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78.

A

SHORT CHAPTER

ON

LETTER-CHANGE

With Examples

BEING

CHIEFLY AN ATTEMPT TO REDUCE IN A SIMPLE MANNER THE PRINCIPAL CLASSICAL AND COGNATE WORDS TO THEIR PRIMITIVE MEANINGS

By J. PARRY, B.A.
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NOTICE.

THE object proposed in these few pages is to show, first, that the Greek and Latin vocabularies, and probably those of the near allied languages at least, are in the main identical and to an extent far beyond what is usually indicated in the dictionaries; secondly, that the statement of letter-change known as Grimm's law is not by any means exhaustive, and holds good only under certain limitations. Thus, to give one example of its incompleteness, a classical initial *p* may correspond to a Teutonic *m*, and, as to its application, in the case of many words, of identical meanings and containing the same root, the root in any two given languages may have undergone certain modifications and on different lines, and then necessarily the rule does not apply. Assuming, for instance, that *fell*, *cædo* and σφάζω are of the same origin, it is seen that in the Greek word the root has been modified in a special manner, and consequently, as between the first word and the third, the rule is inapplicable.

Lastly, it is intended to show that a large proportion of the words, now in use or which are recorded, admit of being resolved to their original meanings, and that it is even possible in some cases, as in that of the examples given under the fourth root, to trace the connection between the root and idea; that is, many words, notwithstanding the wear and tear which they have undergone, still convey their own meanings. It may be well to add that the compiler makes no pretension to have studied the subject historically, and that the inferences drawn are mainly founded on well-known words in the languages to which they belong. On the whole, however, notwithstanding errors which may be due to such limited study, they are put forward with some confidence as to their accuracy, and in the belief that they tend to greater simplicity in this branch of philology, especially as pointing to the possibility of a more general classification of words than its five hundred roots, more or less, to which the vocabulary of a single language is usually reduced as a final result. The principles of letter-change show that these may often be only varieties of each other, a conclusion to which also we are led by the *à priori* consideration that a less number of independent ones would seem sufficient for the required purpose.

ON

LETTER-CHANGE.

THE primary roots of language are probably very few.

Nature everywhere presents an aspect of variety, but yet of such a kind as to be consistent with simplicity. This is probably what Horrocks hinted at when he said that the "quintessence" of philosophy was to demonstrate the unity of all things. Nor was it long before his memorable dictum received a signal illustration in the enunciation by Newton of the law of gravitation as a general explanation of planetary motion, and of three simple laws or axioms to which all motion of whatever kind might be reduced. And subsequent researches in other departments of natural philosophy have tended more and more to show that such variety and simplicity are not incompatible, and that Horrocks' words are of a universal application. Nature, thus viewed, is a connected whole, and in this sense the old saying that "Nature abhors a vacuum" holds good. Variety in fact is but a function of space and time; of space as necessary for change of surroundings, and of time to allow the modifying influences thus brought into play to produce their effect.

Applying this to language, as there is no reason why

its phenomena should be considered to be of an exceptional character, we may well suppose that here too variety and simplicity need not be antagonistic; in other words, that Nature works in the province of language in her normal fashion, on the principle of least action, words being formed in the same manner as natural substances or melodious phrases are, by different combinations of a comparatively small number of rudimentary parts.

More particularly, the manner in which the principle has operated in language seems to be as follows: (1) The existence of a root being postulated, for the purpose of giving it particular applications, according to requirement, its form or sound was changed. The change might at first be almost imperceptible, but gradually in the course of use would become greater and greater, and thus in time well-defined varieties would be formed. The two most important sounds, which are for this purpose the subject of change, appear to be the sibilant (*s*) and the digamma (*w*). As the changes which these two undergo appear readily to explain most of the different forms in which the same root appears, it may be well to state here what they are. The former is replaced by *r*, *l*, *g*, the dentals, and occasionally by the labials. The latter is replaced by the labials, and by *n* as a substitution for *m*. It is also vocalized, and phonetically strengthened by *s*, *st*, *g*, &c., with or without other modifications. And once more it is liable to be absorbed by these phonetic prefixes, and in many cases by the exigency of pronunciation it wholly disappears without anything to represent it. (2) Each new form of the root thus produced may be combined with different affixes and suffixes. (3) Lastly, economy is effected in language in that the opposites of ideas are often expressed, not by different roots, but by means of negative or other modifying particles.

