

## VII. GENERAL PROPOSITIONS

XXXVIII. *There are hybrid homologies, that is, Hebrew nouns, adjectives, and verbs which are supposed to be of simple structure but are, in fact, homologues of Greek compounds or derivatives—often incorporating their affixes, including -ζω—or of two separate Greek words. Similarly, one or two Greek compounds homologize with two separate Hebrew words.*

וַיִּרְבֹּן ὑπερῶν Cant 3. 9 *the upper part of the house*, where the women resided [—not, as in the LXX, φορεῖον]

עמד ἀποστατέω Ps 102. 8 *stand aloof*

עמד ἀποσταδά Lev 13. 46 Dt 32. 12 Thr 1. 1 *standing apart*

על ἐκπνέω Gn 6. 17, 25. 8, 17 Ps 88. 16 Job 13. 19, 27. 5, 29. 18 *lose breath*; βίον ἐ. *breath one's last, expire*

עמל עמל μέγαθυμος, &c.

עמל δυστυχής, ἀτυχής Ps 9. 10, 10. 18, 74. 21 *unlucky, unfortunate*

עמל עמל ἡ καλλιφώνος ICh 4. 3 *the one with the fine voice*

עמל διαυγής, εὐαγής, εὐευγής Ex 27. 20 Prv 16. 2 Job 11. 4, 33. 9 *translucent*; of gems כִּירוֹי Job 28. 17; *bright, clear; bright, shining*

עמל „ „ „ Jes 18. 4 Jer 4. 11 Cant 5. 10

עמל ἀνάγω Ex 5. 1, 23. 14 IS 30. 16 Ps 42. 5 *celebrate*

עמל עמל, עמל עמל τὰ θέσφατα, τὰ φῶτα Ex 13. 16 *divine decrees, oracles; the illuminations*

עמל εὐφύης Gn 12. 11, 14, 39. 6 IIS 14. 25 Jer 11. 16 Ps 48. 3 Cant: 6. 4 Eccl 5. 17 *well-grown, shapely, suitably formed, well-ordered, graceful*

עמל כִּימָה κομήτης Am 5. 8, Job 9. 9, 38. 31 κ., with or without ἀστήρ, *comet*

עמל „ „ IIR 23. 5 Hos 10. 5 *wearing long hair*

עמל προσλαμβάνω Gn 29. 34 Nu 18. 2, 4 Jes 14. 1, 56. 3 Ps 83. 9 Dan 11. 34 *take to oneself as one's helper or partner, associate*

- with oneself, take as an associate (W); Dt 28. 12 Neh 5. 4  
*borrow*; לוה, הלוה Ps 37. 26, 112. 5 Prv 19. 17 Eccl 8. 15  
*lend a hand, help, assist, co-operate with*
- מבול πλήμη, πλήσμη, πλημυρίς, -ρα Gn 6. 17, 7. 6, 9. 11, 15  
*flood-tide; generally, flood, deluge (prefix-suffix)*
- נשר חָרֹוֹן Lev 11. 13 Dt 28. 49 Job 9. 26 poet. for χαροπός;  
 also of *the eagle* (cf. χαροπός, of dogs كَلْبٌ شَرِيح)
- סוד σύνοδος Gn 49. 6 Jer 15. 17, 23. 18, 22 Ps 64. 3, 89. 8, 111.  
 1 Job 29. 4 *assembly, meeting, esp. for deliberation; also of  
 private meetings or gatherings for discussion; pl., of political clubs  
 نادى, or conspiracies*
- טעם סָרְתָה רָאָתוֹס Prv 11. 22 (רָא, θυμός) *light-hearted, easy-  
 tempered, frivolous, careless; mostly in bad sense, taking things  
 easy, indifferent*
- עֲבֹוֹת ὑποθήκη Dt 24. 10-13 *pledge, deposit, mortgage; ἐπι ὑπο-  
 θήκαις upon securities given* עֲבֹוֹתָי Hab 2. 6
- פָּנֵי ἐπέχω Jud 8. 21 IS 22. 17, 18 IIS 1. 15 IR 2. 25, 29, 32,  
 34, 46 *aim at, attack, launch out against; cf. ἐπιτίθημι; Gn 32. 2  
 Ex 23. 4 Nu 35. 19, 21 IS 10. 5 Am 5. 19 פָּנֵי Gn 32. 18,  
 33. 8 IIS 2. 13 Hos 13. 8 Prv 17. 12 פָּנֵי; Ps 85. 11 Prv 22. 2  
 פָּנֵי Job 5. 14 *stand facing, face in line of battle; פָּנֵי Ex 32. 1  
 Jud 5. 28 stay, pause, tarry (spurious, cf. οὐσίω)**
- צמד συνωρίς, ἴδος Jud 19. 3, 10 IS 11. 7, 14. 14 IIR 5. 17  
 Jes 21. 7 *pair of horses, of mules; generally, a pair or couple  
 of anything*
- קִפְדָּה, קִפְדָּה ἀκανθώδης Jes 34. 11, 15 *full of thorns, thorny; prickly;  
 ἀκανθόχοιρος: hedgehog قنفذ*
- רָאִי οὐρείχαλκος Job 37. 18 *mountain-copper, i.e. yellow copper ore,  
 copper or brass made from it; a mirror of it*
- המה שרים רָאָתוֹס Hos 7. 5 v. טעם סָרְתָה
- לשועל, שועלבים, שועלבים κυναλώπηξ Jos 19. 42 Jud 1. 35, 15. 4  
 Neh 3. 35 *mongrel between dog and fox ثعلب*

