

## VIII. VERBAL ADJECTIVES

*XLVI. Verbal adjectives end in -τος, and their homologues are regularly formed on the scale of כִּינּוּי כַּעֲוָל, or its equivalent.*

- ἀβατος: בתולה Gn 24. 16 Thir 5. 11 *untouchēn*; metaph., *pure, chaste*; cf. πῶλος [πτῶλος] ט. עלב; παρθένος: maiden, virgin
- ἀβροτος: אָביר Gn 49. 24 = ἀμβροτος
- ἀγαπητός: אהוב Dt 21. 15 Hos 3. 1 Neh 13. 26 דוד Cant 1. 14 דוד IS 25. 22 דוד IS 25. 23 ידד Jes 5. 1 Ps 84. 2 ودود داود حبيب of things, *desirable*; of persons, *beloved*
- ἀγητός: אדם Hab 1. 7 Cant 6. 4, 10 شجيب (ἀγαμαι) *admirable, wonderful*; cf. θαυμαστός
- ἀγιωτός: קדש Ex 19. 6, 29. 31 קדש Dan 4. 5 قدوس *hallowed*
- ἀγνωστος, -ωτος: אנס Dan 4. 6 אנס Jer 17. 9 ἀγνωστος, *unfamiliar, unintelligible*; cf. ἀτήκεστος
- αἰδεστός: הדור Jes 63. 1 נשא IIR 5. 1 נשא Jes 3. 3 נשא Gn 23. 6 *revered, venerable*; cf. δόξος
- αἰνετός, -νητός: حميد حمود *praiseworthy*; cf. ἐπαινετός
- αἰναιτός: המודות Dan 9. 23, 10. 11 המודות Jes 44. 9 *expressed in riddles, riddling*; cf. ἐπιθυμητός
- αἰρετός: בחיר IIS 21. 5 ברה Neh 5. 18 ICh 7. 40 *eligible, chosen*
- αἰτητός: שאול Gn 36. 37 IS 9. 2 *asked for*; see ἵπποι ἠτρημένοι *borrowed horses*, s.v. αἰτέω IIR 6. 5; cf. εὐκτός
- αἰωρητός: הלוא Dt 28. 66 Hos 11. 7 הלוי IIS 18. 10 *hanging*
- ἀμβροτος: אָביר Ps 78. 25 poet. Adj. *immortal, divine*; cf. ἀγός
- ἀναγκαστός: נחץ IS 21. 9 *forced, constrained*
- ἀνήκεστος, ἀνάκ-: אנס Jer 17. 11 Jer 15. 18 *incurable, desperate, fatal*
- ἀρατός: ארור Gn 27. 29 *prayed against, accursed*
- ἀρδευτός: רטב Job 8. 16 *watered*
- ἀρεστός: רצוי Dt 33. 24 *acceptable, pleasing*
- ἀριθμητός: הררץ Job 14. 5 *that can be numbered, easily numbered, few in number*
- ἀριστος: עריך Prv 11. 16 עריך Jes 35. 9 of persons, *best*, in birth and rank, *nobles*: hence, like ἀριστεύς, a *chief*; of animals, *best, finest*

