

This is how these phrases are dealt with by the Septuagint and the N.E.B.:

הַעַם הַזֶּה—LXX: τῆς ἐκ τοῦ γένους; N.E.B.: *one of the people.*

נְיָוְנָדָרָה—LXX: ἡγουμεῖρους; N.E.B.: *counsellors.*

אִישׁ אֶחָד—LXX: ἄνθρωπος; N.E.B.: *No man* Lev 22. 4, *any man whatever* Ib 24. 15.

אִישׁ אֲחֵר—LXX: πᾶς ἄνθρωπος; N.E.B.: *No other man;*

אִישׁ אֶחָד—LXX: πᾶς ἄνθρωπος Lev 22. 3, πάντα ἄνδρα IIS 13. 9; N.E.B.: *Any man* Lev 22. 3, *everyone* IIS 13. 9.

אִישׁ אֶחָד—LXX: πάντα ἄνθρωπον; N.E.B.: *every man.*

כָּל־בְּשָׂר—LXX: πᾶσα σὰρξ; N.E.B.: *all mankind, every human being.*

הַצֹּדֵקִים הַגְּדֹלִים—LXX: οἱ κριτοὶ (ἄνδρες) τῶν προβάτων; N.E.B. *masters of the flock, stockmasters;* ἡμεῖς Χαναναῖται, οἱ Χαναναῖται τὰ πρόβατα (עַמְּנוּ being mistaken for עַמְּנוּ); N.E.B.: *the dealers.*

I have been able to equate הַצֹּדֵקִים הַגְּדֹלִים with הַצֹּדֵקִים הַגְּדֹלִים, only because I realized that in the former the homology was ordinary, with אִישׁ in the nominative; while in the latter it was exceptional, with אִישׁ in the genitive. Whether the appreciation of this equation preceded the discovery of the homology ἐκείνω נָדָר (Esth 2. 1), or followed it, I do not remember. But this I know, that long after I had been apprised of both facts, while I was browsing through the book of Daniel, it suddenly occurred to me that נְיָוְנָדָרָה might be a composite word; and the problem presented by it was soon solved. Thus fortuitous finds have alternated with fruits of persevering study, sustained consideration, and close concentration in the course of my prolonged research.

ASSOCIATED HOMOLOGIES

ἀνδραποδίζω: *enslave; especially of conquerors, sell the free men of a conquered place into slavery* اِسْتَرْقَ اَرْقَ

ἀνδραποδισμός: *selling into slavery, slave-dealing* (W) تجارة الرقيق

ἀνδράποδον: *one taken in war and sold as a slave, whether originally a slave or free, captive; originally distinguished from δοῦλος; generally, a slave* رَقِ

Mark that the derivatives preserve the original ζ as substituted by $ق$: they behave like Hebrew derivatives.

ἀνδράχνη: *purslane* نبات الرجلة; ἀνδραχλος

The Arabic homologue being in the feminine, must be adjudged as the counterpart of ἀνδράχνη— $\nu' \text{ ܠ}$ —and not of its masculine synonym and cognate, ἀνδραχλος, $\lambda' \text{ ܠ}$; cf. *νίτρον*, *λίτρον*, $\Gamma \Pi$ Jer 2. 22.

ἀνδρεία, -ητή: generally written ἀνδρία: *manliness* جسارة; *hardihood* جراءة; = ἀνδρειότης

س exchanges with δ , as does τ in $\pi\tau\delta\sigma\iota\omega$ $\Pi \Sigma \Xi$; and ج exchanges with the spiritus lenis, as does δ in $\delta\mu\epsilon\iota\beta\omega$, $\delta\mu\epsilon\iota$.

ἀνδρείος, -έος: *manly, masculine, courageous* جسور جرى; *stubborn* حرون

ح exchanges with the spiritus lenis, as in $\delta\nu\sigma$ حمار; and as does Π in $\delta\nu\sigma$ $\Gamma \Delta \Pi$; while جري and حرون corroborate each other's homology, though Arabic scholars do not suspect their twin etymological relationship.

ἀνδρείω: *fill with courage* اجترأ

Note the corroborative force derived from the family connection between جسارة and جسور; as indeed between جراءة and جري and اجترأ.