תולע, תולעת *άλουργής* Ex 26. 1 Nu 4. 8 Jes 1. 18 Thr 4. 5  
*cloths of purple*

קִיבָּה וְאֵל תֹּצֵא Job 41. 21 *τόξον*: *bow*; in pl. also, *bow and arrows*;  
 sometimes in pl. for the *arrows* only

XXIX. *Homologies are of two kinds: those whose components are identical, and those whose components are equivalent.*

In the Hebrew or Arabic components of the former, the letters and points of vocalization represent or replace letters in their respective Greek homologues; whereas in the Hebrew or Arabic components of the latter, there is no such representation or replacement. Degrees of similarity or dissimilarity between the Hebrew or Arabic component and its Greek counterpart in any homology are not strictly relevant; because it is not resemblance but literal replacement that matters here. So much so that however transformed the Arabic and Hebrew homologues may be—and some of them are metamorphosed beyond recognition—they may still be identical with their respective Greek counterparts. Thus:

In the homologies אֲהַבְתִּי *ἀγαπάω* and אֲהַבְתִּי אֶשֶׁק *ἀγαπάω*, all the components in each homology are identical; for the letters and points of vocalization in the Hebrew and Arabic homologues represent or replace letters in the Greek homologue—א/א, ה/ה, א/א, ב/ב; א/א, ב/ב; א/א, ה/ה, א/א, ב/ב; א/א, ה/ה, א/א, ב/ב. Similarly, אֲהַבְתִּי *ἀγαπητός*.

However, in the homology אֲהַבְתִּי אֶשֶׁק *ἀγαπητός*, each of the Hebrew and Arabic homologues is equivalent to its Greek counterpart and not identical with it; for the second ב in אֲהַבְתִּי does not replace any letter in *ἀγαπητός*, but represents the thematic ω in *ἀγαπάω*, or the emphasis in אֲהַבְתִּי, as the homologue of *ἀγαπάω*, the Epic form of *ἀγαπάω*. Similarly, the second ד in אֲהַבְתִּי and אֲהַבְתִּי—like the second ד in *داود*—represents the ζ in *ἀγαπάω*, the first interchanging with the γ.

Again, in אֲהַבְתִּי אֶשֶׁק *ἀγαπητός*, אֲהַבְתִּי אֶשֶׁק *ἀγαπητός*, and אֲהַבְתִּי אֶשֶׁק *ἀγαπητός*, all the components in each homology are identical; although אֲהַבְתִּי differs entirely from *ἀγαπητός*, as do

הַרְאָה from *δραμα* and *معارى* from *χρήμα*, owing to the suffix/prefix metathesis.

But the Hebrew and Arabic verbs with the MV מ'ן lie in a special category, since these MV letters replace the preposition *en* which was added in very ancient times to indicate the reflexive character of the verb, a function now performed by the MV terminations: *-μαι/-μοι*, *-σαι/-σοι*, etc. This *en* seems to have survived in one or two verbs, e.g. *ἐντηρέω*—a verb identical with *τηρέω* / *נָטַר* / *نظر*.

A special distinction belongs also to the homology *ἴδω* / *εἶδω*, because *ἴδω* homologizes with the alternative verb from which come the First Aorist *ἴνεκα* and the Second Aorist *ἴνεκον*, while expressing the meanings conveyed by *ἴδω*. Similarly, *εἶδω* / *εἶδω* / *γινώσκω*.

*YL. Some Greek words have incomplete as well as complete or quasi-complete Hebrew homologues.*

*ἀργυρίς*: אַרְגֵּרָה, זָרָה  
*ἀθροέω*: אֶסַח, מְסִיעַ, אֶסַם

*ἀρα*: אֵל, הֵן

*ἀ*: מִן, הֵן

*ἀ'* οὐ "

*ἀ'* οὐν "