Such chiefly appear to be the ways in which the principle operates in language, and it is easy to see that the number of words, expressing ideas in some way related, and in which the same element or root may appear, is practically without limit. And thus we are led to the general inference that the number of distinct elements or roots in any one family of languages may be exceedingly small in comparison with the total number of vocables; that is, that the phenomena of language are not different from those of Nature in general, in which are combined variety and simplicity to the utmost possible extent. The following examples, ranged under some leading word of each group, are intended to illustrate this conclusion, showing how numerous and varied in form the words are which may be referred to a single root. The separate roots considered are nine or ten at most, but the words which are classified under them would, with their derivatives, probably include by much the greater part of the several vocabularies to which they belong.

The abbreviations used will be readily understood.

EXAMPLES.

1. **WATER**[1] (root WAS): *pis-cis*,[2] *fish*, &c. (*i.e.*, denizen of the water); *wet*, G. *nass* (n = w, cf. *nos* = *we*), *humidus* (h = digamma, m = s), ὑγρος (γ = sibilant), Ναΐας, *e-lf* (where the vowel only represents the root, and for *elf* = *Naiad* ? cf. *troll* = *Dryad*); νῆσος,

[1] In *unda* and ὕδωρ the sibilant (*s*) of the root becomes a dental, as in other instances; notably in neuter forms in *d* (*id*, *quod* &c.), which appears to be a variant of the masculine termination, the neuter being not properly a distinct form. In such forms as *triste* it wholly disappears.

[2] In the Greek form of the word, ἰχθύς, χ appears to represent the digamma, θ the sibilant, the iota being a transposition or a mere phonetic prefix.

insula, *island*, *navis*, *Ne-ptunus* (*i.e.* lord of the water = Gk. *Poseidon*), *Narcissus*, *natare*, *swim* (where *sw* may be a transposition of the root letters); *aqua* (= *ak-va* = *as-va*, cf. *equus* and Skt. *asva*); *mano* (for *masno*), ? *ebb*; *strand*[3] (st = y = w, r = s); *rivus*, *Rhine*, &c. (digamma lost), Scandinavian *jaur*, *burn* *mare*, *mere*, *forse* (waterfall), *Aber-*, *Inver-* in place-names; *rain*, ὑω, *pluo* (originally *vas-o* or the like, l = r = s); *mergo*; *fluvius*, κλύδων, *lavo*, *balneum* (showing original digamma); *sea*, *ship* (loss of digamma); ? *fons*, πηγή; *lympha*, *nympha* (originally *vas-va*); ? *whey*, *serum*; ? *alder*, *alnus*, *alga*, *salix* (*i.e.*, growing in or near water); *anas*, *drake* (orig. *ond-raka*); *imbris*, ? *shower*, χειμών; *hiems*, χειμών, *winter* (*i.e.*, wet season); *bibo*, *poto*, ποταμός, *ebrius*, and its negative *sobrius*.

Several names of rivers, islands, and water-defined places, countries, and tribes, contain the same element, *e.g.*, Ouse, Weser, Eure, Swale, Sombre, Severn, Stour, perhaps Thames (Tham being a reduplicated form of the digamma, of which other instances occur), Elbe, Amisia, Vahalis, Sequana (*i.e.* Iscana), Abona, Garumna (g = w, r = s), Main, Moselle, Neckar, Nith, Nar, Clanis, Clyde, Albion, Britannia, Prussia, Armorica, Mona, Belerion (ancient name of Cornwall), Gascony, Basque, Aquitania (Latinized form of the preceding), Nantes, Vannes, Eboracum, Bonn, Judbergh, Dusseldorf, Massilia, Batavia, Jutes, Belgæ, Hispani (for Hiscani), Achæans, ? Ionians, Malta, Miletus, Baltic, Balearic Islands.

