

INTRODUCTION.

a stretching towards an object, coinciding with the primary sense of *attention*. The primary sense of *reckon* is to strain out sounds, to speak, tell, relate; a saxon noun *disused*.

The *Saxon care, care, carcan, to care, to cark*, is connected in origin with the Latin *carcer*, a prison; both from the sense of straining, whence holding or restraining.

To prove how the primary general sense of a word may ramify into different senses, by special appropriation of the word among separate families of men proceeding from the same stock, let us observe the different senses in which *leap* is used by the English, and by the nations on the continent. In English, *to leap* is simply to spring; as, *to leap a yard; to leap over a fence*. But on the continent it signifies *to run*. Now it will be seen that this word as used by the Germans cannot always be translated by itself, that is, by the same word, into English. Take for illustration the following passage from Luther's Version of the Scriptures. 1 Sam. xvii. 17. "Nimm fur deine bruder diese epha sangen, und diese zehen brod, und lauffst heer zu deinen brudern." "Take now for thy brethren an ephah of this parched corn, and these ten loaves, and *leap* to the camp to thy brethren." *Leap*, instead of *run*, is good German, but bad English. There are two other words in this passage, of which a like remark may be made. The German *brod*, loaves, are our *bread*, which admits of no plural; and *sangen* are our *singed*, which we cannot apply to parched corn.

So in some of the Teutonic languages, *to leap* kittens or puppies, *to leap* eggs, is correct language, though to our ears very odd; but this is only a particular application of the primary sense, *to throw*. We say *to lay* eggs, but *to lay* is *to throw* down.

By this comparison of the different uses and applications of a word, we are able, in most cases, to detect its original signification. And it is by this means, I apprehend, that we may arrive at a satisfactory explanation of the manner in which the same word came to have different and even opposite significations.

It is well known, for example, that the Hebrew word כָּרַךְ, is rendered, in our version of the Scriptures, both *to bless* and *to curse*. The propriety of the latter rendering is controverted by Parkhurst, who labors to prove, that in Kings and in Job, where it is rendered, *to curse*, it ought to be rendered, *to bless*; and he cites, as authorities, the ancient versions. It is true that in 1 Kings xxi. 10. 13; and in Job i. 11, and ii. 5, the seventy have rendered the word by *to bless*; to bless; and other ancient versions agree with the Septuagint. But let the word be rendered by *bless* in the following passages. "Put forth thy hand now, and touch his bone, and his flesh, and he will *bless* thee to thy face." "Bless God and die." How very absurd does such a translation appear. It shows the immense importance of understanding the true theory of language, and the primary sense of radical words. Let us then endeavor to discover, if possible, the source of the difficulty in the case here mentioned. To be enabled to arrive at the primary sense, let us examine the word in the several languages, first, of the Shemitic, and then of the Japhetic stock.

Heb. כָּרַךְ To bless; to salute, or wish a blessing to.

2. To curse; to blaspheme.

3. To couch or bend the knee, to kneel.

Deriv. A blessing, and the knee.

Chaldee, כָּרַךְ To bless; to salute at meeting, and to bid farewell at parting.

2. To bend the knee.

3. To dig; to plow; to set slips of a vine or plant for propagation.

Talm. and Rabbin. Deriv. The knee; a blessing; a cursing; a cion; the young of fowls.

Syriac, כָּרַךְ To fall on the knees; to fall or bow down. Judg. v. 27.

2. To issue or proceed from. Math. xv. 19.

3. To bless.

Samaritan, כָּרַךְ To bless.

Ethiopic, ባረከ To bless. Deriv. the knee.

Arabic, كَرَّح To bend the knee; to fall on the breast, as a camel.

2. To be firm, or fixed.

3. To rain violently; to pour forth rain, as the clouds. Gr. βρέχει.

4. To detract from; to traduce; *to reproach* or pursue with reproaches; to revile.

5. To bless; to pray for a blessing on; to prosper; to be blessed.

6. To hasten; to rush, as on an enemy; to assail.

Deriv. The breast; the basin of a fountain; a fish pond, or receptacle of water, as in Heb. and Ch.; also increase; abundance; constancy; splendor; a flash of light.

In the latter sense, usually from كَرَّح Heb. and Ch. כָּרַךְ.

The Arabic word supplies us with the certain means of determining the radical sense; for among other significations, it has the sense of pouring

forth rain; and this is precisely the Greek βρέχει. The primary sense then is to send, throw, or drive, in a transitive sense; or in an intransitive sense, to rush, to break forth.