*ἀρ'* οὐχί: אֲכִי; *ἀ*: γέ

*βασιλεύω*: מַלְךְ, מָסַל

*γα*, *γαια*: אֵי, אָרֶז, אֵר, אֶרֶץ, אֵר, אֶרֶץ

אָדָם, קִיר, צִי, עִיר, עֶר, כֶּר

אָדָם

*δάσους*: עֵשֶׁב, עֶשְׂו, עֶשֶׂו

*Διός*: הֵן, בֵּינָה; *σ. Παιάν*

*καταδουλώω*: הַעֲלִיל; *δοῦλος*: הַעֲלִיל

*δράκων*: זָרָה, יֶרְקוֹן, יֶרְקוֹן

*ἐδωλίον*: זָבֻלָה, זָבֻל

*ἐνθα*: מִן, הֵן

" *هنا*

*ἐ*, *καὶ* *ἐ*: הֵן וְהֵן

*ἐθεν* *καὶ* *ἐ*: מִזֶּה וּמִזֶּה

*ἐρίζω*: חָרַד, רִיב

*ἦλιος*: אֶל, הֵיחֵל, הֵיחֵל, הֵיחֵל, הֵיחֵל

*ἡσυχάζω*: הֵסֵב, הֵסֵב, הֵסֵב, הֵסֵב

*θάνατος*: הֵסֵב, הֵסֵב, הֵסֵב

*θεραπεία*: הֵסֵב, הֵסֵב, הֵסֵב

*θέσις*: הֵסֵב, הֵסֵב, הֵסֵב

*θηρίον*: אֶרֶץ, אֶרֶץ, אֶרֶץ

אֶרֶץ, אֶרֶץ

*ισχύς*: הֵסֵב, הֵסֵב, הֵסֵב

הֵסֵב, הֵסֵב

*καλύπτω*: הֵסֵב, הֵסֵב, הֵסֵב

הֵסֵב, הֵסֵב, הֵסֵב

*κηδεμών*: הֵסֵב, הֵסֵב, הֵסֵב

*κτῆσις*; cf. *τιτῆσις*

*λαγχάνω*: חֶלֶק, חֶלֶק, חֶלֶק

*λάος*: אָמָה, אָמָה

*λάχος*: חֶלֶק, חֶלֶק, חֶלֶק

*μέγας*: חֶלֶק, חֶלֶק, חֶלֶק

*μικρός*: חֶלֶק, חֶלֶק, חֶלֶק

μυρίαί: רבבה, רבוא, רבו, רבבה  
 ἤ μὴν, καὶ μήν: נָעַם, אָסַן  
 ζανθός: אָדָם, אָדָם  
 צוּבָא, צָהָב, אַחֲרָ, אַסְרָ, סִקְרָר  
 חֲסִי, חֲטָטָן, חֲמֵשׁ, אַחֲרָ, צוּבָה  
 ὀδύνη: אָנָה, חָאָנָה, אָנָה  
 ὄρεῖς: צִפְרָעוֹנִי, אֶפְסָה, צִפְרָע  
 ὄχλος: אַגְלָה, חֵיל, חֵיל, עַגְלָה  
 πάθος: חֲדָה, אָסַן, סִיד, אֵיד  
 παρακαταθήκη: פְּקָדוֹן, פְּקָדָה  
 πλουθείον: בְּלָקָם, בְּלָקָם, בְּלָקָם  
 (עַבְדִּי, אַלִּיק) בְּלָקָם  
 πορισμός: בְּרִכְלָה, רְכִילָה, רִכְלָה  
 πρύ: פָּרִי, רִחוֹ, רִי  
 πρῶτος: בְּרִאשִׁית, רִבְיוֹן  
 πτόθος: בְּרִשְׁפָה, בְּרִשְׁפָה, חֶסֶף, חֶסֶף  
 פְּרָאָה, סֵאָרָה  
 ψυχάσθαι, ψυχή: פָּשָׁה, חָטָה  
 ψυδός: טָבַר, טָבַר, עַלָה, חֶסֶף  
 ψάβδος: קְרָבִיט, טָבַט, קְרִיבִיד, קָד  
 ψαῖς: חֶרֶץ, חֶרֶץ, גִּיד  
 ψάφαις, -τες, ψάφαλος: בְּרִקְוִן, נֶחֶל  
 σέλιμα, σέλιμα: חֶסֶף, חֶסֶף  
 חֵילָה, חֵילָה; cf. πάλμη

στύραξ: חֶרֶץ, חֶרֶץ  
 σχῆμα: חֲסִי, חֲסִי  
 σχίζω: נִטַּשׁ, נִטַּשׁ, חֶסֶף, חֶסֶף  
 ταραχή: חֶסֶף, חֶסֶף  
 Τίτυρος, Σάτυρος: חֶסֶף, חֶסֶף  
 τοκίζω: חֶסֶף, חֶסֶף  
 τόξον: חֶסֶף, חֶסֶף  
 τρυχός: חֶסֶף, חֶסֶף  
 חֶסֶף, חֶסֶף  
 φαρμακεύς: חֶסֶף, חֶסֶף  
 φάρμαξ: חֶסֶף, חֶסֶף  
 φούρις, Φο-: חֶסֶף, חֶסֶף  
 חֶסֶף, חֶסֶף, חֶסֶף, חֶסֶף  
 חֶסֶף, חֶסֶף, חֶסֶף, חֶסֶף  
 φουναίη: חֶסֶף  
 χρημα: חֶסֶף, חֶסֶף  
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 חֶסֶף, חֶסֶף, חֶסֶף, חֶסֶף

*XLI. A word in one language may have more than one homologue in the other.*

Such a word in Greek may have more than one homologue in respect of one of its meanings, or in respect of several meanings, if it bears more than one, e.g. δαίξω, ὄπλον. That is why ancient Hebrew must have been richer than Greek, but most of its vocabulary has been lost. Witness the wealth of Arabic, which has been jealously preserved and guarded.

But such words in Hebrew are mostly homonyms; otherwise they have homologues of uncertain genuineness. It is very rare indeed for a Hebrew word which is not a homonym to have more than one definitely genuine Greek homologue, e.g. חֶסֶף/ψυχή.

*XLIII. Some Greek words, supposed to be borrowed, are transformed Hebrew and Arabic homologues of other Greek words.*

ἀβα· τρόχος; τρόχος does not exist, but τροχός is *potter's wheel*, טַרְחָא

Jer 18. 3. Furthermore, the homologue of the homonym חַבְנֵי עֵץ Ex

1. 16 is ὀπήεις: (ὀπή) *with a hole*, δίφρος ὀ., i.e. an obstetric chair.

ἀβαγνα· ῥόδα ἀμάραντα, *unfading roses*. 'To fade, droop, wither' in

Arabic is وهن, the homologue of which is εὐίω: *decay, wane*.