2. **VIDEO** (root WAS, denoting "brightness"): *opinor* (for *vidinor* or the like, op = v, cf. *opto* = *vol(d)ito*), οἴομαι, *ween*; *mens*, νόος, *wit*; μοῦσα (for

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[3] This combination (*st*) appears to be a modification of s + y (vocalized digamma).

μοδσα), μιμνήσκω, *mind; sentio*, αἰσθάνομαι, *audio*, ἀκούω κλύω, *hearken, listen*, ὀσμή, *odor, auris*, οὖς; *gloria*, κλέος, *laus* (hearing, seeing, smelling, &c., connected as they are in idea, seem all to contain the same element); *aurum*, χρυσός, *æs*, χαλκός, ? *ferrum*, σίδηρος (σιδ a reduplicated form of the modified digamma)—*i.e.*, the names of the principal metals are variants, denoting a bright or shining substance; *gladius, brand* (a bright weapon); *uro, burn; fire*, πῦρ, *ignis* (g = s or r, n = digamma), φλέγω, *blaze; pareo, aperio*, ἀνοίγω, *pario*, op-*perior; luceo, luna; Apollo, Vulcan, Pallas, Artemis, Loki*, Ἥρα, *Sol, Aphrodite* ("daughter of the light"), *Jupiter* (lord of the light or the bright heavens), *Os*—prefix in proper names (the digamma wanting), *Deus, Zeus*, θεός, &c. (the initial letters representing the digamma); *pallidus, polio; white, candidus*, καίω, καινός; ? *lac* (from its whiteness), γάλα, *milk* (showing original digamma), ἀμολγός; φαίνω (for φασνω), *mani-festus; spark, favilla* (= *fasilla*); ὁράω (ρ = σ), ὄπτομαι (ὀπ = dig.) σκέπτομαι (σκ = a modification of vocalized dig.), *specio*, σκηνή; *spes* (that which is looked for), ἐλπίς (= πελις); *see*, θεάομαι (θ = sibilant, dig. wanting); *east*, ἠώς, *aurora, mane* (*masne*), *matutinus; clarus, splendidus; viridis, green, blue, glaucus, ruber, red, yellow*, μέλας, *albus, color*, χρῶμα—*i.e.*, the colour names are mere varieties of one another, denoting "brightness" or "visibility"; σελήνη, *serenus; margarita, marmor*; ? *opes* (op = v), *divitiæ, beatus*, μάκαρ; *vis, might; valde*, σφόδρα, ? *sorely, juvo*, βοηθέω, *juvenis* (*i.e.*, strong), ? νέος (same, fresh and vigorous); *ken*, ? *can*, δύναμαι, *ne-queo; strength*, κράτος, *violentia; stier* (*i.e.*, strong), ? *equus*, and the diminutives ὄνος, *asinus, caballus, bos, ram, mas* (gen. *maris*); *patior* (to endure violence), πόνος, *penes* (n = d = s); *valeo, sanus* (*sagnus*), ὑγιής; Ἀσκληπιός, ἰατρός, *medicus*; ? φάρμακον, ἀλκή, *help; yearn, wish, will, voluptas*, ἡδονή,

