm; Gk. *θερμός*, warm, *θέρ-ομαι*, I become hot; Arm. *jerm* (with *j* = *dzh*), warm; Pers. *garm*, warm, *garmī*, heat; Skt. *gharmas*, heat. From the Idg. root **gwher*, to glow.

WAS. A. S. *wæs*, from *wes-an*, to be; Goth. *was*, from *wis-an*, to be; Ir. *fos-aim*, I rest, stay, dwell; W. *ar-os* (for **(p)ara-wos*), to stay, wait; L. *Ves-ta*, goddess of the hearth or household; Gk. *ἄσ-τυ* (for **Fάσ-τυ*), a dwelling-place, city; Skt. *vas*, to dwell. Idg. root **wes*.

WATER. A. S. *wæter*; Goth. *watō*; O. Ir. *fand*, a tear; Lith. *wandů*, water; O. Pruss. *unds*, water; Russ. *voda*; L. *unda*, a wave; Gk. *ὕδ-ωρ* (gen. *ὕδατος*), water; Arm. *get*, a river; Skt. *ud-an-*, water. Idg. root **wed*.

WAX, vb., to grow. A. S. *weaxan*; Goth. *wahsjan*; allied to O. Ir. *ós*, *úas*, over, above; *úassal*, *úasal* (for **oukselos*), high; W. *uchel*, high; L. *aux-ilium*, help (from *aug-ēre*, to increase); Gk. *αὔξω*, *αὔξανω*, I increase; Lith. *auksztas*, high; Skt. *uksh*, to grow up (perf. *va-vaksh-a*). Idg. root **aweg(w)*, **weg(w)*, in L. *aug-ēre*, with *s* added.

WEIGH, WAIN. A. S. *weg-an* (pt. t. *wæg*), to carry; Goth. *ga-wig-an*, to shake up, move about; Lith. *wesz-ti* (1 pr. s. *wež-u*), to carry; Russ. *ves-ti* (1 pr. s. *vez-u*), to carry, lead; L. *veh-ere*, to carry; Gk. *ὀχέομαι*, I am carried out; Avest. *vazaiti*, he carries; Skt. *vah*, to carry. Hence A. S. *wægn*, a wain; O. Ir. *fén*, a car; Lith. *wežimas*; L. *uehiculum*; Gk. *ὄχος*; Skt. *vahitram*, a boat. Cf. Russ. *voz'*, a load. Idg. root **wegh*.

WHITE. A. S. *hwīt*; Goth. *hweits*; Lith. *szwidus*, *swidus*, bright, shining; Skt. *çvind*, to be white. Cf. also Russ. *svét'*, light, *svétat(e)*, to dawn; Avest. *spaeta-*, white; Pers. *sapīd*, white; Skt. *çvitras*, white. Idg. root **kweid*.

WHO, WHAT. *What* is the neuter form (A. S. *hwæ-t*) from *hwā*, who. A. S. *hwā*; Goth. *hwas*; Ir. and Gael. *co*, who; W. *pwy*, who, *pa*, *py*, what; L. *quis* (n. *quid*), who; Gk. *τίς* (n. *τί*); Lith. *kas*, m., who (f. *ka*); O. Slav. *kŭ-to*, who; Russ. *kto*, who, *chto*, what; Pers. *chi*, what; Skt. *kas*, who (Vedic n. *kad*).

WIDOW. A. S. *widuwe*; Goth. *widuwō*; O. Ir. *fedb*, Ir. *feadhb*; W. *gweddw*; O. Pruss. *widdewū*; Russ. *vdova*; L. *uidua*; Pers. *bīva*; Skt. *vidhavā*. From the Idg. root **widh*, to lack.

WILL, vb. A. S. *willan*; Goth. *wiljan*; Lith. *weliti*, to propose, to wish, *wale*, sb., will; Russ. *velét(e)*, to order, command, *volja*, the will; L. *uelle* (1 pr. s. *uolo*); Skt. *vṛ*, to choose, *varas*, choice. Idg. root **wel*.