ἀβαρταί = πτηναί, *winged*. 'Wing' in Hebrew is כַּנַף Ps 55. 7, כַּנְפֵי

Ib 91. 4, the homologues of πτέρυξ: *wing*.

ἀβάς· εὐήθης: *simple, silly*; also = ἱερά νόσος, *epilepsy*. 'Silly' in Arabic

is غبي, the homologue of ἀφύτης, *not clever, dull*; and 'epilepsy' in

Hebrew is חֲסָדִים IIS 1. 9, the homologue of ἀξιατός—ἀ. πόνος a

plague that hinders walking, i.e. gout—and or σπασμός—μύς, *spasmi,*

*convulsion*.

ἀβελον, ἀβελλον· ταπεινόν: *downcast, dejected*; כָּבֵד Esth 6. 12, homo-

logue of ἀμβλύς: *dull, spiritless*.

ἀβρα, ἀβρα: *favourite slave*; חַבְרַת/חַבְרַתַּי Mai 2. 14, the homologue of

ἑταίρα: *companion, courtesan*.

ἀβω· ἐπινοῶ: *have in mind, intend, purpose*; פָּא Ps 132. 13, the homo-

logue of οἶω, δῶ, οἴω, οἴομαι: *forebode, prestage; mean, intend*.

ἀγάνα· ἀμαξα ἱερά: *holy, hallowed, consecrated wagon* חַגְגָּה IS 6. 7,

homologue of κύκλα (κύκλος: *wheel*; in which sense the heteroclitic

pl. κύκλα is mostly used), calling the whole by the part. Corroborati-

on: κύκλος/לְיָמָה Nu 31. 50 ring, circle; κύκλος جيل cycle; κύκλωμα

לְיָמָה IS 26. 5 that which is rounded into a circle suffix-prefix meta-

thesis); εὐκύκλος: לְיָמָה IR 7. 23 well-rounded, round.

ἀγγρίζειν· ὑφαιρείσθαι: *diminish gradually; subtract, deduct* עָרַב Ex 5. 8,

21. 10 Lev 27. 18 Dt 4. 2 Eccl 3. 14, the homologue of αἰρέω—take

away—and ὑφ-. Quite apart from the fact that the spiritus asper

exchanges with ה—e.g. ὑψώω/הָבַב Ez 28. 2. 31. 5; ἕβος יָבֵב Lev 21.

20—αἰρέω actually = ἀγρέω.

ἀγέρδα· ἄπιος (pear-tree), ὄγχνη (pear-tree, pear); اُجاص اُجاص 'pear,

pear-tree', the homologue of ὄγχνη.

ἀγήρατος: stone used by shoemakers to polish women's shoes: حَجْرَةٌ,

'stone', the homologue of πέτρος: stone.

ἀγκυλιάζει· ἀγγει: squeezes, esp. the throat, strangles, throttles; חַקְקֵי

Jes 27. 1, derivative of non-extant חַקַּע, the homologue of ἀγχω

or καρ-. The extant חַקַּע Hab 1. 4 is the homologue of σκολιάζω:

- to be crooked לָבֵן IIS 15. 31 לָבֵן Gn 48. 14 לָבֵן Gn 31. 28; σκολι-  
αίνουμαι, Pass., grow crooked לָבֵן IIS 24. 10; cf. ἀγχαῖκη.
- ἀγρευτεῖ ὑβρίζει: treat despitefully, outrage, insult, maltreat; ἡρῆ IIR  
19. 22, 'insult', homologue of ὑβρίζω and καθ-.
- ἀλλεῖ κολακεύει: flatters; לָלֵן, 'praise, glorify', homologue of ἀλλούζω:  
cry with a loud voice, and ἀγάλλω: glorify, exalt, esp. pay honour to a  
god Ps 44. 9, 111. 1 Prv 31. 28, 31 ICh 16. 4 ICh 20. 21, 23. 12, 30.  
21.
- ἀλάλια = ἀλάθρον: depilatory; לָלֵן Lev 13. 10, 'hair'; לָלֵן IS 14. 45  
Job 4. 15; homologues of θρίξ, θείρα: hair, hair of the head.
- ἀλατίης: horse medicine; לָלֵן Ez 23. 24; حصان, 'horse'; homologues of  
ὄχειος (ἵππος): horse kept for breeding; and ὄχημα: of animals that are  
ridden.
- ἀλάπα: πρισάνη: peeled barley; לָלֵן Jes 47. 2, 52. 10, 'bare, uncover',  
homologue of γυμνώω: strip; Pass., left bare; metaph., lay bare.
- ἀλαχίης = σκληρός (hard; stiff, unyielding; of light, strong; of wind,  
strong; of persons, harsh, austere, cruel, stubborn), χαλεπός (difficult;  
hard to do or deal with; dangerous; of ground, difficult, rugged; of persons,  
hard to deal with, cruel, harsh, stern); קוֹחַ, 'strong', homologue of  
ισχυρός: strong, esp. of personal strength Nu 13. 3; Jos 14. 11; of  
things (wind) Ex 10. 19, (sound) Ib 19. 16; of armies Jos 17. 13;  
of weapons Jos 27. 1; powerful Ez 26. 17; severe hunger IR 18. 2;  
לָלֵן, 'hard, difficult', homologue of χαλεπός: severe, difficult, irksome,  
hard, dangerous, cruel, harsh Ex 1. 14, 18. 26, 32. 9 IS 20. 10, 25. 3  
IIS 2. 17 Jes 27. 1 Cant 8. 6.
- ἀλεινοί: κύκνοι: swans; اَوْزٌ 'goose', اَوْزٌ عِرَاتِي 'swan', homologue of  
νήσσα, νήσσα, νάσσα: duck بَحَّة.
- ἀλείρει: ξηραίνει: parch, dry up, homologue of לָלֵן Ez 21. 3.
- ἀλίνα: πώγωννα: beard; לָלֵן Lev 11. 13 Dt 14. 12; 'bearded vulture',  
homologue of πωγωνίας: bearded.
- ἀλητός: σεβαστός: venerable, reverend, august; לָלֵן, 'good, kind, pious',  
homologue of χρηστός: of persons, good, esp. in war, valiant, true  
Ps 149. 5-9; generally, good, honest, worthy; of good citizens, useful,  
deserving Ps 16. 10, 32. 6, 43. 1, 86. 2, 116. 15, 149. 1; of the gods,  
propitious, merciful, bestowing health or wealth Jer 3. 12 Ps 145. 17.
- αἰδωτάτων: τειχίονα. There is τειχίον: wall of a building; לָלֵן Ez 13. 10  
and حَائِط are homologues of both τειχίον and αἰδωτάτων.
- αἰμάτη = λεκάνη: dish, pot, pan לָלֵן Gn 21. 14, κῆρη Esr 6. 2,