cupido (reduplication of digamma), πόθος; *opto, invitus, sponte; bonus,* (n = s), *good,* ἀγαθός, *better,* ἀμείνων (ν = δ = σ), *melior* (l = d = s), *optimus* (*vos-timus*); *bene,* εὖ, *well;* στοργή, *de-sidero; eád* (A.S.) *atheling, heres; ? pecus,* μῆλον; *placo, placeo, libet; dry, wither; terra,* ἤπειρος, *earth* (the dry element); *æstas, summer,* θερμός (θ = digamma), *heat* (h = dig., t = s); *arena,* θίς (θ = σ), *? sand; sitis,* δίψα; *glad, hilaris, lætus, lief, ? ludus, play;* φίλος, *carus; amo,* ἀγάομαι; *felix,* ὄλβιος, *lucky;* μανθάνω, *disco, learn* (l = d = digamma); *testis,* μάρτυς, πύλη, *fores, porta, fenestræ; doceo,* δείκνυμι, *arguo,* ἔλεγχος; δέρκομαι, *? dream,* ὄναρ; *Druid,* Scand. *drott* (seer or noble); *quæro,* αἰτία, *causa; ? certo, strive,* ἀγών; δοκέω, *dignus* (d inorganic and g = s), ἄξιος; *probo,* πρέπω; *sons, guilty; jus,* δίκη, *judex,* δικαστής; *studium,* ζῆλος; *shine; niteo, lepus; gaudeo,* γηθέω; *smile,* γελάω, *rideo; gratia,* χάρις; *mild, clemens,* ἵλεως, ἵμερος; *love,* ἔρως, *amor, lust; list,* θέλω; *dies,* ἡμέρα (ἡμ = reduplicated digamma); *focus,* ἑστία, *Vesta;* σοφός, *sapiens; ira, wrath, anger, furor, ferveo, febris; ? dolor,* ἄλγος, (*i.e.*, a burning pain); *laurus,* δάφνη, λάφνη, *? myrtus* (*i.e.*, ever-*green*); *unguo* (g = r = s), χρίω, ἀλείφω, *smear, lino* (original idea, "shining" with fatness); *aer, æther,* ἀίθω, *South, Swedes, Aedui, Auster* (*i.e.*, belonging to the hot quarter).

Negatives of the root: *West* of *East*; *Zephyrus* of *Eurus, North,* βορέας (*i.e.*, dark or cold quarter, opposite of *South*), *nox* (neg. of brightness); *cæcus, niger, Cerberus,* ὄρθρος, *carbo* (the original negative appears to have been *va*, seen in *ve-cors*, and, according to circumstances, assumes the forms *a, n, c, d,* &c., and the Greek ὀυ, μη are mere varieties of it); *dark, tenebra; sepelio; papilio; ?* φαῦλος, *fœdus,* μιαίνω (μιασνω), *squalor, jejunus* (the negative adjective of *vis; invalidus, sick* (neg. of hail, in which *i* stands for the guttural), *? morbus,* νόσος.

3. **AUGEO** (perhaps a variety of the last, "growing" or "increasing" being considered a mode of appearing): *wax*, &c.; A.S. *mægden*, G. *mädchen*, Norwegian *pige*, *παρθένος*, *virgo*, *παῖς*, *puer*, *puella*, Scand. *mög*; *pubes*, *ἥβη* (? reduplicated digamma), *ἀρνός*, *agnus*, ? *vitulus*; *magnus*; *homo*, *femina*, *γυνή*; *oleo*, *lad*, *lamb*, *little*, *ὀλίγος*; ? *alo*, *nutrio*, *θρέπτω* and *pasco*, *edo*, *φαγεῖν*, *food*, *cibus*; *sylva*, *ὕλη*, *ξύλον*; ? *lignum*; *wood*; *arbor*, *δένδρον*, *ilex*, *malus*, *fagus*, *ficus*, *συκέα* (*i.e.*, some tree names appear to be only varieties of the generic term), *Dionysus*, *ἄνθος*, *flos*, *folium*; *wether*; *sæpe* (*swagpe*), *often* (f = guttural labialized); *ἴουλος*; *femur*, *thigh*; *lucrum* (*ulcrum*, *i.e* increase), ? *honos*, *ὀνίνημι*; *vervex* *πρόβατον*.

