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January 12.—THOMAS WATTS, Esq., in the Chair.

The Paper read was—

“On the Latin Verb *mittere*, its Origin and Affinities; and generally on Verbs signifying ‘to go’ in the Indo-European Family;” by T. HEWITT KEY, Esq., M.A.

It would probably conduce to etymological accuracy, if, in the investigation of words, the attention were given separately to the questions of form and meaning. At present, inquirers are too apt to confine their views exclusively to one or other of these considerations, more commonly slaves to form and careless about the connexion of ideas. In the present paper we propose to commence with an examination of the meaning which primarily resides in the verb *mittere*. Now we believe that ‘cause to go’ most closely represents the sense, whence on the one hand is deduced the somewhat negative idea of ‘to let go,’ on the other the more active idea expressed in our common translation ‘to send’; and we purposely give ‘to let go’ a precedence over ‘to send,’ as being on the whole of far more frequent occurrence. As in a former paper we tested

the true power of the verb *dare** by its compounds, rather than by the use of the simple verb, and so claimed for it the sense of the more general idea 'put,' rather than 'give,' relying for example on the power which belongs to *condere*, 'put together, build,' *abdere*, 'put away, hide,' *dedere arma*, 'put down one's arms, surrender,' *indere nomen* and *induere vestem*, 'put on,' &c., so here we give our first attention to the compounds of *mittere*. Thus, *amittere* never has the meaning of 'send away'; but 'to let go from you' is no inaccurate method of expressing the idea 'to lose.' Again, *demittere* more frequently signifies 'to let down' than 'to send down.' For example, *demittere barbam* means 'to let the beard grow,' and *demittere se* either physically 'to let oneself down, to drop,' or figuratively 'to lower oneself, to become dejected,' while *demissus* is an equivalent for our adjective 'low.' *Remittere* in its ordinary uses is the opposite to *tendere*, that is, 'to let go again,' or 'to let go back what has been strained into some unnatural position.' *Emittere* is rather 'to let go out what has been pent up,' than 'to send out,' the exhibition of force arising from the negative idea of no longer obstructing. *Dimittere concilium*, 'to break up an assembly,' contains in itself permission to depart, rather than any act necessitating departure. Thus the idea tallies exactly with the power of *ilicet*, 'you may go,' the very word by which an assembly was dissolved. In *permittere* the notion of 'to send' never occurs,

* Sanskrit scholars tell us that *dare* is a different verb from that which enters into the compounds, the simple verb corresponding, they say, to the Greek *διδωμι*, Sanskrit *dadami*, and the verb which enters into the compounds to the Greek *τιθημι*, Sanskrit *dadhāmi*; and the cause which has led to the apparent fusion of the two verbs into one Latin verb lies, according to them, in the deficiency of aspirates which characterises the Latin. We make three objections to this doctrine of Sanskrit scholars. First, the archaic forms *perduim*, *creduim*, *interduim*, as well as *induere*, beside the simple archaic form *duim*, plead strongly in favour of a connexion between *do* and *perdo*, &c. Secondly, the root *θε-* or *θεσ-* of the words *τιθημι*, *θεσμος*, corresponds in our view to the Latin *se* or *ser* of the verbs *sero*, *sevi* or *serui*, *satum*, *situm* or *sertum*, 'put.' Thirdly, *do tibi in manum*, 'I put into your hand,' leads most naturally to the more limited sense of 'I give.'