homologues of ἀγγεῖον, -ήιον: *vessel* for holding liquid or dry substances; of metal, *jars* or *vases*; *box* for petitions.

αἶψ: *goat*; in pl. *waves*. It seems to me that the Greek sailors used to hear their Phoenician and Israelite colleagues speak of 'goats' as עִיץ Gn 32. 15, a homologue of αἶψ; and of 'choppy seas' as עִיץ עִיץ Jes 43. 16 Neh 9. 11. Hence the confusion of one with the other; otherwise, there is no apparent relation between them. The homologue of עִיץ is ἰσχυρός, *strong, violent*.

αἰολίδας ποικίλους (*many-coloured, spotted, pied, dappled*; of birds and cattle), ταχεῖς (*of motion, swift, fleet*; of persons and animals). Only through Hebrew is it possible to justify the conjunction of these two words and their combined semantic relationship to the third. Thus: first, לָרָץ Dt 14. 5, הָרָץ Gn 49. 21, and הָרָץ Jer 14. 5 are homologues of αἰόλος, η, ον: *quick-moving, nimble*; generally, *changeful of hue, sheeny; speckled, striped* (W); Αἰόλος, ὁ, the lord of the winds, properly, *the Rapid or the Changeable* הָרָץ Ps 29. 9; then, שָׁבַב Ex 25. 5 Nu 4. 6 Ez 16. 10 is the homologue of ταχεῖς. So that the coverings of the Tabernacle and ladies' shoes were made of mottled, speckled, and striped skins of gazelle, giraffe, and zebra (Eccl 1. 10).

ἄκερα· ἔνδυμά τι πολυτελές, *a certain very costly garment*: עָרָב Zach 11. 13, homologue of κριτός: *choice, excellent*.

ἀκροβυστία, ἡ, *foreskin*. I respectfully agree with the Greek scholars who think that this word is different from its quasi-synonym, ἀκροποσθία; and that it is derived 'from ἀκρος and a Semitic root, cf. Bab. *busttu* "puddenda", Heb. *bōsheth* "shame" . . .' But this is only partly right. The completely correct and full explanation follows. עָרָב (Jer 48. 39) is the homologue of αἰδέομαι: the initial ע stands for the spiritus lenis, and ע replaces δ. עָרָב (Ez 7. 18) and עָרָב (Jer 7. 19 Zeph 3. 19) are homologues of αἰδώς, עָרָב in Zephaniah bearing the other meaning of αἰδώς, i.e. *reverence, awe, respect*. Bab. *busttu* is the direct homologue of αἰδοῖον; but its equivalent in Hebrew is the indirect homologue by the suffix-prefix process, עָרָבָה (Dt 25. 11), characteristically in the plural. But ἀκροβυστία indicates that the direct homologue most probably existed in Hebrew as well as in Chaldean (cf. עָרָב IS 20. 30). However, one thing is beyond the bounds of probability and as certain as anything can be, and that is that ἀκροβυστία is not a mongrel word, half Greek and half 'Semitic', but pure Greek partly camouflaged.

ἀπαιτόν· τὸ δεσμωτήριον (*prison*), Hsch. (fort. ἀπλίκετον (*camp-prison*)). Hesychius was right: it is not ἀπλίκετον, but ἀπαιτόν, the homologue



of *حَسْبٌ*. Similarly, *ἴψον* (ἴπτομαι) τὸ δεσμοτήριον. *ἴψον*—whether it has or has not anything to do with *ἴπτομαι*—is another homologue of *حَسْبٌ*, itself the possible homologue of *ἀπόκλεισις*: a *shutting up*.

*ἄποδον βραδύ* (*slow*). *ἄποδον* is the homologue of *بَاطِي* ('*slow*') which, in turn, is the homologue of *βραδύς*.

