

**ENGLISH WORDS; AN  
ELEMENTARY STUDY  
OF DERIVATIONS**

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English Words; An Elementary Study of Derivations by Charles F. Johnson

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**CHARLES F. JOHNSON**

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AN

ELEMENTARY STUDY OF DERIVATIONS

BY

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COLLEGE, HARTFORD

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## PREFACE.

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THIS book is written primarily for use as a text-book in high-schools and colleges. Its object is to call attention to the literary values of words as far as can be done in a brief examination of derivations. It is hoped, therefore, that it may not be without interest for that large class who, though in no sense specialists, take an interest in the history of words, and that some young men may be prompted by it to take up the study of our language seriously.

My acknowledgments are due to Messrs. G. P. Putnam's Sons for permission to insert the tables of Latin and English derivatives from Professor Marsh's lectures, and to the Open Court Publishing Company of Chicago for permission to make some extracts from Max Müller's latest lectures.

To my colleague, Dr. Samuel Hart, I am indebted for many valuable suggestions.

Professor Skeat has been relied on as an authority in etymology.

C. F. J.

TRINITY COLLEGE, HARTFORD, July 29, 1891.



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# ENGLISH WORDS.

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## CHAPTER I.

### THE IMPORTANCE OF LANGUAGE.

WE find ourselves in possession of a very complicated and delicate instrument which we are constantly using even when we are asleep. It is called language, and the first fifteen or twenty years of our lives are spent in learning to use it in a very feeble and imperfect way. If any educational process goes on during the rest of our lives, its result is shown principally in increased readiness and dexterity in the use of language. Language, indeed, is so closely related to character that, setting moral distinctions aside, the manner of using it is what chiefly distinguishes one man from another, and the power of acquiring it is what distinguishes a man from a beast. We naturally use the word "dumb" as a synonym for stupid, and when we say "dumb beast" we in-

stinctively refer to our belief that the power of speech implies what we call reason. Homer calls the human race "articulately-speaking" or "'word-dividing' mortals." The later Greek philosophers, with a sense that the two things were closely related, used the word *logos* for both speech and reason.

In the proposition that the manner of expressing thought in words or language is the criterion of intellectual character, we must be careful to note that the term "words or language" has an extended meaning, for deaf and dumb men who cannot use or hear vocal sounds at all are as certainly intellectual beings as are the readiest and most fluent talkers. When we say that the language-power is the mark of a man, we do not mean the power of vocal utterance, but the power of attaching any note or mark to an idea in the mind, whether that note be a sound, or a gesture, or a scratch on paper. In that broad sense deaf and dumb people use language as truly as do talkers. Even those unfortunates who are deaf, dumb, and blind can, after infinite pains, be given a language through the sense of touch. The fact that until this is done their minds remain absolutely isolated and powerless to form an idea, is a proof of the intimate connection between thought and the means of expressing it. Until Dr. Howe gave the girl Laura Dewey Bridgman an equivalent for a