whereas 'to let go entirely,' 'to leave altogether with others,' is precisely the meaning of the verb, as in the well-known phrase *Permitte divis cetera*. In our English word 'permit,' there is something too positive for it to be a fair representative of the Latin verb. He who permits, gives, a sort of sanction, whereas *permitto hoc tibi* rather denotes that 'I leave the matter wholly in your hands, so that with you will reside all the responsibility for what may be done.' In *committere*, 'to entrust,' we find a similar union of ideas; but there is a peculiar use of this verb which may well be applied as a test for trying its meaning. We refer to such phrases as *non est meum committere ut neglegens videar*, 'it is not my habit to run the risk of being thought negligent.' In this and such passages, *committere* seems to attain the required meaning if we start from the idea of a person letting a matter pass entirely from his control; and it is probably in this way that *c. bellum, c. pugnam* came into use. A general who once lets his men commence fighting, has comparatively little power of stopping the combat. *Promittere* we would translate 'to let go forth.' Hence, on the one hand, *promittere barbam*, 'to let the beard grow long,' and *promissa barba*, 'a long beard'; while that other meaning which is represented by our own verb 'promise,' naturally flows from the idea of divulging an intention. To let it go forth that one will do so and so, often constitutes with a man of character a promise to do it. 'To let go by,' is the received translation of *praetermittere*; and for *intermittere* we will first point to a quotation in a recent paper from Cato of *intermittere ignem*, 'to let the fire go out,' while the more common uses of this compound agree precisely with its German equivalent *unterlassen*. The verb *omittere* was also noticed in the same paper, where it was hinted that the initial element was possibly a representative of the Greek *ava*. At any rate this verb is well represented in meaning by the Greek *avievai*. Of its form more anon. The use of *admittere* in the sense of committing a disgraceful act, has been duly explained by Forcellini on the principle that "*qui peccat, scelus in animum recipit*," an interpretation confirmed by the frequent use of *in se* in this connexion. Thus *admittere scelus in se* is

'to let the (moral) filth come to one,' and so 'defile or disgrace oneself.' The connexion between cleanliness or purity and guiltlessness is frequent in Latin phraseology. Thus *castus*, 'holy,' is but a participle of the verb *carère*, which, though used in the limited sense of carding wool, had no doubt at first the more general meaning 'to clean,' so that *carère*, in accordance with the usual power of the second conjugation, might well denote 'to be clean or clear' of what is expressed by the accompanying ablative. We may also observe that *cas* or *car*, which forms the base of these words, is the analogue of the Greek base *καθ-*, as seen in *καθαρός**. What has been said above implies that the word *scelus* must have had for its original notion 'dirt,' and it seems not improbable that it is represented in the Greek vocabulary by *σκαρ* (gen. *σκατ-ος*), or more nearly by that other form *το σκατος* which also got into use. Had it been permitted to us to suggest the form that a Latin noun *scelus* would have taken in Greek, we should have fixed on *σκεδ-ος*, which we should have treated as a derivative from *χεδ* of *χέζω*. The letters *l* of the Latin, *δ* of Greek, and *t* of English, not unfrequently go together, as in *lacruma*, *δακρυ-*, and *tear* (*tagr*); and in the three verbs *liga-*, *δε-*, and *tie*.

Of course it is not intended to deny that 'to send' is often a fitting translation of *mittere* and some of its compounds. 'To send' in fact is one of the ideas, only not the leading one, which is included under the more general phrase 'to let go.' Another is 'to put,' and this also is visible in the Italian *mettere* and French *mettre*.

The form of the verb *mittere* next claims our attention. As the study of Greek commonly commences at a later stage than that of its sister tongue, it was but natural that a more philosophical view of the former language should be presented in grammars intended for a more developed mind. Hence it is true for the most part that the genuine base of a Greek verb

* That *θ* of the Greek often corresponds to *σ* in Latin may be seen in the example quoted in the preceding note. Another presents itself in the comparison of the words *aes-tus*, *aes-tivus*, from an obsolete verb *aes-*, with the Greek *αἶθ-* 'burn.'