*ἄραδ(ή)ει θορυβήσει, ταραξεί*:— *הַרַד* IS 14. 15. *θορυβέω*: *make a noise, uproar, or disturbance*, esp. of crowds, assemblies, etc.; trans. *confuse by noise or tumult*; *θορυβάζομαι*: Pass., *to be troubled* *أَتَضَرَّبُ*; *ταρασσω*, -ττω; also *θράσσω*: *stir, trouble* *הִרַד* IIR 4. 13 *סִיר* Jes 24. 19 *הִפְסוּדָה* Ib.; *agitate, disturb, throw into confusion* *סִפַּר* Ps 74. 13 *פָּרַסָה* Job 16. 12; *cause confusion, throw into disorder* *פָּרַע* Ex 32. 25 *סִבַּע* 5. 2 *Prv* 1. 25; cf. *ἄραδος*, *inf.*

*ἄραδος, ὁ*, *disturbance* *הַרְדָה* IIR 4. 13, the homologue of *ταραχή*: *disorder, panic* *הַרְדָה* IS 14. 15 IIR 4. 13; *physiological disturbance or upheaval* *הִלְהֵלָה* Jes 21. 3; *political confusion, tumult, and in pl. tumults, troubles* *הִלְהֵלָה* Ez 30. 4 *פְּלִגָה* Jud 5. 15 *פְּרַעַת* Ib 5. 2 *פְּרַעַת* Dt 32. 42. (Prob. onomatop., like *ἄραβος*.) My contention, however, is that this is not an onomatopoeic word, that *ἄραδος* and *ἄραδος* are kindred words, and that they are Greek transliterations of cognate Hebrew words of Greek origin. (*ἔρις, ἔδος*: *הַרְדָה*, *inf.*)

*ἄραμα* (B), *ἡ*, (*ἀραρίσκω*) *union, love*, Delphic word; *شَرَامٌ* ('*love*'), the homologue of *ἔρως*: *love for, desire for*. Cf. *ἔρωμένιον, τό*, *a little love, darling*.

*ἄραμάν* *πόλεμος* (*war, battle, fight*): *حَرْبٌ* ('*war, battle, fight*'), the homologue of *πόλεμος* or of *ἔρις*, or of both; *ἔρις*: *strife, quarrel, contention* *רָיב* Gn 13. 7; mostly, *battle-strife* *הַרְדָה* Jer 30. 5 *קָרַב* Zach 14. 3; generally, *quarrel, strife*; less freq. in pl. *רָבָה* Dt 17. 8; *πόλεμος, πό-* *war* *בְּלַחְבָה* Gn 14. 2 *Ex* 17. 16 *Nu* 10. 9 *Dt* 2. 9 *Jud* 8. 11; *battle, fight*: *בְּלַחְבָה* Gn 14. 8 *Job* 39. 25 *IICh* 18. 29 *שָׂמַל* Gn 30. 8 *קָרַב* Ps 144. 1 *Job* 38. 23 *EccI* 9. 18. In general, homologues—like *רָיב* and *קָרַב*, *הַרְדָה* and *הִלְהֵלָה*—differ either dialectally, because they originate in different tribes; or developmentally, evolving through a process of semantic differentiation.

*ἄραβιών, ὁ*: *earnest-money, caution-money*, deposited by the purchaser and forfeited if the purchase is not completed; generally, *pledge, earnest* *עָרְבוֹן* Gn 38. 17 *עָרְבָה* IS 17. 18 *Prv* 17. 18 *عَرَبُونَ*; the homologue of *ἀρύσιον*: *surety, pledge; property or person seized as a pledge or compensation* *עָרְבוֹן*, *عَرَبُونَ*, *הַעֲרָבָה* IIR 14. 14 *رَهِينٌ* *رَهِينُهُ*.

ἀρτος· βόλος: *net* פֶּזֶל Ez 12. 13 Ps 9. 16, the homologue of ἀρκυς: *net, hunter's net*.

ἀρφα· ἀρραβών (i.e. *artħa*), פֶּזֶל; v.s. ἀρραβών, נֶפֶשׁ.

ἀρχα· ἀρραβών: v.s. ἀρραβών. It is submitted that possibly ἀρχα is a variant of ἀρφα, *sup.*, and a homologue of ῥύσιον; because the spiritus asper sometimes turns into a vowel, e.g. ῥωδιός ἔρωδιός; the φ in ἀρφα—like the β in ἀρραβών—interchanges with ι, while φ interchanges with χ—like π with κ—of which they are the respective aspirates.

ἀσάζειν· λυπεῖσθαι: *grieve, weep*; حَزَنٌ, the homologue of πειθέω: *deceit, lament, mourn*.

ἀσιδον· ἐρωδιόν. ἐρωδιός: *heron*; פֶּזֶל Lev 11. 19 Jer 8. 7 Ps 104. 17. But פֶּזֶל/μέγας στρουθός, *ostrich* Job 39. 13. The contexts leave no doubt that פֶּזֶל was used for the stork and/or heron, as well as for the ostrich.

ἀσιχῆρ· δοτικός: *inclined to give, giving freely*; سَخِيٌّ ('generous'), the homologue of ἀόθονος: *ungrudging, bounteous*.

ἀσώσοι· ἀγνοεῖ, ἀνάπνει. ἀγνοεῖ: *go wrong, make a false step; to be ignorant of what is right, act amiss*; פָּשָׁע Lev 4. 13, 27, the homologue of ἀγνοέω or of ἀθεύω: *deal treacherously with, break faith with* וַיִּשָּׁב Ex 21. 8 Jud 9. 23 Jer 3. 20 Mal 2. 11. 14 אָשַׁם Ex 32. 33 Lev 5. 5 וַיִּשָּׁב IIR 1. 1 Hos 8. 1; Pass., *to be struck off the register* וַיִּשָּׁב Piv 18. 19; ἀναπνεῖ: *breathes forth* פָּנָה Jer 42. 14.