- ἀρπακτός: אָרַבּוּ Jes 42. 22 נָזַל Dt 28. 31 שָׁדַד Jud 5. 27 *gotten by rapine, stolen*
- ἀρρωστος: רָוָה Ez 34. 20 *weak, sickly*
- ἀόρακτος: פָּרֹה Esth 9. 19 פָּרִיז IS 6. 18 פָּרוּה Ez 38. 11 (cf. ῥηκτός; פָּרוּה Prv 25. 28) *unfenced, unfortified, unguarded; ὁ φρακτός*
- γεμιστός: מָלֵא Jes 46. 1, 3 *laden, full*
- γλυπτός: מְלֵא Lev 26. 1 Job 13. 4 מְלֵא IIR 17. 12, 21. 21 *carved, carved image; cf. εἰδωλον*
- γνωστός, -στος (A): יָדוּעַ Dt 1. 13 Jes 53. 3 *known; of persons: well-known*
- γνωστός (B): מְדַע Ruth 2. 1 *kinsman, kinswoman*
- γραπτός: מְסוּחָה Jer 17. 1 מְסוּחָה Ex 31. 18 Dt 28. 61 Jer 17. 1 *marked as with letters, written; cf. χαρακτόν: engraved*
- δετός: אֶסְבֵּר Gn 40. 3 IIS 3. 34 IIR 7. 10 Jer 40. 1 אֶסְבֵּר Jud 16. 21 אֶסְבֵּר Eccl 4. 14 אֶסְבֵּר IS 21. 3 אֶסְבֵּר IS 21. 6 Jer 33. 1, 36. 5 Neh 6. 10 אֶסְבֵּר IS 25. 29 IIS 20. 3 אֶסְבֵּר Gn 42. 35 אֶסְבֵּר Gn 44. 30 *that may be bound; cf. ἐκδετος, σειραῖος*
- δύλωτος: מְלֵא Jer 32. 11 *able to be shown*
- δαιτυωτός: מְלֵא Jer 5. 26 Ps 91. 3 Prv 6. 5 מְלֵא Hos 9. 8 *made in net-fashion*
- Διόδοτος, Διόδο-: מְלֵא IIR 10. 15 מְלֵא Jer 35. 6 מְלֵא IS 14. 6 מְלֵא IS 13. 2 מְלֵא ICh 3. 18 מְלֵא Jer 41. 13 מְלֵא Jer 41. 9 *given by Zeus, heaven-sent*
- δοτός: מְלֵא Nu 3. 9, 8. 16 Dt 28. 31, 32 Esth 3. 11 Est 8. 17 ICh 6. 33 ICh 1. 12 מְלֵא Esr 8. 20 *granted; cf. ἐκδοτος*
- ειρητός: מְלֵא Cant 1. 10 *that can be threaded or sewn*
- ἐκδετος: מְלֵא Gn 44. 30 *fastened; cf. δετός*
- ἐκδοτος: מְלֵא Dt 28. 31, 32 *given up, delivered*
- ἐκλεκτός: מְלֵא Nu 32. 27 Jes 15. 4 *picked out, select; cf. λεκτός*
- ἐλεκτός: מְלֵא Jes 5. 28, 21. 15 מְלֵא Nu 22. 23 מְלֵא Dt 25. 10 *that can be drawn, tensile*
- ἐνδυτός: מְלֵא Ez 16. 11 *garment, dress*
- ἐντατός: מְלֵא Ez 1. 22, 20. 33 מְלֵא Jes 3. 16 *stretched; cf. τωτός*
- ἐξαιρετός: מְלֵא Jer 24. 2 מְלֵא Mich 7. 1 מְלֵא Ex 23. 16 *picked out, chosen, choice; cf. αἰρετός; מְלֵא IIS 21. 6*
- ἐπαινετός: مَحْمُودٌ مَحْمُودٌ مدوح *praiseworthy, laudable*
- ἐπιθυμητός: מְלֵא Job 20. 20 מְלֵא Dan 10. 3 مَحْمُودٌ مَحْمُودٌ *desired, to be desired*
- ἐραστός, ἐρατ-: عَرُوسٌ *beloved, lovely*
- ἐυκτός: מְלֵא wished for, desired Gn 49. 26; *cowed, dedicated* Jud 13. 5, 7; *cf. ἐγκρατής, -ρευτής*

