double ﻻs drops out from سرح, while the ر rightly replaces the remaining ل.

The homology שָׁלַח/ἀποστέλλω (*send*) is tested by its fellow homology سَرَح/ἀποστέλλω (*journey*)—although the Hebrew and Arabic homologues do not tally with each other—because the differences between them can be accounted for. Thus, one ﻻ drops out of both homologues, whereas the ر and the ر rightly replace the ﺡ and the remaining ﻝ respectively.

Similarly, as regards the four homologies—שָׁלַח/ἀποστέλλω (*send away from*), שָׁלָה/ἀποστέλλω (*send away*), שָׁלַח/ἀποστέλλω (*banish*), שָׁלַח/ἀποστέλλω (*dispatch on a mission*)—vis-à-vis their fellow homology, سَاق/ἀποστέλλω (*depart*). Besides, سَاق corroborates, and سَفَر.

They are further tested and found to be sound by their fellow homology سَلَم/ἀποστέλλω (*doff*), where the Arabic and the Hebrew homologues—سَلَم and שָׁלַם—tally perfectly. This double homology confirms all the other homologies which contain the verb שָׁלַח or any of its derivatives. Indeed, its corroborative character is all the stronger because of the peculiar meaning of سَلَم, seeing that—on the face of it—*stripping* has no relation to *journeying*, *banishment* or *divorce*.

The homologue שָׁלָה is further tested and confirmed in its soundness by its fellow homologues سرح and طلق—although neither tallies with it—because, here again, the differences between them can be accounted for. Having dealt with سرح in relation to שָׁלַח, it is unnecessary to relate سرح to שָׁלָה.

As for طلق, it does not—at first sight—strike one as being related to שָׁלָה, although these two words have a double consonant and a guttural in common; while שׁ replaces ﺕ in לְקָשׁ (Job 24. 6). But wide differences between homologues of a Greek word are common—e.g. שָׁלַם and أَعْلَم—and irrelevant to the criterion of testing the soundness of an homology. What is important is that each homology should independently conform to the rules, and then pass one or more tests of accuracy. ἐξαποστέλλω/طلق/أَطْلَق.

like ἐξαποστέλλω—is a perfect homology: both verbs are compound homophones, σ drops out of στέλλω, τ changes into ל, and a terminal guttural is added: each homology is well and truly tested by the other, and duly confirmed in its soundness.

Similarly חַלְחָלָה is tested and confirmed by its fellow homologue חִיל; just as חוּל is by עָדַר, and אֶדֶר by אֶדֶר and by חַיִל, חִיל, and are also tested and confirmed by חֻלָּה.

A word about أُسْطُول which is a perfect homologue of στόλος, except for the prosthetic ا. In this connection, it is interesting to note that in speaking English, the Pakistanis and Iraqis add a prosthetic i to every word beginning with s, saying: ispeak, istand, istation, istop.

And so it goes: the obvious שֶׁלֶד and שֶׁלֶב, and the not-so-obvious צֶלַע and עִצָּבוֹן or זֵב (in its two or three different meanings) and גָּדֵל. All of this adds up to a massive body of evidence the quality of which is of a very high order.

Perhaps it should be pointed out that the initial מ in the homologies—ἀποστολή=מִשְׁלַחַת and ἀπόστολος=מְשֻׁלָּח, is the homologue of the prefix ἀπο-; as distinct from the initial מ in the homology ὅραμα=מַרְאָה, which is the prefix into which the suffix -μα has been converted.

4. *Resemblance in more than one meaning.* When a Greek word has several meanings, and its Hebrew homologue bears more than one of them, the possibility of mere coincidence in formal and phonetic resemblance between them is eliminated. Indeed, not only does this go to strengthen the homology, but it also constitutes a test of its soundness. For instance:

A. δαΐζω: *cleave asunder, rend, divide* דּוּק Jes 28. 28, 41. 15 Dan 7. 23
   IIR 23. 15 הָדַק Jes 28. 28 Dan 2. 34 Am 1. 3
   ἀνδὶκ שָׁק Jes 28. 27 Dan 7. 23 דִּיק
   Dt 23. 14 הָדַק Jes 28. 28;
   slay, destroy utterly הָדַק Mich 4. 13 Jes 28. 28;
   pierce through, rend Nu 25. 8 דָּקַר Thr 4. 9 דָּקַר Jud 8. 7.

Here both דּוּק and דָּקַר bear more than one meaning of δαΐζω, while דָּקַר may be considered as a lengthened form of

דֹק. The Arabic homologues add some further strength to the
Greek-Hebrew homologies formed by these verbs.