is exhibited in the grammars of German philologists with a greater courage than the writers of the same country commonly venture upon in dealing with Latin verbs. We are therefore only claiming for the Latin a privilege already conceded to the Greek, when we write *fīd-*, *rēp-*, *dīc-*, *dūc-*, *scrīb-*, *nūb-*, rather than *fid-*, *rēp-*, *dic-*, *dūc-*, *scrīb-*, *nūb-*, as the bases of the verbs which respectively denote ‘trust, creep, say, draw, write, veil.’ By this step we gain an explanation of the quantity seen in the derivatives *fīdes*, *perfidus*, *fatidicus*, *malidicus*, *judex judicis*, *redux reducis*, *edūcare*, *conscrībillare*, *pronūba*, *connūbium*, &c. Secondly, we bring the several bases nearer to their analogues in the Greek language, as seen in the Greek *πιθ-* (of *πειθομαι*), *έρπ-* (= *έρεπ-*), *δεκ-* (of the Herodotean *απεδεξα*), *γραφ-*, and *νεφ-* (of *νεφ-ελη* and *νεφ-ος*). On the other hand, the length of the vowels in the imperfect tenses of the same verbs finds its explanation in a principle long familiar as a fact to the Greek philologer; and the principle becomes an intelligible truth, when we reflect that to lengthen the vowel, in other words to dwell longer on the base-syllable, is the simplest possible method of denoting the character of an imperfect tense, which is only another term for duration of time. As a friend from whom we first heard this explanation truly said, nothing can be more expressive than the phrase ‘he came creeping along,’ as opposed to the brevity of the act expressed by the aoristic form, ‘he crept in again.’ Thus in the Latin we are right when we give in pronunciation a short vowel to *rēpsi*, beside the imperfect *rēpere* or *rēpo*.

Similarly the final *t* which presents itself in the Latin verbs *plect-* and *vert-* has its precise parallel in the Greek *τυπτ-* and *ριπτ-*, which are now habitually represented by the crude forms *τύπ-* and *ρίψ-*. Thus the two Latin verbs just quoted have for their base the syllables *plēc** and *vēr*, the former of which is seen in the Greek verb *πλεκ-*, and also leads to the derived substantive *plica-*, whence the adjectives *simplici-*, *duplici-* (nom. *simplex*, *duplex*); while *ver* has advantages for

* This must not be interpreted to signify that *plec* is an ultimate root; on the contrary we regard it as a compression of *pal-ec-*, of which the base is *pal*, as seen in *pal-ma*, *pal-am*, or what is an equivalent, *pad* of *pandere*.

grammatical purposes over the lengthened form *vert-*, as appearing more clearly in the derivation of the words *vermina*, *vermis*, *versus*, *versura*, &c., to say nothing of its modern representatives in our own *veer* and *wear* (ship), the French *virer*, and the German *wirren*. But we must also keep in view those verbs of the Greek and Latin languages which distinguish the imperfect tenses from the mere base by the appearance of a doubled consonant, as *σφαλλω*, *σκελλω* of the one language, *fallo*, *vello*, *pello*, *tollo*, *verro* of the other. If *σφαλ* and *σκελ* with a single liquid be accepted as the base of the Greek verbs, then we are justified in setting down as the essential elements of the five Latin verbs the forms *fal*, *vel*, *pel*, *tol*, *ver*, whence we deduce with greater facility the derived forms *falso-*, *vulso-*, *pepuli* and *pulso-*, *tetuli* and *tuli*, and the participle *e-verso-*, 'swept out.' The origin of the letters which are thus employed to strengthen imperfect tenses, involves an inquiry of no slight difficulty. The writer is inclined to the opinion that there lies at the bottom of many of the cases enumerated the compression of a suffix, which may perhaps have had a form equivalent to what is seen in our own verbs *ramble*, *grumble*, *whirl*. A suffix *el* or some equivalent form is well known in perhaps all the members of the Indo-European family, as having the sense of 'little,' and the addition of it may well add the idea expressed by the Latin *paulatim*, and so fitly denote continued action. Such a suffix, *el*, would readily interchange with its neighbouring liquids *r* and *n*, and in many languages no less readily with the dental series, *t* of the Latin, *τ* and *θ* of the Greek. In this way we would explain the secondary forms above enumerated, as well as *λαμβάνω*, *μανθάνω*, *πιτνω*, *εἰκαθω*, *εἰργαθω*, *νεμεθω*; the German *wandeln*, *wandern*, &c., and the English *welter*, *wander*, *open*, *reckon*, *burn*, *mourn*, &c. Of course to such forms as *fidere*, *dūcere*, &c. above quoted, and others, such as *rumpere*, *tangere*, *λαμβ* of *λαμβάνω*, &c., where no appended suffix presents itself, but rather a change in the body of the root, what we have been saying cannot apply. Here however through the mere mechanical lengthening of the root by an increase of vowel or consonantal sound, we have for the result that the voice dwells longer upon