- εὐλογητός: ברוך Gn 27. 29 IIS 2. 5 Ruth 3. 10 *blessed*  
 ἐφθός, ἀπ-: אופו Dan 10. 5 אופיר ICh 29. 4 פו Cant 5. 11 *boiled; refined gold*  
 ζεστός: ידד Ps 124. 5 ידד Gn 25. 29 *seethed; boiled; hot water; ὕδατα ἁγία of hot springs*  
 ζευκτός: שׁנוג Jud 19. 10 סונה Cant 7. 3 *yoked, harnessed; joined*  
 ζητός, ζατ- = ζητητός: צד Lev 17. 13 צדה Gn 27. 3 *sought for*  
 ζυμωτός: חמץ Jes 30. 24 חץ Ex 12. 15 *fermented, leavened*  
 θαυμαστός: אים Hab 1. 7 איהה Cant 6. 4 *wonderful, marvellous*  
 θεριστός, -ριτός: קצר Jes 18. 4 Joel 4. 13 *harvest, harvest-time*  
 θετός: חסד Esth 2. 7 סבן Jos 7. 21 Job 18. 10 נתן Neh 13. 4 *placed, taken as one's child, adopted; θετή adopted daughter*  
 θηκτός: חודר Job 41. 22 חתן Jer 9. 7 חן Prv 25. 18 *sharpened, whetted*  
 θραυστός: שבור Lev 22. 22 Ps 147. 3 *broken, crushed*  
 ιστός: כשר Prv 31. 19 יד Ex 15. 8 ים Nu 21. 8 יצב Jud 3. 22 יצב Gn 19. 26 עמוד Ex 13. 22 Jud 20. 40 IR 7. 15 *anything set upright; generally, rod, pole; generally, loom*  
 καλυπτός: חתם Jer 32. 14 Job 14. 17 חתם D: 32. 34 לבוש IS 17. 5 לוש IS 21. 10 חתם Ez 28. 3 Dan 12. 9 שרית Nu 24. 3 *covered*  
 καυστός, -τόν, καυτός: חטת Gn 8. 21 Ex 29. 18 *burnt-offering for the dead; whole burnt-offering*  
 κλειστός: נעול Jud 3. 24 Cant 4. 12 סור Ez 44. 1 *closed*  
 κλειτός: קרא Ez 23. 23 קרא Nu 1. 16 *renowned, famous*  
 κλητός: קרא IS 9. 13 Esth 5. 12 *invited*  
 κοπτός: חבב Prv 7. 16 חנה Jes 30. 14 *chopped small, or pounded*  
 κτιστός: קיט Cant 5. 15 *built*  
 κυκλωτός: עגול IR 7. 23, 31 ICh 4. 2 עגול Nu 31. 50 *rounded*  
 κυφός: חסר IIS 15. 30 *bent forward, stooping*  
 λεκτός: לקח Prv 24. 11 חלק Nu 32. 27 *gathered, chosen, picked out; cf. ἐκλεκτός*  
 λεπτός: חל Ps 9. 10, 10. 18 קד Gn 41. 3, 6 Ex 16. 14 Lev 13. 30 (λέπτοθριξ) IR 19. 12 Jes 29. 5 קפה Nu 13. 18 *thin, fine, delicate; generally, small, weak; rarely of the voice, fine, delicate; cf. δυστυχής*  
 μεριστός: נמר Jer 13. 23 *divided [striped]*  
 μικτός: חול Jes 1. 22 חסד Ps 75. 9 *mixed, blended*  
 μισθωτός: שכר Ex 22. 14 Jes 7. 20 שכר Neh 6. 13 *hired; hireling, hired servant*  
 νηφάντος: = -άλιος عياف عياف *sober*  
 ξεστός: חקק Ez 23. 14 *planed; carved; polished*  
 ξυστός: חט ICh 22. 2 (1) קצובה Cant 4. 2 קצר Jer 9. 25 חט ICh

29. 2 שֵׁשׁ Cant 5. 15 *whittled with a knife or plane, scraped; trimmed, cropped with scissors*

ὄπτητός: טבוח Dt 28. 31 חבית ICh 9. 31 *roasted*

ὄρατός: ראיה Esth 2. 9 *to be seen, visible*

ὄρεκτός: ערוך Jos 2. 6 Ez 23. 41 שלהה Gn 49. 21 *stretched out; longed for, desired; τὸ ὄ. the object of appetency*

ὄρουκτός: ערוץ Job 30. 6 *dug, formed by digging, opp. a natural channel*

ὄχετός: יד Gn 32. 33 Jes 48. 4 Job 40. 17 *conduit, duct; cf. ῥακίς*

πηκτός: תקועה Jes 22. 25 *stuck in, fixed*

παιυτός, -η: נבון Gn 41. 33 قَطُونٌ فَطِينٌ *prudent, discreet*

ποικιλίτός: בוך ICh 15. 27 IICh 2. 13 סלוא Gn 30. 32, 35 *broidered, variegated*

ποτός, -όν: שָׁקַי Hos 2. 7 שָׁתַּי Eccl 10. 17 שָׁתַּי Esth 1. 8 בִּיַּיִן Esth 1. 5, 7. 7, 8 *that which one drinks, drink, esp. of wine*

προσήκω; -κων, τὰ π.: ארִיךְ Est 4. 14 *befitting, proper, meet, seemly*

πταιστός: פק Nah 2. 11 *liable to fail* (פִּקָּה/פִּקָּה; πταίω: stumble Jes 28. 7 Jer 10. 4; פִּקָּה/πταίσμα: failure IS 25. 31)

πυρετός: חררך Dt 28. 22 حراره *burning heat, fiery heat; fever*

ραχιστός: ערושה Dt 21. 6 *cut up, cleft*

ῥακτός: חרוץ Lev 22. 22 פִּרְשִׁים Lev 13. 45 פִּרְשָׁה IICh 32. 5 קִרְעַת IIS 1. 2, 15. 32 רִצּוֹץ Jes 42. 3 *that can be broken or rent, penetrable*

ῥητός: ברית Gn 9. 9 *covenant*

σειστός: יעד Neh 5. 13 *shaken*

σκαπτός: חצוב Dt 6. 11 *dug, that may be dug*

σκελετός: צלי Jes 44. 16 קלר Lev 2. 14 קלי Ruth 2. 14 קליא IS 17. 17 *dried up (spurious); φρυκτός: roasted*

