

'I. דְּבִיר n.m. (cf. Ar. دَيْرٌ *back*, دَيْرٌ *part behind*) *hindmost chamber, innermost room of the temple of Solomon* = קדש הקדשים *holy of holies, most holy place*, the place of the ark and the cherubic images, the throne-room of Yahweh 1 K 6. 5 . . . Prob. rd. דְּבִיר 2 K 10. 25 also, for Massoretic Text עֵיר; so Klostermann after LXX of Lucian (P. de Lagarde). (It is translated *oracle* in AV RV after Aquila Symmachus χρηματιστήριον, Vulgate *oraculum*, on the incorrect theory that it was derived from דְּבַר *speaking*.)'

['עֵירָה] n.f. encampment, battlement (fr. idea of *surrounding*, enclosure; Syr. . . . *sheepfold*, عَيْرَة). . . . 1. *encampment*, esp. of circular encampment of nomad tribes, mentioned with הַצֵּר Gn 25. 16; . . . *encampment* (poet.) = habitation ψ 69. 26 . . . 2. in metaph. ט' קֶסֶף Ct 8. 9 a *battlement of silver* . . . (v. p. 363).

θώραξ—טור and טירה occur in the same verse, and appear to refer to the same thing. This is probably because they are the homologues of θωράκιον which is in the neuter, or because the former is the homologue of θώραξ and the latter of θωράκιον.

שור and שרן corroborate each other, just as שור and אֶשְׂרָנָא corroborate שריה and שריון. Corroboration is also to be found in the homology סרנים/εθωρακισμένοι, *cuirassiers* (IS 29. 2); as distinct from סרנים/κοίρανος or τύρανος (Jos 13. 3). It is interesting to point out in passing that, apart from the prosthetic א, שור and אֶשְׂרָנָא resemble שְׁבַעַה and שְׁבַעְנָה (Job 42. 13).

Is it not of fundamental significance that besides שריון, the other names given to Mount Hermon by different local inhabitants all maintain the Greek connection? Thus: הַרְמוֹן/Ερμαιον, אֶן/χιόνας, שניר/χιόνας. Hermes was a favourite god with the Phoenicians, and was titled בעל הרמון (Jud 3. 3); hence also הדרם (IIS 5. 11).

The *Lexicon* states that שרין means 'armour', and is a parallel form of שריון which derives from שרה—a root of dubious meaning. שריה, however, derives differently, and means 'perhaps lance, javelin . . . yet the Greek version of the LXX [has] θώρακα, the Vulgate *thorax*, i.e. שְׁרִיוֹן.' No doubt, the learned editors thought their explanation was an improvement, oblivious of the fact that ה has merely replaced ן—as it does in צידון (Jud 1. 31) /آيدہ/ (Ib 27. 20)/ אבדה/ (Prv 15. 11) /صيده/ (1. 31).

According to the *Lexicon*, neither טור nor טירה has any homonym, and both are derived from

'טור' (. . . cf. Ar. طَار go or hover about, approach, طَوْر limit, border). *

'טור . . . row . . . 1. row, course of building-stones, in temple and in Solomon's house 1 K. 6. 36, 7. 12; forming enclosures in corner of court Ez 46. 23a.'

'[טירה] n.f. encampment, battlement (fr. idea of surrounding, enclosure; Syriac . . . sheepfold, επαυλις). . . . 3. row of stones, only pl. טירות Ez 46. 23, virtually pl. of טור 1, q.v.'

As usual, all this is utterly unrealistic and artificial. Admittedly, טור (not טירה) is related to طور, but neither has anything to do with ط anywhere, or for that matter with a course of building-stones. Fancy such a row forming an enclosure, or suggesting an encampment, a battlement, or even a sheepfold. This is not the language of architecture or poetry, but the product of wild, if not actually sick fantasy. (V. p. 364.)

καθαίρω—طهر also means 'to circumcise', but the LXX uses περικαθαίρω exclusively in connection with trees (although in the New Testament καθαίρω is used for 'pruning'—John 15. 2):

καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ· ὁ καρπὸς αὐτοῦ πρὶς ἔτη ἔσται ὑμῖν ἀπερικάρτος (Lev 19. 23).

Otherwise περιτέμνω is used for 'circumcise', ἀπερίμητος for 'uncircumcised', and ἀκροβυστία for 'foreskin'.

The *Lexicon* renders עָרַל by 'count as foreskin, i.e. as uncircumcised', and states of עָרַל שִׁפְתָיִם: 'fig. of incapacity to speak' (s.v. עָרַל), and 'unskilled in speech' (s.v. שִׁפְהָ). But I think the homologue of עָרַל is κείρω, and that of עָרַלָה is κουρά, while that of עָרַל must be ἀκουρος. The key-words are κουρά (that which is cut off, cut-off end) and its homologue عَرِيَّة, because they indicate that κείρω (cut off one's hair) and ἀκουρος (unshaven)—derived from κουρά, as distinct from ἀκουρος: (κουρος) עָקַר—have respectively developed in Hebrew the secondary meanings: 'cut off the prepuce', 'uncircumcised' (v. p. 685).

κελευθήτης—This word is derived from κέλευθος which is supposed to be a radical word, but I believe both words to be

cognates of *κολεῖν*, *ἐλθεῖν*, and *ἔρχομαι*—on the basis that the spiritus lenis exchanges with *κ*, as it does with *ך* in *ὠνόμομαι/ΠΝך*; while *θ* and *λ* dialectally exchange with *χ* and *ρ* respectively. It is pertinent to note that, in the vernacular spoken in the territories bordering the south-eastern Mediterranean, *ق* is pronounced *ق̣*; e.g. *قَل* is pronounced *ق̣ل*. (Cf. *קל/כל* Gn 30. 40/*δλος*.)

The family of *κενός* is one of the most interesting in Gracco-Hebraic homology, because—*inter alia*—it discloses the unsuspected origin, and provides the characteristic meanings, of eighteen words, that is, seven nouns, six adjectives, and five verbs.

Thus, *הלל*—as a direct homologue of *κενός*—is an adjective used as a substantive. Whether leavened or unleavened bread or cake, it was so called because of its hollowness. In fact, the hollow loaf is common in Egypt to this day.

