

INTRODUCTION.

On this word, let it be further observed, or on פרוק or פרוק, if radically different, are formed, with the prefix *s*, the German *sprechen*, to speak; *sprache*, speech; Dutch *spreken*, *spraak*; Swedish *språka*, *språk*; Danish *sprog*, speech; and Swedish *språk*, to break; and Danish *sprekker*. The same word with *n* casual is seen in *spring*, the breaking or opening of the winter; and here we see the origin of the marine phrase, to *spring* a mast; Danish *springer*, to burst, crack or spring. This in Swedish is written without *n*, *spricka*, to break, burst, split; but a noun of this family has *n*, *springa*, a crack, and *spring*, a spring, a running.

Now let us attend to other Shemitic words consisting of cognate elements. Chaldee, ܦܪܝܫ, to rub or scrape; to rub out or tread out, as grain from the ear or sheaf; Latin *frico*, *frio*.

2. To collect and bind, as sheaves; perhaps English, to *rake*.
3. To break or break down.
4. To question; to doubt. In Saxon and Gothic *fragan*, *fragan*, signifies to ask.

Deriv. Forward; perverse. Prov. ii. 12. So in English *refractory*. This verb is not in the Hebrew; but there are two derivatives, one signifying the inner veil of the temple; so called probably from its use in *breaking*, that is, interrupting access, or separation, like *diaphragm* in English. The other derivative is rendered *rigor*, or cruelty; that which strains, oppresses, breaks down, or *rakes*, harasses.

With this verb coincides the Irish *bracain*, to break, to harrow, that is, to *rake*.

Syr. ܦܪܝܫ To rub, so rendered, Luke vi. 1. Lat. *frico*. A derivative signifies to communicate.

Deriv. Distortion; winding; twisting. Let this be noted.

Ar. ڤروك To rub, Lat. *frico*.

2. To hate, as a husband or wife; to be languid, or relaxed.

Deriv. Laxity; fragility; frailty.

Heb. פרוק To break, burst, or rend; to break off; to separate.

Deriv. A breaking or parting of a road.

Ch. ܦܪܝܫ To break.

2. To redeem, that is, to free, separate or deliver.

3. To explain, as a doubtful question.

Deriv. One who ransoms or delivers; a rupture; the neck or its juncture; a joint of the fingers, &c.; the ankle; the joint of a reed; a chapter, or section of a book; explanation; exposition. פרוק, a rupture, coinciding with the English *break*.

Syr. ܦܪܝܫ To redeem.

2. To depart; to remove; to separate.

Deriv. A recess, or withdrawing; separation; liberation; redemption; safety; vertebra.

Sam. The same as the Syriac verb.

Ar. ڤروك To separate; to divide; to withdraw; to disperse, [qu. Lat. *spargo*]; to lay open; to disclose; to cast out; to immerse.

Deriv. Separation; distinction; distance; interval; dispersion; aurora; as we say, the *break* of day; also, a garment reaching to the middle of the thigh, qu. *frock*; also *breach*.

I have placed these two words together, because I am convinced they are both of one family, or formed on the same radical word. The latter coincides exactly with the Latin *frango*, *frangi*, *fractum*, for *n* in *frango*, is undoubtedly casual. Now in Welsh *bregu*, to break, would seem to be directly connected with *br*, yet doubtless *bregu* is the English *break*, the German *brechen*, the Dutch *breken*, &c. In truth, the three words פרוק, פרוק, פרוק, probably all from one primitive root, formed with different prefixes, or rather with the same prefix differently written; the different words bearing appropriate senses, among different tribes of men.

We observe in the Chaldee word the sense of questioning. Perhaps this may be the Gothic *fragan*, to ask, and if so, it coincides with the Latin *rogo*, the latter without the prefix. In the sense of *break*, we find, in the Greek, *pruō*, without a prefix.

Most of the significations of these verbs are too obvious to need illustration. But we find in the Syriac verb a sense of distortion, a sense which at first appears to be remote from that of *breaking* or *bursting asunder*. But this is probably the primary sense, to strain, to stretch, a sense we retain in the phrase, to *break* upon the wheel, and by dropping the prefix, we have the precise word in the verb, to *rack*.

Now if this is the genuine sense, we find it gives the English *wreck* and *wreck*, the Danish *vrak*, Sw. *vrak*, a wreck. In Saxon, *wracan*, *wreacan*, is the English *wreck*, that is, to drive, or throw on; *wrace*, is an exile, a *wretch*. In Dan. *wrac* signifies to reject; Sw. *wraka*, to throw away; all implying a driving force, and that *wreck* is connected with *break* is probable for another reason, that the Latin *fractus*, *frango*, forms a constituent part of *naufragium*, the English *shipwreck*, which in Danish is simply *vrak*.

Now if *straining*, *distortion*, is one of the senses of this root, the English *wring*, *wring*, Danish *vrang*, Sw. *wring*, may be deduced from it, for undoubtedly *n* is not radical in these words. The Dutch have *wringen*, but the German drops the first letter and has *rängen*, both to twist or wind and

to ring or sound; the latter sense from straining or throwing, as in other cases. Without *n*, *wring* would be *wring*, and *wering*, *wring*; *wring*, *wring*, Dan. *vrang*.

In Greek, *pruō* is a blanket or coverlet, and connected with *pruōm*; that is, a spread, from stretching, or throwing over.