σκεπαστός: חבוש Job 40. 13 סטר Ps 32. 1 ספן IR 7. 3 Jer 22. 14 Hag 1. 4 צפן Ez 7. 22 Hos 13. 12 שָׁן Dt 33. 19 *covered; cf. καλυπτός*

σπαρτός: פוורה Jer 50. 17 ורועה Jer 2. 2 *sown, cultivated, scattered*

σταבτός: נדה Lev 12. 2 *oozing out in drops, trickling, distilling*

σπρτωτός: נסח IS 30. 16 *spread*

στυγητός: שנא IIS 5. 8 שִׂנְאָה Gn 29. 31 Dt 21. 15 *hated, abominated*

συγκομιστός: קבוץ Neh 5. 16 *brought together*

συσφетός: אספסוף Nu 11. 4 *sweepings, refuse; metaph., mixed crowd, mob, rabble*

σχιστός: שרועה Dt 14. 7 *cloven, divided; split*

σωστός: נצור Ez 6. 12 נצורה Jes 1. 8 *safe*

ταρακτός: פרוע Ex 32. 25 Lev 13. 45 *disturbed; that may be disturbed*

τατός, ἐντατός: נטוי Ez 1. 22 Ps 102. 12 נטושה Jes 21. 15 *that can be stretched; stretched*

- τηκτός: תָּךְ Jes 48. 5 תָּךְ Dan 11. 8 כָּהוּט IR 10. 16 *melted, molten*  
 τριχωτός: שָׂעִיר Gn 37. 31 Lev 16. 10 פְּעִידָה Ib 4. 28 שָׂעִר Gn 27. 11  
 שָׂעִיר Lev 21. 18 *furnished with hair, hairy; τὰ τ. animals furnished  
 with hair; cf. Σάτυρος*  
 τρυπητός: חָרַם Lev 21. 18 *pierced*  
 φακωτός: לְקָדוֹת Cant 1. 11 *lentil-shaped*  
 φάτος: נֹבַע, נִבֵּא Jes 57. 19 *spoken or that may be spoken*  
 φλογιστός: לְחָמִי Dt 32. 24 יָקוּד Jes 10. 16 יָקוּד Jes 30. 14 *burnt up,  
 inflammable*  
 φορυτός: עוֹר Dan 2. 35 יָעָרָה Jes 1. 31 *whatever the wind carries along;  
 chips, shavings*  
 φρακτός: בְּצוּרָה Ez 21. 25 בְּצוּרָה Nu 13. 28 *fenced, protected*  
 φρακτός: עָגָה Gn 18. 6 Ex 12. 39 Nu 11. 8 *roasted; צֶלֶי, קָלִי, קָלֵר*  
 φυρτός: מִצָּרַב Ex 12. 38 Neh 13. 3 *mixed*  
 φυσητός: נִשְׁפָּח Jer 1. 13 נִשְׁפָּח Jer 22. 28 *blown, blown out*  
 φυτειτός: נִטָּע Eccl 3. 2 שָׂתִיל Jer 17. 8 *planted*  
 χρηστός, -όν: חֶסֶד Gn 24. 12 חֶסֶדִים Gn 32. 11 חֶסֶד Ps 145. 17, 145-  
 5-6 הַרְצוּתִים Prov 10. 4, 13. 4 pl. τὰ χ., as Subst., *benefits, kindnesses;*  
*of persons, good, esp. in war, valiant, true; generally, good, honest,  
 morality*  
 χωριστός: נִדְרָשָׁה Lev 21. 7 *separable, existing separately;*

## COMMENTS

Although it is not usually difficult to distinguish the genuine likeness from the spurious semblance while prospecting for homologues, if our rules and tests are rigorously applied, the very existence in Hebrew of a homologue to a cognate verbal adjective acts as a reassuring adjuvant in this delicate aspect of our philological exploration. It would corroborate an unusual verbal homology. For instance: *ἐλαω* means, *inter alia*, *to draw* a bow; and in that meaning, the homologue of *ἐλαω* is דָּרַךְ (קִשְׁתוֹ) Thr 2. 4. *ἐλαω* also means *to draw* a sword; and in this meaning the homologue is שָׁלַף (הַרְבּוֹ) Jud. 8. 20 IS 17. 51. Now *ἐλατός* means *tensile*, and in that meaning, the homologue of *ἐλατός* is דָּרוּךְ Jes 5. 28: וְכָל-קִשְׁתֹּתָיו דָּרְכוֹת, 'and all his bows are tensile'. *ἐλατός* also means *that can be drawn*, and in this meaning the homologue of *ἐλατός* is שָׁלַף Nu 22. 23: וַחֲרַבּוֹ שָׁלֹפָה, 'and his sword was drawn'. But *ἐλαω* has a further meaning: *to draw*, with a collateral notion of force or exertion; and in this meaning

