

ASHKENAZI PRONUNCIATION

Here are a few examples to prove the unacknowledged anti-quiry and unsuspected prevalence of Ashkenazi pronunciation, and its accordance with Attic standard or dialectal variation.

כַּחֲזֵן Gn 45. 8, אֹרַב Dt 18. 11/φάτις: *voice from heaven, oracle*; of the interpreter of dreams [cf. ὁμφῆ: *voice of the gods*];

אָז Ps 76. 8, לֵא Ib 90. 11/ἐκεῖ: *then* [cf. τότε];

אֵיכָה Cant 1. 7, אֵיכָה IIR 6. 13/ποῦ, ὅπου: *where? wherever*;

אֱלֹהֵי Dan 2. 18 אֱלֹהֵי Dt 32. 17/θεός: *God, the Deity*, in general sense, both sg. and pl. [The pl. of אֱלֹהֵי is אֱלֹהִים Gn 1. 1. This is quite different from אֱלֹהִים in Gn 6. 2. 4, where it is the homologue of ἦρωσ, gen. ἦρωσ: *hero; heroes, as objects of worship, esp. of local deities, founders of cities, patrons of tribes, etc.*];

אֶצֶק Jes 44. 3, אֶצֶק Ib./χέω: *pour out*;

דֶּרְבֵּן IS 13. 21, דֶּרְבֵּן Eccl 12. 11/δρέπανον: *reaping-hook; scythe; curved sword, scimitar*;

הִיא Gn 2. 11, 3. 12, 26. 9 Job 31. 11/ὃ: *he, she, it*;

הַהָרִי ICh 11. 34, 35, הַהָרִי Ib 11. 27/ὄρεινός: *of or from the mountains, dwelling on the mountains*;

הִתְפַּתְחוּ Jes 52. 2, הִתְפַּתְחוּ/ἀναπτύσσω: *undo, open*;

וַיִּתְרוּ Nu 13. 2, וַיִּתְרוּ Jud 1. 23/θεωρέω: *gaze, observe*; = ἐπιθεωρέω (*examine over again or carefully; inspect*);

וַיִּחְבְּרוּ Job 16. 4, וַיִּחְבְּרוּ Ib 35. 16/καθάπτω: *assail*; in a military sense, *attack*; cf. אָחַ; אָחַ;

וַיִּחְבְּרוּ ICh 26. 21, וַיִּחְבְּרוּ IIR 15. 5/κρύψις: *hiding, concealment; disappearance; suppression*; cf. הִתְחַפְּסוּ/ἐπακρύπτω;

וַיִּנְעוּ Ps 59. 16, וַיִּנְעוּ/πεινάω: (—πει) *to be hungry, to be starved*; simply, *to be in want of, lack* (يعجوعون: عَج, ن, ج, ع);

וַיִּרְאוּ ICh 20. 16, וַיִּרְאוּ ICh 7. 2/εἶργεν θεοῦ;

כֹּה Dan 7. 28, כֹּה Gn 15. 5/ὥς: *so, thus*;

כֹּבֵעַ IS 17. 5, כֹּבֵעַ Ib 17. 38/κτύμβαχος *crown of a helmet*;

כְּבִיָּהוּ (like חַבְיָהוּ Jer 36. 12) ICh 15. 27, כְּבִיָּהוּ (like post-biblical חוּבִי) ICh 31. 12/Ζεὺς ἐγέννησε: *Zeus begat, created/Διογενής: sprung from Zeus*;