ἀνδρίας: *image of a man, statue* (of stone or wood); of female figures; of men, opp. ἀγάλματα of the gods; rarely of the gods $\Pi \Sigma \Xi$ IR 16. 33 (cf. ἀστήρ); *statues* $\tau\tau\tau$ Jer 45. 16; mother's term of endearment $\Gamma \Delta \Xi$ Gn 30. 13; cf. μάκαρ

ἀνδρίας (IR 16. 33); ἀστήρ (ὁ τῆς Ἡροοδίας), Ἡσάρτη IR 15. 13 IIR 21. 3, 7); ἀσκηρά, ἀσκρα, ξύλον Jud 6. 26 IIR 23. 15—all six words coalesced in pronunciation to become a single word, $\Pi \Sigma \Xi$ or $\Pi \Sigma \Xi$ (IIR 17. 16); although ἀστήρ preserved its special name $\tau\tau\tau$ (IR 11. 5). But I am by no means sure that $\Pi \Sigma \Xi$ or $\Pi \Sigma \Xi$ (Jud 2. 13, 10. 6) is in the plural. If the latter be in the singular, then it would homologize with Ἡπόλλων. ἀσκηρά and ἀσκρα are obvious atavisms of ξύλον.

ἀνδριον: Dim. of ἀστήρ (ἀνδρός), *manikin* قزم

The spiritus lenis exchanges with $ق$, as in $\delta\theta\delta\eta\eta$ $\nu\tau\tau$ Prv 7. 16; as it does with ρ in $\omega\acute{\nu}\epsilon\sigma\mu\alpha$ $\Pi \Sigma \Xi$ Gen 33. 19.

ἀνδρίς: fem. of ἀνήρ $\Pi \Sigma \Xi$ Gn 2. 22, 23 (cf. γυνή) إمرأه

ἀνδρογίγας: *giant-man* אַנְדְּרוֹגִיגַיִם Ex 17. 8 عِلاق

Arabic led me to this homology.

ἀνδρόγυνος: *man-woman, hermaphrodite* خُنثى [cf. γυνή: *أنثى*]

This homology is most remarkable, for two important reasons. First, خُنثى seems to be a mere variant of أنثى, the homologue of γυνή in the genitive (γυναικός): in the former the γ exchanges with خ, as in γεννάω/خلف; whereas it drops in the latter. Secondly, because it homologizes with ἀνδρόγυνος as if it were ἀνδρογυνή (like ἀνδρογίγας), and dispenses with one of the two operative elements in the compound by a change in the pronunciation of the other. A somewhat similar homology is אַנְדְּרוֹגִיגַיִם, אֵדוֹס.

ἀνδροθία: *man-goddess, i.e. Athena*

I diffidently submit that, according to my Propositions, this compound is a variant—or the etymological origin—of Θρασω and Θρασω, the names of Athena, thus: ἀνδροθία → ἀνδροθείας → δροθείας → δραθείας → δρασεας → δρασως → θρασως → Θρασω → Θρασω.

ἀνδρόδομος: = ἀνδρῶν (*men's apartment in a house, banqueting hall*, אַנְדְּרוֹדוֹמוֹס Jud 3. 23 [suff.-pref. metathesis, spiritus]

ἀνδρωπος, ὁ, (prob. from ἀνδρ, ὤψ, *man-faced*, Attic crasis ἀνθρωπος, Ionic ἀνθρῶπος. for ὁ ἀνθρ-: *man*, both as a generic term and of individuals אַנְדְּרוֹפִים Ex 13. 13 Jes 2. 9 אַנְדְּרוֹפִים Gn 2. 24, 19. 8, 32. 7 Jes 2. 9 אַנְדְּרוֹפִים Ps 8. 5, 9. 20 אַנְדְּרוֹפִים Dan 7. 4 אַנְדְּרוֹפִים Ib 2. 43 אַנְדְּרוֹפִים Ib 7. 13; opp. *gods*, אַנְדְּרוֹפִים Job 13. 9, 33. 20 אַנְדְּרוֹפִים Nu 23. 19 Ps 8. 5 אַנְדְּרוֹפִים Ps 144. 3; Plato uses it both with and without the Art. to denote *man* generally, אַנְדְּרוֹפִים Gn 6. 1-7 (*v. ἀνθρ*); in pl., *mankind* אַנְדְּרוֹפִים IIS 7. 1; Jer 32. 19 Ps 49. 3 אַנְדְּרוֹפִים Ps 4. 3, 49. 3 אַנְדְּרוֹפִים Dan 2. 38, 5. 2:

ἀναδρος: = ἀνευ ἀνδρός (*husbandless, of virgins*) אַנְדְּרוֹס; = ἀνευ ἀνδρῶν (*without men*) אַנְדְּרוֹס Job 38. 26 אַנְדְּרוֹס Ib.; *wanting in manhood, cowardly* אַנְדְּרוֹס Jes 31. 8 אַנְדְּרוֹס Ib.