it has two homologues:  $\text{לָלַח}$  Dt 25. 9, as well as  $\text{שָׁלַח}$  Jud 3. 22 Ruth 4. 7. In this meaning the homology of  $\text{ἐλκω}$ / $\text{לָלַח}$  is corroborated by that of  $\text{ἐλκτός}$ / $\text{לָלַח}$  Dt 25. 10, especially in view of the contexts Dt 25. 5-10 and Ruth 4. 1-13.

Incidentally, there are two additional corroborative details which reinforce that of the homology of this verbal adjective, namely: the compound verb and its special meaning. For  $\text{לָלַח}$  has for homologue  $\text{ἐξέλκω}$ , and bears both its meanings: *draw, drag out* (Lev 14. 40, 43) and *rescue from* (Ps 6. 5 Prv 11. 8, 9), the latter being a specialized use of the former—'draw, drag out of danger'. (Cf.  $\text{שָׁלַח}$   $\text{אַתְּהָעֶסְתָּס}$ ,  $\text{שָׁלַח}$   $\text{יְשׁוּעָה}$  IIS 12. 15.)

A unique example—across which I came almost by accident—is  $\text{הָרַג}$ , a verbal adjective bearing two totally different meanings: *slain* and *arms*—the latter hitherto unknown—although derived from a verb with a single meaning, *slay*. This unparalleled phenomenon has placed two verses in Isaiah beyond the comprehension of biblical scholars, because the explanation lies exclusively in the homologue of  $\text{הָרַג}$ ,  $\text{ἐναρῖζω}$ : *strip a slain foe of his arms* ( $\text{ἐναρῖ}$ ); hence *slay in fight*  $\text{הָרַג}$  Gn 4. 8 Ex 2. 14; generally, *slay*  $\text{הָרַג}$  Lev 20. 15, 16. Then the homologue of  $\text{הָרַג}$  is  $\text{ἐναρῖ}$ ,  $\text{τά}$ : ( $\text{ἐναρῖω}$ ) only pl., *arms and trappings of a slain foe*  $\text{הָרַגִּים}$  Jes 10. 4, 14, 19. There remains, however, another snag of a similar type, the phrase  $\text{תַּחַת אֲרֵיהֶם}$  which occurs in the former verse.  $\text{אֲרֵי}$  there is the homologue of  $\text{αἰρά}$ : *cord, rope*  $\text{אֲרֵי}$  Jud 15. 14; *trace*  $\text{אֲרֵי}$  Jes 10. 4. To complete the matter and corroborate the above,  $\text{αἰρά}$  has two derivatives, namely:  $\text{αἰραῖος}$ : *joined by a cord or band*  $\text{אֲרֵי}$  Jud 15. 21 IIS 3. 34 IIR 7. 10 Jer 40. 1 Ps 126. 7 Neh 4. 12  $\text{אֲרֵי}$  Gn 39. 22 Jud 16. 21  $\text{אֲרֵי}$  Eccl 4. 14; and  $\text{αἰράω}$ : *bind or draw with a rope*  $\text{אֲרֵי}$  Gn 46. 29, 49. 11 Jud 15. 13, 16. 5 IS 6. 7 IR 18. 44 IIR 25. 7 Jer 40. 1, 46. 4 Ez 3. 25. Now both texts are perfectly plain:  $\text{לְבָשׂוּ הָרַגִּים}$  means 'dressed in armour', and  $\text{תַּחַת אֲרֵיהֶם וְהָרַגוּם}$  means 'they will fall in battle in harness under their armour'. Indeed, Hebrew is very Greek.

It is instructive to compare some Hebrew homologues among themselves, and with fellow Arabic homologues. For instance:  $\text{ἀγαπητός}$ / $\text{أَهْلِي}$ / $\text{حبيب}$ ,  $\text{ودود}$ / $\text{ידיד}$ / $\text{داؤد}$ / $\text{דוד}$ ;  $\text{αἰδεστός}$ / $\text{أَخْشِي}$ ,  $\text{ندوس}$ / $\text{קדוש}$ / $\text{قدس}$ ;  $\text{αἰρατός}$ / $\text{أَخْشِي}$ ;  $\text{ἐξαιρατός}$ / $\text{אֲרֵי}$ ;  $\text{ἀγιστός}$ / $\text{أَخْشِي}$ / $\text{قدس}$