צליל, however, is a verbal adjective, also spelt *צלול*; and *לחם צליל* means 'hollow bread'. But *הליל* is a verbal adjective used as a substantive, the flute or pipe being a hollowed instrument. This suggests that *αὐλός* was borrowed from *הליל*; the fact that *ἐπαυλέω* and *הלל* (IR 1. 40) are homologues neither strengthens nor weakens the suggestion.

Actually, a reed was called *קנה*, because of its hollow stem; just as a pen was called *קלם*, because it was made from a section of reed, *κάλαμος*.

As a specialized *cavity* in the wall of a house, *הלל*—like *חור*—has the secondary meaning of *window*. But the real words for 'window', though uncommon, are the two homologues of *θυρίς*, namely: *טור* (IR 7. 4) and *צהר* (Gn 6. 16).

Another adjective used as substantive is *הלל*, an empty corpse, the body having been drained of its blood by starvation or by the sword. Strong corroboration for this interpretation is to be found in the meaning of *ἐκκενωτέον*: 'one must empty, of venesection'.

Primarily, *מקום* means 'empty space', and hence it has come to mean 'place'. A similar observation may be made about 'room'; it means 'space that is or might be occupied by something', and 'part of a house enclosed by walls or partitions, floor, and ceiling'. As a matter of fact, the phrase *במקום דיד* (ICh 3. 1) is ambiguous and susceptible of two equally reasonable

interpretations, that is: either 'in the room of David', seeing that Solomon built the Temple instead of his father; or 'in the place of David', the site chosen by him. (Cf. *οἶκημα*.)

קָנָה is the third word in these series to have acquired a secondary meaning, 'gratis' (Jes 52. 3). This is quite exceptional; because the independent acquisition of a secondary meaning by a Hebrew word, which is not to be found in its Greek homologue, is very rare indeed.

לָלַח presents a real and insurmountable difficulty. It certainly means 'defile' in Ez 22. 16, but the phrase אֶל מִקְדָּשַׁי כִּי לָלַח (Ez 25. 3) closely resembles קָנָה מִקְדָּשַׁי (Ib 7. 24); and the contexts of both these passages reasonably admit of לָלַח meaning *κενώω*, *κηλιδόω*, or *ὄλλυμι*. *κηλιδόω* cannot be eliminated from the competition for homology, on the ground that, since the shrines of other gods are inherently profane, they cannot be defiled. For the same prophet, addressing the idolatrous king of Tyre, says: *קָנָה מִקְדָּשַׁי* (Ib 28. 18), which undoubtedly means: 'You have desecrated your sanctuaries'. The problem is not eased by the fact that—apart from *לָלַח ἐπαυλέω*, which is irrelevant—*לָלַח* has for homologues compounds of the three other verbs, thus: *διακενώω* (Ez 28. 9), *κατακηλιδόω* (Gn 49. 4 Lev 21. 12), *ἀπ-, δι-, ἐξόλλυμι* (Ps 74. 7).

נָצַח is also a source of uncertainty because, while it is not possible to reject the meaning traditionally ascribed to it, the two contexts in which the word occurs make it difficult to accept that meaning without reservation. Thus, there may have been a pipe through which water reached Jerusalem, and which it was vital for David to seize, in order to compel the surrender of the Jebusite stronghold. On the other hand, one side of the citadel may have been so inaccessible that it was felt safe by too confident defenders to leave it unguarded (cf. IIS 5. 6). Hence the prize promised to the daring warrior who would scale the escarpment and reach the unguarded spot. Again, the mighty roar of tempestuous seas suggest the discharge of gigantic pipes. Similarly, when deep calls to deep the void spaces above resound with a tumultuous din.

Fortunately, such dilemmas are rare in Graeco-Hebraic homology. As a rule, the context is helpful. Thus, it is remarkable

that just as *κενός* means 'empty', as opposed to *πλέως*, *תָּנֹמֹם* in Gn 41. 23 should have been contrasted with *תָּלֵא* in the previous verse—*תָּלֵא* being the homologue of *κενός* and *תָּלֵא* that of *πλέως* (v. p. 364).

Here are, for comparison, the relevant entries in the *Lexicon*, without comment:

'I. *תָּנֹמֹם* vb. reject, spurn (Arab. *زَنَجَ* *repelled*, to be preferred to *As. zinú*, to be angry . . .) . . . Qal . . . *reject*, Israel rejects good Hos 8. 3 . . . elsewh. God rejects people . . . La 3. 31 . . . altar La 2. 7. Hiph. . . (late) *reject* (= earlier Qal), Jeroboam *rejects* the Levites *מִכְהֵן ל'* IICh 11. 14; Ahaz the sacred vessels IICh 29. 19; *'* rejects Solomon ICh 28. 9.'

'II. [*תָּנֹמֹם*] stink, emit stench (cf. Ar. *تَجَّ* *become rancid*, of oil, etc. . . .); —only Hiph. Pf. 3 mpl. *תָּנֹמְמוּ הַנְּהָרוֹת* *rivers stink* Is 19. 6 . . .'

'I. *תָּלֵא* vb. be weak, sick . . . Pu. Pf. *be made weak*, 2 ms. *תָּלֵא* Is 14. 10.'

'I. *תָּלֵא* vb. bore, pierce (Ar. *خَلَّ* *perforate, pierce through, transfix*, Eth. . . . (hollow) *reed*; Aram. *תָּלֵא* *hollow out*, *תָּלֵא* *pipe*; . . . adj. *hollow* . . . *cave* . . . *sheath*, etc. . . .) . . . Pi. Pt. pl. . . . *תָּלֵא בְּיַד מְשַׁלְּחֵיךָ* Ez 28. 9 *in the hand of the ones wounding thee* . . . Pu. Pt. *תָּלֵא בְּיַד הַחֶבֶר* *pierced by the sword* Ez 32. 26 . . . Po'al Pt. *תָּלֵא בְּפִשְׁעֵינוּ* Is 53. 5 *pierced, wounded because of our transgressions*.'

'I. *תָּלֵא* n.m. *pierced* . . . Is 22. 2 . . . *pierced, fatally wounded* . . . Je 51. 52 . . . *slain* Nu 19. 18 . . . *תָּלֵא רֶעִב* La 4. 9; . . .'