B. ὅπλον, τό: *tool, implement*, mostly in pl., חֶבֶל Gn 31. 37 Ex 22. 6,
35. 22 Lev 8. 11, 11, 33, 13. 49, 15. 12 Nu 1 IIS 24. 22 IR
6. 7 Jes 22. 24 Jer 40. 10 Am 6. 5 Jes 7 IICh 9. 20, 26. 7
حَبْل نَبْل نَبْلَه ﺁﺩﺍﺓ (a.i.) (χώρημα: receptacle)

a ship's *tackle*, *rigging*, esp. *ropes*, *halyards* הֶבֶל Jes 33. 23
generally, *any ropes* חֶבֶל Jos 2. 15 Jes 38. 6, 11-13 Job 40. 25 Esth
1. 6 בְּחֶבֶל Ps 105. 18, 149. 8 חֶבֶל

tools, strictly so called IS 10. 3, 1 Ps 71. 22 Thr 4. 2 Jud
5. 25, 6. 38 פַּרְזֶה Ps 56. 7
נֵבֶל
in pl. also, *implements of war, arms* and *armour* כֵּלִים Gn 27. 3
Dt 1. 41 IS 16. 21, 17. 22 Ez 9. 1 נֶבֶל
rarely in sg., *weapon* IS 2. 4 IIS 22. 40 Ps 18. 35 נֶבֶל נֵבֶל
(*arrow*), *the large shield* (צִנָּה, הָנָה הֵבֶל) from which the men-at-
arms took their name of הֵנָלים (פָלֵךְ) IIS 8. 18, 20. 23;
heavy arms חֵיִל 31. 9, 10 נֵבֶל
ὅπλα, *armour, men-at-arms* הֵנָלים Ez 27. 11 הֵיֵל IR 15. 20
ICh 7. 40;
τὰ ὅπλα *the place of arms, camp* מַחֲנֶה Jud 7. 15, 8. 10 (cf. σκήνωμα)
IICh 33. 14 נֵבֶל
of the arms possessed by animals for self-defence כֵּלִים Job 41. 15;
membrum virile חֶפֶל IS 6. 4 Dt 7 23. 13 זָבֶל זָבֶל

Each of the following homologues bears more than one meaning,
a fact which tests and confirms their homology with
it: חֶבֶל (supported by حبل) חֵיֵל (corroborated by بَلَا), כֶּלִי
and נֵבֶל. Although נֵבֶל also has three meanings—stringed
instrument of music', 'wine skin' and 'vessel of clay'—they
are not different meanings of ὅπλον. Yet it is corroborated
by נֵבֶל נֵבֶל so is נֵבֶל in جَبَل, and נֵבֶל is נֵבֶל.

Resemblance in more than one meaning, of two homologues
constituting a homology, can be ideally exemplified by comparing
the kindred words that make up the respective families of
those two homologues, e.g. מָדַד/μετρέω, מָלֵא/πίμπλημι, רָפָא/
θεραπεύω, רָאָה/ὁράω.

מְדַד : μετρέω, *measure* (Lev 40. 12 Ez 40. 20); *count* (Jer 33. 22 Hos 2. 1).

מָדַד : ἐκμετρέω, *measure out, measure* (IIS 8. 2 Ps 60. 8);

διαμετρέω, (astron.) *to be in opposition, to be diametrically opposite to* (Job 7. 4).

מָדַד : διαμετρέω, *measure with the eye*, *mete* (Hab 3. 6).

מָדַד : συμμετρέω, *to be in right measure with, to be commensurate with* (Jer 17. 21).

מִדָּה : μέτρον, τό, *measure* (Zach 2. 5); *weight or measure* (Lev 19. 35); *duration* (Ps 39. 5); *length* (Ex 26. 2) מַד Lev 6. 3 Ps 109. 18; *size* (IR 6. 25); pl., *dimensions* (Nu 13. 32 Ez 22. 14 Ez 40. 24);

מְדִידָה : μέτρημα, τό, *measurement*; μέτρον, *due measure or limit, proportion*, pl., *dimensions* (Job 38. 5).

מְדָה : μέδιμνος, *a corn measure*: very nearly 12 gallons (Job 28. 25).

The Indo-European *metro-m* from *medtro-m*, 'measuring instrument', probably accounts for the double מ in מְדַד. It is also relevant that מִדָּה is similar to Gothic *mitan*, 'measure'. Moreover, Hebrew provides two homologues of μέτρον, formed in accordance with the Greek pattern and similar to the Latin *mensura*—but not מִדָּה—namely: מַסֹּרֶת and מְשׂוּרָה:

מַסֹּרֶת : μέτρον, τό, *limit, term* (Ez 20. 37);

מְשׂוּרָה : μέτρον, *measure* (ICh 23. 29);
μέτρημα, *measure, allowance, dole, soldier's rations* (Ez 4. 11, 16).

מִדָּה (μέδιμνος): *a measure of length*, = 200 ὀργυιαί (*the length of the outstretched arms, about 6 feet or 1 fathom*) Ez 48. 30, 33.