To *bless* and to *curse* have the same radical sense, which is, to send or pour out words, to drive or to strain out the voice, precisely as in the Latin *opello*, from *pello*, whence *pest*, as of thunder or of a bell. The *two* senses spring from the *appropriation* of loud words to express particular acts. This depends on usage, like all other particular applications of one general signification. The sense in Scripture is to utter words either in a good or bad sense; to bless, to salute, or to rail, to scold, to *reproach*; and this very word is probably the root of *reproach*, as it certainly is of the Latin *precor*, used, like the Shemitic word, in both senses, *praying* and *cursing*, or deprecating. It is also the same word as the English *pray*, *to pregar*, *L. precor*, the same as *preach*, *D. predican*, *N. predigen*. To the same family belong the Gr. βράω, βράω, βράωμαι, to *bray*, to roar, to low, Lat. *ragio*. Here we see that *bray* is the same word, applied to the voice of the ass and to breaking in a mortar, and both are radically the same word as *bless*.

The sense of kneeling, if radical, is to throw, and if from the noun, the sense of the noun is a throwing, a bending.

The Chaldee sense of digging, if radical, is from thrusting in an instrument, or breaking the ground; but perhaps it is a sense derived from the name of a shoot or cion, and in reality, to set a shoot, to plant.

The Syriac use of this word in Matthew xv. 19, is intransitive, to issue, to shoot or break forth. So in Arabic, to rush on, to assault. The sense of firmness in Arabic is from setting, throwing down, as in kneeling; and hence the sense of breast, the fixed, firm part.

That this word has the sense both of blessing and of cursing or reproaching, we have demonstrative evidence in the Welsh language. *Rhig*, in Welsh, is כָּרַךְ, without the prefix. It signifies a sending out; utterance; a gift or present; a consigning; a ban, a curse or imprecation. *Rhagu*, to give; to consign; to curse. From *rhig* is formed *preg*, a greeting, or salutation, [the very Hebrew and Chaldee word.] *pregeth*, a sermon, and *pregethu*, to preach. Here we have not only the origin of *preach*, but another important fact, that *preg*, and of course כָּרַךְ, is a compound word, composed of a prefix, *p* or *b*, and *rhig*. But this is not all; the Welsh *reg*, a cackling, *regar*, to cackle, is formed with the prefix *g* on this same *rhig*. [Dan. *krage*, a crow.]

In Welsh, *bregu* signifies to break; *brig*, a breach, a rupture. This Owen deduces from *bar*, but no doubt erroneously. It is from *rhagu*, and there is some reason to think that *break* is from כָּרַךְ, rather than from *פרץ*, but probably both are from one radix, with different prefixes.

We observe one prominent sense of the Arabic بَرَكَ *baraka*, is to rain violently; to pour forth water, as clouds. This is precisely the Greek βρέχει; a word found in all the Teutonic and Gothic languages, but written either with or without its prefix.

Saxon, *rægn* or *regn*, rain; *regnan*, to rain.

Dutch, *regen*, rain; *regen*, *beregenen*, to rain upon.

German, *regen*, rain; *regnen*, to rain; *beregenen*, to rain on.

Swedish, *regna*, to rain.

Danish, *regn*, rain; *regner*, to rain.

Saxon, *raen*, rain; Chuvic, *rakin*, id.

Here we find that the English *rain*, is from the same root as the Welsh *rhig*, *rhagu*, and the Shemitic כָּרַךְ.

Pursuing the inquiry further, we find that the Saxon *recon*, or *reccan*, [W. *rhagu*], signifies to speak, to tell, to relate, to *reckon*, the primary sense of which last is to speak or tell; also, to rule, which shows this to be the Latin *rego*; also to care, which is the English *reck*. That this is the same word as *rain*, we know from the Danish, in which language, *regner* signifies both to *rain* and to *reckon*, to tell, to count or compute. In the German, the words are written a little differently; *rechnen*, to reckon, and *regnen*, to rain. So in Dutch, *rekenen* and *regenen*; but this is a fact by no means uncommon.

Here we find that the English *reckon* and *reck*, and the Latin *rego*, are the same word. The primary sense is to strain, to reach, to stretch. Care is a stretching of the mind, like attention, from the Latin *tendo*, and restraint is the radical sense of governing. Hence *rectus*, right, that is, straight, stretched.

Hence we find that *rain* and the Latin *regnum*, *reign*, are radically the same word.

Now in Saxon *racan*, or *reacan*, is the English *reach*, to stretch or extend, from the same root, and probably *reck*, Saxon *reacan*, *reacan*, to fume or smoke; for this is, to send off.

I might have mentioned before, that the Chaldee כָּרַךְ, a cion or branch, is precisely the Celtic word for arm; Irish *braie*, or *raugh*; Welsh *braic*; whence the Greek βράχιον, the Latin *brachium*, whence the Spanish *bravo*, whence the French *bras*, whence the English *branch*. The arm is a shoot, a branch, and *branch* is from this root or one of the family, *n* being casual; *branch* for *brach*.

* He walks, he leaps, he runs.—Copper.

* "Improbis urget iratis precibus."—Horace.