the base-syllable, and so in the most direct manner denotes an increased duration.

The application of what has been said to the verb *mittere* brings us to a trilateral base *mit* with the sense of 'let go.'

The next idea which presents itself is the recollection that in the early condition of language, a large majority of verbs unite in themselves the double sense of 'an act' and 'the causing such act.' Thus 'to fall' with ourselves expresses what the Latin denotes by *cadere* and *caedere*, 'to fall oneself,' or 'to fall a tree.' In a later stage of language it is found convenient to have duplicate forms, as *fall* and *fell*, *rise* and *raise*, *lie* and *lay*. But in the vulgar tongue, which with linguistic inquirers is always entitled to respectful consideration, there still linger traces of the older freedom, by which the same verb was used in an active and reflexive (miscalled neuter) sense: 'He was laying on the bed,' 'help me to rise this stone,' are phrases now condemned by the polite, but no doubt well-founded in the early idiom of the language. In the uncompounded verbs *ruere* and *stare* of the Latin, the intransitive translation is almost the only admissible one; yet some of the compounds of these verbs, as *diruere*, *proruere*, and *praestare*, in the sense 'to exhibit,' re-assert a title to a transitive construction. But what we have said of the double power of many verbs applies with special force to verbs which signify 'to go.' The verb *βαῖνω* for example, in its first aorist, and still more commonly the compounds of this verb, exhibit the idea of 'cause to go*.' Again, in our own language, what is more common than to attach an objective case to such verbs as 'to walk (a horse), trot (him), gallop (him)?' Nay, the vulgar phrase 'go it,' admits of justification as soon as we regard the verb as capable of expressing the factitive idea, 'cause to go.' In the French phrases 'je m'en vais, nous nous en allons,' no other explanation can well be suggested; but they at once become significant in every element when we assign to them the translation 'I take myself off' (*i. e.* from here), 'we take ourselves off,' for the particle *en* of

* See Veitch's Greek Verbs, sub v. *βαῖνω*.

the French, like the *hin* similarly used in German with verbs of motion, as *hingehen*, corresponds to the Latin *inde* or *hinc* (when shorn of the enclitic *ce*). We say, or *hin* of *hinc*, in the sense that this particle in origin is identical with *inde*, for as regards the curtailment of the final letters, we have well-known parallels in the double forms *deinde dein*, *proinde proin*, &c., and in *utrinde*, beside its derivative *utrinque*. Lastly, the Sanskrit presents a very pertinent example for our purpose in the fact that the verb *īr* (p. 210 ap. Wilson) signifies in the Vedas 'to go,' and in the Classic Sanskrit 'to send.'

The question then which we wish to ask is, whether a verb *mit* in the sense 'to go' be producible? Before we answer this question we would first observe, that as the verbs which express the simplest and the most essential ideas are apparently for that very reason the most irregular in form, so amid such irregularities the verb 'to be' occupies the most prominent place, and after that the verbs which signify 'to go.' In the second volume of the Society's Proceedings (p. 143), there commences a paper on this verb, *go*, &c., the whole of which bears upon the present question; and some parts so directly, that we may be permitted to make one or two quotations. After arguing for the identity of the Italian *andare* and French *aller*, from the convertibility of the consonants by which they are distinguished, we observed:—

"The identity of *andare* and *aller* is strongly confirmed by their similar position in the two tenses of the Italian and French languages, viz. *vado* or *vo*, *vai*, *va*; *andiamo*, *andate*, *vanno*; and *vais*, *vas*, *va*; *allons*, *allez*, *vont*."