מָלֵא : ἐμπίμπλημι, *fill*; πληρόω, *fill* Ex 40. 34; וַיִּמָּלֵא pass. *to be filled, to be full of* Cant 5. 2;

πλημμύρω = πλημμυρέω, *overflow, rise like the flood-tide, to be full or in flood* Jos 3. 15 (cf. πλήρης);

πληρόω, *to be or become full* Jud 16. 27 IIR 6. 17;

πληρόω, *make full or complete* Jer 40. 2; *render, pay in full* IS 18. 27;

πλήθω, *to be full* Joel 3. 13, intransitive form of πίμπλημι.

מִלֵּא : ἐμπίμπλημι, *fill quite full, fill full of a thing*; ἐμπίμπλημι, *fill them full of*; ἐπιπίμπλημι, *fill full of*; καταπίμπλημι, *fill quite full of* Ex 35. 35 IIR 21. 16 Jer 41. 9;

ἐκπίμπλημι, *fulfil*; ἐμπίμπλημι, *fulfil, accomplish* IIR 8. 15;

ἐμπίμπλημι, *fill a hungry man with food* Ps 107. 9 (Od. 17. 503).

ἐκπληρόω, *make up the number of*; διαπληρόω, strengthened for πληρόω, *make full, complete* Ex 23. 26.

מָלָא: συμπληρόω, *multiply* Job 16. 10.

מָלֵא: πλήρης, *solid, whole* Jos 3. 9; *full* Jer 4. 12; *full of* Jer 5. 27; of wine, *full-bodied*, with a persistent flavour Jer 23. 28 Nu 18. 27; used indecl. in later Greek, *of payments in full* Gn 23. 9 1Ch 21. 22, 24; *gorged, satisfied, satiated* Dt 33. 23; *full* Jer 6. 11; *full of people* Job 16. 27; abs., *of swollen stream* Jos 3. 15.

מִלֵּא: πλέως, *full* Ex 8. 16, 32 Is 28. 20;

מָלָא: πληρμονή, ἡ, *abundance* Dt 33. 16;

מִלֻּא: πλήρωσις, ἡ, *fullness* Jes 34. 21;

מָלֵא: πληθώρα, ἡ, *fullness* Jes 34. 21;

מַלְאָה: πλήρωμα, τό, *fullness* Ez 12. 19, 32. 15.

מְלֹא: πλήρωσις, ἡ, *filling* Ex 25. 7, 28. 17.

πλήμη, πλήμμη and πλημμυρίς, which derive from πίμπλημι, have a direct homologue in מְלֹא, בְּלֹה, and an indirect homologue—via the suffix-prefix combination—מִבּוּל, which do not seem to be related to מָלָא, but nevertheless:

בְּלֹה: πλήμη, ἡ, *flood-tide* Job 26. 7; cf. Ps 136. 6.

מַבּוּל: πλήμη = πλημύρα, ἡ, generally, *flood, deluge* = πλήμυρα; מַבּוּל: πλήμη, ἡ, *flood-tide* Gn 6. 17.

רפא: πάω, θαρ-, *do service to the gods*; abs., *worship* Job 14. 4; *treat medically* Eccl 3. 3; *to heal, cure* Jer 33. 6 سُمُ; *take care of* Hos 11. 3; *cultivate* 1Ch 7. 14; *mend garments* Job 13. 4;

רפא: ἐκθεραπεύω, strengthened for θεραπεύω, *mend* 1R 18. 30; *cure perfectly* Ez 21. 19.

הִתְרַפֵּא: ἐκθεραπεύω, Med., *oneself quite cured* 2R 8. 29.

רְפֻאָה: θεραπεία, ἡ, *healing* Prv 9. 8.

רְפֻאָה: θεραπεία, ἡ, *medical or surgical treatment* Jer 30. 13.

רְפֻאָה: θεραπεία, ἡ, *medical treatment* Ez 47. 12.

רְפֻאָה: θεραπεία, ἡ, pl., *cures* Jer 46. 11.

רֹפֵא: θεραπευτής, δ. θεράποντος, *medical attendant* Jer 8. 22.

מַרְפֵּא: θεράπευμα, *care of the body* Jer 8. 15, 14. 19, 33. 6.

Note that the first syllable of θεραπεύω drops out of all the homologues in the family, except הִתְרַפֵּא and سُمُ.

רָאָה: ὁράω, *look* Jes 60. 1; 1R 14. 12.

רִאָה: ὁράω, *see, that, perceive* 2R 11. 1.

רָאָה: ὁράω, see Gn 29. 10 Jes 40. 26; *look* Gn 29. 32 Ze 9. 1; *see, observe, behold, perceive* Ex 20. 18 Lev 13. 3, 56; *see that* Jud 20. 41.

perceive Gn 16. 4, 39. 3; *behold* Dt 1. 8; *discern,* Gn 31. 12; metaph. of mental sight Mal 3. 18 Eccl 1. 16; *observe* Gn 31. 12; *see visions* IS 9. 9 Jes 30. 10 Zach 1. 8; *look to, pay heed to; see to, look to,* i.e. *take or give heed* IS 17. 14, 21. 24, 12 IR 12. 16; *look out for, provide* Gn 22. 8 IS 16. 17; Pass., *appear in vision* Gn 12. 7, 48. 3.

