

INTRODUCTION.

These different renderings show the importance of understanding the literal or primary sense of words; for whatever may be the real sense in the passages above mentioned, it cannot be to *divide*. If we are given to *vau* in the following word, its usual sense of *and*, it is difficult to make sense of the word *וַיִּבֶן* by translating it, *he stilled the sea and its waves are tumultuous*, or he stilled the sea that the waves may roar or be agitated! This will not answer. The more rational version would be, *he roughens the sea, and its waters roar*, or he drives, impels it into agitation. In Ethiopic, the same word signifies to coagulate, to freeze, to become rigid; and this is undoubtedly the *Latin regio*, and with a prefix, *frigeo*, and this signification is perhaps allied to *Lat. rigo*, to wrinkle; for as a general rule, the radical sense of wrinkle is to draw, as in *contract*, *contrahere*, and this seems to be the sense of *regio*. Both these words are allied to *rough*, which is from breaking or wrinkling. This sense would perhaps well suit the context in these two passages, as it would also that in Job vii. 5: My skin is *rough*.

Now in Arabic, the general signification of *وَجَدَ* is to return, to repeat, to withdraw, which may be from drawing back; a different application of the original sense, to strain, stretch, or extend.

The root *וָקַח* in Chaldee signifies to spit, and this is probably the *Latin ructo*, somewhat varied in application. The same verb in Arabic *رَأَى* signifies to drive off, to reject, to shoot or grow long as teeth, to strain, purify or make clear as wine; precisely the English to *rack*; also to spread, and to pour out. Hebrew *וָקַח*, to empty, to draw out, to attenuate; Samaritan, to pour out, to draw out, to extend; Ethiopic, to be fine, slender; or thin; Arabic, to be soft, tender, thin. The verb *וָקַח* has a like signification, and is perhaps from the same original root. Hebrew, to spread, stretch, extend. But, says Castle, all the ancient interpreters rendered the word, to ordain, establish, make firm; to strike, to beat, as plates of metal. But the sense is to stretch, to spread, and the beating is only the means of extending. Hence *וָקַח* the firmament, which agrees well with *Lat. regio*, an extent; in Hebrew, properly an expanse. And to reconcile the ancient and modern interpretations of this word, let it be remembered that *strength and firmness* are usual, or always from *stretching, tension*.

Now let us hear Ainsworth on the word *regio*. "Regio a *rego* *rego* *pluresquam* province ferent, regiones sub regibus erant atque ab his regibatur." How much more natural it is to deduce *regio* from the primary sense of *rego*, which is to stretch, to strain, to extend! *Regio* is an extent, a word of indefinite signification.

In Chaldee and Arabic this verb signifies to mend, to repair, to make whole, from extending spreading over or making strong. See the root *וָקַח* infra.

We observe that *וָקַח* and *וָקַח* agree in original signification, with the English *reach*, on the root of which or some of its derivatives was formed *stretch*. That *וָקַח*, *וָקַח*, and *וָקַח* were formed on any of the foregoing biliteral roots we may not be able to affirm; but it is certain from the Welsh that the first consonant of the trilateral root is a prefix, and it is certain from the Shemitic languages that the primary sense is the same in the biliteral and trilateral roots, or that all the applications or particular significations may readily be deduced from one general signification.

To illustrate this subject more fully, let us attend to the various applications of some other Shemitic words of extensive use.

כָּרָא.

Heb. *כָּרָא* To create. This, by most lexicographers, is given as the first signification, in all the Shemitic languages. Parkhurst says, to create; to produce into being. Gen. i. 1.

- To form, by accretion or concretion of matter. Gen. i. 21.
- To make fat. To make fat; to fatten or batten. 1 Sam. ii. 29.
- To do or perform something wonderful. Num. xvi. 30.
- In Niph. To be renewed. In Kal, to renew, in a spiritual sense. Ps. li. 12.

Castle says,

- To create from nothing, or to produce something new or excellent from another thing. Gen. i. Is. xlii. 5.
- To form, by accretion or concretion of matter. Is. xlviii. 7. Ps. cii. 19.
- To cut off, to take away; to bear away, or remove; also to select; to prepare. Josh. xvii. 15. 18. Ezek. xxiii. 47.

Gesenius says,

- Strictly, to hew, to hew out. [Ar. to cut, to cut out, to plane.]
- To form; to make; to produce. Ar. *بَرَأَ* The order of significations is, as in the Ar. *بَرَأَ* galaka, to be smooth, to make smooth. 2.