ἀνθρωπος is a compound of ἀνδρός ὄψ, אַנְדְּרוֹפִים or אַנְדְּרוֹפִים—by the all-pervading suffix-prefix phenomenon—פִּי being the singular of אַנְדְּרוֹפִים as פִּי is of אַנְדְּרוֹפִים. A rival to homology with אַנְדְּרוֹפִים אַנְדְּרוֹפִים is another phrase, *φύς ἀνθρ*; but the contest is distinctly unequal, as will be apparent from a comparison between the intrinsic meaning of ἀνθρωπος and that of *φύς ἀνθρ*:

φώς, φωτός: poet. Noun, also in late prose; *man* מַן Ps 17. 14
 מַן Jes 3. 25, 5. 13, 41. 14 Job 31. 31 מַן עַד Jud 20. 48;
man, opp. *woman* אִשׁ Cant 2. 3 אִשׁ מַן עַד Dt 2. 34, 3. 6; *mortal*;
 opp. *a god* אֱלֹהִים Ps 17. 14

φ changes into ב, as in φέρω/בָּרַךְ; and into מ, as in φάος/
 מֵאוֹר, φανός/הַמְעֹרָב, φέρνυξ/מִלְקוּץ, φάτος (B) מַן.

HOMONYMS

אֲדָמָה/יָמִי/דָה: *earth* (including land and sea), opp. *heaven*, or *land*
 opp. *sea*; *earth*, as an element; *land*, *country*; *native land*; *the*
earth or *ground* as tilled Prv 30. 14; cf. אֲדָמָה Gn 4. 2, 47.
 20 Ex 20. 24 IS 4. 12 Ez 11. 17 Jon 4. 2 Neh 9. 25

אֶחָד/εἷς/eis: *one* Gn 1. 5, 21. 15, 22. 2, 32. 23

אֶחָד/eis: *one* IS 30. 2 Ez 46. 16; אֶחָד אֶחָד εἰς ἕκαστος *each one*
 Lev 20. 2 (cf. ἀνὴρ, σὺβ.)

אֶחָד/εἷς/εἰς: *each* Gn 15. 10 Jud 16. 5 Ez 1. 9, 11, 12, 10. 22
 Job 41. 9, 42. 11; cf. אֶחָד/εἷς/εἰς Ez 1. 9

אֲדָמָה/δόναξ: *pole-reed*, *Arundo donax*, smaller than the κάλαμος Jes 3. :

אֲדָמָה/πένθημα: *lamentation*, *mourning*: pi. Ez 24. 17, 22 אֲדָמָה
 Ps 106. 28 אֲדָמָה Am 2. 8; (cf. אֲדָמָה אֲדָמָה אֲדָמָה אֲדָמָה: *grief*;
 אֲדָמָה 'Hρακλῆος *grief*' for him II. 15. 25; more freq. in Od.,
 always in pl., Dt 26. 14 Hos 9. 4)

אֲדָמָה/έχω: *there is* IIS 14. 19 (cf. אֲדָמָה) [Iraqi vernacular]

אֲדָמָה/ξύλον: *tree* (ξύλον) Zach 11. 2

אֲדָמָה/όπου: *where* Gn 21. 17

אֲדָמָה/όπουπερ: *wherever* Ruth 1. 16

אֲדָמָה/όσπερ, ήπερ, όπερ: *the very man who* Gn 3. 12, 44. 17; *the*
very thing which Ex 16. 15, 23

אֲדָמָה/όστε: *who*, *which* Gn 1. 7, 11, 12, 21, 29, 30, 31, 2. 8, 3. 12, 6. 4

אֲדָמָה/ότι: *for that*, *because* IR 8. 33; cf. אֲדָמָה p. 108

אֲדָמָה/επειδήπερ: *since*, *seeing that* Mai 2. 9

אֲדָמָה/πόσθη: *membrum virile* Ex 28. 42 Lev 15. 2, 3, 7 Ez 16. 26,
 23. 20, 44. 7, 9

אֲדָמָה/γῆ: freq. in Trag., *city* Gn 4. 17, 11. 4, 24. 10, 33. 18

אֲדָמָה/πένης: (πένομαι) *one who works for his living*, *day-labourer*, *poor*
man Dt 24. 12, 14, 15

אֲדָמָה/πεινυλός: *hungry* Ps 88. 16

INCIDENTAL HOMONYMS

In the course of our investigation into the above homologies, we have incidentally come across new words, some of which have homonyms, as follows:

בְּנֵי/γένος: *offspring, even of a single descendant* Gn 4. 25; בְּנֵי—
in such phrases as: בְּנֵי-זֵהָהָה Gn 23. 3, בְּנֵי-עֵרָאֵל Ib 32. 33,
בְּנֵי-עַמּוֹן, בְּנֵי-שָׁאֵן, Ib 10. 21, בְּנֵי-עַמִּי Ib 19. 38, בְּנֵי-קַדְמָה Ib 29. 1,
Ib 36. 21—is also the homologue of γένος: *race, stock, kin; clan, house, family*

בְּנֵי/φύρον: *plant, esp. garden plant or tree* Gn 49. 22; *בְּנֵי*—
(בְּנֵי-אִמִּי)/(ὁ ἐμὸς ὠδύων), πάρος: *of a child, produced by (my) pangs or throes of childbirth* Gn 35. 18

בְּנֵי/ὀψίγονος: *of a son, late-born, born in one's old age*
Gn 37. 3

בְּנֵי/ἠπειθεῖς: *son of* IS 25. 10

בְּנֵי/μέσος: μέσον, *midst* Gn 42. 23; *διά μέσον, between* Gn 15. 17
Ex 12. 6, 13. 9; ἐς μέσον, ἐς μ. ἀμφοτέρων *between both of two*,
freq. in Hom. for ἐς μέσον μεταίχμιον (*between two armies*),
בְּנֵי IS 17. 4, 23

בְּנֵי/ἥλιος: as pr. n., *Helios, the sun-god* Jud 6. 25

בְּנֵי/πάστος: (πάσμαι) οικητῆς; (πάτωρ) (πάσμαι) *possessor* Ex
21. 34, 22. 7 IR 17. 17

בְּנֵי/πολίτης: *citizen, freeman* Jos 24. 11 Jud 9. 25, 51

בְּנֵי/πολύς: *many; much; πολέμητις, of many counsels* בעל-מַלְכוּת
Prv 24. 8 בעלת-אָוֶן IS 28. 7 (כְּשֶׁפֶטִים) Nah 3. 4

בְּנֵי/πόσις: *husband, spouse; lawful husband* Gn 20. 3 Hos 2. 18

בְּנֵי/παῖς: *child, whether son or daughter* Prv 31. 2

בְּנֵי/πυρός, σπυρός: *wheat* Gn 41. 35

בְּנֵי/Ὅμηρος: *Homer* Gn 34. 4; *Ὁμηρίδης* בְּנֵי-הַמִּירִיבִים Ib 34. 2

בְּנֵי/γαμέτης: *husband, spouse* IIS 11. 3 ICh 3. 5

בְּנֵי/γάμος: *unlawful wedlock* Gn 19. 38

בְּנֵי/γένος: *race* Lev 19. 18; *clan, family* IIR 4. 13 Ruth 1. 16

ΠΥ/γονεύς: *begetter, father* Gn 19. 38

ΠΥ/λαός: *a people*, i.e. all who are called by one name Dt 26. 15; *men*, i.e. soldiers Dt 20. 1, 2, 5, 8, 9 IR 22. 23 IIR 13. 7; *δημος*: *people* Gn 34. 16; *commoner* IIS 22. 28; the *popular assembly* Gn 23. 7

ΠΥ/ποινίζομαι: *exact a penalty* Ex 21. 22 Dt 22. 19; cf. ἀποτίνω

ΠΥ/μήνις, μᾶν-: *wrath*; from Hom. downwards freq. of the *wrath* of the gods, πῖ., Gn 32. 21 Lev 17. 10, 20. 3, 5, 6, 20. 17 IS 1. 18 Ps 34. 17 Ths 4. 16

ΠΥ/ἐνώπιον: *face to face, in person* Ex 33. 11 Dt 34. 10 IIR 14. 8 Job 2. 5

ΠΥ/ἐπάνω: *above, on the upper side or part* יַעֲבֹדֵם Lev 14. 53 יַעֲבֹדֵם Gn 1. 2; *before, in front of* יַעֲבֹדֵם Ib 19. 13, 27 יַעֲבֹדֵם Nu 17. 8 יַעֲבֹדֵם Gn 6. 11 יַעֲבֹדֵם Ib 11. 28 יַעֲבֹדֵם IIS 10. 9; *in the presence of* יַעֲבֹדֵם Gn 27. 30; of Time, *in former times* יַעֲבֹדֵם Dt 2. 10; of Number, *above, more* יַעֲבֹדֵם Ez 48. 21 יַעֲבֹדֵם Ib 48. 15, 21

ΠΥ/διαφανής: *transparent, transparent*. Unplid 'W' Prv 27. 13

ΠΥ/πνοαί (πνοή): *breath* Ex 33. 14-15 cf. Jos 42. 1, 44. 3, 55. 21 Ez 36. 27, 37. 14, 39. 29 Joel 3. 1, 2 Hag 2. 5 Zach 4. 6 Ps 104. 30, 143. 10 Neh 9. 20; cf. Jos 30. 22 ΠΥΠΥ [Therefore, ΠΥΠΥ, ΠΥΠΥ and ΠΥΠΥ are synonyms: cf. p. 297.]