'*תָּלֵא* n.f. a kind of cake (prob. as *perforated* . . .)'

'*תָּלֵא* n.m. . . . and f. . . . window . . . of the gates of Ezek.'s temple Ez 40. 16, 22, 25, 25, 29, 33, 36, of the temple itself Ez 41. 16, 16.'

'II. [*תָּלֵא*] vb. denom. play the pipe.'

'III. [*תָּלֵא*] vb. pollute, defile, profane; Hiph. also begin (lit. *untie, loosen, open*, v. Arab.) (Ar. *حَلَّ* *untie, undo, become free, lawful, free from obligation or tie*; IV. *make lawful*; X. *esteem lawful or free, profane, desecrate, violate*; . . .) Niph. . . . Pass., *be polluted, defiled*, of holy places Ez 7. 24, 25. 3 . . . Pi. . . . 1. *defile, pollute*: 2. *sexually*, Gn 49. 4 . . .'

'*תָּלֵא* subst., used chiefly in the accus. as adv. (cf. Assyrian *annāma*, in *vain* . . . from *תָּלֵא*, with aff. *תָּלֵא*, which is sometimes found in substantives proper, as *תָּלֵא*, and pr. names, but is more partic. used with substs. applied adverbially, as *תָּלֵא*, *תָּלֵא*, *תָּלֵא*, *תָּלֵא* . . .)—lit. out of favour; i.e. a. *gratis, gratuitously, for nothing* . . . Gn 29. 15 . . . Is 52. 3 to be sold (fig.) *for nought* verse 5; Ex 21. 2, 11 *תָּלֵא תָּלֵא* to go out (from slavery)

freely, for nothing . . . Je 22. 13 . . . b. for no purpose, in vain . . . Ez 6. 10. c. gratuitously, without cause, undeservedly, esp. of groundless hostility or attack IS 19. 5 לְהַמִּיתָ תָּמָּם to slay David without cause, 25. 31 . . . Ez 14. 23 . . .

‘[נָבַב] vb. hollow out (cf. Assyrian *imbubu*, flute . . . hence also Ar. *أَنْبَبُ knots in reed, part of reed between knots, reed; . . .*) Qal Pt. pass. *נָבַב* . . . Je 52. 21 . . .’

‘פָּנָה vb. turn (. . . Ar. *فَانَى pass away, banish . . .* Assyrian *pānu, face . . .*) . . . Pi. . . . turn away, put out of the way, c. acc. pers. Zp 3. 15 . . . hence make clear, c. acc. *פָּנְיָה*, i.e. clear away things scattered about, make orderly . . . Gn 24. 31; empty it Lv 14. 30; fig., c. acc. *פָּנָה* make clear, free from obstacles, Is 40. 3 . . . Mal 3. 1; acc. om. clear away (ground) before it, i.e. to plant it *פָּנָה* 80. 10 (fig.) . . .’

‘[צָבַב] vb. dry up, harden (cf. Aram. *צָבָבָא . . .* stone); Qal Pt. pass. fpl. *צָבַבָו* Gn 41. 23 (Elohistic) of ears of grain.’

‘צִנּוּר n.m. pipe, spout, conduit . . . abs. *צִנּוּר צִנּוּר* IIS 5. 8 (i.e., *si vera l.*, of Jerusalem, but very dubious . . .); pl. with suffix *צִנּוּרֶיךָ* *קול צִנּוּרֶיךָ* *פָּ* 42. 8 the sound of thy (water-) spouts fig., of sluices of heaven opened, cf. *צִנּוּרֶיךָ* . . .’

‘קָוָם vb. stand, stand up, stand . . . standing-place, place; . . . standing-place . . . Ex 33. 21 . . . 3. place = 2. city Gn 18. 24, 26 . . . Dt 21. 19 . . .; *קָוָם* Ne 2. 14 (passable) place; . . . of places, spots, on the body: leprous spot *קָוָם* 5. 11 . . . 5. a. space, room, Gn 24. 23, 25, 31 . . . Is 5. 8 cf. 23. 3, Je 7. 32, 19. 11 . . .; *קָוָם* Est 4. 14 from another quarter, source. 7. peculiar uses are: a. *קָוָם* Jud 20. 36 give place (yield ground) to . . .’

κεραμειός—This is the only instance of two verbal nouns derived from the same verb, one with the MV 1 and the other without.

A similar phenomenon of utmost philological significance occurs in Greek, where *ἡδύμος* = *κηδύμος*. *κηδύμος* is supposed to be *varia lectio* for *ἡδύμος* in Il. 2. 2 and Od. 4. 793, 12. 311, through false division in the Homeric text. Moreover, it is derived by Aristarchus from *κηδύω*. But since *ἡδύμος* is related to *ἡδομαι*, is it not possible that the initial *η* in *κηδύμος* is the counterpart of the MV 1?

S.v. *נָצַר*, the *Lexicon* has: ‘I. [נָצַר] vb. watch, guard, keep . . . of God *נָצַר הָאָדָם* Jb 7. 20 (thou) watcher of men (iron).’ And s.v. V. *צוּר*: ‘I. *צוּר* . . . rock, cliff . . . fig. of God (33 t.) as support and defence of his people . . . *צוּר* *לְבָבִי* *פָּ* 73. 26 . . .’ The N.E.B.

translates the former phrase: 'thou watcher of the hearts of men?'—explaining in a footnote: 'of the hearts: *so Sept.; Heb. om.*' It renders the latter: 'God is my possession' (τ. p. 364).

κόμη—κ interchanges with Ι, as in κοινή; ΠΠΙ, κομίζω/ΚΜΙ, καιρός/ΠΠΡ; and with Σ, as in καχάζω/ΚΠΣ, κελαδέω/ΛΛΣ, κίων/ΠΠΣ. Incidentally, note that ι and Σ interchange in קצק; צצק, as do ז and ص in رصين/رزين (*grave*). ف (as the aspirate of π) and μ exchange dialectally, the 7 is terminal, and ט and ט interchange as gutturals (v. p. 365).

It is most significant that Latin *coma* (from κόμη) means, *inter alia*, the wool of sheep: poetical in Cicero, *de Natura Deorum* 3. 27. 68.