רֹאֶה ὁρατός, *to be seen, visible* Esth 2. 9

רֵאֶה pass., ὁράομαι, *attend, be in view* Job 33. 21.

רֹאֶה Gn 12. 1, רֵאֶה Gn 46. 20, 26. 30 ?

רֹאֶה οὖρος (B'), ὁ (ὁράω, ὥρα), *watcher, guardian* IS 9. 9 Jes 30. 10 IICh 16. 10.

רְאוּת ὅρασις, ἡ, *seeing, the act of sight* Job 10. 15.

רְאוּת ὅρασις, ἡ, *seeing, the act of sight, power of sight* Eccl 1. 16.

רָאָה ὅρασις, ἡ, *vision* IICh 26. 5.

רֹאִי ὅρασις, ἡ, *appearance* IS 16. 12.

רֹאַר ὅρασις, ἡ, *appearance* Gn 29. 17.

מַרְאָה πρόσφασις, ἡ, *appearance* Jes 44. 13.

חֲלֹם ὁράω, ὁλάω, *see visions* Joel 3. 1.

הֶחֱזָה … Jer 29. 8 ?

חֲלֹם ὁράω, *look towards* Prv 15. 14.

רַעְיוֹן ὅραμα, *sight, spectacle* Eccl 1. 17; *device, plan* Ib 2. 22.

רָאָה οὖρος οὖρος (B'), *watch* Ex 34. 23.

רֹאֶה οὖρος B', ὁ, *watcher, guardian* Gn 4. 2.

חֶזְיוֹן ὅρασις, ἡ, *vision* Dan 1.

צֹפֶה ἔφορος, ὁ, *observer, guardian, ruler* Ps 29. 1.

צֹפֶה ἔφορος, ὁ, *observer, guardian, ruler* Gn 12. 15 פרעו

מַרְאֶה ἔφορος, ὁ, *that which is seen, visible object* Nu 12. 8; *sight* Lev 13. 12; *sight, spectacle* Ex 24. 11; *device, plan* Ez 42. 11.

מַרְאָה ὅραμα, τό, *sight, spectacle* Ex 4. 34.

חֲלוֹם ὅραμα, τό, *spectacle, vision, dream* Eccl 5. 6; *dream* Gn 40. 5; *vision* Job 20. 8.

The initial ו in ראותה is part of the radical, replacing the initial vowel in הפעיל of either חלם or ראה, a unique and unaccountable gap: one of the very rare independent developments in both Arabic and Hebrew. *Per contra,* the הבי‎—the homologue of εἰσβαίνω, which is causal only in the first aorist—is causal throughout. ὀλάω is the lisping pronunciation of ὁράω, and חלום is a direct homologue of

following the Greek pattern. The final מ represents the suffix
-μα, whereas the final ם in הֶלֶם is terminal. On the other hand,
מִרְאֶה—an indirect homologue of δράμα—as מִבְעָל is of πλήθη
and πλήσμη—following the suffix–prefix construction: the prefix
מ represents the suffix -μα. Similarly with רְאוּת or רְאוֹן and
תַאַר—the final נ in the former represents the suffix in ὅράσις, as
indeed does the initial ת in the latter—the noun changing
gender in the process. Similarly, again, with מִדָּה/μέτρον and
מְמַד/μέτρημα.

The regular changes undergone by the Greek homologues,
ἐόραάω and ἔορος, to be transformed into Hebrew are as
follows:

רָאָה results from the last two syllables of ἐόραάω; the first
syllable drops out because it includes φ, while ο and ρ undergo
vowel/consonant metathesis, at the same time ο turning into α,
as in ὀράω/רָאָה. Thus: ἐόραάω → οράω → ροαω → ραάω → רָאָה.
That is why רָאָה is Qal.

רָאָה results from the first syllable dropping out, and
metathesis taking place between the first ο and the ρ which
follows it, the second ο turning into α, and the final ο dropping.
Thus: ἔορος → οορος → ροος → ροες → ροε → רָאָה.

פַּרְעֹה results from vowel–consonant metathesis taking place in
ἔορος, between ε and φ, and ο and ρ; the ε turning into α,
and the terminal σ dropping. Thus: ἔορος → δεορος → δεορος →
φαρος → φαρος → פַּרְעֹה.

5. *Resemblance of derivatives.* The existence of homologous
derivatives is an essential test to a sound homology, for
homologies of derivatives corroborate each other in common
solidarity as members of two sound homologous families. This
has already been amply illustrated by five large homologous
families: מדד/μέτρον, מלא/πίμπλημι, ראה/ὁράω, רפא/θεραπεύω,
and שלי/σέλας. Yet there is an extremely rare example which
throws into relief the function of homologous derivatives as a vital
test of sound homology, where the verbs competing for homology
appear to have equally good claims to it.