WIN. A. S. *winnan*; allied to W. *gwén*, a smile (of pleasure); L. *uen-us*, desire, *uen-erārī*, to honour, *uen-ia*, favour; Skt. *van*, to beg, ask for, honour. Further allied to A. S. *wēn*, expectation, and E. *ween*; A. S. *wunian*, to dwell, and E. *wont*, custom. Idg. root **wen*.

WIND, sb. A. S. *wind*; Goth. *winds*; W. *gwynt*; L. *uentus*. Formed, as a pres. part., from the Idg. root **wē*, to blow; cf. Goth. *waian*, to blow; O. Slav. *vějati*, to blow, *větrŭ*, wind; Russ. *véjat(e)*, to blow, *véter'*, wind; Lith. *wėjas*, wind; O. Ir. *feth*, wind; Gk. *ἄημι*, I blow, pres. part. acc. m. *ἄεντα* (for *ἀ-Fέντ-α*), blowing; Pers. *bād*, wind; Skt. *vātas*, wind, *vā*, to blow. Allied also to E. *weather*.

WIT, vb. A. S. *witan*, to know, *wāt*, I wot; Goth. *witan*, to know, *wait*, I wot. O. Ir. *fiss* (for **wid-tu-*), knowledge (Stokes); L. *uīd-ī*, I have seen, I wot, pt. t. of *uid-ēre*, to see; Gk. *οἶδ-α*, I wot, from *ἰδ-εῖν*, to see; Lith. *weizd-mi*, I see, perceive, *weid-as*, the face; Russ. *vid-él(e)*, to see, *vid'*, the look; *vĕd-a(e)*, to know; Arm. *git-em*, I know; Skt. *vid*, to perceive, *vēd-a*, I know. Idg. root **weid*.

WITHY, WITHE. A. S. *wiðig*, a willow (hence the sense of pliant rod); W. *gwden* (from **weit-*), a withe; Lith. *wytis*,

a willow twig, a withe, *žil-witt-is*, a willow (from *žill-as*, gray); Russ. *vit(e)*, to wind, to twine, *vĕtv(e)*, a twig, *vitsa*, a withe; L. *uīt-is*, a vine, *ui-ĕre*, to twine; Gk. *ἰτ-έα*, a willow; Pers. *bīd*, a willow; Skt. *vē-tras*, a large reed, a cane. From the Idg. root **wei*, to wind.

WOOL. A. S. *wull*; Goth. *wulla*; Irish *olann*; W. *gwlan*; Lith. *wilna*; Russ. *volna* [perhaps L. *uellus*, fleece, or less probably *lāna*, wool]; Skt. *ūrṇā*, wool.

WORK. A. S. *weorc*, *werc*; Gk. *ἔργ-ον*, work, *ὄργ-ανον*, an implement; Arm. *gorc*, work; Pers. *warz*, gain, acquisition; *warz-īdan*, to practise. Idg. root **werg*.

WORTH, vb., to become. (Obsolescent.) A. S. *weorð-an*, to become; Goth. *wairth-an*; W. *gwerth-yd*, a spindle; L. *uert-ere*, to turn; Lith. *wart-yti*, to turn hither and thither, to turn round; Russ. *vert-ĕt(e)*, to turn, bore, *vert-lo*, an auger; Pers. *gash-tan*, to turn, to become, *gard-īdan*, to become; Skt. *vṛt*, to turn, revolve, also to remain, abide, exist; *vṛttis*, course of action, conduct. Idg. root **wert*.

§ **235.** YARD, an enclosed space. A. S. *geard*, an enclosure; Icel. *garðr* (whence E. *garth*); Goth. *gards*, a house; O. Irish *gort*, a field, *lub-gort*, a garden; L. *hortus*; Gk. *χόρτος*, a court-yard. Idg. root **gher*, to hold.

YE. A. S. *gē*, nom., ye; *ēower*, gen., of you (whence *your*); *ēow*, dat. and acc., you; Goth. *jūs*, ye; Lith. *jus*, ye; Gk. *ὑ-μεῖς*, ye; Skt. *yū-yam*, ye.