κυρέω—קל and جرى support each other. As to קק, קק and קק, remember that ס and ק are interchangeable in סלע"ם and סלע"ם IR 6. 34 (v. p. 416). The latter part of Ps 5. 5 is rendered in the A.V. thus: 'neither shall evil dwell with thee'; and in the N.E.B. 'evil can be no guest of thine'—regardless of the fact that קל (*to sojourn*) is intransitive—unlike its homologue, οἰκέω, which is both transitive and intransitive.

The *Lexicon* committed a grosser blunder by deriving קק (Dt 23. 11) from קק, *κυρέω*, and equating it with 'chance, accident'. In fact, it is the undoubted homologue of ἐκροή and ἐκροος (*outflow, issue*), ροή (*flowing of sap*) and/or ρόος (*flux, discharge of morbid humours*); and is akin to בלקק (Lev 20. 18), the homologue of ρεῦμα (*humour or discharge from the body, flux, rheum*).

As to קק (Eccl 2. 14), meaning 'accident, chance, fortune', its homologue is κύρμα (*that which one meets with or finds*), derived from κύρω, *κυρέω*. But קק (IS 6. 9) has possibly another homologue, χρήμα (used in periphrases to express something strange or extraordinary of its kind); v. p. 365.

λόγος—לל and لغة corroborate each other, as do לל and لל. Now λόγος also means: 'thinking, reasoning, reflection, deliberation'. Broadly speaking, this would be consistent with 'study', the traditional translation of לל; and μελέτη, the rendering in the LXX. However, I have preferred 'talk', in deference to للهجة; but

since the context is neutral, one would not feel justified in being dogmatic (*v. p.* 365).

vaós—Bearing in mind that σ and τ interchange dialectally, mark the complete identity of $\tau\tau\tau$ with *vaíos*, and of $\tau\tau\tau$ with both *vaúos* and *vaíos*. Neither word is in the plural, the place referred to being the temple near which Samuel resided (IS 9. 10–19). According to the *Lexicon*, $\tau\tau\tau$ is a proper name of place in Ramah, where prophets lived, and $\tau\tau\tau$ is

'abode of shepherd, or flocks, poet. habitation; ... 1. a. *abode*, of sheep 2S 7. 8 ... of people under fig. of sheep Je 23. 3, 49. 20 ... b. *abode of shepherds* Je 33. 12 ... 2. *habitation*, usu. of country, or of domains in the country (chiefly poet.), Jb 5. 3, 8. 6 ... of ~ in Canaan 2S 15. 25 ...'

This confusion is dispelled by reference to the homologues of *váπη*, *váπος* and *νομός* (*v. pp.* 365–6).

νομός—It is characteristic of the language that many a Greek word bears a variety of meanings, and *νομός* is such a word; because it derives from *νέμω* which means, mainly: *distribute, dwell, graze, possess*. For the same reason, the second syllable of *νομός* is not a suffix and the μ is part of the radical. Accordingly, $\tau\tau\tau$, $\tau\tau\tau$, and $\tau\tau\tau$ are not examples of the suffix-prefix phenomenon: the initial τ is not a prefix but part of the radical. This is confirmed by the homology *νέμω* (allot, bestow, vouchsafe), and we are faced with a metathesis—or the change of ν into τ , and of μ into τ .

μ occasionally changes into τ ; here it changes into τ . Cf. $\tau\tau\tau$ (IIS 11. 3) and $\tau\tau\tau$ (ICh 3. 5), $\tau\tau\tau$ (IIR 20. 12) and $\tau\tau\tau$ (Jes 39. 1); $\tau\tau\tau$ (IIR 5. 12) is read $\tau\tau\tau$. It is also relevant to point out that μ and π interchange dialectally and in Graeco-Hebrew homology, e.g. $\tau\tau\tau$ (Gn 30. 30) / *πότε* (*when, at what time*). Indeed, $\tau\tau\tau$ in IIR 19. 20 is spelt $\tau\tau\tau$ in Jes 37. 27 (*v. p.* 366).

ξανθός—In $\tau\tau\tau$ the order of the components of ξ is reversed— $\sigma\kappa$ instead of $\kappa\sigma$ —and the σ changes into τ . $\tau\tau\tau$, $\tau\tau\tau$, and $\tau\tau\tau$ homologize with the genitive *ξανθοῦ*—the τ and the β exchanging with ν .

Mark the corroborative similarities between $\tau\tau\tau$ and $\tau\tau\tau$,

שָׁמֶר and צִמְרִי, צִמְרִית and צִמְרִי, חֶמֶה and חָם, חֶם and חוֹם, אֶחָד and אֶחָדָם, אֶחָדָם and אֶחָדָם, אֶחָדָם and אֶחָדָם, אֶחָדָם and אֶחָדָם.

סָמֶר and סִמְדָר homologize also with *Σκάμα:δρος*, which leads me to believe that it is a variant of *ξανθός*. This belief is strengthened by the fact that in vernacular Arabic 'beet' is *شندور*, probably on account of its colour.

I think the first אֶדָם in Gn 25. 30 is a noun, homologue of *ἕδεσμα* (*food*); and the second is an adjective, a variant of אֶדָם meaning 'red'. So that, literally, Esau begged Jacob to let him taste of the *red meal* he had cooked. He did not emphasize the redness of the concoction by repeating the adjective, but merely used an ingratiating pun. The וְ attaches to both n. and adj.

According to the *Lexicon*, 'הָאֶדָם adj. darkened, dark brown or black, only of colour of sheep', is not a cognate of אֶדָם which derives from 'הָאֶדָם vb. be or become warm'. Moreover, it states that סָמֶר, a cognate of מִסְמָר, means 'bristling, rough;— יִלְקֵךְ ס' Je 51. 27 *bristling locust*, perh. with allusion to horn-like sheaths enclosing wings of the pupa'. As to סִמְדָר, it is 'n.m. . . . blossom of grape'. The suggestion of an 'allusion to horn-like sheaths enclosing wings of the pupa', perhaps goes slightly beyond the *Lexicon's* usual flights of fancy. Yet it is as nothing compared with its treatment of אֶדָם, whereby it perverts the reading of the text in order to invent a word which it claims to be akin to an Arabic noun; with the net result of creating a fantastic and farcical situation. Here are the relevant extracts from the two entries concerned:

אֶדָם adj. red . . . cf. as subst. *red, redness* on garment: Is 63. 2; אֶדָם = *the (red) lentils* Gn 25. 30, 30, but rd. אֶדָם . . .

