

INTRODUCTION.

It appears then that the English *bear* and the Saxon from which we have received it, and the Gothic and the Danish corresponding words unite, in the same orthography, the senses of two words of different orthography in other languages. I have found other examples of a similar kind. There is therefore solid ground to believe that all these words are from one primitive root; the different modes of writing the word, and the several appropriations having originated in different families of the great races of men, before languages were reduced to writing; and when they came to be written, each word was written according to its usual pronunciation, and defined according to its use in each family. And by the intermixture of tribes, two or three derivatives of the same stock might have become a part of the same national language. Unquestionably the Greek *καρπο*, and *καρπος*, are branches of the same stock.

We have, in the modern languages, decisive evidence that different verbs may have, and in fact have, a common root. Thus in English *let* and *lest*, are different modes of writing the same word; both are united in the other Teutonic dialects. So in Latin *libet* and *lubet*; and similar instances I have found in almost every language which I have examined.

The Latin *pareo*, to appear, to come to light, if not a compound word, may be of this family. *Paries*, a wall, if primarily a partition wall, is of the same stock. *Per*, belongs to this family, as its signification is *passing*. The Sax. *faran*, to fare, Gr. *φάρα*, seems to be from one branch of this stock, probably *פָּרַע*. See the word *pass* in the Dictionary, in the derivative senses of which there are some resemblances to those of *פָּרַע*.

כָּפַר.

This verb, says Lowth, means to cover, to cover sin, and so to expiate; and it is never used in the sense of *breaking* or *dissolving* a covenant, though that notion occurs so often in the Scriptures; nor can it be forced into this sense, but by a great deal of far fetched reasoning. See Isaiah xxviii. 18. *Louth* on Isaiah. Prelim. Diss.

כָּפַר, says Castle, "textui, operuit. Anglice, to cover; per metathesis, *כָּפַר*, *כָּפַר*, peculiariter bitumene, suis glutinosa aliqua materia obduxit; pica-vit." Gen. vi. 14.

Parkhurst gives to this verb the sense of *covering* or *overspreading*, as primary; and deduces from it the Greek *καρπο*, and English *cover* and *offer*. He however admits that in Isaiah xxviii. 18, it signifies, to annul, as a covenant. He also considers the sense of atonement or expiation to be radically that of *covering*.

Gesenius agrees with the English Lexicographers, in assigning to this verb the primary sense of *covering* or *overlaying*, as in Gen. vi. 14. He admits that this word has the sense, in Isaiah xxviii. 18, of *annulling*, *obliterating*. But he gives to it the sense of *forgiving*, in some passages, in which our version has that of *purging away*. Ps. lxxv. 3. and lxxix. 9. In these passages, Castle renders the word, to be *merciful* or *propitious*.

In all these authors, there is, I conceive, a radical mistake, in supposing the primary sense to be *cover*, and in the opinion that this Hebrew word is the English verb to *cover*. A still greater mistake is in the supposition of Castle and Parkhurst, that this, by a metathesis, gives the Greek *καρπο*.

The English word *cover* comes to us through the French *couvrir*, from the Italian *coprire*, a contraction of the Latin *co-operio*, whence *co-operatus*, Italian *coperto*, covered, Eng. *cover*." The Latin *operio*, is to open, and *operio*, is to cover, both from *pario*, or one of the roots in *Br*, which has just been explained. The root in these words is *per* or *pur*, and the sense is varied by prefixes; perhaps *ad-pario* or *ab-pario* or *ob-pario*. Now *cover* can have no connection with *pur*, unless this latter word is a compound, with *כ* for a prefix. This may be the fact, but the connection, even in that case, is very remote.

Let us see if we can gain any light upon the subject of the primary sense of *כָּפַר* from the cognate languages.

1. *Chaldee*. *כָּפַר* To deny, to reject. Prov. xxx. 9.
2. To wipe: "she catcheth and restraineth her mouth." Prov. xxx. 20.
3. To wash or cleanse. Matt. xxvii. 24. Castle.
4. *Syriac*. *ܕܚܒܐ* To deny. Gen. xviii. 15. Luke xii. 9.
5. To wipe, to wipe away, to disannul, to abolish. Prov. xxx. 20. Is. xxviii. 18. Castle.

6. *Arabic*. *كفر* To deny; to disbelieve; to be an infidel; to be impious; to blaspheme. Acts iii. 13. 14. 2 Pet. ii. 1. 5. Jude 15.
7. To cover; to conceal.
8. To expiate; to make expiation for one, and free him from crime. Castle.

Now the senses of the Chaldee, Syriac and Arabic, to deny, to reject, to disannul, to wipe, wash, or to cleanse by these acts, cannot be deduced from *covering*.