The two verbs concerned are καλέομαι and μυθέομαι. Gram-
matically, both qualify to homologize with a verb beginning

with the MV ‏נ‎. Phonetically and morphologically both qualify
to homologize with ‏נחם‎: the exchanges, κ/ח, θ/ח, λ/ם, the add-
ition of a terminal ‏ם‎, and the dropping of the first syllable which
includes μ are all regular phenomena. Semantically also, both
their compounds with the preposition παρά—παρακαλέομαι and
παραμυθέομαι—coincide, meaning 'to comfort, to console'. Ac-
cordingly, either of them tallies with ‏נחם‎ in apparently perfect
harmony. So much so that, had their claims in other respects
been equal, ‏נחם‎ would have rightly claimed them both as
legitimate homologues. There is nothing to prevent a word in
one language having more than one homologue in the other. It
would merely imply that, with the passage of time, similar Greek
words meaning more or less the same thing came to be pro-
nounced the same way. But the claims of these two verbs are not
equal in other respects; since, for one thing, παραμυθέομαι has,
whereas παρακαλέομαι has not, derivatives that homologize with
derivatives of ‏נחם‎. Therefore, the whole family of the former
verb prevails, as follows:

παραμυθέομαι, to comfort, to console ‏נחם‎ Jes 40. 1; Pass., ‏נחם‎ Jes
66. 13 ‏הנחם‎ Gn 37. 35 ‏ינחם‎ Gn 24. 67 Ez 5. 13.

παραμυθητής, consoler Thr 1. 2.

παραμύθιον, τό, consolation ‏נחם‎ Hos 13. 14 ‏נחם‎ Jes 57. 18 ‏תנחומים‎
Jer 16. 7.

παραμυθητικός, η, ον, consolatory Zach 1. 13.

παραμυθία, ἡ, encouragement, reassurance, consolation ‏נחם‎ Ps 119. 50
Job 6. 10 ‏נחמני‎ Ps 94. 19 Job 15. 11, 21. 2.

The ‏ה‎ in ‏תנחומים‎ is not a prefix; it represents ‏ת‎.

6. *Semantics*: Semantics are a decisive factor in the following
circumstances:

A. When allied to sound, the semantic factor constitutes a pre-
liminary guide to, and prima facie evidence of, accurate homo-
logy. Thus κυφός is—by virtue of its meaning (*hunchbacked*),
as well as by reason of the phonetic changes characterized in
Graeco-Hebraic homology—a sound homologue of ‏גבן‎ (Lev 21. 20).
So is ὕβος, for the same reasons: ‏ב‎/ϐ, ‏ג‎/γ, ‏ב‎/ϐ, terminal ‏ן‎.
In fact, the said changes prove that ὕβος is a variant of κυφός.
Similarly, ὕβος (*hump of a camel*) is proved to be a variant of

κῦφος, and passes muster as the homologue of קָבַשׁ. Is it not highly significant that the Latin *gibbus*, the Italian *gobbo*, and the French *gobin* resemble so closely the Hebrew נָבֹן?

The corroborative efficacy of semantics and phonetics when conjoined together is exemplified to advantage by comparing two Greek words which sound very much alike, yet completely differ in meaning, together with their respective homologues—one Arabic and the other Hebrew—which also sound strikingly alike while vastly differing in sense, namely: ὕπνος, ὁ, *sleep* שֵׁנָה Jer 51. 39; *slumber* שֵׁנָה Prv 6. 10; and ὕπνον, τό, *lichen* اشنة. In the circumstances, can there be the shadow of doubt that ὕπνος/שֵׁנָה and ὕπνον/اشنة are absolutely genuine homologies?

Another pair of Greek nouns—κέρας and κράς—resemble one another phonetically, though semantically they are wide apart. Each of them has the same two Hebrew (and two similar Arabic) homologues which sound utterly unlike each other, namely קֶרֶן and רֹאשׁ.

κέρας, τό, *the horn of an animal* Gn 22. 13 קֶרֶן Jos 6. 4; as a symbol of strength קֶרֶן Jer 48. 25; of elephants' *tusks* קֶרֶן Ez 27. 15; *bow* קֶשֶׁת IIS 22. 3, cf. IICh 14. 7; of musical instruments, *horn for blowing* קֶרֶן Jos 6. 5; שׁוֹפָר Hos 5. 8; *drinking horn* קֶרֶן IS 16. 1; *arm or branch of a river* רֹאשׁ Gn 2. 10; *corps or wing of an army* רֹאשׁ Jud 7. 16 Job 1. 17; *mountain-peak* רֹאשׁ Dt 34. 1 ؤرأس.