אֶדָם n.[m.] name of a condiment (Ar. اِدَام . . .) אֶדָם Gn 25. 30, 30 . . .

So at the end of this highly suspect acrobatic operation, we are presented with an exhausted Esau, just back from the field, not begging for some of an appetizing, ready meal, but for a condiment (mentioned twice). What is he supposed to do with it? Add it to food which he would have to prepare? Bunkum!

Nor has סָמֶר the remotest relation to מִסְמָר, the probable homologue of *ἐπιούριον*—Dim. of *ἐπιούρος*: *wooden peg, pin*—by the prefix-suffix metathesis (יָס, π/מ) (v. p. 366).

ξηραίνω—The כ in כרב and לצרב exchanges with י, as it does in כרבון/ρύσιον and עלבון/ήλιος. (I. p. 366.)

Mark the similarity between סערה, שער, and שחר, wherein the sibilants—like the gutturals—interchange. On the other hand, the similarity between שוב and نشف is not obvious, owing to the intervention of the מן; cf. Proposition 44, pp. 100-1.

According to the *Lexicon* סער means 'storm, rage' and 'סערה' Is 54. 11 *storm-tossed* (fig. of Jerusalem). Moreover, שער means 'bristle, with horror', and שחר 'be black . . . of skin Jb 30. 30'.

ξύλον—As I see it, the אשרה/ξύλον, the planting of which was prohibited, was a sacred tree venerated in its own right. On the other hand, אשרה/ἀστὴρ (IICh 33. 3)—a variant of which is עשתרת (Jud 10. 6)—was a statue dedicated to and/or representing the planet Venus, ὁ τὰς Ἡρόδοτος [ἀστὴρ], Timaeus Locrus 97a. It was worshipped as מלכת השמים (Jer 44. 17) and an associate of בעל, the two essentially Canaanite (i.e. Phoenician) deities.

It is most interesting that Hesychius has ἀσκηρά (εἰδός τι τῶν καστανίων) and ἄσκρα (δρυς ἀκαρπος)—both of which homologize with אשרה—which might indicate the kind of tree the אשרה was.

According to the *Lexicon* שולח is 'table; properly . . . skin or leather mat spread on ground' from 'Ar. شَلْحَ strip of hide, شَلْحَة piece of hide stripped off; Aram. שַׁלַח . . . take off garment'.

In fact, the homologue of שולח is σέλλω, send; while that of Aram. שַׁלַח and Ar. شَلْحَ is ἀποστέλλω, doff. (I. p. 366.)

όδός—The spiritus asper changes dialectally into σ, as δ does into ב, and π into ρ, and final σ into ρ. It is replaced by the spiritus lenis or כ or ש, e.g. ὄπη, אִפְה, ὄκη, אִכְה, ὄππη/ה, אִכְכְּה, אִפְיָה, בְּהַר, ὄράω/שור. The initial vowel turns into י and ו, e.g. ὀρθός, יָר, διορθόω/שר Jes 45. 2, ὄράω/רה II R 11. 1, and the so-called הַהֲפֹךְ which exchanges with the augment. δ changes into צ and ש, e.g. δίψα; צמא/דה, צמאון/צמא, δύω/שקש. The terminal ל/ל is evident in some homologues. Lastly, since ο turns far more frequently into שורוק than into שריק—e.g. the homologues of verbal adjectives—שבול, which

is supposed to be a copyist's error, has a better claim to regularity than שִׁבִּיל and سبيل.

أُطْرُب requires a special and separate treatment, because it homologizes with the Greek word in the genitive—*ὄδοῦ*. In it the *l* is prosthetic or instead of *o*, the spiritus asper is replaced dialectally by *s*, and *δ* by *l*, while *u* changes into *b*—as in *κῦδος*; כבוד. سبيل is quite different: in it the initial vowel turns into *u*, *δ* into *s*—as in *πῆδῶν*; פסדו—and the final *σ* into *p* which changes to *l*, or the *l* is terminal. We have seen that an initial *o* turns into *ʔ*; there is at least one instance in which an internal *o* undergoes the same metamorphosis, ὄλοός; עליון (IR 9. 8 IICh 7. 21).

Mark that רחבת ידים (Gn 34. 21) is homologous with both *εὐρυάγυια* and *εὐρυσόδεια*. בֵּיד פִּשְׁעִים (Job 8. 4) is corroborated by מִדְּרָךְ פִּ (Ps 107. 17). This is yet another instance of interpreting the Bible by the Bible.

According to the *Lexicon*, none of the homologues of *ὄδος* has any homonym. Thus:

אָטְרַבְ [אָטְרַבְ, אָטְרַבְ] . . . step, going (cf. Ar. أَتْرَبَ, Eth. . . . *footstep*) only sf. אָטְרַבְ Jb 23. 11 Pr 14. 15; אָטְרַבְ 17. 5; אָטְרַבְ 40. 3, 73. 2; אָטְרַבְ אָטְרַבְ 44. 19; אָטְרַבְ 37. 31, all poet. & fig. of mode of life, etc. [אָטְרַבְ] n.f. Jb 31. 7 step, going, same usage, אָטְרַבְ Jb 31. 7; אָטְרַבְ 17. 11.

הִדְרַבְ [הִדְרַבְ] vb. swell(?), honour, adorn (. . . Ar. هَدَرَ *be of no account*; but also *ferdit* (vinum) & أَهْتَرُ *inflatus, tumens* (venter))—Qal . . . *Participle passive* הִדְרַבְ Is 63. 1, pl. הִדְרַבְ Is 45. 2 (poss. הִדְרַבְ Greek Version of the LXX ἠδρε . . .): 1. *swell*, only pt. pass. pl. Is 45. 2 (*si vera l.*) in neuter sense, of hills, *swelling places, swells of land* (made level before Cyrus).

הַיֵּץ n.[m.] the outside, sis., esp. in pl., spec. a street, never with suffix in sg., with הַ loc. הַיֵּץ, הַיֵּץ, pl. הַיֵּצוֹת . . . 2. Of a definite locality, viz. a. that which is outside the houses of a town, i.e. a street . . . Je 37. 21 הַיֵּץ הַבָּאִים the Bakers' street . . .