- לְעוֹלָם, לעולם ICh 33. 7/τέλος: *for ever, all the time, always, permanently, for good*;
- מִבְּחָרַךְ Jes 37. 24, מִבְּחֹר IIR 19. 23/αἵρεσις, ἀφαίρεμα: *choice; that which is taken away as the choice part*;
- מְגָדֵל Gn 11. 4 Neh 3. 1, 11, מְגָדֵל Ex 14. 2/μέγας: *high*;
- מוֹפְעֵת Jer 48. 21, מִפְּעֵת Jos 13. 18; מִיִּפְעֵת ICh 6. 64 [מִיִּ, Ashkenazi pronunciation of מִי, like *ai* in *aim*; v. p. 23];
- מִלְּכָם IIS 12. 30 Jer 49. 1, מִלְּכָם IR 11. 5/πλευθείον: *brick-works*;
- מִזְעָר IR 7. 36, מִזְעוֹר Hab 2. 15/μόριον: *in pl. esp. parts or genitals, male and female; less freq. in sing.*;
- מִשְׁטָח Ez 26. 5, מִשְׁטוּחַ Ib 47. 10/στρωμα: *anything spread or laid out for lying or sitting on; pavement*;
- מִשְׁלָחָה Dt 12. 7, מִשְׁלוּחָה Jes 11. 14/ἐπι-χείρημα: *undertaking, attempt, esp. of a military enterprise (v. מִזְעָר, מִזְעוֹר, p. 634)*;
- מִשְׁקָל Lev 19. 35, מִשְׁקוֹל Ez 4. 10/σταθμόν: *weight*;
- נִסְף Jes 40. 19, נִסְפָה Ex 9. 33/τήκω: *melt, melt down (trans. of metals; bring clouds down in rain)*;
- נִסְכָּה Dt 27. 9, נִסְכָּה Jes 7. 4/ἡσυχάζω: *keep quiet, be at rest; impose silence; leave unspoken*;
- עֹז Ps 90. 11, עֹז Ib 76. 8/ισχύς: *might, power, vigour*;
- עֵינָן Ez 48. 1, עֵינָן Ib 47. 17; עֵינָן Jud 1. 31;
- פְּנוּאֵל Gn 32. 32 ICh 4. 4, פְּנוּאֵל Ib 32. 31;
- פְּרוּזִי Dt 3. 5, פְּרוּזִי Esth 9. 19/ἀφρακτος: *unfenced, unfortified, unguarded*;
- קָטַל Job 24. 14 Dan 5. 19/κτείνω: *kill, slay*;
- קָטָן Gn 9. 24, קָטָן Ib 1. 16/ἐλάχιστος: *smallest, least*;
- קָנָא Ex 20. 5, קָנָא Jos 24. 19/φθονερός, ἐπίφθονος: *envious, jealous, of persons; of the gods, jealous of those who abuse their rights, or who enjoy unbroken felicity*;
- קָרוּאֵי Nu 26. 9, קָרוּאֵי Ib 16. 2/κλητός: *invited; called out, chosen; summoned to court*;
- קָרוּאֵי IS 9. 13 Esth 5. 12/ὁ κεκλημένος (καλέω): *guest*; Nu 1. 16 Ez 23. 23/κλειτός: (κλείω (B)) *famous*;
- רוּהַגָּה ICh 7. 34, רוּהַגָּה Ib.;
- שָׂם IIS 14. 7, שָׂם/τίθημι: *set, put, place; give a child a name [cf. Ex 4. 11]*;

שָׁן Ps 50. 23, שָׁן Prv 10. 29/τέλειος: *perfect*, of victims, *entire*, without spot or blemish; of persons, *accomplished*, *perfect in his kind*; שָׁן IIS 5. 8, שָׁן/στυγητός: *hated*, *abominated*, *hateful*;

שָׁן Jos 17. 11, שָׁן Jer 48. 45/Ζεὺς, Ζήν, Δάν, Δήν, Τάν: *Zeus* (short for שָׁן בית שָׁן, the temple of Zeus—like שָׁן for מִשְׁכַּן שָׁן. To this day, גִּלְהָה is known as بیت جالا);

שָׁן IIS 12. 24, שָׁן;

שָׁן Jer 43. 10, שָׁן/πέπλος: *any woven cloth used for covering*; *carpet*;

שָׁן (תגמוליו, תגמולוהו) Ps 116. 12/ἀμοιβή (ἀμείβω): *requital*, *recompense*, *repayment*, *compensation*;

שָׁן, instead of שָׁן Ps 9. 15/ἐπαίνεσις: *praise*;

שָׁן Gn 20. 5, שָׁן Ps 78. 72 Prv 10. 29/τέλειος: *perfect*.

The comparison שָׁן/שָׁן serves a double philological purpose in Ashkenazi pronunciation: it illustrates the change in vocalization from קמץ to חלח, and the literal confusion of שָׁן with שָׁן. Similarly, the comparison שָׁן/שָׁן. First, שָׁן דָּרָךְ is written instead of שָׁן דָּרָךְ, in accordance with Ashkenazi pronunciation. Secondly, unlike שָׁן in Ps 78. 72—which is an abstract noun, regularly vocalized—here שָׁן (like שָׁן) is an adjective, the regular vocalization of which is שָׁן (like שָׁן), written according to Ashkenazi pronunciation. *V.* pp. 23-4.

BEYOND ORDINARY LINGUISTICS

A type of change which does not involve ordinary linguistic rules occurs when two companion-words, forming a Greek phrase, merge into a single Hebrew word by dint of usage, under Prop. 38. Such words constitute another kind of Hebrew hybrid, e.g. שָׁן אֲלֵי אֲלֵי IIR 24. 14/οὐκ ἐξέτι Dt 1. 36—*except*; שָׁן ὁμῶς אֲלֵי אֲלֵי Job 2. 5—*but still, but for all that, all the same, nevertheless, notwithstanding* (W); שָׁן οὐν/אֲלֵי אֲלֵי Gn 28. 19—*however*; τὰ τόξα/חַטָּאת Job 41. 21—*arrows*; τὰ φωτὰ/תְּפִלּוֹת Dt 6. 8—*the illuminations*; τηρικάδε: Adv. = τηρίκα, answering to a relative, *at this time* נַעֲמָן Nu 23. 23 (τηρικάδε → καδε → καεδ → נַעֲמָן); τὸ ἐπιόν (sc. ἔτος): *the coming (year)* אֲלֵי אֲלֵי Gn 18. 10;