κράς/τό, gen. κρατός: Homer also has gen. and *dat.* κράατος, κράατι, pl. nom. κράατα ..., but no nom. κράας is found. *head* קֶרֶן IS 2. 1 Ps75. 5, 6 Est 6. 8 Ez 16. 15 רֹאשׁ IS 17. 54 רֹאשׁ Jud 4. 21, 22 (cf. μέγας); *top* רֹאשׁ Gn 28. 12 Est 5. 2; *peak* רֹאשׁ Cant 4. 8 رأس; *the head or far end* רֹאשׁ Jud 7. 19; *down from the head, from the top; from head to foot, entirely* רֹאשׁ Lev 13. 12 Jes 1. 6.

However, here—as elsewhere when homonyms are involved—the context plays a vital part: it, and not semantics, is the decisive factor.

Sound and sense combine to establish beyond a peradventure that native *Hebrew* words, undoubtedly *borrowed* by the ancient Greeks, are in reality veiled *Greek* words of pristine genuineness, which have returned home altered almost beyond recognition—e.g. ἀρραβών/ἔρβόν. Indeed, the entire family of this word has been preserved, unimpaired and free from ambiguity. Besides,

XVI. TESTS OF ACCURACY 349

for good measure, the Greek custom of ratifying a pledge by
giving the (right) hand is specifically recorded (Prv 6. 1, 11. 15,
17. 18, 22. 26). All testing and confirming the validity of the
homologies concerned, and its consequential thesis that Hebrew
is Greek.

ἔρυμα, τό (ἔρύω B) : a breast work, also of a river or trench used as a
military defence, stronghold (W) אַרְמוֹן Ps 122. 7.

ἐρυμνός, ή, όν (ἔρύω B) : fenced, fortified, strong by art or nature ; is
ἐρυμά strong positions אַשְׁמַנִּים Am 2. 2 Ps 48. 14, 122. 7 Thr 2. 7.

ἔρύω B', only in Med. ἐρύομαι; imperfect present ῥύομαι : protect,
guard Gn 43. 9 ; redeem Jes 38. 14.

ῥυσιάζω, Doric ῥυτιάζω : treat as a ῥύσιον, seize, distrain Prv
11. 15, 20. 16.

ῥύσιον, Doric ῥύτιον, τό (ἔρύω B) : surety, pledge ; property held or
seized as a pledge or compensation עֵרָבוֹן Gn 38. 17 ; עֲבֹט Prv 17. 18 ;
person seized and held to ransom הַתַּעֲרֻבוֹת IIR 14. 14.

ἀρραβών, ἀραβών, ὁ, generally, pledge, earnest עֵרָבוֹן Gn 38. 17.

ἀρραβωνίζεται, ἀρραβῶνα δίδοται : עָרַב Prv 17. 18. 22. 26 Neh 5. 3.

I believe תַּעֲרֻבוֹת to be the homologue of two words, τὰ ῥύσια,
'hostages'—like תְּהוֹם τά τόξα (Job 41. 21)—the initial ת stand-
ing for the article.

B. Meaning and morphology combine to explain why sense
does not necessarily vary with form, thereby testing and con-
firming the validity of a homology, despite the alteration in the
form of the homologue.

For instance, אַתְנָה Hos 2. 14, אֶתְנַן Ez 16. 34 Mich 1. 7,
נֵדֶה Ez 16. 33, נֵדֶן Ib. bear the same meaning, but differ
in form one from the other. However, this test, when applied to
each one of these nouns, accounts for the change in it and con-
firms its homology with ἔδνον (mostly pl., bride price or wedding
gifts; generally, gifts). Thus, the ה in אַתְנָה may have exchanged
phonetically with the final ν; and since ἔδνον is neuter, it is
capable of homologizing with a masculine or a feminine noun,
or—as here—with both a masculine and a feminine noun. Alter-
natively, אַתְנָה may be the homologue of ἔδνων or the plural, i.e.
ἔδνα; and the context inclines towards this interpretation. On the
other hand, the ה in נֵדֶה certainly replaces the final ν. As to the
difference between אֶתְנַן and אַתְנָה on one hand, and נֵדֶן and

רִין on the other—the former two nouns are direct homologues, conforming to the Greek pattern; while the latter are indirect homologues, homologizing with ὁδόν via the suffix-prefix construction.

Similarly, מַרְאָה Ex 3. 3, מִרְאֶה Ez 1. 1, חָלוּל Gn 20. 3: all three homologues of ὅραμα in their several meanings: the first noun is masculine, the second feminine, and the third heterogeneous. The last is a direct homologue, whereas the other two are indirect.

Also similar are רֹאִי IS 16. 12, רְאִית רֹאָה Eccl 5. 10, תֹּאַר Gn 29. 17 Thr 4. 8, all—in their several meanings—homologues of ὅρασις: the second noun is regularly feminine, the others are irregularly masculine; the last is an indirect homologue, the other two are direct.

C. Semantics combines with etymology to substantiate recondite homologies. Two completely different examples will illustrate the efficacy of this combination.

We have seen that נֶחָמָה is the homologue of παρακλήτορα in the Passive voice, meaning 'to be consoled, to be comforted'; and that this homology is vouched for by several kindred homologies based on common derivation. However, נֶחָמָה has two homonyms and, therefore, two other homologues: νοέω and or ἐπινοέω, and μετανοέω.