4. **VIEO** (the initial letter is the root, and its derivatives are exceedingly numerous. Its primary meaning is that of "roundness," whence it passes readily into those of curvature, inclination, concavity, convexity, pointedness, extension, combination and pressure, distribution, division, enclosure, separation, mutual actions, and recurrence). The numeral "*two*,"[1] *sew*, *snob*; *vestis*, *bracæ*; ? *sagum*; *saccus*; *sail*, *velum*, *ἱστίον*, *filum*, *fidis*, *funis*, *σχοῖνος*, *chorda*, *catena*, *strand*, *rope* (loss of digamma); *κόφινος*, *σπυρίς*, *corbis* (*i.e.*, wicker-work); *χορός*, *band*; *spider*, *ἀράχνη* (*i.e.*, weaver); *mænia*, *murus* (that which goes "round"); *σάκος*, *præsæpe*, *town*, *τεῖχος*; *necto* (secondary form); A.S. *nestan*, *nervus*, *Penelope*, *spin*; *μάστιξ*, *flagellum*; *vitta*, *στέφανος*; *ambo*, *nos*, *vos* (literally "two"), *gemini*; *fas* (that which is "binding"), *must*; *necessitas*; *ὀφείλομαι*, *debeo*, *shall*; *servus*, *δοῦλος*, ? Skt. *dâsa* (slave), *thief*; *famulus*, *ἀδελφός*, *frater*, *soror*, *nurus*, *nepos*, *consobrinus*, *socrus*, *son*, *υἱος*, *filius*, *tagus*, in proper names such as *Caractacus*, *Prasutagus*, &c.,

[1] Probably all the numerals contain the same root, and *decem*, *hund*, &c., may mean "bundle" simply.

maritus, *uxor*, γαμέω, ? *nubo*, γαμβρός, πενθερός, κηδεστής; *i.e.*, the terms signifying relationship are merely particular cases of the generic term *necessarius;* also *natio*, ἔθνος (ν = ω), *Teutones*, *Danai*, δῆμος, *Scotti*, *Getæ*, *Chauci*, *Chatti*, *Cassi*, *Picti*, *Pictavi*, *Saxony*, *Alsatia;* and the patronymic endings *dates*, *dotus*, with its abbreviations ειδης, ιδης, and *lf; tribus*, φρατρία; *socius*, *sequor*, *follow* (*i.e.*, to be "attached to" or "with" another); the preposition *with*[1] (of which *cum*, σύν, ὑπό, *sub*, *up*, *apud*, ? *ab*, *ob*, *by*, ἀντί, *ante*, *citra*, κατά, μετά, *nach*, appear to be mere varieties), whence *nigh*, *vicinus*, ἐγγύς, *medius*, *Messenia*, *muto*, ἀμείβω, *cambiare;* ἴσος, *æquus*, *par*, *impar*, *mate*, *meet;* *vix*, μόγις; *re* (loss of digamma), παλίν, ἀνά; *annus*, μήν, ἔτος, στάδιον, *vice*, *week*, *fungor*, *fruor*, *munus*, *stunde*, *tide*, *tempus*, τέμνω, *tempero*, ? χρόνος (*i.e.*, a recurring period); καρπός, *fructus*, *gather;* *ripe*, *maturus* (that has gone round its period); *bellum*, πόλεμος, *war;* *findo*, *scindo*, *splice*, *split*, *sling*, *slit*, *cleave*, φάραγξ, *chasm*, *fauces*, χαίνω; *canthus*, ἄντυξ, *rim*, *skirt;* *campus*, κῆπος (enclosure); *Hymen*, *wedding;* *pons*, *bridge*, γέφυρα, *span;* *pendeo*, κρεμάννυμι, *pondus*, *weight* (*i.e.*, that which is attached), *sheaf* (*i.e.*, bundle); *scot* (portion); *all*, *plenus*, πολύς (the notion being that of roundness or completion); *sacer*, ἅγιος, ἱερός, *sacerdos;* σταφυλή, *stips*, *stipendium;* *cippus*, ? *corpus*, *truncus* (the idea that of circularity); *ars*, *arma*, τέχνη, ὅπλον, *weapon*, τέκτων, *smith*, *faber*, *make*, *facio*, ποιέω, *texo*, *telum* (*teglum*), ? *frame skald*, κῆρυξ, *fecialis*, *bardus* (one who "frames" or "puts together"); *carmen*, *cano*, ᾠδή, *sing* (the root meaning as in the foregoing); also ἀοιδός, *vates*, ὕμνος; *switch*, *Scipio*; *hitch*, *hinder*, *hamper*, ? *mora*, μέλλω, μέριμνα, *molestia;* *hedge;* *vitis*, *vimen;* *vitium;* αἰσχρός (crooked), *shame*,