ἀσπακῶς· φιλοφρόνως: *kindly, to be kindly minded*; εὐλοφρούομαι, *to be of a kindly, cheerful temper*; بِكْرًا, بِكْرًا ('with gaiety, with cheerfulness').

ἀταθήνιον· ἔλυτρον (τό, *covering; bow-case, sheath of a spear*) יָדָה IC1: 21. 27; θήκη: (τίθημι) *sword sheath*; cf. ζώνη: *belt, girdle*. prop. the *lower girdle worn by women just above the hips* פֶּזֶל Jes 3. 24; of men on the march, *belt*: יָדָה Dt 23. 14; man's belt (more freq. ζωστήρ) וַיִּשָּׁב IS 18. 4 וַיִּשָּׁב IIR 3. 21; the belt of barbarians in which they wore the dagger IIS 20. 8.

εὐγεῖν· ἀλγεῖν: *feel bodily pain, suffer, be ill*; أَوْجَعُ; *feel pain of mind, grieve* أَوْجَعُ تَنَجُّجٌ; both homologues of ἀλγέω: Pass., τὸν ἀλγούμερον ὀδόντα פֶּזֶל Piv 25. 19.

ἐψίωρ· μέγα, πολύ: μέγας (*big*) كَبِيرٌ ('big'); πολὺς, πολὺ (*many, much*) كَثِيرٌ ('many, much'). The spiritus lenis changes into ك, and the σ in ψ drops; while the remaining π changes in one case into ب, and in the other into ث. All according to rule.

## GRAECO-ARABIC HOMOLOGY

The fact that Arabic and Hebrew are sister languages has often misled biblical exegetes, owing to the vast vocabulary gap, real divergences, and deceptive similarities which exist between them. Only reference to Greek can fill or rather bridge that gap, resolve those divergences, and explain those similarities. The following three Propositions adequately deal with the problem in its various aspects.

*XLIII. The Propositions governing Graeco-Hebraic homology apply to Arabic as well as to Aramaic—due account being taken of the differences in the alphabets and vocalizations.*

These differences are: (ث, ت), (ذ, د), (ض, ص), (ظ, ط), (ع, غ), and ك which is pronounced like כ. Clearly these six additional Arabic letters are variants of letters common to both alphabets. Moreover, ق, فتحه, is the equivalent of פתח and קמץ; ك, كسره, of קבוצ and קבורק; و, وكون, of the enclitic ון. Arabic has no equivalent of הוּלָם, הוּטָל, צָרִי, or the independent ון; nor does it include in its alphabet a letter symbolizing the sound of ז or צ.

אב	קבוצ	ק	ז	ק
ב	קבוצ	ק	ז	ק
ג	קבוצ	ק	ז	ק
ד	קבוצ	ק	ז	ק
ה	קבוצ	ק	ז	ק
ו	קבוצ	ק	ז	ק
ז	קבוצ	ק	ז	ק
ח	קבוצ	ק	ז	ק
ט	קבוצ	ק	ז	ק
י	קבוצ	ק	ז	ק
כ	קבוצ	ק	ז	ק
ל	קבוצ	ק	ז	ק
מ	קבוצ	ק	ז	ק
נ	קבוצ	ק	ז	ק
ס	קבוצ	ק	ז	ק
ע	קבוצ	ק	ז	ק
פ	קבוצ	ק	ז	ק
צ	קבוצ	ק	ז	ק
ק	קבוצ	ק	ז	ק
ר	קבוצ	ק	ז	ק
ש	קבוצ	ק	ז	ק
ת	קבוצ	ק	ז	ק

*XLIV. Greek words frequently homologize with Arabic words which differ from their Hebrew fellow homologues phonetically, morphologically, and/or semantically.*

This is due to the following reasons:

1. The Arabic homologue may contain a letter which does not figure in the Hebrew alphabet, e.g. *καχάζω*; *ضحك*; *πῶλος* / *عَلَم*; *سُول*.

2. The Hebrew homologue may contain a point of vocalization which does not exist in Arabic, e.g.  $\delta\acute{o}\nu\sigma/\text{דָּוָן}$  /  $\text{جمار}$ ,  $\mu\eta\tau\tau\rho\acute{o}$  /  $\text{אִם}$ .

3. An Arabic word may omit one letter or more of its Greek homologue, which its fellow Hebrew homologue does not, or vice versa, e.g.  $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega/\text{חָב}$ ,  $\sigma\upsilon\rho\acute{o}\omega/\text{שָׁעַל}$  /  $\text{لَأْتِي}$ ,  $\lambda\acute{\alpha}\rho\upsilon\gamma\epsilon\iota/\text{حَقَّق}$ .

4. Such Greek letters as are not omitted by an Arabic and its fellow Hebrew homologue may be replaced differently in the two homologues, e.g.  $\rho\acute{\alpha}\gamma\acute{\alpha}\varsigma/\text{فَرَج}$ ,  $\omega\rho\alpha/\text{سَاعِد}$ .

5. The Arabic or the Hebrew homologue may have a prosthetic letter, whereas the other has not, e.g.  $\delta\rho\alpha\chi\mu\eta\acute{\iota}/\text{دِرْهَم}$ ,  $\sigma\acute{o}\lambda\omicron\varsigma/\text{أَسْطُول}$ .