τὸ ἐπιόν (sc. ἔτος) *τηνικάδε at this time next year* יְהִי כֵּן גַּם Gn 18. 10, 14 IIR 4. 16, 17; *χθὲς ἡμέρα/למחר* Ex 5. 8, 14, *ἐχθὲς ἡμέρα/למחר* IS 4. 7—*yesterday*; *καλὸς καγαθὸς (καὶ ἀγαθός)* orig. denotes a *perfect gentleman/خواجه καὶ ἀγα(θός)*—(*καλός*: in a moral sense, *beautiful, noble, honourable*; *ἀγαθός*: *good, well-born, gentle, aristocrat*); *ὁ ἡγεμίων/لقمان (أل-قمان)*—*one who leads; one who does things first, shows the way to others; leader, chief, sovereign*.

By means of no philological analysis can any one of the above Greek expressions be spelt out from its Hebrew or Arabic homologue. No more can 'riding-coat' from *redingote*, *جبل طارق* from 'Gibraltar', or *طرف الغرب* from 'Trafalgar'. As a matter of fact, these Graeco-Hebraic-Arabic homologies prove that Hebrew constitutes a peculiar development in the Greek language, and that it is not Greek that constitutes a peculiar development in the Hebrew and Arabic languages. For each one of these single Hebrew or Arabic words has resulted from the *pronunciation together* of two Greek ones. The latter can be separated and used independently, whereas each of their Hebrew or Arabic counterparts seems to be, and has always been deemed to be, a simple and indivisible word. There is no mere *טו* or *טעו* in Hebrew; whereas *τὰ φῶτά* are two separate words—an article and a noun, both in the plural and in the neuter gender—each with its own independent use and meaning; so that it would be quite absurd to imagine that *טעטע* was pronounced *τὰ φῶτά*. Similarly, *خواجه* and *لقمان*.

RESOLVED DIFFERENCES

Now once the phonetic and formal differences between Hebrew and Greek are duly accounted for and properly resolved, they cease to divide the two languages and proceed to bind them together, via the semantic stability of Hebrew; so that the identity of the two languages becomes all the more manifest. Thus when the said dissimilarities between *טעו* and *ὄρθος* are explained, the differences between the two words disappear; and the identity of each word with the other becomes evident, in sound and form as well as in meaning. However, the identity of this pair is not isolated: the whole family of *טעו* is involved, and the identity of the two languages is consequently consolidated. For

the derivatives of שׂר have equally felicitous homologues, although they vary in structure: שׂר and שׂרה homologize with ὀρθότης, while מישור and מישר do with κατόρθωμα.

Indeed, one homology after another demonstrates clearly and conclusively that the Hebrews spoke Greek and were sensitive of its nuances. Let two of the above homologies speak for themselves.

We have seen that πτώμα has two meanings: 'fallen body' and 'carcass'. In the book of Ezekiel, its homologue, מפלה, refers to a fallen tree; whereas in the book of Judges, it refers to the remains of a lion. Again, ἐπιχείρημα also bears two meanings, a general and a special one; and both senses are respectively illustrated in the books of Deuteronomy and Isaiah by its homophonous homologues, משלח and משלוח. So that the prophet of Babylon and the historian of the Judges (or Despots) of Israel, writing five hundred years apart, elegantly use the same word—a word with two shades of meaning, distinguished in Greek. Likewise, two great prophets who lived a thousand years away from each other also use a particular word, albeit slightly differently pronounced—one the Sephardi and the other the Ashkenazi way—in its two somewhat different senses; and this semantic difference is established by its Greek homologue in conformity with the texts concerned. A third example is the homology παρακαταθήκη/פקדון;פקדון. In Leviticus פקדון is an ordinary deposit, but in Genesis it is a sacred trust placed under the protection of the state. פקדה in the book of Numbers also means a 'sacred trust', presumably under divine protection; whereas in the book of Jeremiah it means 'a ward'. Here again, the texts are centuries apart. But it would have made no difference to my contention that the Hebrews spoke good Greek and spoke it well, if the whole Bible had been written or copied (cf. Dt 34. 10 Jud 18. 30) by one man in a single day at any time before the eruption of Alexander.

PLUS ÇA CHANGE, PLUS C'EST LA MÊME CHOSE

There are numerous examples of change in word and phrase, name and description of place or person; yet however many the

changes may be, the language does not change: it is that of Hellas throughout. Here are some, classified by association:

רפאים/זומים, רפאים/אימים; שרה/שרי; אברהם/אברם, ארבע/רפאים/ענקים, ופילים/ענק, עמלק/עמלק, רפאים/עונ, בלק, אגני, אג; שרץ/שניר, שיאן/חרמן, לח/בית-אל, חברון, יערים/בעלה/בעל; צער/בלע; שר/רב; הימן, הוהם.

eúrēma, later *eúrēma*: (*eúrisakw*) *invention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly*, i.e. much like *Ἑρμαιοῦ* (prop. *gift of Hermes*, i.e. *unexpected piece of luck, godsend, windfall, treasure-trove (W)*); *foundling*; *eúrēma* אברהם, *eúrēma* אברהם Gn 17. 5. [Like *Ἑρμαιοῦ* are most theistical names, such as אריאל, ירבעל, פדהצור.]