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[1] Perhaps *prope*, *propter*, γάρ, *for*, *nam*, *propinguus*, πλησίος, are from the same root.

flagitium, *pudor*, *αἰδώς*, *scævus*, *scelus*, *culpa*, *σκολιός*; *Σφὶγξ*, *αἴνιγμα*, *riddle*; *suadeo* (to "bind," including the idea of "drawing"), *fido*, *πείθω*, *fretus*, *trust*, ? *credo*, *Pytho*, *witch*, *Fafnir*; *fibula*, *clasp*; *στερεός*, *firmus*; *stupeo* (to be "all of a heap"); *solidus*; *νέμω*, *puto*, *νομίζω* (to divide); *νόμος* (that which is distributed or common), ? *nemus* (a common), *νομάς*; *mos*, *ἦθος*, *utor*, *suesco* (that which is binding or current), ? *ἀσκέω*, meditor, *μελέταω*, *i.e.*, to go "over" a thing; *throng*, *ἀγορά*, *forum*, *feriæ*, *trysting*-place, *here*, *herd*, *στρατός*, *turba*, *frequens*, *urbs*, *πύλις*, *thorpe*; *circus*, *σφαῖρα*, *κύκλος*; *furl*, *whirl*, *wheel*, *rota*, *verto*, *gyra*, *ruga*, *wrinkle*, *twisted*, *volvo*; *ῥάπτω*, *Orpheus*, *ryme*; *frost*, *frigus*, *rime*, *pruina*, *Danae* (frozen earth), *Acrisius*, *rigeo* (the idea that of binding); *durus* (bound), ? *snow*, *Niobe*, *ice*; *frenum*, *ἡνίοχος*, *habena*; *ordo*, *ἀριθμός*, *reor*, *res*, *πρᾶγμα* (the idea that of "going round," "succession," &c.); *nodus*; *κινδῦνος* (for *κνιδυνος*, or the like); *glans*, *acorn* (circularity); *spargo*, *sow*; *draco*, *ὄφις*, *serpens*, *eel*; *ῥοπή*, *club* (compression); *angor*, *angustus*; *swing*, *oscillo*, *vacillo*; *Iris*, *arcus*; *ὅρμος*, *ancora*, *fluke* (fastener); *volgus*, *ὄχλος* (multitude); *wander*, *erro*, *πλανάω*, *vagus*, *ambulo*, ? *walk*; *damnum*, *ζημία* (what one is "bound to"), *domo* ("to bind"), *adamant* (untameable), *mando*, *mansuetus*; *limbus*, *limes*, *labrum*, *littus* (omission of digamma, *i.e.*, that which goes "round"); *wing*, *feather*, *fern*, *bird*, *finch*, *ὄρνις*, *avis*, and probably many bird-names, as *wren*, *aquila*, *hirundo* (cf. *haruspex*); ? *ovis*, *sheep*, *wool*; *χλαῖνα*, *claudo*, *clavis*; *lock*, *claustrun* (the idea "to surround" or "enclose"); *deaf*, *dumb*, *surdus*, *mutus*, *κωφός*, *lassus*, *fatigo* (tied); *ὕπνος*, *somnus*, ? *dormio*, *sleep* (being "bound"); ? funus, *θάνατος* (falling); *πιέζω*, squeeze, *moles*, *μάσσω*; *custos*, *cura*, *φύλαξ*, *guard*, *carcer* (*to surround*), *totus* (completion); *fold*, *plico* (going round); *πτύσσω*, *πτωχός* *timidus* (crouching); *hand*, *manus*, *χείρ*,