YEAR. A. S. *gēar*, *gēr*; Goth. *jēr*; Russ. *jar(e)*, spring-corn; Bohem. *jar*, spring; Russ. *jarka*, a yearling ewe; Avest. *yār-*, year; Gk. *ὥρ-ος*, a season, year, *ὥρ-α*, season, hour. Cf. Skt. *yā-tam*, a course, past time.

YEARN, to long for. A. S. *giern-an*, from *georn*, adj., desirous; Goth. *gairnjan*, from *-gairns*, desirous (Teut. root **ger*). Allied to L. *horior*, I encourage, *hor-tārī*, to exhort; Gk. *χαρ-ά*, joy, *χαίρ-ειν*, to rejoice; Skt. *hary*, to desire. Idg. root **gher*, to desire.

YEAST. A. S. *gist*; Du. *gest*, *gist*; W. *ias*, that which

pervades, *ias-u*, to pervade with a quality; Gk. *ζέ-ειν* (for **ζέσ-ειν*), to boil, *ζεσ-τός*, boiled, boiling hot; Skt. *yas*, *yas-ya*, to bubble, boil, heat oneself. Idg. root **yes*, to ferment or boil.

YELLOW. A. S. *geolu*; Lith. *želwys*, a green stem, *žel-ti*, to become green, *žal-as*, green; Russ. *zel-ie*, herbs, *zel-enyj*, green; Gk. *χλ-όη*, young verdure of trees (allied to Gk. *χολ-ή*, gall, L. *fel*, E. *gall*); Skt. *haris*, yellow, *hari-tas*, greenish, yellowish. Idg. root **ghel*.

YOKE. A. S. *geoc*; Goth. *juk*; W. *iau*; Lith. *jung-as*; Russ. *ig-o*; L. *iug-um*; Gk. *ζυγ-όν*; Skt. *yug-am*. Cf. Skt. *yuj*, to join or yoke together; L. *iung-ere*, to join. Idg. root **yeug*.

YOUNG. A. S. *geong*, *giung*; Goth. *juggs* (written for **jungs*); Teut. **yung-oz*, short for **yuwung-oz*. Cf. L. *iuuenc-us*, a young heifer; W. *ieuanc*, young. Also (from the base **yuwen-*), L. *iuuen-is*, young; Russ. *junyj* (with initial *j* = *y*).

CHAPTER XVI

SOME RESULTS

§ 236. The previous Chapter furnishes some interesting results. We find that many words were known to several of the Indo-germanic groups, and are to be found in Asia as well as Europe. We can, to a certain extent, distribute them into categories, as follows.

(*a*) Terms of relationship, and the like:—brother, daughter, father, mother, sister; kin, widow. We may here add:—guest, quean.

(*b*) Parts of the body, and the like:—arm, brow, chin, ear, elbow, foot, heart, knee, marrow, navel, nose, tooth; tear, sb., udder (of a cow).

(*c*) Birds and animals:—beaver, crane, cow, ewe, goose, hart, hound, mouse, sow (swine), steer; feather (of a bird), horn (of an animal), wool.

(*d*) Seasons:—day, harvest, night, year. Natural objects, and the like:—apple, birch, bough, east, frost, haulm, light, moon, star, stream, tree, water, wind, withy (withe).

(*e*) Home and employments:—acre, axle, door, dough, lea, mark (a boundary), mead, nave (of a wheel), thatch, timber, wain, work, yard (a court), yeast, yoke.

(*f*) Miscellaneous substantives:—bottom, life, loan, love, meed, mind, murder, name, speed, sweat, thirst.

(*g*) Some adjectives:—foul, full, lief, light, loud, mid, naked, new, quick, raw, red, right, same, sweet, tame, thin, warm, white, yellow, young.

(*h*) Numerals:—eight, five, four, hundred, nine, one, seven, six, ten, three, two.

(*i*) Pronouns:—I, me, that, thou, what, who, ye (you). Adverb:—now. Preposition:—of (off).

(*k*) Verbs:—am, are, be, is, was. Also:—bear, bid, bind, choose, do, ear (plough), eat, fare, know, lean, lick, lie (recline), live, milk, reave, sew, sit, spurn, stand, tear, wax (grow), weigh, will, win, wit, work, worth (become), yearn.