There is historical support for these homologies. Terah begat his eldest son, Abraham, at the age of seventy; and therefore he was an unexpected piece of good luck, a godsend. In fact, there was a marked infertility in Terah's family: his daughter, Sarah, gave birth to Isaac at an advanced age; his son, Haran, begat only לוט (τῆλεταῖος); while his descendants, Rebecca and Rachel, were late in conceiving.

κύριος, α, ον; also ος, ον; *kýrros*: (*kýros*) of persons, *having power or authority* גבור Gn 6. 4, 10. 8, 9 Jud 6. 12 IIS 23. 8 גביר Gn 27. 29, 37 זביר Zach 13. 7 Thr 3. 1 גבר Dan 2. 25 כפיר Ps 34. 11 שר Gn 21. 22, 37. 36, 39. 21, 40. 2, 47. 6 Ex 1. 11, 2. 14, 18. 21 Nu 21. 18 Jud 9. 30 IS 22. 2 IIS 3. 38 IR 11. 24 Jes 3. 4, 9. 5, 23. 8, 32. 1 Jer 35. 4 Prv 19. 10 Dan 1. 7, 10. 20 Esr 8. 20 ICh 11. 6, 15. 16, 24. 5, 28. 1 שרה Jud 5. 29 Jes 49. 23 Thr 1. 1 Esth 1. 18; *legitimate wife* שרה Gn 17. 15 (cf. Ib 20. 12) IR 11. 3; Subst. *κύριος*: *lord, master* שר Prv 19. 10 Eccl 10. 7; *head of a family, master of a house* גבר Jos 7. 14, 17, 18 Mich 2. 2 עקר Lev 25. 47; generally, *guardian, trustee* גביר IR 15. 13; fem. *κυρία*, ἡ, שרי Gn 16. 1, 17. 15; in later Greek freq. written *κύρα* שרה Ib.; *mistress, lady of the house* גבירה IIR 10. 13 Jer 13. 18 גברה Gn 16. 8 Jes 24. 2, 47. 5, 7 עקרת Ps 113. 9 [cf. *οἰκουρός*].

εὖσγκος: of good size, bulky, massive ענק Dt 2. 10 הענק Jos 21. 11.

שִׁטָּן/ψιθυρος: *whisperer, slanderer* | إبليس/διάβολος: *slanderer; the Devil*, hence *Satan*.

After all, the change from אָבְרָם to אַבְרָהָם, and from שְׂרַי to שָׂרָה, was purely a *difference in pronunciation*; yet one cannot tell what implications that difference had at the time, or in Abraham's dissident household. For instance, it might indicate discontent with contemporary trends, and a desire to revert to old traditional ways. However, we need not speculate. The meaning of לוֹט and a new meaning of שָׂרָה have incidentally been established. In IR 11. 3 שָׂרוֹת is contrasted with פְּלִגְשִׁים, and therefore cannot have its ordinary meaning of *ladies, mistresses*, but the special one of *legitimate wives*.

לוֹ changed names because Leto ceased to be worshipped there. She was supplanted by ἥλιος/ἥλιος; ἥλιος, an innominate deity or the Sun-god. But Mount Hermon did not change names; it was called different Greek names by different people.

It seems that in ancient times big men were called *leaders*, because leaders were generally big men. Moreover, it is clear that ἡγεμών was *pronounced differently* by different people and at different times.

In ancient times a ruler adopted the title of leader, guide, guardian, protector. Why, only recently this island had a Protector, Italy its *Duce*, and Germany its *Fuehrer*.

THREE VERSIONS

According to the First Book of Samuel, King Saul had three sons, namely: Jonathan, Ishui (יִשׁוּי), and Melchi-shua (IS 14. 49); and all three died with him on Mount Gilboa (Ib 31. 8). The LXX renders יִשׁוּי by Ἰεσσιού, and a note in the N.E.B. refers the reader to 'Ishbosheth in 2 Sam 2. 8, Eshbaal in 1 Chr 8. 33'. According to the First Book of Chronicles, however, Saul had four sons, namely: Jonathan, Melchi-shua, Abinadab, and Eshbaal—אֲבִינָדָב and אֲשָׁבָל being rendered in the LXX by Ἀμιναδάβ and Ἀσβάλ. As a matter of fact, a fourth son of Saul who survived the battle of Jezreel turns up in life-size in the Second Book of Samuel, under the name of אֲשָׁבָל, Baal's votary (2. 8-10, 4. 1-12), rendered by Ἰεσβοσθέ. He dared to rebuke Abner; but when Abner died, he was

treacherously murdered. Only through my theory can these various versions be reconciled; and only through it can the identity of יָשׁוּב (יָשׁוּב, ἡθικὸς πόσιος), מַלְכֵי־שׁוּעַ (ἡ. Μολόχ), אִישׁ בְּשֵׁת and אִשְׁבַּעֵל, אִשְׁבַּעֵל and עֲמִינַדָב, and their meanings, be explained and demonstrated.