We further contended theoretically for a provincial *vandere* in Latin as a variety for the ordinary form *vadere*, on the evidence of such double forms as *tangere* and *tagere*, 'to touch'; and then claimed the German verbs *wander-n* and *wandel-n* as derivatives from our root*. We further contended for the sub-

* This argument derives much strength from the fact that a provincial verb *wad-en* 'to go' (Gothic *watan*) occurs in the 'Niederdeutsche geistliche Lieder und Sprüche aus dem Münsterlande,' edited by B. Hölscher of Münster. See Kuhn's Zeitschrift, vol. iv. p. 227.

stantial identity of the roots in *vais* and *allons* of the French, and in *vado* and *andiamo* of the Italian, and accounted for the loss of the initial digamma partly on the general tendency of this sound in some dialects to disappear, as in *Andalusia* for *Wandalusia*, the fuller form being still retained in the Arabic name for the peninsula, *Wandaluz*; and further we pointed out that the longer forms, such as *andiamo* and *allons*, could better dispense with the initial *v* than the shorter forms *vais* and *vo*, &c. Attention was also drawn to the close resemblance between the stem *va* and βa of the Greek $\beta aiv\omega$, while the *n* of the longer base βav was so far paralleled by the Neapolitan variety *anare* 'to go' in place of *andare*.

In the same paper it was contended that the base *ga*, as exhibited in the Old German verb *gam*, *gas*, *gat* (Grimm, i. 868), 'I go,' &c., and in the Scotch *gae*, was an equivalent for the Italian *va* and Greek βa . Neither would we abandon all claim to the base μa , which appears to have had for an early meaning 'seek,' and so in meaning agrees with the Latin *pet*, of which hereafter; nay, in *αυτοματο-* 'self-moving,' we have precisely the meaning we desire to find. Again, not far removed in form from *ga* is the Sanskrit verb *hā* 'go' (226, Wilson).

But while we admit βa rather than βav to be the earlier form of the Greek verb, we must not leave the forms which have a nasal ending unconsidered. So by the side of the base *va* we place the Sanskrit *phañ* 'go' (185, Wilson). If we were correct in claiming the Greek μa 'seek,' with still more certainty we may include the root *men* of the French *mener*, in which the factitive form 'cause to come or go' presents itself, and as a consequence the reflective pronoun is required in *se promener*. The Breton* infin. *moñt* 'to go,' has in the *t* a suffix of the mood, so that *moñ* is the base. With an initial guttural we have Sanskrit *gam* (172, Wilson), and the Scotch *gang*, which is also seen in our own *gangway* and the Ger-

* Let not offence be taken at the introduction of this Breton verb, for its affinity to the classical languages is established in a manner somewhat startling when we find in its conjugation *eat* 'let him go,' *eant* 'let them go,' and in the indicative (*éz*) *eont* 'they go.'

man *ge-gang-en*. Lastly, in the Neapolitan *anare* we have a base *an* without any initial consonant, and something similar in the diminutival *amb-ulare*.