קָדִישׁ / קָדִישׁ. Note the scale פִּעוּל and פִּעִיל in Hebrew and Arabic respectively as regards אֲהוּב and حَبِيب, while the converse obtains as regards דוּד and دَاوُد; the initial *a* in ἀγαπητός changing into *'* in דִּיד, and into *ו* in وُدود; the homologues of αἰδέσθης are: one on the scale פִּעוּל, and the other on the scale פִּעִיל; so are the two Arabic homologues of ἀγιστός; but their fellow Hebrew homologue is on the scale פִּעוּל, whereas the Aramaic is on the scale פִּעִיל; the homologues of αἰρετός and ἐξαιρετός show that π was sometimes pronounced like *ב*, as it is to this day by the Ashkenazim; while אֲהוּב and حَبِيب show that *γ* exchanges with both *ה* and *ח*, as in γλάγος, חֵלֶב, حَبِيب.

The difference in gender between בתולה and בתולה is merely formal, for both nouns are in the feminine. This purely formal difference is convincingly explained by the fact that they are both homologues of ἀβατος, an adjective of common gender. It is significant that because ἀβατος is of the same structure as a verbal adjective, its homologues both in Arabic and Hebrew are on the scale פִּעוּל. ἀβήτορος, πῶλος and παρθένος also claim homology with בתולה, and are of common gender.

Consider the two pairs of homologies—ἀβήτορος אֲבִיב and ἀμύβητος אֲמִבִּיב, γνωτός (A) יָדַע and γνωτός (B) יָדַע—and mark how closely faithful to Greek Hebrew can be.

The homology γνωτός, יָדַע is perfectly valid, although the direct homologue of יָדַע is not γινώσκω but εἶδα. This is an irregular verb which belongs to the mixed class of verbs some of the tense stems of which differ from others. Thus, the aorist and perfect for the verb εἶδα (B) are usually supplied by γινώσκω. The same phenomenon manifests itself in the homology φόρημα נִשָּׂא (Nu 11. 11), on account of the two verbs associated with φέρω, namely: οἴσειν (fut. inf.) and ἐνεγκεῖν. It is interesting that Hebrew proves the connection between γινώσκω and εἶδα, in that the former verb—unlike the latter, but like יָדַע—preserves the meaning of carnal knowledge.

There is not always an extant verb or kindred word of the homologue of a verbal adjective, e.g. ἀγαπητός; דִּיד. Sometimes the verb of one homologue exists, but not of another, e.g. אֲהוּב is the verb from which אֲהוּב is derived; but there is no extant verb in Hebrew from which דִּיד was derived, whereas its equivalent

ودود is derived from  $\delta\gamma/\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\zeta\omega$ . Nor is  $\Upsilon\eta\eta$ , the homologue of  $\acute{\alpha}\nu\alpha\gamma\kappa\alpha\sigma\tau\acute{o}\varsigma$ , related either phonetically or morphologically to  $\Delta\iota\kappa$ , the only homologue of  $\acute{\alpha}\nu\alpha\gamma\kappa\acute{\alpha}\zeta\omega$ .  $\Delta\iota\kappa$  drops the syllable  $\gamma\kappa\alpha$  by way of syncope, splits  $\zeta$  into its components, and drops  $\delta$ ; whereas non-extant  $\Upsilon\eta\eta$  dropped the initial vowel by way of aphaeresis, and  $\gamma$  by way of syncope, converted  $\kappa$  into  $\eta$ , and  $\zeta$  into  $\Sigma$ . Hence the vast difference in the pronunciation of (non-biblical)  $\Delta\iota\kappa$  and  $\Upsilon\eta\eta$ .