To start with, mark the similarity between the enigmatic words: יָשׁוּב בְּשֵׁת, אִשְׁבַּעֵל, אִשְׁבַּעֵל, 'Ιεσσιου, 'Ιεσσοσθῆ ('Ιεσ-βοσθῆ). Now let the diligent student follow up!

SOLITARY WORDS

The word סְבָה occurs only once (IR 12. 15), and so does נְסִבָה (IICH 10. 15). They are two variants of the same word, appearing in two identical verses that refer to the very same episode. Only my theory explains the presence of the initial ΝΙ in the latter, and the reason why this addition does not alter the meaning. Moreover, their common homologue, συμβεβηκός, alone provides the right meaning: it is neither 'cause' nor 'reason', but *chance* and *accident* attributed to God. Cf. IR 2. 15 Prv 16. 33. A similar pair is شَيْخ and נְסִיב (Ps 83. 12), homologues of ἡγεμών.

συμβαίνω: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency*; hence, κατὰ συμβεβηκός *by accident, contingently*; τοῦ συμβαίνουστος ἐστί *it depends upon accident, easily happens*.

נְסִיבָה is another solitary word which occurs in a tricky passage (Job 37. 12). It is etymologically unrelated to סְבָה; but its prefix-suffix homologue, σπρέμμα, conjures up a contextually congenial meaning, and incidentally confirms the multihomology סְבָב/שׁוּב/σπρέφω. Solitary this word undoubtedly remains, yet no longer isolated, thanks to my theory.

σπρέμμα: *conspiracy, band of conspirators* נְסִיבָה Job 37. 12 מְשׁוּבָה Jer 2. 19, 3. 22, 5. 6, 14. 7 מוֹשֵׁב/מוֹשְׁבָה Ez 37. 23.

A noun which sounds like a cognate of נְסִיבָה, but is etymologically different from it, is מְסִב; for it links with סוּב/סוּב/ἵζω καθίζω.

ἵζω: mostly in poets and later prose, the Att. form being καθίζω; causal, *make to sit, seat, place, set* הוֹשִׁיב IR 2. 24 IICH 23. 20; *settle* סוּבָה Dt 32. 10 הוֹשִׁיב IS 12. 8 IIR 17. 6 הוֹשֵׁב

Jes 5. 8, 44. 26; *set up and dedicate* אָחַדְי; *sit, sit down* יָשַׁב Gn 37. 25, 43. 33 Jud 5. 16, 19. 6, 21. 2 IS 20. 19 IIS 2. 13 IR 1. 46, 21. 13 Ez 14. 1 Ps 47. 9 Ruth 4. 2; *lie in ambush* סוּב Ps 49. 6 סוּבֵב Jer 31. 22 (21); of things, *subside* חָדָא.

καθίζω: causal, *make to sit down, seat* הוֹשִׁיב IR 2. 24 ICh 23. 20; *set, place, encamp* הוֹשִׁיב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *put in a certain condition* הוֹשִׁיב Ez 36. 11; *marry* הוֹשִׁיב Esr 10. 14, 18 Neh 13. 23, 27; *sit, incline at table* סוּב IS 16. 11.

ἵσμα: *seat* מוֹשֵׁב Cant 1. 12 מוֹשֵׁב IS 20. 18, 25; cf. κάθισμα.

To the untutored reader who has accepted the above homologies as genuine, מוֹשֵׁב is a synonym of מְשׁוּבָה, and מוֹשֵׁב of מוֹשֵׁב. Yet an Ashkenazi would read מְשׁוּבָה מְשׁוּבָה, and מוֹשֵׁב מוֹשֵׁב; while an Ephraimite would have lisped מְשׁוּבָה מְשׁוּבָה and מוֹשֵׁב מוֹשֵׁב. Therefore, מוֹשֵׁב is not a synonym of מְשׁוּבָה, any more than מוֹשֵׁב is one of מוֹשֵׁב; they are, two by two, identical words *differently pronounced*. So are any Greek word and its Hebrew or Arabic homologue.

Again, an Ashkenazi would read גָּזַב גָּזַב, like גָּזַב; yet גָּזַב and גָּזַב are not identical words, because one is the homologue of ἵζω and the other that of καθίζω. Indeed, if one wished to use the verb גָּזַב instead of the verb סוּב, one would have to add: לֹאכֵל לֶחֶם—cf. Gn 37. 25.

As to גָּזַב, וְקָבָה הַסּוּבֵב גֹּבֵר, Jeremiah foretells that, from being hunted, woman would turn hunter.

A CHAIN OF HOMOLOGIES

As we have seen, one of the strongest proofs of the identity of the two languages is the endless concatenation of Graeco-Hebraic homologies. The random homology ἔχθρῶς is in point.