יָד . . . hand. . . d. special phrases: . . . simply *lift* (נָשָׂא) *the hand* (= נָשָׂא) . . . נָשָׂא יָד (יָד) elsewhere. (of men) in prayer *ψ* 28. 2; cf. 68. 32, and לא הָיָה בָּהֶם יָדוּם לָנוּ 77. 3 . . . 2. Fig. = *strength, power*:—לא הָיָה בָּהֶם יָדוּם לָנוּ Jos 8. 20 (Jehovist Elohist) *there was not in them strength to flee*; לא מָצְאוּ יָדוּם *ψ* 76. 6 *none of the men of might have found their hands*, i.e. their powers are paralyzed in death . . . of *dominion* of king לְהַשִּׁיב

7 יהוה 2S 8. 3 rd. prob. as synonymous 1Ch 18. 3 יהוה to
establish his dominion at; . . . 3. Fig. = *side*: a. of way 1S 4. 13
 Qr (Kt יהוה; but rd. prob. ליהוה . . .). b. of gate 1S 4. 13
 18 (text dub. . .). c. of stream or wady 1S 4. 13 Dt 2. 37. Esp.
 dual: d. of land, רחבת ידים Gn 34. 21 (Priests' Code or Narrative)
the land is wide of (on) both hands, i.e. in both directions, Ju 18. 10 Is 22.
 18 1Ch 4. 40; of city Ne 7. 4; of sea ψ 104. 25; of streams רחבת ידים
 Is 33. 21 . . . e. *side = place*, properly *place at one side* יהוה
 Dt 23. 13; יהוה אלהי אלהי Je 6. 3 *each (in) his place*; so יהוה
 Nu 2. 17 . . . 4. יהוה is used in various special senses:—a. *sign*,
monument 1S 15. 12 2S 18. 18 Is 56. 5 Ez 21. 24 . . . b. *part, fractional*
part or share: of seed Gn 47. 24 (Jehovist); share in King 2S 19. 44;
 of fighting men 2K 11. 7; of people Ne 11. 1 . . . c. *time, repetition*
 Gn 43. 34 (Jehovist), Dn 1. 20 . . . 5. יהוה with prep. . . יהוה
 Jb 8. 4 *and he delivered them into the power of their transgression*, gave
 them over to it; . . .

In my submission the homologue of יהוה in Gn 34. 21 and
 Ju 18. 10 is *ἀγία* as well as *ὄδος*; in 1S 4. 13, 18 IIS 8. 3, 18. 18
 Ez 21. 24 1Ch 18. 3, it is *ἀγυεύς* (therefore יהוה is correct); in
 Ps 77. 3 *אגיה*; in Jos 8. 20 Ps 76. 6 *גיון*; in 1S 4. 13 *εἶσω*; in
 Gn 43. 34 IIS 19. 44 IIR 11. 7 Ne 11. 1 *ἀγος*. However, יהוה—
 the homologue of *παγίς*—which occurs twice in Prv 6. 5, is not
 referred to in the *Lexicon*; but the N.E.B. follows the Septuagint
 in translating the first by 'toils' (*βρόχων*); then it unaccountably
 proceeds to translate יהוה יקושה by 'the grasp of the fowler',
 although the LXX consistently renders *ἐκ παγίδος* (omitting
διακτυωτοῦ). (V. pp. 618–19.)

יהוה n.[m.] front, east, aforeside;—abs. יהוה Dt 33. 27+, קדם
 Ju 8. 10 . . . 1. loc. a. *front*, יהוה Is 9. 11 *from the front* (i.e. East), *in front*:
 (opp. מאחור), יהוה 139. 5 *behind and before*; יהוה Jb 23. 8
I go forward (opp. מאחור). b. *East*: יהוה Gn 10. 30 (J) *mount of the*
East; יהוה = dwellers in the E., tribes E. or NE. of Canaan Gn
 29. 1 (E), Ju 6. 3, 33, 7, 12, 8, 10 1K 5. 10 Is 11. 14 Je 49. 28 Ez 25.
 4, 10 Jb 1. 3; יהוה Nu 23. 7 . . . יהוה Gn 25. 6 (J) . . . יהוה
on the E. of Gn 3. 24 . . . 2. temp., *ancient time, aforeside*: a. יהוה
 Dt 33. 15 *ancient mts.*, cf. יהוה v. 27, יהוה Is 19. 11, יהוה
 ψ 68. 34. b. יהוה ψ 44. 2 *in ancient days*; cf. יהוה *from of old*
 Is 23. 7 . . .

יהוה has three homologues, i.e. *ἀκρίς*, *iv*: East Gn 3. 24,

12. 8; *πάλαι*: Adv., *long ago* Dt 33. 27 Jes 23. 7; *Σκύθης*: *Scythian* Gn 25. 6, 29. 1 Nu 23. 7. (*V.* p. 367.)

ὄδοῦς—The rendering here of *עֲלֹסָה* *שׁוֹ* by *ὄδοῦς πέτρας* was probably a literal translation by the LXX, for in Job 39. 28 the rendering is *ἐξοχή* (*prominence*) *πέτρας*. Similarly, *סֶלַע* is rendered by *ὄδοῦς* in the LXX, and only in IS 13. 21; for in Jes 2. 4 the reading is *ἀροτρον* (*plough*). However, I maintain that the true homologue of *שׁוֹ* both in IS 14. 4 and in Job 39. 28 is *στόνυξ*, and that the true homologue of *סֶלַע* is *ἐχέτλη*. (*V.* p. 367.)

The *Lexicon* derives *שׁוֹ* from *שׁוֹשׁ*—‘whet, sharpen’—and states that *שׁוֹשׁ* is its Piel. Accordingly: ‘*שׁוֹשׁוּ לְרַנְיָהּ* Dt 6. 7 i.e. teach the words *incisively*, Germ. “*einschärfen*”. . . .’ Furthermore: ‘*שׁוֹשׁוּ* n.f. sharp (cutting) word, taunt;—Dt 28. 37 . . .’