νοέω, Aeolian νόημι, with infinitive, to be minded; intend; ἐπινοέω, think on or of, contrive, have in one's mind, purpose יֶחְמֶה IS 15. 29 נֶחָמָה Gn 27. 42;

μετανοέω, change one's mind or purpose נֶחָמָה Nu 23. 19; repent נֶחָם IS 15. 35 נֶחָמָה Dt 32. 36.

Two tests apply: first, the context which establishes the homology נֶחָמָה νοέω ἐπινοέω; secondly, semantics which corroborates and further tests this homology by the homology μετανοέω נֶחָמָה. Indeed, both corroboration and testing are reciprocated and reciprocal.

The other example concerns סְחָבוֹת (Jer 38. 12) which is rendered in the Septuagint by ῥάκη (rags, tatters). This is not a meaning which—by a reasonable stretch of the imagination—might be suggested by the context, by a similar Arabic word, or by a connection between the verb סָחַב and 'rags'. However, Greek

homology not only confirms the said translation, but also shows that סחבה derives from סחב, affording the semantic link which connects the two words. Thus:

σπάω, *draw* משׁך Jes 30. 14 Hag 2. 16 Gn 24. 13; *pull away* סחב IIS 17. 13; *tear, rend*, esp. of ravenous animals טרף Jer 15. 3; אזל Ez 36. 3 Ps 56. 2; *match, tear or draw away* סחב Jer 15. 3; משׁך Ib 22. 19 Prov 28. 3; *draw in, suck, in*, drink off, quaff (W) סבא Dt 21. 20 Jes 56. 12 Prov 23. 20 Nah Ps 119. 131; *draw breath* שׁאף Jer 2. 24, 14. 6; *enjoy* Ib Job 7. 2; *derive its origin* אצל Eccl 1. 5. Cf. יגיעωμένων.

σπάσμα, ατος, -μός, *that which has been torn off, fragment, shred* חחבה Jer 38. 11 מחבק Gn 30. 37; *spasm, convulsion; fit of epilepsy* עוי IIS 11. 9.

It is not clear whether סחב in Jer 15. 3 means 'pull away' or 'tear, rend'; but the Septuagint has εἰς διασπασμόν, *tearing in pieces*. However, there is no doubt that סחב homologizes with σπάω, at least in respect of the senses of 'pulling' and 'dragging'. Besides, the notion of 'tearing' and 'rending' is transferred from σπάω to its derivative, σπάσμα, in the form of 'shred'. These two facts, coupled together, enable סחבה to homologize with σπάσμα. Moreover, the semantic link of 'tearing' and 'rending' which exists between σπάω and σπάσμα acts as a test of the validity of this homology. At the same time this homology, in its turn, constitutes corroborative evidence that סחב in Jer 15. 3 actually means 'tear, rend'—especially as the context is by no means averse to that meaning (*v. p. 371, s.v. σπαράσσω*).

7. *The Septuagint*. This *magnum opus* of our forefathers is not a perfect translation of our holy writ. Among other shortcomings, it sometimes overcomes the difficulty of translating a certain word by circumlocution (Jes 11. 23), or evades it by transliteration (Jud 8. 7). At other times it bypasses an obscure word, omitting to translate it altogether (Jer 38. 11). Yet again, it fails to use the apt word, as when ראשׁ in Gn 2. 10 is rendered by ἀρχή (used only by the LXX to mean 'branch of a river', instead of by its homologue, κέρας ('arm' or 'branch') of a river). Similarly, קרן in Job 1. 17 is rendered by κεφαλή (a 'band' of men, 'right-hand half' of a phalanx), instead of by its homologue, κέρας 'corps of 8192 men' or 'wing' of an army). Cf. p. 348. Occasionally there

occur downright errors, e.g. IR 22. 17. Despite its faults, however, the Septuagint may be used as a reliable test whereby to establish the accuracy of certain homologies. Nowhere is the utility of this admittedly fallible touchstone more evident than in the two following examples:

A. There are two words which differ slightly one from the other in spelling as well as in vocalization, i.e. מוֹרָא and מוֹרֶה. I believe them to be variants of one another, and homologues of μέγας (high, great, mighty), a frequent epithet of gods).

The Septuagint meaninglessly translates לְמוֹרָא Ps 76. 12 by τῷ φοβερῷ ('to terror'), as if it were the same as מוֹרָא in Mal 1. 6, 2, 5, the homologue of which is τρόμος. However, it translates אֵלוֹן מוֹרֶה Gn 12. 6 by τῆς δρυὸς τὴν ὑψηλήν 'the high oak', אֵלוֹנֵי מוֹרֶה Dt 11. 30 by τῆς δρυὸς τῆς ὑψηλῆς ('of the high oak')—as if there were only one tree—and מוֹרֶה Job 36. 22 by δυνάστης (lord, master, ruler, of Zeus). As to גִּבְעַת הַמּוֹרֶה Ju 7. 1, the two words are transliterated together Γαβααθαμωραί, as if constituting a single word—the diphthong αι pronounced ε, as in modern Greek.