ἐχθρῶς, ἔχθω (ἐχθρός, ἐχθραίνω, later form of ἐχθαίρω: (ἐχθρός) *hate, detest* צָרַר Ex 23. 22 Nu 10. 9 Jes 11. 13 Ps 23. 5 Esth 3. 10 שָׂטַם Gn 27. 41, 49. 23, 50. 15 שָׂטַן Ps 38. 21, 71. 13, 109. 4

κατεχθραίνω: *hate intensively* הִצָּר Jer 48. 41.

ἔχθιστος, ἡ, ον: *bitterest enemy*; irreg. Sup. of ἐχθρός, ἄ, ον: (ἐχθρός) *hated, hateful* אֶכְזָר Dt 32. 33 וְזָר Jes 28. 21; *hating, hostile* אָכַר Thr 4. 3 אָכַר Jer 6. 23 Prv 17. 11 סָר Jes 14. 6; as Subst., *enemy* אָכַר Thr 4. 3 אָשׁוּר Ps 17. 11 צָר Gn 14. 20 Dt 32. 27,

43 Jos 5. 13 Jcs 59. 18 Jer 30. 16 Thr 1. 5, 7, 17 Esth 7. 6 יִשָּׁר
IR 5. 13; one who has been φίλος, but is alienated רִיבֵי Job 30. 21.

ἔχθρα: hatred, enmity תִּיִרְיָרִיבָא Prv 27. 4.

ἔχθημα, τό: = μίσσημα (object of hate); ἔχθηρασμα, τό: = ἔχθηρα (hatred, enmity, personal enmity) חֶמְדָּמָה Hos 9. 7, 8.

ἔχθος: hate יִשָּׁר (cf. ψιθυρισμός) Est 4. 6; object of direst hate
יִשָּׁר Jer 16. 18 יִשָּׁר Lev 11. 10.

ψιθυρίζω: whisper وشوش; whisper what one does not dare speak
out, whisper slanders יִשָּׁר Zach 3. 1 ושׁוֹס [ψιθυρίζω → πιθυρίζω →
πιθυίζω → ιθυίζω → οθυίζω → σθυίζω (σθויίζω) → λθויίζω
(λθויίζω) → ρθויίζω (ρθויίζω)].

ψιθύρισμα, τό: whispering; ψιθυρισμός, ό: whispering, slandering
יִשָּׁר Est 4. 6.

ψιθυριστής, ό: whisperer; at Athens as epith. of Hermes;
slanderer יִשָּׁר Zach 3. 2 Job 1. 6 السَّوَّاس [of Satan; = ψίθυρος,
ψίθυρ].

ψιδόνες: διάβολοι [v. διάβολος], ψίθυροι (as Subst., ψίθυρος =
ψιθυριστής) יִשָּׁר Job 1. 6 شَيْطَان.

διάβολος, on: slanderous, backbiting; as Subst., slanderer, enemy;
hence, = Satan, the Devil إبليس.

יִשָּׁר and יִשָּׁר are two totally unrelated words: the first
relates to worship, the second to dietetics. They have been
confused and used one for the other, owing to their homo-
phony. For it is clear from the contexts that יִשָּׁר in Jer 16. 18
stands for יִשָּׁר, while יִשָּׁר in Ez 8. 10 means יִשָּׁר. The
homologue of יִשָּׁר is εἰκαστός (apprehended through an image),
a verbal adjective derived from εἰκάζω (represent by an image or
likeness), the homologue of יִשָּׁר (Lev 11. 10), on the other
hand, has for homologue ἔχθος (object of hate), or ἀπεχθής (hateful,
hostile, hated) which derives from ἀπεχθάνομαι (Pass., to be hated,
incur hatred), the homologue of יִשָּׁר (Dt 7. 26). This last homo-
logy is corroborated phonetically by another: יִשָּׁר (Lev 11.
43)/καταχραίνω (befoul). Morphologically, as a verbal adjective,
εἰκαστός suggests that יִשָּׁר ought to be vocalized יִשָּׁר;

semantically, it indicates in the clearest possible way that the pagans did not worship *idols*, but gods whom idols *represented*.

I may point out that the above is not the product of imagination—speculation, *croire les on dit*, and the like are quite out of place in this book—but the result of methodical research pursued by measured procedure and disciplined application. Not to speak of thinking, my hobby. The amount of thinking that has been done to write and produce this little book!

IDIOMATIC AND HOMERIC PHRASES

Four idiomatic phrases relating to ὑπόβ—among many others—are neatly reproduced in Hebrew. Thus, ὑπόβ: of *accompanying* music ואשלהך בשמחה ובשירים בתף ובכנור Gn 31. 27; ὑπόβ πομπῆς ἐξάγειν τινά in or with solemn procession לעשת חנכה לעשת חנכה Neh 12. 27—where תודה is the homologue of πρόσσδος, πόσδος: *solemn procession* to a temple with singing and music; with Dative (esp. in Poets, never in LXX or N.T.), of Position *under*, ὑφ' ἄρμασι: *under*, i.e. *yoked to*, the chariot בארתם אתהפרות בעגלה IS 6. 7, 10; ὑπ' αὐλητῆρι πρόσθ' ἕκιοιον advanced to the music of the flute-player בהר יהוה כהולך בחליל לבוא בהר יהוה Jes 30. 29. Yet another phrase is: τὸ ἐπίον (sc. ἔτος) τηλικάδε at this time next year כעת חיה Gn 18. 10 IIR 4. 16, 17—where τηλικάδε, at this time, is the homologue of כעת Nu 23. 23. A sixth is αὔριον τηλικάδε tomorrow at this time כעת מחר Ex 9. 18, where αὔριον is the homologue of מחר via the prefix-suffix metathesis. Note in passing the reversing of the order of words in Hebrew, also according to the prefix-suffix phenomenon.