In Hebrew, the word has the sense of *covering*, as the ark, with bitumen or pitch, in Gen. vi. 14; that is, to *smear*, or *pay over*, as our seamen now

express it. But it should be considered that the sense of *covering* is rarely or never primary; it is usually, from the sense of *putting on*, which is from the sense of *throwing* or *pressing*, or it is from *overspreading*, which is a *spreading*, *stretching* or *throwing over*; hence the derivative senses of *covering* and *hiding*. These latter senses are sometimes derived from others; but these are the most general. And in this passage of Genesis, the literal sense is probably to put on, or to rub or spread over, a sense which coincides with that of the Chaldee and Syriac, Prov. xxx. 20, though differently applied.

The real original sense of this Shemitic verb is to remove, to separate, by thrusting away or driving off. Hence its application, in the Chaldee, Syriac and Arabic, to denial, the rejection of God or truth. To deny or reject, is to thrust away. Hence from the Arabic, *caffer*, an infidel, one who denies and rejects the Mohammedan religion; hence *Caffraria*, the southern part of Africa, the country of infidels; so called by the followers of Mohammed, just as the christians gave the name of *paganus*, to the inhabitants of villages, [*paganus*], who rejected the christian religion.

This signification explains the Hebrew uses of this word. Its literal sense is applied to the cleansing or purification of sacred things, as the altar. Lev. xvi. 18. In a spiritual sense, to the purification of the soul, a type of the purification by the blood of Christ; hence it is rendered *atonement*, or *expiation*. Hence probably the sense of appeasing. Gen. xxxiii. 21. Prov. xvi. 14, though this may be from removing, or smoothing.

The sense of forgiveness is from thrusting away or giving back, precisely as in the modern languages; *Lat. remitto*, to send back or away; *forgive*, to give back or away; *pardon*, in French, Spanish, and Italian, has a like sense, which is more clearly exhibited by the Dutch *vergeeven*, German *vergeben*; *ver* being the English *far*, to give far, to give away, hence, to reject, and remember no more. The sense of give and of the French *donner*, is nearly the same as that of *כָּפַר*. To give, is to send, to cause to pass; and so *donner*.

Now it is a question of some moment whether the opinion that *כָּפַר* is the same as the English *cover*, has not inclined lexicographers and commentators to render it by this word, in several passages, where the true sense is to *forgive*, or to purify by cleansing from sin.

However this may be, the interpretation given above will fully disprove Lowth's assertion, that this word is never used in the sense of *breaking* or *dissolving* a covenant. So confident is the learned Bishop on this point that he ventures to call in question the reading, Isaiah xxviii. 18; and to suppose the true word to be *כָּפַר* from *כָּפַר* to break. With respect to the reading I shall offer no opinion; but if the present reading is correct, I am confident that no word in the Hebrew language is better fitted to express this sense. Your covenant with death shall be *wiped away*, *obliterated*, or as in the version, *disannulled*. And so is the rendering in the Syriac.

If *כָּפַר* is a compound word and the first letter a prefix, it may be from the same root as the Arabic *كفر* *gafara*, whose signification is to cover. But the primary sense is to throw or put on. It signifies also to *forgive*, but to forgive is to send back or away, *remitto*, and not to cover. And I apprehend that for want of knowing the primary sense of such verbs, the word *cover* has been often substituted for *forgive*, in the translating of this verb.

כָּל

- No. 1. Heb. *כָּל* *כל* To hold, to contain; Sw. *hålla*. *כלכל* To hold, to sustain, to maintain, to comprehend.
2. Ch. *כלל* To measure; that is, to ascertain the contents, or to stretch, and comprehend the whole.
3. *Pah*. To feed, to nourish. *אכל* *אכל*.
4. Deriv. A measure; also, custom, rite, manner, probably from holding or continued practice.
5. Syr. In Aph. To measure. Deriv. A measure.
6. Eth. *ከለ* To follow; to go behind; Gr. *ακολουθεω*; that is, to hold to, or to press after.
7. Deriv. The hinder part; the poop of a ship; behind. French, *cul*.
8. No. 2. Heb. *כָּל* To finish; to complete; to make perfect. Gr. *κατελεγειν* *all*; the whole; Gr. *αετι*, Eng. *all*, by the loss of the first letter; but in Welsh, *holl*, or *oll*; and in Saxon *al*, and *geall*.
9. Ch. *כלל* To crown; to adorn.
10. Ph. To perfect; to complete; to comprehend; to embrace.
11. Deriv. Comprehending; universality; a general rule, &c.
12. Syr. *כָּל* To crown. Deriv. a crown; all; every one.
13. Sam. *כָּל* As the Chaldee.
14. Eth. *ከለ* The same; also, to cover.
15. Ar. *كَل* To be weary or dull; to be languid; to tire; also, to crown; to shine.
16. Deriv. All; dullness; heaviness.
17. No. 3. Heb. *כָּל* *כלל* To hold; to restrain; to shut or confine; to check; Gr. *κατα*; Sw. *hålla*.

* In this deduction of *cover* from the Latin, I am supported by Luniar, the ablest French etymologist, whose works I have seen.