§ 237. This list is obviously imperfect, but it may suffice to give at least a general idea of the nature of the words that were most widely spread. Further information can easily be obtained from works that deal particularly with the civilization of the Indo-germanic peoples. This is hardly the place to enter into fuller particulars; otherwise, many words might be discussed having reference to interesting objects. To take a single obvious omission, I have not given the name for the *horse*, because the word 'horse', though allied to the Lat. *curs-us*, a course, and *curr-ere*, to run, is not known outside the Teutonic languages. Nevertheless, there was a wide-spread name for it, showing that the animal was familiar to all the Indo-germanic tribes. We find, e. g. the Skt. *açvas*, Pers. *asp*, Gk. ἵκκος, ἵππος, L. *equus* (fem. *equa*), O. Ir. *ech*, Gael. *each*, W. *eb-ol*, dimin., a colt; Lith. *aszwa*, f., a mare, Goth. *aihwa-*, in the comp. *aihwa-tundi*, a 'horse'-bramble, i. e. a rough bramble, A. S. *eoh*, *eh*. But the A. S. name was only used in poetry; in common language the name was *hors*, which superseded the earlier synonym. Perhaps the form *eoh* (or *eh*) had become too attenuated; it represents an early Teut. type **ehw-oz*, and the form that resulted from the loss of the nom. suffix *-oz* was not a happy one.

§ 238. I have also purposely omitted the word *eye*, owing to the uncertainty of its etymology. The L. *oc-ulus*, Russ. *ok-o*, Lith. *ak-is*, Skt. *ak-shi*, Arm. *ak-n*, 'eye,' suggest a Goth. equivalent **agō*. But the actual Goth. form is *aug-ō*; and as the Teut. *a* and *au* are never found to belong to varying gradations of the same vowel-sound, we cannot admit of any connexion (as to sound) between the Latin and

the Teutonic forms. An ingenious suggestion has been made that the orig. Teut. **agō* was altered to *augō* by association with the Goth. *ausō*, the ear. But this must remain a mere conjecture, from the nature of the case.

§ 239. I now pass on to a new consideration. It has been shown above, in Ch. XIII, that there is a considerable number of English words that have their equivalents in Sanskrit. It is true that Sanskrit is no longer a spoken language, but it has given rise to a large number of living words in the modern dialects of India. It follows that we ought to find in India, even at the present day, a goodly number of English words, or rather, their equivalents. The corresponding words are, however, necessarily much disguised, both by the 'sound-shifting' from which the Teutonic languages once suffered, and from a difference of vocalization. The Englishman who listens to the talk of a native of India would probably fail, in almost every case, to perceive any relationship to his native tongue; but the student of philology can nevertheless detect it, and the enquiry is of much interest. This subject has, in fact, been considered in 'Five Lectures delivered at the Queen's College, Benares, by C. M. Mulvany, M.A., B.Litt., sometime Fellow of Magdalen College, Oxford. Benares, published by the author; 1911.' Mr. Mulvany has been so good as to send me a copy of this book, because one of the authorities which he used was my Etymological Dictionary. He says that he has 'conveyed' his results from Brugmann, Fick, Horn, Prellwitz, Kluge, and others; and I now beg leave to 'convey' examples from his work to mine. The words which he gives are all to be found, he tells us, in Platt's Dictionary of Urdu and Hindi, and he calls them Hindi; but I only include such as are also given in the old Hindustani-English Dictionary by D. Forbes, LL.D., London, 1848. In nearly every case Forbes gives just the same words, with the same spellings. The numbers included below in a parenthesis refer to the pages of Mr. Mulvany's book.