We have come across similarity of expression in Greek phrases, in the idiomatic use of ordinary verbs to indicate a special action—e.g. casting lots—and in the formation of hybrids. However, there is a peculiar Homeric phrase which deserves individual attention. Since βούς is of epicene gender, to mark the male Homer adds a word, βούς ἀρσην (Il. 20. 495) or ταῦρος βούς (Ib 17. 389). This peculiar phrase is mirrored in Hebrew directly and indirectly as well as in its two versions.

βούς, βώς, ὄ and ἦ: *bullock* פֶּרַח Ex 29. 1 Lev 4. 8, 14 Nu 23. 2 Jes 34. 7; *bull* אֲבִיר Ib. Ps 22. 13, 50. 13 בָּקָר IICh 4. 3, 4 פֶּרַח

Ps 22. 13; *ox* בקר Ex 21. 37 Nu 7. 3, 17 IR 5. 3 Am 6. 12 بقر; *cow* פרה Gn 32. 16 Nu 19. 2 بقره; in pl. *cattle* בעיר Ex 22. 4 בקר Gn 12. 16 Ex 9. 3 Lev 27. 32 Jes 65. 10 Joel 1. 18.

β. α. בן-בקר Gn 18. 7 Nu 15. 8 פר בן-בקר Nu 8. 8; τ. β. שור פס Ps 69. 32, פרה-השור Jud 6. 25. In the latter version the words follow the Greek order, τ. β. שור פס; then their order is inverted according to the ubiquitous prefix-suffix phenomenon, פרה-השור. But in the former version the order is inverted in both Hebrew phrases, בן-בקר and פר בן-בקר. On the other hand, גִּרְבוֹר IR 5. 3 is a compound made up of בר and בור—בור being the homologue of βούς, and בר either homologizing with παῖς (Prv 31. 2) or equating פס. In the former case, ברבור is a variant of בן-בקר, in the latter that of פרה-השור. Like בן-בקר is the Aramaic גִּרְבוֹר Esr 6. 9.

Therefore, it can rightly be claimed that the Bible is as Greek as Homer.

HOMOLOGUES IN THE GENITIVE

A curious difference exists between the two tongues where a Hebrew noun or adjective homologizes with the Greek word in the genitive, instead of the usual nominative, under Prop. 29. This is significant because, in so far as the noun or adjective is nearer the root of the word in the genitive than in the nominative, it indicates the survival in Hebrew of a primitive usage in very ancient Greek, and not a change that took place with the passage of time, in the course of the development of either language. For instance, in the homology כבד/ἡπατος, ἡπαρ, the Hebrew constituent preserves the τ (dialectally changed to δ)—which, by the way, Latin *jecur* does not—in the Indo-European *yēqurt* and the Sanskrit *yákr̥t*. Such homologization may occur within a compound, e.g. פִּדְיָהוּ/παῖς (παῖδος) θεοῦ Nu 34. 28 (god's gift); פִּדְיָהוּ/παῖς (παῖδος) Διός/θεοῦ Ib 1. 10 (Zeus's/god's gift); פִּדְיָהוּ, פִּדְיָהוּ παῖς (παῖδος) Διός Neh 11. 7, 13. 13 (Zeus's gift). V. p. 82.

MORE GREEK THAN THE GREEKS

On the other hand, there are certain Hebrew words that may be deemed to be more Greek than their homologues, because they

show up letters that are suppressed in the homologues, e.g. κωφός/כבד, πρόφασις/האנה, φάσις/הבנה/הבניה, καινός/שדך.

κωφός, ἡ, ὄν: (κόπτω) *blunt, dull, obtuse*, opp. ὀξύς (*sharp*, שדך Ez 5. 1 שדך Jes 27. 1) כבד Ex 7. 14; metaph., of sound, *mute, voiceless, dull*; of men or animals, *dumb* Ib 4. 10 Ez 3. 5.

κωφάω: (κωφός) *Pass.*, *grow dumb or deaf* כבד Jes 59. 1; *become stupid* כבד Ex 9. 7.

κωφώω: *numb, deaden* כבד Gn 48. 10 Ex 9. 7; *deafen*, in *Pass.*, כבד Jes 59. 1.

ἐκκωφέω: *deafen* הכבד Jes 6. 10 Zach 7. 11; *stun, blunt* (W) כבד IS 6. 6 הכבד Ex 8. 28, 10. 1.