To plane. 3. To form, make. Gen. i. 1. 21. 27.

- Niph. passive of Kal. No. 2. Gen. ii. 4.
- To be born. Ezek. xxi. 30. Ps. cii. 18.

Pi. *בָּרָא*, the verb differently pointed, to hew, to cut down. Josh. xvii.

13. 18.

2. To cut down with the sword; to kill. Ez. xxiii. 47.

3. To make fat. 1 Sam. ii. 29.

Thus far the Hebrew.

Chal. *כָּרָא* To create. Gen. i. 1.

2. To cut off. Is. xl. 20.

3. To make fat; to grow sound or strong. Talm.

Deriv. Fat; whole; sound; strong. Castle.

Syr. *ܕܠܟܐ* To create. Gen. i. 1. Mark xiii. 19.

2. To remove to a distance, and Deriv. distance, distant. Castle.

Sam. *ܕܠܟܐ* To create. Gen. i. 22. Deut. iv. 32. Castle.

--- --

Ar. *بَرَأَ* To create. Job xxxviii. 7. [qu. 4 and 6.]

2. To be free, or guiltless, not obnoxious to punishment. Num. v. 28.

31. and xxxii. 22. Rom. vii. 6.

3. To free; to absolve, from a crime; to liberate; to dismiss; to justify.

Ex. xx. 7. Num. xiv. 18.

4. To escape; to forsake.

5. To recover from disease; to be healed; to restore to health. Lev. xiii.

18. Josh. v. 8. Math. iv. 23.

6. To cleanse; to free from impurities

7. To abstain from.

Deriv. Creator; free; unobnoxious; clean; empty.

--- --

Ar. *بَرَأَ* To create.

2. To cut off; to hew or *pare*.

3. To separate; to distinguish.

4. To make thin.

5. To oppose; to strive; to resist.

6. To provoke; to boast, or make a parade.

7. To distribute; to disperse.

Castle.

According to Gesenius, the primary sense of this verb is to *hew, to cut out*, and thus to make smooth, and thus to create; and he deduces these senses in the same order, as he does those of the Arabic verb, which gives the word *like*. But there is no ground for this opinion; and doubtless the verb originated before the use of edge tools.

The predominant senses of this word, are, to separate, to free, to remove; as we see by the Arabic and Syriac.

Now *hewing* is indeed separating, and we have the English word *pare* from this root; but we must seek for a signification which is more general than that of *paring*, or we shall not be able to account for the sense of making fat, sound, entire, and strong, nor for that of being born.

The truth undoubtedly is, this word is of the same family with the English *bear*, the *Latin pario*, and the radical sense is to *throw, to thrust, to send, to drive, to extend*; hence to throw out, to produce, as applied to the birth of children or of the world. To *throw or drive*, is the primary sense of separation and division, that is, to drive off. The English word *deal*, when traced to its root, presents the same fact. See *Deal*. To create, is to produce or bring forth, the same sense as that of birth, applied to a different object. The sense of *hewing* and *paring* is from driving off, separation. In Syriac, we observe the general application, in *removal*, or *departure* to a distance. The sense of fattening is derivative, and allied to that of healing or making whole, sound, strong, in the Arabic, that is, preparing, bringing to a good state, or from tension, the usual primary sense of strength and power.

To obtain a more full and satisfactory view of this subject, let us attend to the same word in the modern languages of Europe.

LATIN.

Paro, to prepare, make ready, procure, design, &c. The radical sense of *paro* is probably the same as in the Shemitic languages; to produce, to bring forward. So also readily implies an advancing, and so does *promptness*. But the various ways of preparing a thing for use naturally give to the word, in process of time, a variety of particular significations; each of which results in bringing the thing to the state desired. The compounds of *paro*, are *apparo*, to prepare, to furnish, accoutre or set out; *comparo*, to prepare or procure, to make equal, to compare, to join, to dress or make ready; *preparo*, to prepare; *reparo*, to repair, to create anew, to regain, to compensate; *separo*, to separate. Let the Latin uses of this word be compared with the same Hebrew word in Joshua xvii. 15, where it is rendered *cut down*. "Ascend to the wood country and cut down for thyself;" Septuagint, *ἀναβαίνεις ὡς ὄρεως*, clear for thyself. This is one mode of preparation for use. In Ezek. xxi. 19, it is rendered choose. Septuagint, *ἐκλογίζου*, appoint.

ITALIAN.

Parare, to prepare; to garnish; to adorn; to propose an occasion; to *parry*, or ward off, as a blow; to defend; to cover from or shelter; to repair.