§ 240. The H. (Hindi) *bh* corresponds to the Skt. *bh*, and becomes *b* whenever the Skt. *bh* does so; § 184. The following are examples of E. and H. equivalents:—

E. *bind*; H. *bāṅdhnā*, to tie; Skt. *bandh*, to bind, to tie (91).

E. *bough*; A. S. *bōh*, orig. 'arm'; H. *bāṅh*, the upper arm; Skt. *bāhus*, arm (87).

E. *brother*; H. *bhāī*; Skt. base *bhrātṛ* (5).

E. *brow*; H. *bhauṅ*, eyebrow; Skt. *bhrūs* (14).

E. *brown*; H. *bhūrā*, brownish; Skt. *ba-bhrus* (89).

The following are closely connected:—

E. *be*; H. *bhayā*, was; Skt. *a-bhav-am*, I was, first pret. of *bhū*, to be (88).

E. *bear*; H. *bhar*, full as much as; Skt. *bhar-as*, adj., bearing, sb., burden, quantity, bulk, from *bhṛ*, to bear (88).

§ 241. The H. *j* corresponds to Skt. *j*, Idg. palatal *g*; E. *c*, *k*.

E. *kin*; H. *jan*, a person, *janā*, a person, a son, *jannat*, birth; Skt. *janas*, a race, Gk. γένος (85).

E. *know*; H. *jānnā*, to know; Skt. *jnā* (85).

E. *comb*; H. *jabṛā*, jaw; Skt. *jambhas*, a tooth, jaws (85); see § 189.

But sometimes the E *c* answers to Skt. and H. *g*, Idg. labio-velar *g*; see § 194.

E. *calf*; H. *gābh*, pregnancy, *gābh-in*, pregnant; Skt. *garbh-as*, embryo (85).

E. *cow*; H. *gāe*, cow (printed *gā,e* by Forbes, where the comma within the word denotes a very light pause in the utterance of the word, requiring, as it were, a fresh impulse of breath); Skt. *gaus*, a bull (85).

In some words beginning with the same Idg. *gw*, E. has initial *qu*; and Skt. may have *j*.

E. *quick*; allied to H. *jī*, life (*jītā*, alive, Forbes), *jīnā*, to live; Skt. *jīv*, to live (85).

§ 242. The E. *d* answers to H. and Skt. *dh*, which be-

comes *d* before another aspirate in the same syllable; or *ḍh* when followed by Skt. *ṛ*, which disappears.

E. *dare*; H. *ḍhīṭh*, impudent, presumptuous (lit. daring); Skt. *dhṛshṭa-*, bold, impudent (88).

E. *day* (hot time); H. *dāh*, sb., burning, *dāhnā*, to burn; Skt. *dah*, to burn, *ni-dāgh-as*, hot season (52).

E. *eight*; H. *āṭh*; Skt. *ashṭau* (6).

§ 243. The E. *f* answers to H. and Skt. *p*. See § 182.

E. *far*; H. *par-am*, first; Skt. *par-a-mas*, farthest (81).

E. *fang*; allied to A. S. *fōn*, to seize, L. *pang-ere*, to fasten, fix, set; also to H. *pāsī*, a net, tether, Skt. *pāças*, a tether, snare, from *paç*, to bind (35).

E. *father*; H. and Skt. *pitā* (5).

E. *fern*; H. *pān*, a betel-leaf; Skt. *parṇ-am*, a feather, wing, leaf, betel-leaf (81). The fern is here likened to a feather.

E. *five*; H. *pāńch*; Skt. *pañcha*, five (80).

E. *fold*, sb.; H. *paṭṭī*, a bandage, Skt. *paṭī*; allied to Skt. *puṭas*, a fold; see § 182.

E. *foot*; H. *pāoṅ*, feet, pl. of *pair*, foot; Skt. *pādas*, a foot (15).

E. *full*; H. *pūrā*, full; Skt. *pūrṇas*, full (81).

E. *greedy*; H. *giddh*, a vulture; Skt. *gṛdhras*, a vulture, from *gṛdh*, to be greedy (48).

§ 244. The E. *h* answers (in some cases) to H. *s*, Skt. *ç*. See § 188.