In my submission, however, *שׁוֹ* is not related to *שׁוֹשׁ*, the homologue of which is *θήγω, θάγω, θηγάω*. On the other hand, *שׁוֹשׁוּ* is the homologue of *ὑμνος*, while that of *שׁוֹשׁ* is *ἐξυμνέω*.

ὄλος—The word *הִלְלִיָּהּ* may be analysed with reference to its homologous phrase, *ὄλος οὐ*, in two ways: *ὄλος הִלְלִיָּהּ*, *οὐ הִלְלִיָּהּ*—similar to *וְ*; and *ὄλος הִלְלִיָּהּ*, *οὐ הִלְלִיָּהּ*—similar to *יָא* (Prv 31. 4).

According to the *Lexicon*, *הִלְלִיָּהּ* is a substantive derived from *הִלְלִיָּהּ*, ‘pollute, defile, profane’. It is ‘used as exclam. lit. *ad profanum!* i.e. far be it (for (*sic*) me, thee, etc.)!’ This is one of countless examples which prove that, without Greek moorings, biblical commentators are helplessly cast adrift at the mercy of phonetics, and in constant danger of capsizing.

The *Lexicon* states that *אֵילָא* derives from the radical *אֵיל, אֵיל*—‘be in front of, precede’—then it goes on: ‘I. [*אֵיל*] n.[m.] body, belly; with suffix *אֵילָא* (in contempt) *ψ* 73. 4 (lit. *their front, prominent part*)’. It also states elsewhere: ‘*אֵילָא* adj. fat—*ψ* 73. 4 . . .’ According to it, therefore, Ps 73. 4 refers to pot-bellied men; whereas the A.V. has: ‘their strength is firm’, and the N.E.B.: ‘they are sleek and sound in limb’.

In my submission, none of them is right, and the conflict between them is largely subjective, ultimately resulting from individual hunches. The value of my theory is that it reduces guesswork to a minimum, if it does not altogether eliminate it. Incidentally, *אֵילָא* is the homologue of *βαρύς*.

ὄπλον—Mark the close similarity between דָּבָר and ذَبْر, מַנְהָה and מנה, and עֲפָל and עפל. Each member of every pair corroborates the other. Moreover, the homology ὄπλαται/פְּלָתִי is corroborated by the associated homologies דְּבָרִי/κῶροι and דְּבָרִי/κούρητες. Kindred homologies are: ψιλοί/ים פְּסִילִים (Jud 3. 19), ὄχλος/הַיָּהוּ (IIS 23. 11)/הַיָּהוּ (Ib 23. 13), κέρας/שָׂרָף (Job 1. 17). They corroborate each other as presenting together an impressive catalogue of military formations—similar to other comprehensive nomenclatures—all consistent with the identity of one language with the other. (V. pp. 263-4, 367.)

ὄράω—The ו in (כְּתִיב) וּרְאֵתָה (IIR 11. 1), like the נ in וְרָאָה (Jes 60. 1), replaces the o in ὄράω. This is supposed to be a scribe's *lapsus*, but is actually an archaic relic of transcendental significance. Its tell-tale value cannot be exaggerated. It constitutes one of several vestigial links—וְרָאָה (Job 21. 23) is another—which testify to the identity of Hebrew with Greek. We ought to be most grateful to the successive generations of scrupulous scribes who piously preserved such priceless philological relics, instead of presumptuously accusing them of negligence. Cf. מְנַסֵּה Jud 18. 30, מְנַסֵּה μένεις.

ὄλέω is nearer וְלָא than ὄράω, and is relevant to the homology ὄραμα; וְלָא. (V. p. 367.)

ὀργίζω—This is an example of a verb with the suffix -ζω having both simple and compound homologues. It is also one of the words the homologues of which appear to undergo metathesis, but in fact might not. Thus, in the homology ὀργίζω; וְשָׁלַח the initial vowel drops out; whereas in the homology ὀργίζω; וְשָׁלַח, it is possible that the spiritus lenis turns into λ (e.g. γέαρ ἔαρ, Γελαχάτος/Ἐλάχαιος, ἐλασις; וְשָׁלַח), and the γ drops; yet metathesis cannot be ruled out. ὀργίζω = ὀργαίνω. (V. p. 250.)

The *Lexicon* states: '[וְשָׁלַח] vb. drive out, cast out . . . Niph. *Pf.* וְשָׁלַח . . . be driven, tossed, as the Nile Am 8. 8; of the sea Is 57. 20.' But 'to drive out' is not the same as 'to drive', neither can it by any stretch of sane imagination be assimilated to being tossed. There is a limit to playing about with words, distorting or extending their meanings to accommodate this and that context. Besides, because two words are spelt the same, it does not neces-

sarily follow that they are identical in origin or meaning. This is no less true in Hebrew than it is in English or French. However, the N.E.B. renders: 'seethe like the Nile', and 'a troubled sea', respectively. Naturally, neither the *Lexicon* nor the N.E.B. appears to perceive that שָׁגַר in the said texts is a variant of שָׁגַר, a verb subjected by the *Lexicon* to similar treatment:

'[שָׁגַר] vb. be in tumult or commotion (Ar. رَجَسَ *make a vehement noise*; Biblical Aramaic, Aramaic שָׁגַר . . . *be disturbed, in tumult* (Targum Ithp. often for הָקַח, as ψ 46. 6, אָהָה Is 17. 12 f.; . . . for הָמַן *ibid.*); but Syriac usu. *perceive* . . .);—Qal Pf. 3 pl. שָׁ 2. 1. שָׁגַר why do the nations throng tumultuously?'

Here again 'throng' is slipped in by a side wind supposed to blow from Targum and Aramaic. As to biblical Aramaic שָׁגַר, its homologue is σπερχω, and that of שָׁגַר (Dan 6. 7) ἐπι-σπερχω, 'hasten'.

To continue the series to its perverse end, and show up this philological fraud:

'[שָׁגַר] n.[m.] throng;—שָׁגַר שָׁגַר ψ 55. 15 used to walk in the throng (cf. הָמַן 42. 5, also to בית אלהים).' And '[שָׁגַר] n.f. throng; . . . שָׁ 64. 3 . . .'