We will next look to those varieties which end in a dental mute *t*, *d*, or *th*, still retaining the vowel *a*. We find in the Greek language *βατ* and *βαθ* for the base whence *χαλκο-βατ-εσ-* ‘with a floor of bronze,’ and *βαθ-μο-* ‘a step,’ *βαθ-ρο-* (neut.) ‘a base.’ The Latin gives us *vad* in *vadere*, the Sanskrit *pad* (233, 271, Wilson), while the Gothic has *wat-an*, and, as before noticed, a provincial dialect still spoken in Germany has *wad-en*. Lastly, the Sanskrit gives us, devoid of an initial consonant, *át* (166, Wilson). In the French *mener* we found the weaker vowel *e* in place of an *a*. Do the forms ending in a dental also admit this vowel? to which the answer is, that we find sometimes an *e*, sometimes an *i*. Thus a favourite variety with Plautus is *bītere* ‘to go,’ the base of which may be either *bēt* or *bīt*; and though it may be difficult to produce many instances of the simple verb, yet compounds as *perbitere*, *adbitere*, *interbitere*, &c. are common. The familiar change from the lip-letter *b* to the lip-letter *m* brings us to *met* and *mit*, of which we have already spoken at length in reference to the Latin *mittere*, Italian *mettere*, and French *mettre*. In a similar way we are led to the consideration of *pet-ere*, commonly translated ‘to seek,’ but as we think more correctly ‘to go.’ It is true, that when an accusative follows, the idea ‘to seek’ is well established, but then it is the case which supplies the idea of ‘to,’ and the combination ‘to go to’ is closely akin to that of ‘seeking.’ But in the phrase *ver appetebat*, ‘spring was approaching,’ the notion of ‘to go’ or ‘come’ is clearly seen. Again, *oppetere mortem* is a precise equivalent for *obire mortem*. *Repetere fontem* cannot be more idiomatically translated than by ‘go back to the source.’ *Competere* is ‘to go or come together,’ ‘to fit exactly,’ and so, as was to be expected, nearly an equivalent for *convenire*; while the simple *petere* can admit of no other translation than ‘to go’ in such combinations as *petere iter* in Cic. and Liv., and *alium cursum petivit*, ‘he has gone another road,’ in Cic. Again, *praepetere* has *anteire* for its translation

in Festus. So far we have looked only to the verb *petere* and its compounds; but there are several derived forms, the consideration of which will probably add strength to our assertion. The adj. *perpetuo-* signifies 'going all the way,' and so 'continuous,' 'unbroken.' *Praepet-* 'going ahead,' 'going forward,' is a suitable epithet for a bird of good omen; and we have a word of kindred form and sense in *propitio-*. Our verb again enters into the formation of *hospet-*, the first syllable of which is identical with that which appears in *hosti-*, and probably no other than the word *os** (*oris*). We may here also notice the substantive *impetu-* 'going against, collision, blow,' although the *t* here rather belongs to the suffix *tu* than to the base of the verb. As we closed our preceding series with instances in which the root begins with a vowel, so here we have good authority for a base *et* or *it*, in *it-er* 'a road,' and in the numerous family of adjectives, *com-it-* (*comes*), *ped-it-*, *equ-it-*, *al-it-*, *am-it-*, &c., as well as in the substantives *in-it-io-*, *ex-it-io-*†. But the weak vowels *i* and *e* are often found in

* A word or two may be useful in support of this assertion. As regards form, *os* (*oris*) is of course akin to *ostium*, as proved by the equivalence of the phrases *os Tiberis* and *ostium Tiberis*; to say nothing of the parallel relation between *os* (*ossis*) and *οσσεων*. Now *ostium* appears at times with an initial aspirate (see Wagner's *Virgil* and Gruter's *Inscr.*). The French too has deduced from *os* and *ostiarius* the forms *huis* 'a door' (*à huis clos*) and *huissier*. Then as regards meaning, the close intimacy between words signifying 'a door' and those signifying 'a mouth' has been often noticed; and the passage from the idea of 'a door' to that of being 'abroad' is also familiar, at any rate to the Latin scholar in the phrases *forus ire*, *foris esse*. Nay, the words *fora-* (obsol.) and *fori-* 'a door,' it is well known, claim kin with the roots of *os* (*oris*) and *ostium* (*hostium*), the interchange between *f* and *h* being a matter of notoriety, especially on Italian soil. This interchange in the present instance has also, as has been often remarked, the support of the double forms in Old French *hors de combat* and *fors de combat*.