For one reason or another I had repeatedly been tempted to accept as genuine the homologies  $\acute{\alpha}\iota\rho\acute{\epsilon}\omega/\eta\eta\eta$  and  $\acute{\alpha}\iota\delta\acute{\epsilon}\sigma\mu\alpha\iota/\psi\psi\psi$ , but had as often resisted the temptation, until I discovered that in an appreciable number of words  $\beta$  replaces the spiritus, e.g.  $\beta\alpha\gamma\acute{o}\varsigma$  = Laconic  $\acute{\alpha}\gamma\acute{o}\varsigma$ ,  $\beta\acute{\alpha}\delta\omicron\mu\alpha\iota$  stands for  $\eta\delta\omicron\mu\alpha\iota$ ,  $\beta\alpha\delta\acute{\upsilon}\varsigma$  (i.e.  $\mathcal{F}\alpha\delta\acute{\upsilon}\varsigma$ ) is Elean for  $\eta\delta\acute{\upsilon}\varsigma$ ;  $\beta\alpha\lambda\iota\kappa\iota\acute{\omega}\tau\eta\varsigma$  ( $\mathcal{F}\alpha\lambda$ -), Cretan for  $\eta\lambda\iota\kappa\iota\acute{\omega}\tau\eta\varsigma$ ;  $\beta\acute{\alpha}\rho\iota\omicron\upsilon$ , cf.  $\acute{\alpha}\rho\eta\eta$ ;  $\beta\acute{\alpha}\rho\iota\chi\alpha$ , cf.  $\acute{\alpha}\rho\iota\chi\alpha$ ;  $\beta\eta\lambda\eta\mu\alpha$  (i.e.  $\mathcal{F}\eta\lambda$ -),  $\eta\lambda\eta\mu\alpha$ ;  $\beta\rho\acute{\iota}\zeta\alpha$ , Aeolian for  $\rho\acute{\iota}\zeta\alpha$ ;  $\beta\rho\acute{\omicron}\delta\omicron\nu$ , i.e.  $\mathcal{F}\rho\omicron$ -, Aeolian for  $\rho\acute{\omicron}\delta\omicron\nu$   $\nu\delta$   $\eta\eta\eta$  Nu 17. 23;  $\eta\lambda\iota\omicron\varsigma$ , Cretan  $\acute{\alpha}\beta\acute{\epsilon}\lambda\iota\omicron\varsigma$   $\nu\epsilon\lambda$  Jud 2. 13  $\nu\epsilon\lambda$  Jes 46. 1;  $\epsilon\acute{\iota}\kappa\omicron\sigma\iota$ , Laconic  $\beta\epsilon\acute{\iota}\kappa\alpha\tau\iota$ ;  $\beta\acute{\alpha}$ , cf. Aeolian  $\beta\rho\acute{\alpha}$ ;  $\rho\acute{\alpha}\delta\iota\omicron\varsigma$ , Aeolian  $\beta\rho\acute{\alpha}\delta\iota\omicron\varsigma$ ;  $\rho\acute{\alpha}\delta\iota\omega\varsigma$ , Aeolian  $\beta\rho\acute{\alpha}\delta\iota\omega\varsigma$ ;  $\rho\acute{\alpha}\kappa\omicron\varsigma$ , Aeolian  $\beta\rho\acute{\alpha}\kappa\omicron\varsigma$ ;  $\rho\acute{\alpha}\tau\acute{\alpha}\nu\alpha\nu$ , cf.  $\beta\rho\acute{\alpha}\tau\acute{\alpha}\nu\alpha\nu$ ;  $\rho\acute{\eta}\tau\rho\alpha$ , Elean  $\mathcal{F}\rho\acute{\alpha}\tau\rho\alpha$   $\eta\eta\eta$  Gn 6. 13;  $\rho\acute{\omicron}\delta\omicron\delta\acute{\alpha}\kappa\tau\upsilon\lambda\omicron\varsigma$ , Aeolian  $\beta\rho\delta\omicron\delta\acute{\alpha}\kappa\tau\upsilon\lambda\omicron\varsigma$ ;  $\rho\acute{\upsilon}\tau\iota\varsigma$ , Aeolian  $\beta\rho\upsilon\tau\iota\varsigma$ ;  $\rho\acute{\omega}\chi\epsilon\iota\nu$  =  $\beta\rho\acute{\upsilon}\chi\epsilon\iota\nu$ ,  $\beta\rho\acute{\upsilon}\chi\omega$ ,  $\beta\rho\acute{\upsilon}\kappa\omega$   $\eta\eta\eta$  Ps 35. 15 Job 16. 9,  $\epsilon\pi\iota\beta\rho\acute{\upsilon}\kappa\omega$   $\eta\eta\eta$ ; cf.  $\tau\rho\acute{\iota}\zeta\omega$ .

In fact,  $\acute{\alpha}\iota\rho\acute{\epsilon}\omega/\eta\eta\eta$  (Gn 6. 2, *choose*) is strongly corroborated by  $\kappa\alpha\theta\acute{\alpha}\rho\acute{\epsilon}\omega/\eta\eta\eta$  (IICh 34. 6, *destroy*). The *Qeri* in the latter verse is  $\eta\eta\eta$   $\eta\eta\eta$ , and the *Qeri*  $\eta\eta\eta$   $\eta\eta\eta$ . In the context, however, the *Qeri* does not make sense, whereas the *Ketiv* should have been vocalized  $\eta\eta\eta$   $\eta\eta\eta$ —meaning 'destroyed their temples'.  $\eta\eta\eta$  is Ashkenazi for  $\eta\eta\eta$ .