It seems clear that at the time of the Septuagint מוֹרֶה was known to mean 'high, lofty'. It also appears that by that time the other meaning—'great, mighty'—and its special use as an epithet of a divinity had been forgotten. For in my submission, אֵלוֹן מוֹרֶה means 'the Elm-Grove of the Mighty One'; similarly, אֵלוֹנֵי מוֹרֶה. גִּבְעַת הַמּוֹרֶה means 'The Hill Height of the Mighty One'—like הַר הָאֱלֹהִים IS 10. 5, נִבְעַת הָאֱלֹהִים Ex 3. 1. הָרֵי אֵל Ez 28. 16, and הַרְרֵי־אֵל Jes 2. 3—while אֵלִים in Job 36. 22 is an adjective qualifying אֵל, and means 'high, great, mighty'; it is similar to כְּמֹהוּ חֲזָק Ps 89. 9. וְיָבִילוּ לַמּוֹרָא Ps 76. 12 means 'they will bring a sacrificial feast to the Mighty One'.

That מוֹרָא is an adjective, used as a noun elliptically for the divinity it qualifies, is corroborated twice over: once, contextually by the phenomenon of reduplication in Ps 76. 12; and again, in the two verses where שַׁי occurs—Jes 18. 7 and Ps 68. 30—and where the sacrificial meal, לַמּוֹרָא, is offered to God.

But for the above translation of מוֹרֶה Gn 12. 6 Dt 11. 30 in the Septuagint, I very much doubt whether I would have

ever suspected it to be the homologue of μέγας (*high*). It was not long before I realized that מורא also was a homologue of μέγας, homologizing with it in respect of its meaning 'great, mighty', as epithet of a god. This discovery—together with the knowledge that אלהים and גבעה are in the construct, in Dt 11. 30 and Jud 7. 1 respectively—convinced me that מורה homologizes with μέγας like מורא, rather than in respect of its meaning 'high', as rendered by the Septuagint. Thus the Septuagint's translation of מורה had led me to the discovery which enabled me to correct the Septuagint in that very translation.

B. Strange to say, the following example bears a striking resemblance to the last one, in respect of מורא and מורה, each being supposed to bear a different meaning of their common homologue, μέγας. Here the Hebrew word concerned (חפן) is supposed to have the same meaning as a very similar Arabic word (خفن); whereas both are homologues of a Greek word (κουφίζω), in respect of different meanings.

The Septuagint rendered the passage יְחַפֵּן גִּבּוֹ כְמוֹ אֶרֶז, in Job 40. 17 (12): 'Ἔστησεν οὐρὰν ὡς κυπάρισσον (ἔρκεσθος): 'He raised his tail like a cypress [*cedar*].' Ibn Ezra, presumably independently, maintains that חפן means 'will make to stand'. In fact, ἵστημι means 'make to stand, set up, raise'. The interpretation seemed reasonable to me, for the erectile tail of animals generally stiffens and distends upwards when they are angry or otherwise excited. Yet all the commentators, lexicographers, and translators have ignored the Septuagint and embarked on a wild goose chase. I, however, banked on it, cast about for a suitable homologue, and soon came upon κουφίζω, a verb of diverse meanings and various homologues:

κουφίζω, *lighten, make light*; חֵפֶן Ex 18. 22 כֹּבֶד خفن; *lift, raise* חפן Job 40. 17; ἅμα κουφιεῖν *make a light leap* חפן Cant 2. 8 קָפַץ; *lighten ships of their cargo* הֵקַלּוּ Jon 1. 5; *relieve* IR 12. 4 خفّ; *cancel* נִשָּׁה נֶשֶׁה Gn 16. 4, 5 קַל IIS 6. 22 קַל Ib 19. 44 *cheapen* خَفَّ Gn 16. 4 خَمَّ قَلَّ: *assuage* خَفَّ; *to be light* קַל Jer 4. 13 Job 7. 6. (*V. p. 248*.)

Therefore, the homology חפן/κουφίζω is tested and validated by the Septuagint.

8. *The Supreme Test.* Naturally, the object of this test is to interpret a given text accurately, so as to convey to the reader its true and full meaning. Therefore, the ultimate test of sound homology is this: Does it render the text in hand—be it a passage or an episode—intelligible and clear, without straining the significance of the word or words concerned? This is essential, whether the word in question is an *hapax legomenon* or occurs elsewhere also; because any given word or text cannot be treated in isolation from the rest of the Bible, but must be considered in relation to other words or texts and should harmonize with them. Particularly since most words convey more than one meaning or shade of meaning.

This test is universal, and no homology escapes the rigour of its application. Accordingly, it is applied in the next chapter but one to several homologies, by comparing them with biblical translations and other interpretations.