† We may here state that we are disposed to divide *omit-* of *omittere* by placing a hyphen after the *m*, *om-it-*, so that *om* should represent *av* of the Greek preposition *ava*. This will be regarded no doubt by some as the excess of boldness. In defence of the change thus exhibited in the first syllable, we may notice that *χθον* of the Greek *χθων* appears as *hum* in *humus* and *humilis*. So *Fav-ερ-* and *av-ερ-* 'man,' of which *Fav* is the essential base (and not, as Sanskrit scholars would insist, *verp*), correspond

representatives of our verb which are wholly devoid of a final consonant. Thus we have *bi* in *am-bi-re*, *am-bi-tu-*; *me* in *meare*, *commeare*, *remeare*; *vi* in *vi-a* (also *vea*) 'a way,' as well as in the Sanskrit *vī* (218, Wilson), *pe* in the above-quoted *im-pe-tu-*, *i* in the Sanskrit *i* (167, 209, Wilson), *ī* (229, Wilson), *i* or *e* in the Latin *eo ire*, in the Greek *εἰμι ιεναι*.

As our root has already appeared in these lists with a final *n* and a final *d*, we may naturally look for the combination *nd* which should be regarded as only a strengthened form of one or other of these consonants. Accordingly we have the German *wand-er-n* and *wand-el-n*, Danish *vandre*, and Swedish *vandra* 'to walk,' English *wend* (and *went*), Ital. *andare*.

But as *d* itself is freely convertible with *l*, so also is the combination *nd*. Hence we find the Breton *bal-a* 'to go,' the German *wall-en* 'to go' (now nearly obsolete), our own *wal* of *wal-k* (in which the *k* is evidently a mere suffix), the root *μελ* (?), whence the aorist *μολειν** and the compound *αυτομολο-*, perhaps also *μελλω*, which used like our own phrase 'I am going,' might well become an auxiliary verb for the expression of a future. In the Latin *call-i-* 'a path' and the Italian *galleria* 'a long passage for walking,' we come again upon the guttural; and lastly, with an initial vowel, we have the French *aller* and *allée*, whence our own *alley*.

We may observe too that a guttural suffix seems to present itself in the German verb *geh-en*, and in the German substantive *weg*, whence, and not from *via*, our own *way*.

In the preceding series we purposely omitted the substantives *gait* and *gate* from the list in which the base of the verb takes a final dental, because *t* in these words is probably the

to *uom* and *hom* in the Italian and Latin *uom-o* and *hom-on-*. And again in *mem-or* the first syllable seems to have replaced an older *men-*. Lastly, it is not altogether foreign to our argument that a final *m* in Latin so generally corresponds to a Greek *ν*.

* The actual form *μεμβλωκα* and the theoretic *βλωσκω* may be admitted without detriment to what has been said. As our own *know* is a secondary form of *ken*, so *γνω-* of *γνωσκω* must be a compression of *γεν-ω-*, in which *γεν* represents our *ken*. Similarly *βλω-σκω* has in its first syllable a compression of *μολω-*, itself well entitled to be regarded as a secondary form or derivative of *μελ-*.

remnant of a suffix, by virtue of which they become substantives, as in our own *gift*, *thrift*, the German *ankunft*, *schrift*, &c. Neither did we include *πεδον* and *πεδιον*, because in these words, as in our own *field*, we see rather the notion of a flat plain, and so prefer to connect them with *pando*, *pateo*, and *πεταvvvμi*. But on the other hand we are possibly entitled to claim kindred for *ped*- and *ποδ*- 'foot'; and more certainly for *vadum*, which has often erroneously assigned to it as its primitive meaning the idea of 'water,' when on the contrary it means 'the bottom,' as will readily be seen in the examples of Forcellini, notwithstanding his bias in the other direction. Similarly the Greek *πατ-ο*, Engl. *path*, and Germ. *pfad*, seem to have in the dentals what belonged already to the verbs whence they are derived, just as we see a dental in the Sanskrit *pad* and Latin *pet*. The German *bahn*, on the other hand, has probably a virtual suffix in its nasal. As for the Latin words *via* and *iter*, they are evidently formed by suffixes already familiar in *fug-a* and *tub-er*.