We find also among the Chaldee derivatives the sense of a neck, and a joint. Now we find this word in Irish, *braigh*, the neck; in Greek, without the prefix, *pruō*, the spine of the back, Saxon, *hacca*, English, the *rack*, and from the Greek, the *rickets*, from distortion.

Coinciding with the Greek *pruōm*, to break, we find in Welsh *rhugaw*, to rend, and coinciding with *pruō*, a crack, a *crag*, Welsh, *crag*, and connected with these, the Saxon *hræod*, English *ragged*, that is, broken; evidently the particles of a verb of this family.

Hence we find the senses of *distortion* and *breaking* connected in this root, in a great variety of instances.

The Shemitic *pruō*, to lighten, to shine or flash, is one of this family. The sense is to shoot or dart, to throw, as in all like cases. And under this root, the Arabic has the sense, to adorn, as a female; to make bright or shining; which gives the English *prauk* and *prink*, D. *pragt*, G. *pracht*. France is of the same family, from leaping, starting, darting up.

In Greek *pruō*, short, stands in the Lexicons as a primary word or root. But this is from the root of *break*, which is lost in Greek, unless in *pruōm*, without the prefix. From *pruō*, or the root of this word, the French language has *abregé*, to abridge, and what is less obvious, but equally certain, is, that from the same root the Latin has *brevis*, by sinking the palatal letter, as we do in *boar*, from *bugan*, and in *lay*, from *leggan*; so that *abridge* and *abbreviate*, brief, are from one root.

It should have been before mentioned that the Latin *refragor*, signifies to resist, to strive against, to deny, whence *refractory*; a sense that demonstrates the primary sense to be to strain, urge, press; and *refraction*, in optics, is a *breaking* of the direct course of rays of light by *turning* them; a sense coinciding with that of *distortion*.

We see then that one predominant sense of *break*, is, to strain, to distort. Let us now examine some of the bilateral roots in *rg* and *rk*, which, if *b* is a prefix, must be the primary elements of all the words above mentioned.

Ch. 227 To desire, to long for. This is the Greek *spuō*, and English to *reach*; for desire is expressed by reaching forward, stretching the mind towards the object. So in Latin *appeto*, and *expeto*, from *peto*, to move towards. This coincides nearly with the Latin *rogo*, to ask, and the Goth. *fragan*, Sax. *fragan*.

Syr. ܦܪܝܫ To desire; and with *olaph* prefixed, ܦܪܝܫ to desire, or long; also to wet or moisten; also ܦܪܝܫ to moisten—Latin *irigo*, to irrigate.

Deriv. Tender, soft, fresh, from moisture or greenness. Qu. Lat. *reem*, a derivative.

Here *desire* and *irrigation* are both from one root; desire is a reaching forward, and irrigation is a spreading of water.

This root, in Hebrew ܦܪܝܫ signifies to weave, or connect as in texture and net work; but the primary sense is to stretch or strain.

In Arabic, the same verb ڤروك signifies to emit an agreeable smell; to breathe fragrance; radically to throw or send out; to eject; a mere modification of the same sense. This is the Latin *frago*, whence *fragrant*, with a prefix; but according exactly with the English *reck*.

ܦܪܝܫ In Ch. Heb. Syr. and Sam., signifies to prolong, to extend. In Ar. as in Heb. in Hiph. to delay, or retard; that is, to draw out in time.

ܦܪܝܫ In Heb. has been differently interpreted; indeed, it has been rendered by words of directly contrary signification. The more modern interpreters, says Castle, render it, to split, divide, separate, or break; the ancient interpreters, rendered it, to stiffen, to make rigid or rough, to wrinkle or corrugate. Castle and Parkhurst, however, agree in rendering it, in some passages, to quiet, still, ally. Jer. xlvii. 6. 1.34. In Job vii. 6. our translators have rendered it *broken*, my skin is *broken*, [rough, or rigid.] In Job. xxvi. 12. it is rendered by *divide*. "He divideth the sea by his power." In Vanderhooght's Bible it is in this place rendered by *commove*—He agitates the sea. The Seventy render it by *sternare*, he stilled; and this is the sense which Parkhurst gives it.

In Isaiah li. 15, and Jer. xxxi. 35, it is rendered in our version by *divide*. "But I am the Lord thy God, that divideth the sea, whose waves roared."

In Vanderhooght's Bible it is rendered in Isaiah li. 15, "I am Jehovah thy God, qui commovens mare, ut perstrepant fluctus ejus." In Jer. xxxi. 35, *commovens mare*, ut tumultuenter fluctus—agitating or moving the sea, that the waves roar, or may roar. The passage in Isaiah is rendered by the seventy, *et o* *Θεός σου ο ταρασσών τας Σαλασσάς*, *et* *robor* *τα* *νεματα* *αυτης*, agitating the sea and causing its waves to roar and resound. In the French translation the passage in Isaiah is "qui fend le mer, et se flets bruyant." [1] who divide the sea and the waves roar. In Jeremiah the passage is "qui agite la mer et les flots en bruyant." Who agitates the sea and therefore the waves roar. In Italian, the passage in Isaiah is rendered "che muovo il mare, e le sue onde romoreggiano." In Jeremiah, "che commuove il mare, onde le sue onde romoreggiano." Who moveth the sea, wherefore its waves roar, or become tumultuous.