E. *hone*; H. *sān*, a whetstone; Skt. *çāṇas*, a whetstone (Uhlenbeck), *çā*, *çi*, to sharpen (34).

E. *horn*; allied to H. *sīṅg*, a horn; Skt. *çṛṅg-am*, a horn; Gk. κόρυμβος, highest point, κέρας, horn (13).

E. *hound*; H. *suān*, *swān*, hound; Skt. *çvā* (gen. *çunas*), hound; Gk. κύων (29).

E. *hundred*; A. S. *hund*; H. *sau*; Skt. *çatam* (29).

§ 245. E. *marrow*; H. *maghz* (Forbes); Skt. *majjan*.

E. *me*; H. *maiñ*, I; Pers. *man*, I; Skt. *mām*, *mā*, me, acc. (11).

E. *mind*; H. *man*, mind; Skt. *manas*, mind (18).

E. *mother*; H. *māī*; Skt. *mātā* (5).

E. *mouse*; H. *mūs*; Skt. *mūshas* (19).

E. *murder*; cf. H. *marnā*, to die; Skt. *maras*, death (12).

§ **246.** E. *nail*; H. *nakh*, finger-nail; Skt. *nakham* (13).

E. *naked*; H. *naṅgā*, naked; Skt. *nagnas* (85).

E. *navel*; H. *nābh* (Mulvany); Skt. *nābhis* (13).

E. *nine*; H. *nau*; Skt. *nava* (6).

E. *over*; H. *ūpar*, above; Skt. *upari*, above, over (12).

§ **247.** E. *seven*; H. *sāt*; Skt. *sapta* (6). See § 200.

E. *sew*; H. *sūt*, thread; Skt. *sūtram*, thread, from *sīv*, to sew (8).

E. *six*; H. *chha*; Skt. *shash* (11).

E. *son*; cf. H. *sut*, a son; Skt. *sutas*, a son, from *sū*, to beget, whence also *sūnus*, a son (8).

E. *sow*; H. *sūar*, a wild boar; Skt. *sū-karas*, a boar (6).

E. *sweet*; H. *sawād*, relish, flavour; Skt. *svādas*, (good) flavour (5).

§ **248.** The E. *t* answers to H. and Skt. *d*; § 186.

E. *tear*, vb.; H. *darār*, a crack, rent (Forbes); Skt. *daraṇam*, a splitting.

E. *ten*; H. *das*; Skt. *daça* (78).

E. *tooth*; H. *dāñt*; Skt. *dantas* (85).

E. *two*; H. *do*; Skt. *dvāu*, *dvā* (85).

The E. *th* answers to H. and Skt. *t*; § 185).

E. *thin*; H. *tan*, the body, person (cf. *tannā*, to stretch); Skt. *tanus*, adj., thin; as sb., the body, person (79).

E *thirst*; H. *tis*, thirst (cf. *tishna*, thirsty, Forbes); Skt. *tṛsh*, to thirst, *tṛshṇā*, thirst (80).

E. *thou*; H. *tū*; Skt. *tvam*, thou (79).

E. *three*; H. *tīñ*; Skt. *tri*, acc. *trīn* (79).

§ **249.** E. *warm*. Supposed to be allied to the Skt. *gharmas*, heat (§ 195); cf. H. *ghām*, sunshine (51).

But the E. *w* usually answers to Skt. *v*, H. *b*.

E. *was*, from A. S. *wes-an*, to be, cognate with Skt. *vas*, to dwell, remain, whence *vas-tyam*, a dwelling, house; cf. H. *bas-tī*, a village (22).

E. *wear*; A. S. *werian*, Goth. *wasjan*, to clothe; cf. Skt. *vas-tram*, a garment; H. *bas-tar*, garments (24).

E. *wether*; Skt. *vat-sas*, a yearling, a calf; H. *bachhṛā*, a calf (20).

E. *wind*, from the root **wē*, to blow, Skt. *vā*; Skt. *vā-tas*, wind; H. *bāo*, wind (17).

The E. *y* sometimes answers to Idg. *y* (Skt. *y*, H. *j*).