foot, *brachium*, *lacertus digitus*, *pollex* (*pro-lex*), ? *dexter*, *sinister*, *elementum* (from *ligo*), *tongue*, *i.e.*, limb, that which is attached to, *teneo*, *hold*, λαμβάνω, *coquo*, πέπτομαι, *bake* (to work with fingers), *panis*, *dapes* δαπάνη, *sumtus*; *pugna*, μάχη, *fight*; στοιχεῖον (circularity); *privo*, χῶρος, ἐρῆμος, *desero* (separation); *alius*, &c.; *hollow* (bending), *cavus*, *antrum*, σκάπτω, *fodio*, *fundus*, *dig* (*dwig*), δύω (to go down), σκεῦος, *vas*, *vastus*, κότυλος, *vacuus*, *vestigium*, *track*, *wake*, *hunger*, *fames*, κλίνω, *Leith Locris*, *slope*, *cumbo*, κεῖμαι, *jaceo*, *home*, *cubitus*, πῆχος, *cado* (*cwado*), *cœdo*, σφάζω, *cadaver*, ? νέκυς, *neco*, *fall*, *scando*, σκάνδαλον, *fendo*, ? *meto*, *mow*; *hay*, *fenum*; λέγω, *lay*, *lie* (omission of dig.; combination), *shadow*, σκιά; *lateo*, *lacus*, ? *lepus* (crouching); *lupus*, *leo* (same); *pars*, μέρος, μοῖρα, *parcus*, φείδομαι (to "divide"); *flake*, *lapis*, ? τάλαντον, *libra* (*stone* weight), κλῆρος; *hew*, *half*, *semis*, ἥμισυ, *tondeo*, κείρω, *shave*; *scum*, *quisquiliæ*; *mensa*, *trapezium* (four-footed); *modus*, μέτρον (lit. "span"); *hæreo*, κολλάω; *testa*, *skull*, *mollusc*, *shell*, *castra* κλισίαι, ? *lævus* (omission of digamma); *viscus* (combination); *alveus* (concavity), *viscera*, *venter*, γαστήρ; *cerebrum*, μάταιος, *empty*, *frustra*, μάτην, *idle*, *frustror* (to make void); *spelunca*, μυχός, ὅρκος, ὄμνυμι, *oath*, *swear*, *juro* (binding); σπάνις, *penuria* (sparse), *sterno*, δρέπω, *drop*, *gutta*, ? *ros*, δρόσος (same idea); *vinco*, νικάω (? to bind); *obses* (one bound); also *hostis*, ξένος, *guest*, *vassus*; *certus*, *true* (fast bound); *duco*, ἐλαύνω, *lead*, *lode*, (lit. to tie with the notion of "guiding"; *nuto* (to incline), *nitor*; *temo* (*tegmo*), ρυμός (probably a limb); *crus*; *mundus*, χθών (Fασων), *i.e.*, the round world; ? *humus* (same); *cucallus* (hollow), *spoon*; *shoulder*, *humerus*, ὦμος (rounded point); *primus*, *forth*, &c. (pointedness), *frons* and its opposite *ter-gus* (*trans*), *gena*, *knee*, *Pelion*, *Alpes*, *Olympus*, *Pyrenees*, *Pelasgi*, *Lapps*, *Scyros*, *Sardis*, *long*, *altus*, *lofty*, *rock*, *arx*, *burg*, πύργος, ἄκρον, *mark*,