ΠΥ/θαιρός: *pivot of a door or gate* Prv 20. 14

ΠΥ/θεωρός: *envoy sent to consult an oracle, or present an offering* Jos 57. 9 Prv 13. 17, 25. 13

ΠΥ/κοίλον: *hollow, cavity*; esp. of *cavities* in the body, π1 κ. IS 4. 19 Dan 10. 16

ΠΥ/στόλος: *sea-serpent, fleet* Jos 13. 2

ΠΥ/ώδεις: *mostly in π1., pangs or throes of childbirth* Jos 13. 3. 21. 3

The above analysis shows that although the Propositions which I have enunciated as governing the interchange of letters and the role of vocalization in Graeco-Hebraic homology may, at first glance, seem to be very widely cast—indeed, so widely

cast that almost any Greek word could ultimately be transformed into almost any Hebrew one—on closer examination, this superficial impression disappears. It is certainly otherwise in practice, especially if the Propositions as a whole, and particularly the safeguards of Proposition 59, are duly heeded. On the other hand, if the Propositions are applied singly and in isolation, and the provisions of Proposition 59 are ignored, one is liable to be misled and to court disaster, as the following example will show.

הָרֵג is an exclusively Hebrew word, with no phonetic counterpart either in Arabic or Aramaic; so that neither could afford any assistance in the search for or confirmation of a genuine Greek homologue. Therefore, when *πέθω* presented its credentials, its candidature was approved, especially as some corroboration came from its fellow homologue הָרַס (cf. Ps 78. 47). It looked as though *π* dropped out of both, while *θ* exchanged dialectally with *σ* in one, and with *χ* in the other. Nevertheless, there were real misgivings: for one thing, there was no Verbal Adjective to homologize with הָרֵג or הָרוּס, and no Substantive to homologize with הָרֵגָה; whereas other derivatives of הָרַס were provided for—*πρόσμετος* הָרַס, *πρόσθετος* הָרֵסָה, *πρόσθετος* הָרֵסָה. But, in any case, הָרֵג seemed to be a strange word which rendered *two* phrases apparently meaningless, *לְהָרֵג הָרוּגִים* (Jes 10. 4) and *לְבֵשׁ הָרֵגָה* (Ib 14. 19). In the circumstances, the matter was set aside for review.

One day, as I was looking for an homologue for הָרֵגָה I had the good fortune of spotting *ἐναιψω* as the perfect homologue of הָרֵג also, and *ἐναιψα* as the ideal one of הָרֵגָה:

ἐναιψω: *strip a slain foe of his arms* (*ἐναιψα*); hence *slay in fight*; generally, *slay* הָרַג Gn 4. 8 Ex 2. 14 Lev 20. 15, 16 Nu 11. 15 IIS 23. 21 Jes 27. 1 Hos 6. 5 Job 20. 16 Esth 9. 6

ἐναιψα, *τά*: (*ἐναιψω*) only pl., *arms and trappings of a slain foe* הָרוּגִים Jes 10. 4, 14. 19

Mark how the Hebrew derivative preserves the original ζ which was converted into λ.

So now both texts are plain: (1) '... and they shall fall under slain foes' arms and trappings ...' (2) 'But thou wast cast out of thy grave like an abominated corpse, sword-girt and dressed (*שֵׁבֶט*) in the arms and trappings of slain foes who

went down to the last bed ($\square\aleph\aleph; \epsilon\upsilon\eta$: *one's last bed, the grave; stones thrown out from the prow and used as anchors Job 38. 30, pl.*) of the grave ($\aleph\aleph; \tau\acute{\alpha}\phi\omicron\varsigma$: *grave*) like a putrefied carcass.' .

Therefore, if my early experience is anything to go by, anyone who—misusing my Propositions—indulged in the fanciful exercise of transforming any Greek word into any Hebrew one, would before long stumble, fall and break his stiff neck. Let who will try!