E. *yoke*; Skt. *yugam*, a yoke, a pair; H. *jug*, a pair (85). Cf. H. *jū,ā*, a yoke (Forbes).

E. *young*; Skt. *yuvan-*; H. *jawān*, young (35).

§ 250. The above sixty examples are quite sufficient to prove the point, viz. that some Hindi words are still in use in India which are really the precise equivalents of modern English ones, and may be derived from the same Indo-germanic types, in spite of such differences (introduced by a long lapse of time) as now appear. And there are other words which, though not precisely equivalent, are derived (both in English and Hindi) from the same Indo-germanic root, and are therefore cognate. I beg leave to recapitulate the results, giving the English form in roman type and the Hindi in italics.

The following may fairly be considered as equivalent or allied; note that there is sometimes a change in the sense.

Bind, *baṅdhnā*; bough, *bāṅh*; brother, *bhāī*; brow, *bhauṅ*; brown, *bhūrā*; calf, *gābh* (pregnancy); comb, *jabṛā* (jaw); cow, *gāe*; day, *dāh* (a burning).

Eight, *āṭh*; father, *pitā*; fern, *pān* (betel-leaf); five, *pāṅch*; fold, *paṭṭī*; foot, *pair*; full, *pūrā*.

Hone, *sān*; hound, *swān*; hund(red), *sau*; kin, *jan* (person); know, *jānnā*; marrow, *maghz*; me, *maiṅ* (I); mind, *man*; mother, *māi*; mouse, *mūs*; nail, *nakh*; naked, *naṅgā*; navel, *nābh*; nine, *nau*; over, *ūpar*.

Seven, *sāt*; six, *chha*; sweet, *sawād* (s., relish); ten, *das*; tooth, *dāṅt*; two, *do*; thin, *tan* (s., person); thirst, *tis*; thou, *tū*; three, *tīṅ*; wether, *bachhṛā*; wind, *bāo*; yoke, *jug* (a pair); young, *jawān*.

The following words are allied. Be, *bhayā* (was); bear, *bhar* (full as much as, orig. burden); dare, *ḍhīṭh* (impudent); day, *dāh* (a burning); far, *param* (first); fang (that seizes), *pāsī* (net, tether); greedy, *giddh* (vulture); horn, *sīṅg*; murder, *marnā* (to die); quick, *jītā* (living); sew, *sūt* (thread); son, *sut*; sow, *sūar* (boar); tear, *darār* (a rent); warm, *ghām* (sunshine); was, *bastī* (village); wear, *bastar* (garments).

§ 251. I pass on to another subject. All the examples hitherto given have been chosen from native English. But our language abounds with foreign words, notably French and Latin; indeed, the words of Latin origin are very numerous. These Latin words may be divided into two sets, viz. such as are cognate with or allied to native English words, and such as are not so.

An example of the former set is the word *corner*, a derivative from the L. *cornu*, which is co-radicate with *horn*. In such a case, we learn nothing new as to the cognate forms, since they have already been considered under the form *horn*, under which head cognates are also given in my Etymological Dictionary. Similarly *grain* is allied to the E. *corn*; *course*, to the E. *horse*; *critic*, to the A. S. *hridder*, a large sieve, and to the E. *riddle*, used in the same sense. Other less obvious cases may be cited, which soon bring us back to roots that are not really new to the student of the native portion of the language. Examples (taken at random) are *ex-cel* and *col-umn*, from the root **kel*, to rise up, appearing again in the E. *hol-m*; *colour*, from the L. *col-or*, orig. 'a covering, allied to *cēl-āre*, to hide, to cover up, and to the E. *hell*, *hall*, and *hull* (a husk); *pure*, L. *pū-rus*, allied to the Skt. *pū*, to purify, and to the great purifier called *fire*; and so on. Of course such examples are numerous, and many are interest-

ing; but I have no space to enlarge upon them. The student who desires to find more may learn a good deal by endeavouring to do so.

§ 252. On the other hand, we have words that introduce us to new roots, words to which our native language affords neither clue nor help. I give a few examples.

Candle; a very early borrowing from the L. *candēla*, from *candēre*, to shine; allied to the Skt. *chhand*, to shine. The form of the root appears to be **sqend*.

Case; F. *cas*, L. *cāsum* (acc.), from *cad-ere*, to fall; allied to Skt. *çad*, to fall off or out. Root **kad*.