ὅρος, ἄρχων, *rex*, *regio*, *ager*, *prætor*, *impero*, *terminus*, *finis*, *end*, *Went*, *Venedotia*, τέλος, *porro*, τῆλε, *Persia* (opp. of Media, "the plain country"); ? *elk*, *deer* (*i.e.*, horned animals), *buck*, *caper*, *bubo*, *pectus*, στέρνον, *prora*, *puppis*, *clunis* (? rotundity); *cone*, *cacumen*, *culmen*, σφήν, *nasus*, ῥίς, *bosom*, *sinus*, κόλπος, *culex*, *acies*, κέντρον, κόνις, *comb*, *mons*, *mouth*, *os*, στόμα; φόβη, *juba*, *crista*, *mane*; *Athenæ*, *Athos*, *spath*, πέτρα, ὄστρον; *cincinnus*; *swell*, οἰδέω, *tumeo*; *spica*, στάχυς, *ear* (of corn); ὄνυξ, *nail*, *unguis*; *whet*, *acuo*; *wide*, εὐθύς; *broad*, εὐρύς; *tendo*, *pateo* (extension from circularity); ἄστυ, *oppidum*, Σπάρτη, *Arcadia*; *deep*, βάθος, *fundus*, *vadum*, *shelve*; *calx*, *heel*; *simpulus* (round vessel); ἐξ-αντλέω, ? *well*, *ex-haurire* (to take out of a "well" or "hollow" place); *scrobes*, *puteus*, *burrow*, *verres* (borer), ὗς, *sus*, χοῖρος, *pig*, *vermis*, *sirus*, *silo*, *sulcus*, *furrow*, *vendo* (mutual action), *merx*, μισθός, *mercurius*, πωλέω, *sell*, *emo*, σπονδή, *bride*, *sposa*, *vas* (surety), *vindex*, *mercor*, *polliceor*, ὑπισχνέομαι (to bind oneself); *voveo* (to bind oneself), ἐυχή, *mulcto*, (to bind), *ulciscor*, ἀλάστωρ (mutual action); *saga* (put together), μῦθος, *fabula*, *sermo*, *verbum*, ἔπος, παροιμία (προ and ἐπος); Ἑρμῆς, αἶνος, ? *aio*, *for*, *loquor*; *sprachen*; αἶσα (destiny); *sagitta*, τόξον, *arrow* (that which is "fastened to"); ? *remus*, *aratrum* (of the same meaning); *carina* (hollow), *classis*, πλοῖον; πέλαγος, *æquor* (*i.e.*, "wide" sea), ? *mitto*, ἵημι, *send* (to let go, separation); *nuntius*, ἄγγελος, *scala* (one bound); *torqueo*, *mirus*, τέρας (tortuosity); also *mendax*, μῆτις, *bad*, *malus*, *Ulysses*, *dolus* (*dwolus*), *maize*, *Scamander*, *Simois*, *Meander*, ἀπάτη, *fraus*; *fundo*, *sanguis* αἷμα, χέομαι, *flat*, *blade*, *spade* (distribution); *tear* *asru* (roundness).

5. **EO** (the same root occurs in words of

motion): *g(w)o, c(w)ome, βαίνω, venio, cedo, ἔρχομαι, gradior.*

And in those of rapid motion: *ὠκύς, swift, quatio shake, cieo, κινέω, moveo, curro, celer, τρέχω.*

6. **WIND** (onomato-poetic): *ἄνεμος, animus, ventus, ghost, spiritus, ζωή, soul, quench, σβέννυμι, squall, θύελλα, θύω, flamen.*

7. **ESSE**: *is, was, are, be, fui* (showing an original digamma); *vir, boor, ἀνήρ,* ? the Sabine *Quirites; vivo, ναίω; bower, abode, ædes* (originally *vases,* "where one is"), *ναός* (*ν* = w, and *σ* fallen out between two vowels); *maneo; vald* (in proper names), *Galatia, Gallus* (*i.e.,* inhabitant); *αἰών, vita, life* (loss of digamma, and s = l); it enters also into the tenses of the Latin and Greek verb, perhaps exclusively, in one form or another—*e.g., ama-b-o, ama-v-i, τύπ-σω, λελυ-κ-α, λελυ-μεν-ος,* &c.; possibly also *sto, ἵστημι, gigno, sino, ἑάω, do, statuo,* &c., may be secondary forms of it. It may enter too into some of the case endings.

8. **AWE** (root US): A.S. *oga,* ? *Augustus, fear* (g labialized and dig. lost), *metus, vereor, δεός, odi, hate, μισέω, σέβομαι, pius* (fearing), *αἰνός, scare, dread, terreo,* and (?) *audeo, θάρσος, dare* (negatives).

9. Pronominal root: *this, that; he, it, is, id; ὁ (σο), τό; hic; ille* (perhaps a reduplicated form of *is*); *quis, ὅς; isdem, ὁ αὐτός* (ὁ Fατος), *self,* the termination same as *lf,* &c., in proper names; *tunc, then; till, donec, dum; ἕως, ἄχρι; talis, such,* &c., perhaps the masculine termination in *s.*

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