πρόφασις: (προφαίνω) *falsely alleged motive (or cause), pretext, pretence* האנה Jud 14. 4 האנה Job 33. 10.

φάσις: (φαίνομαι) *appearance* הבנה Hos 13. 2 הבניה Ex 25. 9 Ez 8. 3 ICh 28. 12.

κωφός and its derivatives suppress the τ in κόπτω from which verb κωφός derives, but that τ is represented by ד in כבד. In fact κόπτω (*beat or strike oneself, beat one's breast or head through grief*) is the homologue of כפד (Gn 23. 2), δ and τ exchanging dialectally under Prop. 5 (Δ). Again, πρόφασις and φάσις suppress the ν in προφαίνω and φαίνομαι from which they are respectively derived. But that ν shows up in האנה and הבניה—but not in האנה, where the ה is the MV ה. Incidentally, the fact that κόπτω is from root ΚΟΠ, and that φαίνω derives from φάω—so that both the τ and the ν are adventitious—is neither here nor there. As it happens, the ν is omitted in the homologues האנה/ἀποφαίνω and הבניה/ἐπιφαίνω.

ἀποφαίνω: *make known, declare* האנה Ex 8. 5.

ἐπι-: *Pass.* *show oneself, appear*; of a divine manifestation הבניה Dt 33. 2.

It can therefore be said that, *pro tanto*, the Hebrews (Asiatic Greeks) are more Greek than the (European) Greeks.

THE SEPTUAGINT

The Septuagint seldom gives the Greek homologue. Thus, the homology כבד/καθίζω is in accord with the LXX which has κατακλιθῶμεν (*lie at table*). This must be right; for it may safely be assumed that when Samuel was discussing his secret errand

with Jesse and his family, they were all comfortably reclining on couches or cushions. So that when he said: לֹא-נֹסֵךְ עַד-בָּאוּ פֶה, he could not have meant that they would not *sit down* until his arrival. At any rate, under no circumstances could he have intended that the company should wait standing while David was being sent for. What he *meant* and *said* was that they should not *sit down to eat* until he came.

נָצַר (Jes 14. 19) is an exceptionally interesting word because its homologue appears in three significant variants—*vékus, vékup, vekpós*—which exhibit changes habitually encountered in Greek-Hebrew homology, namely: the dialectal substitution of the final σ by ρ , and the consonant/vowel metathesis in *-kurj-kpós*. (The same applies to the homologies of נָעַר: *véos, veapós, veavías*. Thus, *véos* → *véop* → *veap* → *veapós*.) The LXX translates נָצַר by its homologue, but נְצוּרִים (Ib 65. 4) by *σπηλαιούς* instead of *νεκρίαις* or *νεκυίαις*.

A further and an all-important matter to point out is that *καθίζω* was used by the LXX to translate הִשִּׁיב in Ezra and Nehemiah, and that Liddell and Scott's Dictionary refers to the LXX as the sole authority for *καθίζω* meaning *marry*. In effect, therefore, the LXX resorted to a Hebraism, although it had a wide range of Greek verbs from which to choose, including *συνοικέω*—used by Herodotus and Euripides, among others—which fits the context perfectly. For הוֹשִׁיב הַשִּׁיב, יָשַׁב—the verb with a bare הָלַם is used in the said texts—and מוֹשִׁב have other equally genuine kindred homologies, as follows:

οικέω, Ep. *οικέω*: *inhabit* נָצַר Jud 5. 17 יָשַׁב Gn 13. 12 Nu 35. 25 Jer 2. 6 שָׁכַן Dt 33. 16 Jes 18. 3 Jer 49. 16; *colonise, settle in* יָשַׁב Gn 36. 8 Nu 21. 25, 31 Dt 2. 12 Jos 19. 47 IS 31. 7 Jer 49. 1; *Pass., to be settled in, occupy* יָשַׁב ICh 5. 8, 9; *manage, direct, govern* יָשַׁב Dt 3. 2 Ps 29. 10 שָׁכַן Job 29. 25; *intr. dwell, live* נָצַר Jud 19. 1 Jes 11. 6 יָשַׁב Gn 11. 2, 31, 19. 29, 37. 1 IS 23. 14, 18 שָׁכַן Gn 16. 12 (cf. Ib 25. 18) Nu 5. 3 Dt 33. 16 IR 8. 12 Jes 13. 21, 18. 3, 26. 19 Jer 48. 28; of persons, families, tribes, *have their abodes, settlements* יָשַׁב IS 31. 7 IIS 2. 3 Jer 25. 24 ICh 5. 16 שָׁכַן Gn 16. 12 נָפַל Ib 25. 18; of cities, *to be situated* יָשַׁב Ez 27. 3 שָׁכַן Jer 51. 13; = *οικετεύω*.

οικίζω: c. acc. rei, *people with new settlers, colonise* הוֹשִׁיב Ez 36. 33; c. acc. person, *settle, plant as a colonist or inhabitant*