So the *Lexicon* starts with a verb which it says means 'to be in tumult or commotion', and refers in support to similar verbs in kindred languages which convey the concept of vehement noise, disturbance, and tumult. Then the verb 'to throng' replaces the verb 'to be in tumult', and the idea of tumult takes an adverbial function and is tacked on to the new verb ('throng tumultuously'), so that it merely indicates the manner of *thronging*. Finally, the usurpation is complete: all thought of tumult or commotion is jettisoned from the mind, in a rebellious catharsis; and the two derivative nouns of different gender emerge as meaning 'throng'. It simply will not do.

Compare the above travesty of the truth with the truth as it appears in the light of my theory: ἀργίζω is a verb with several meanings and a few homologues, as aforesaid. In one of the meanings—'grow angry, be wroth'—one of the homologues is שָׁגַר; while in another meaning, 'in a passion', one of the homologues is שָׁגַר. Similarly, χωρίζω has several meanings and a number of homologues. In the meaning 'separate' or 'exclude',

one of the homologues is גרש (Jon 2. 5). Obviously, this גרש has no etymological connection with the identical word in Isaiah and Amos. Again, ὀργή, a derivative of ὀργίζω, means 'anger, wrath, passion'; and has several homologues, one of them being ὀργή which couples with the last meaning. רגשה, however, has no etymological connection with רגש; its homologue is ἐργαστήριον, 'gang'. As to the homology רגשו/ἐπισπέρχω, the first syllable of the simple verb is dropped because it includes the double consonant σπ, whereas χ is treated by poets as a double consonant: one exchanging with λ, as in χαρίζω/רגש and γαίρω/χάιρω; the other with ψ, as in χέω (Ep. χείω, later Ep. χεύω)/רגש and χράω/רגש. Therefore—without inventing, distorting, or even extending or straining any meaning—these five words are explained agreeably to their respective contexts, against an unquestionable Greek background. Incidentally, we learn that worship in the Temple was—on occasion, at any rate—touched with fervour, perhaps with Bacchic enthusiasm.

רגש involves three homonyms in the *Lexicon*, as follows:

'I. רגש vb. disturb (... perh. transp. from Ar. رَجَحَ disturb ...);—Qal. ... Jb 26. 12 ... Hiph. denom. from רגש make a twinkling ...'

From this first homonym derives:

'רגש n.m. moment (... Targum רגשא Ec 9. 12: prob. properly a movement, i.e. twinkling, of the eye; cf. momentum, i.e. movimentum) ... רגש Nu 16. 21 + ...; Is 54. 7 ...'

'II. רגש vb. be at rest, repose (prob. = Ar. رَجَع return, prop. return to rest, after wanderings, etc.);—Niph. *Imv.* 2 fs. Je 47. 6 (of sword) be gathered into thy scabbard, רגשי ודמי repose, and be still. Hiph. a. trans. give rest to;—*Inf. construct* Je 31. 2 קלוק לקרגשו I will go to give him (Isr.) rest, 50. 3 קרגש אתהארץ (... read prob. קרגש); Is 51. 4 קרגש עבתי לארץ עבתי usu. I will cause my judgment (religion) to repose as, etc. (i.e. I will establish it; cf. קרגש 42. 4); but metaph. strange ...'

'III. רגש vb. harden (Eth. ... coagulate, congeal: poss. development of root رَجَح, v. II. (ר);—Qal. *pf.* in Jb 7. 5 עורי רגש וקראת my skin hardens, and (then) runs again (II. קראת), of the ulcers in elephantiasis.'

To begin with, on whose authority is it stated that رَجَع properly means 'return to rest, after wanderings, etc.'? Then,

putting my theory aside, and assuming that metathesis operates as between רגע and رجع, how far-fetched are رجع and رجع, and how utterly misleading the reference to either of them. How does רגע come to be related to 'twinkle'? A man must be borne on a fantastic flight of fancy to suggest that any verb meaning 'to harden' could have possibly developed from رجع, or that 'judgment' could be stretched to equate 'religion'. Having regard to the context, he must have been used exclusively to double-think to imagine that הרגיע in Jer 50. 34 means 'to give rest'. Indeed, a metaphor must be extra super-strange if the *Lexicon* admits it to be strange—mark you, its own metaphor! In short, all this is a clownish dream in wild cloud-cuckoo-land.

Incidentally, the homologue of רגע is ῥάγαι = ἀκμή: *the time*; while הרגיע has two homonyms homologizing with παραψύχω: *cool* Jer 34. 14; metaph., *console* Jer 31. 2 (1); and ἀστράπτω, σπράπτω: *flash, illuminate, lighten* Jer 51. 4. The first syllable of this homology is omitted because it includes the double consonant σσ, and π changes dialectally into γ—e.g. στενάζω/תנאנא, στενάγμα/תננה/תננה/תננה/תננה; γρύψ/פָּרָט.

When no homonyms are suspected, naturally commentators will confuse them and attempt to reconcile the meaning of one homonym with the context of another—a process which usually involves pathetic mental acrobatics, and is abundantly illustrated on practically every page of the *Lexicon*. The entry about רע is no exception.

רע (root of foll., prob. onomatop.; . . . prop. *more violently* as orig. meaning, but ref. to thunderous sound everywhere, exc. Ez 27. 35 where text dub., v. infr.; cf. Aram. רע, רע n. *thunder*, רע vb. *thunder*; esp. Aph. Ithpa. utter (loud) complaints; . . . n. *thunder*, . . . vb. *thunder, lament*, cf. New Hebrew רע Hiph. *thunder*, Hithp. *complain*; Eth. . . n. *thunder*, As. rimu, id.; Ar. رَعَجٌ vex, dislike, etc.)

{[רע]} vb. denom. *thunder*;—Qal *make the sound of thunder, thunder* . . . רע Ez 27. 35 is dub.: *faces tremble* (. . . *are convulsed*), or *they tremble* (cf. . . . AV RV *are troubled*) in face, lacks etym. support . . . the LXX, Syriac Version, C. H. Cornill דרעו פניהם Hiph. . . *thunder, cause thunder* . . . הרעמה IS 1. 6 is appar. *Inf. construct suf.* . . . but not understood by the LXX and dub.: AV RV *to make her fret*, cf. Aram. utter (loud) complaints . . . perhaps corrupt H. P. Smith.'