In dealing with the phrase *admittere in se scelus*, we gave to the verb *mittere* the notion of 'let come' rather than 'let go'; but this variety of meaning, so far as it may be fairly called variety, is shared by the verb *ire*, and especially by some of its compounds, as *adire* and *redire*. Thus the simple verb is so used in the well-known passage of Terence:—"Aliquid monstri alunt; ea quoniam nemini obtrudi potest, itur ad me." So in the Ad. II. 2. 24, we have *ubi rediero* (scil. *huc*), *nihil est, refrixerit res*. On this principle it is but reasonable to ask, whether in a series which already contains the Sanskrit *gam* and Scotch *gang*, we ought not also to include our own *come*; and with *come*, if admitted, the Latin *ven* or *veni* will also claim the right of entrance, which through the Gothic or Old German *quim-an*, perf. *qvam* or *quam*, claims kindred with our *come*.

From the strong tendency to interchange which subsists between the sounds *n*, *nd*, *d* (*t*), and *l*, we are decidedly of the opinion that the final letters of *βav* (*Baivw*), *men* (of *mener*, Fr.), *wend*, *vad* (*vadere*), *bet* (of *bitere*), *pet* (of *petere*), *mit* (of *mittere*), *bal* (of Breton *bala*), *μελ* (of *μολειν*, &c.), *wal* (of

Germ. *wallen*, Eng. *walk*), have what is substantially one and the same suffix. On the other hand, we also regard the crude forms which end in a vowel *a*, viz. *ba*, *ga*, *va*, *μα*, *ha*, as equivalents to each other, representing the fundamental verb, from which those which end in the letters *n*, *nd*, *d*, *t*, *l*, are derivatives. Thirdly, we are somewhat inclined to believe that those which seem to exhibit a radical verb ending in a weak vowel *i* or *e*, are but corruptions from some of the secondary verbs just enumerated, so that *bi* of *ambire*, for instance, should be regarded as a degraded form of *bit*, and *i* of *ire* as having also supplanted *it*-. Nay, in the derivation of *bit* or *bet* from *ba*, the change of vowel is probably due to that principle of attraction called 'umlaut,' by which the weak vowel of a suffix modifies a preceding strong vowel. This it is true presumes that *bit* or *bet* is itself a degraded form from *biti* or *beti*. For such a theory we have some confirmation in the cases of the Latin bases *pet* and *ven*, the former of which distinctly exhibits an *i* in *petivi*, *petitus*, *petitor*; and the latter in the imperfect tenses *venire*, *venio*, *veniebam*, &c.*

As regards the initial consonants, the lip-letters of *βa*, *va* and *ma* present no difficulty. Again, that *ga* and *va* should interchange is also in accordance with well-known facts; nor is it a strange matter to find a *v* passing into a *w* (*watan*, *wandeln*), or a digamma into a mere aspirate, as in the Sanskrit *ha*, or even disappearing altogether, as in *andare*, *aller*. Hence the Greek verbs *εἶμι* 'I go' and *ἵημι* 'I let go,' which in their bases have no difference but that of the aspirate, may fairly be regarded as substantially identical; and this, combined with what has been said above, leads to the result that *mitto* and *ἵημι* are equivalent in form (setting aside the reduplication of the latter) as well as in meaning.

We wish no difficulty to be concealed, and therefore at once put forward an admission, that we claim as akin to each other all the three varieties (usually attributed to separate

* In the same way the umlaut sound which occurs in *quaer-* of *quaero* seems to imply an older base *quaesi-*, which would account for *quaesivi*, *quaesitus*, *quaesitor*.

origins) which appear in the conjugation of the French verb, *aller, je vais*, and *j'irai*. In like manner we hesitate not to claim a common origin for the several parts, however dissimilar to the eye, of the Breton verb, which has *moñt* for its infinitive, while the present tense of the indicative is *ann, éz, a, éomp, it, éoñt*. Thus we steadily adhere to the principles according to which we held that *good, better, best*, and *well*, as also *is, was*, and *be*, respectively belong to a common stock.