Chalice; A. F. *chalice*, L. *calicem* (acc.), nom. *calix*, a cup; allied to Gk. κύλιξ (with υλ = Idg. *l̥*), a cup, Skt. *kalaças*, a jar, a cup. Further allied to *calyx*, Gk. κάλυξ, cup of a flower, Skt. *kalikā*, a bud. Usually derived from the root **kel*, to hide (cover); but this must be abandoned, as the Skt. *k* can only be due to a velar guttural, such as *q*.

I purposely refrain from going further, because the chief object of this work is to discuss the native element of the language. Moreover, the etymologies of words of this class can be found without any difficulty in the usual authorities; see the Latin Etymological Dictionary by Walde, the Greek one by Prellwitz, and Giles's Manual of Comparative Philology. It is worth notice that several well-known and prolific sources occur in the classical languages which are absent from Teutonic. A striking example appears in the case of the Latin *dare*, to give (whence *date*, *donation*, *con-done*, &c.), which is cognate with the Russ. *dat(e)*, to give, Gk. δίδωμι, I give, Skt. *dadāmi*, I give, Armen. *ta-m*, I give, Alban. *dašε*, I gave. The allied Teutonic words should begin (as in Armenian) with *t*; but they are not forthcoming.

§ 253. The list of Idg. Roots in my Etymological Dictionary furnishes a considerable number of pairs of co-radicate words, i. e. pairs of which one member is of native origin, and the other is borrowed from Latin and Greek. Thus

from the root **ag*, to drive, we have the Gk. *agony* and the E. *ache*; with many more. I here cite a considerable number of these, which furnish good exercise for the etymologist. If he is, in any case, in doubt, he will usually see his way if he consults the account which I give of the root referred to. I quote the above as—'*Ag*—agony, ache', mentioning the native word last. The following is the list which I propose for verification.

Ag—agony, ache. *Ak*—acme, edge. *Al*—altitude, old. *Angh*—anxious, anger (Norse). *Anq*—anchor, angle (to fish). *Ar*—arable, ear (to plough). *Aweg*(*w*)—augment, eke. *Bheid*—fissure, bite. *Bher*—fertile, birth. *Bher*—perforate, bore. *Bheu*—physic, boor. *Bhlē*—flatulent, bladder. *Bhlō*—flower, blossom. *Bhreg*—fragile, break. *Bhreu*—ferment, barm (yeast). *Dam*—daunt, tame. *Deiw*—deity, Tuesday. *Dem*—domicile, timber. *Der*—epidermis, tear (*v.*). *Deuk*—duke, team. *Dhē*—fact, deed. *Dheigh*—fiction, dough. *Dhers*—thrasonical, dare. *Dhren*—threnody, drone. *Dhwes*—theology, deer. *Ed*—edible, fret; &c.

§ 254. The same list frequently gives a considerable number of words, often very diverse in appearance, that can all be traced back to the same root without much trouble. Thus the root **ak*, to be sharp, has given us the following words through Greek:—acacia, acme, aconite, acrobat, acrostic; also, through Latin or French:—acid, acumen, acute, acrid, ague, aglet, eager; and lastly, the following native words:—ear (of corn), edge, awn, egg (to instigate, of Norse origin). Similarly, from the root **es*, to be, we have the following:—suttee (Skt.); ontology (Gk.); absent, present, essence, entity (L.); am, art, are, is, sooth (E.). Of course, in such a word as *ontology*, the root **es* only accounts for *onto-*; but that is the more essential part of the word.

THE languages in the following Index are arranged in alphabetical order, as follows:—Albanian. Anglo-Saxon. Armenian. Breton. Cornish. Dutch. English. French. Gaelic. German. Gothic. Greek. Hindi. Irish. Italian. Latin. Lithuanian (with Lettish). Old Norse. Old Prussian. Old Slavonic. Persian. Polish. Portuguese (with Provençal). Romaunsch and Roumanian. Russian. Sanskrit. Spanish. Swedish. Welsh.

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A list of some Low German words is given at pp. 87, 88. A few others are here noted.

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WELSH.

Oxford: Horace Hart, Printer to the University