6. The Arabic or the Hebrew homologue may have a terminal letter, while the other has not, e.g.  $\lambda\acute{\alpha}\rho\upsilon\gamma\epsilon\iota/\text{حَقَّق}$ ,  $\rho\acute{\alpha}\gamma\acute{\alpha}\varsigma/\text{فَرَج}$ .

7. An Arabic and its fellow Hebrew homologue may differ as regards prosthetic letters, if any, e.g.  $\delta\acute{\epsilon}\delta\omicron\varsigma/\text{دَرَاهِم}$ ,  $\delta\acute{\epsilon}\rho\rho\iota\varsigma/\text{دَرَاهِم}$ .

8. An Arabic and its fellow Hebrew homologue may differ as to the terminal letter, if any, e.g.  $\acute{\alpha}\pi\tau\acute{\omega}\varsigma/\text{طَبِيع}$ ,  $\rho\omicron\upsilon/\text{أَبْن}$  (ابن).

9. An Arabic word may homologize with a Greek word as regards one of the latter's several meanings, while its fellow Hebrew homologue—whether homophonous or otherwise—homologizes with the Greek word as regards another of its meanings, e.g.  $\xi\eta\rho\alpha\acute{\iota}\nu\omega/\text{parch}$ , *dry up* /  $\text{צָרַב}$ ; *irain dry* /  $\text{حَرَف}$ ;  $\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega/\text{divorce}$  /  $\text{נָשָׂא}$ ; *coff* /  $\text{شَح}$ ;  $\delta\omega\rho\omicron\nu/\text{gift}$ , *present*, *gift of honour* /  $\text{شِبْر}$ ; *votive offering or gift to a god* /  $\text{נֶבֶל}$ ,  $\text{נֶבֶל}$ ; *hand's breadth*, *palm*, as a measure of length /  $\text{شِبْر}$ .

10. An Arabic or its fellow Hebrew homologue may belong to the prefix-suffix phenomenon, whereas the other does not, e.g.  $\beta\omega\mu\acute{o}\varsigma/\text{مَنْبَر}$  (from  $\text{نَبْر}$ , an obsolete homologue of  $\beta\acute{\alpha}\omega$ , with a  $\text{MV}$  /  $\text{ن}$ ; but there is  $\text{نَبْر}$ , the homologue of  $\acute{\alpha}\nu\alpha\beta\alpha\acute{\iota}\nu\omega$ , *go up*, *mount*).

11. An Arabic or its fellow Hebrew homologue may have a  $\text{MV}$  /  $\text{N}$ , while the other has not, e.g.  $\beta\omega\mu\acute{o}\varsigma/\text{מִנְבֵּר}$  /  $\text{مَنْبِر}$ ,  $\phi\acute{\epsilon}\rho\omega/\text{נִשֵּׂא}$  /  $\text{نَاقِل}$ ,  $\phi\acute{\omega}\varsigma/\text{נֹר}$  /  $\text{نور}$ ,  $\chi\alpha\rho\acute{\alpha}\sigma\sigma\omega/\text{קִנְיָן}$  /  $\text{نقش}$ .

12. An Arabic noun and its fellow Hebrew homologue may belong to opposite genders, e.g.  $\beta\omega\mu\acute{o}\varsigma/\text{מִנְבֵּר}$  /  $\text{مَنْبِر}$ ,  $\chi\rho\acute{\epsilon}\circ\varsigma/\text{דָּרָךְ}$  /  $\text{مَنْك}$  /  $\text{מלכות}$ ,  $\beta\alpha\sigma\iota\lambda\epsilon\acute{\iota}\alpha/\text{מְלוּכָה}$  /  $\text{مَلِك}$ .

13. An Arabic verb and its fellow Hebrew homologue may belong to different scales, e.g.  $\text{שלט}$  /  $\text{בασιλεύω}$ ,  $-\lambda\acute{\iota}\zeta\omega$ .

*XLV. Subject to Propositions XLIII and XLIV, an Arabic word and its Hebrew homologue share a common Greek homologue.*

אָמ אָמ	μήτηρ	אָמ אָמ	μήτηρ	מִנְבֵּר	μεριζόμενος
בֵּית	οἶκος	נִשֵּׂא	τίθει	נִשֵּׂא	φύσας
בִּטְלָא	καμηλος	כָּפַל	[עָיִל]	עָיִל	παίδων
דִּיר	διδάδοχος	זָר	διδάδοχος	זָר	δουλος. πώλος
זֶה	זה	זֶה	περάσσει	זָר	περάσσει
זָמָא	..	זָמָא	..	זָמָא	εἶματα
זָעַב	ξαιθός	זָעַב	..	זָעַב	..
זָרַע	σπείρω	זָרַע	σπείρω	זָרַע	χρσίδ
זָרַח	δνος	זָרַח	δνος	זָרַח	χρσός
זָרַח	κόπρος	זָרַח	κόπρος	זָרַח	δικαστής
זָרַח	ἀγαθός	זָרַח	ἀγαθός	זָרַח	όράω
זָרַח	γυίον	זָרַח	γυίον	זָרַח	ἐπιτά
זָרַח	βλαστός	זָרַח	βλαστός	זָרַח	βασιλεύω
זָרַח	γράφω	זָרַח	γράφω	זָרַח	τρίτος
זָרַח	לֵט	זָרַח	לֵט	זָרַח	ξαιθός
זָרַח	Βασιλεύς	זָרַח	Βασιλεύς	זָרַח	σύνκον, Boeot. τυκον