At the beginning I also had my doubts about the homology  $\acute{\alpha}\epsilon\iota\rho\omega/\eta\eta\eta$  Gn 40. 19, but they were dispelled when I discovered that the spiritus was sometimes replaced by  $\eta$  in Graeco-Hebraic homology—thus:  $\acute{\alpha}\lambda\omicron\varsigma$ , Ion.  $\sigma\acute{\upsilon}\lambda\omicron\varsigma$  (A)/ $\eta\eta\eta$  Jes 13. 3;  $\sigma\acute{\upsilon}\lambda\omicron\varsigma$  (B)/ $\eta\eta\eta$  Cant 5. 11;  $\acute{\alpha}\lambda\omicron\upsilon\sigma\gamma\acute{o}\varsigma$ / $\eta\eta\eta$  Jes 1. 18/ $\eta\eta\eta$  Nu 4. 8/ $\eta\eta\eta$  Nu 4. 6;  $\epsilon\acute{\upsilon}\lambda\eta$ / $\eta\eta\eta$  Jes 14. 11/ $\eta\eta\eta$  Jon 4. 7;  $\epsilon\acute{\iota}\varsigma$ / $\eta\eta\eta$  Pev 17. 10;  $\epsilon\pi\text{-}\acute{\alpha}\nu\epsilon\omega/\eta\eta\eta$  Jud 5. 11;  $\acute{\alpha}\pi\tau\omega/\eta\eta\eta$  Dt 21. 19, 22. 28;  $\acute{\epsilon}\nu\epsilon\acute{\alpha}$ / $\eta\eta\eta$  Dt 3. 11. Indeed, in one case at least, i.e.  $\acute{\omicron}\mu\phi\alpha\lambda\acute{o}\varsigma$ / $\eta\eta\eta$  Jud 9. 37 Ez 38. 12, the spiritus is replaced by  $\psi$ ; and in another,  $\epsilon\lambda\kappa\omega/\eta\eta\eta$  Ps 7. 13, by  $\tau$ . It is relevant to



observe that the  $\text{دُبُكَة}$ , the traditional dance witnessed by tourists at Baalbek, is obviously homologous to τὰ Βάκχια/Βάκχεια or ἡ Βάκχη.

The related homologies, αἰνετός/حَمْدٌ حَمِيدٌ and αἰνετός/מְדוּת/מְדוּת, characterize the intricacies of Greek, the thoroughness required in the search for genuine homologues, and the powerful—if not altogether indispensable—assistance lent by Arabic in ascertaining them. That is why these homologies are worth considering in detail.

First, αἰνετός and αἰνετός respectively derive from αἰνέω and αἰνίσσεται; the latter verb derives from αἶνος, a cognate of the former. Now αἰνέω is identical with αἰνίζομαι, which accounts for the  $\text{ד}$  and the  $\text{ז}$  in the homologues of αἰνέω and its derivatives.

Secondly, these homologues are: αἰνέω, Aeolian αἰνημα = αἰνίζομαι—poetical and Ionic verb, very rare in good Attic prose, ἐπαίνέω being used instead—properly, *tell, speak of* אָמַר Ez 17. 2, usu. *praise* אָמַר Jes 3. 10 אָמַר Nu 21. 17 Ps 147. 7 אָמַר Jes 27. 2 *حمد*; *approve* אָמַר Ps 68. 17; esp. in religious sense, *glorify God* אָמַר Jes 1. 29 *حمد*; *advise, recommend* אָמַר Jes 19. 12, 23. 8 *وعظ نصح*; *commend* *حمد*, *to be content with, acquiesce in* אָמַר Gn 24. 5 אָמַר Ib 34. 15; *thank* *حمد*; *to promise* אָמַר Ex. 21. 8. 9, אָמַר Am 3. 3 *وعد تعهد*, or *you تعهد*.

Thirdly, compounds: ἐπαίνέω, Aeolian ἐπαῖνος, = αἰνέω (for which it is regularly used in Attic), αἰνίζομαι, *applaud* אָמַר Ex 32. 18 אָמַר Jes 27. 2 Ps 88. 1 *تثني اثني على*; *commend* אָמַר Ps 56. 5; *applaud, approve* אָמַר Ecc! 8. 15; *assent* אָמַר Ex 10. 27; *praise* אָמַר Prv 27. 2 אָמַר אָמַר Prv 27. 1, 31. 30 אָמַר Ps 117. 1 אָמַר Ps 106. 47 אָמַר Jud 5. 11 *سبح أحمد ثني اثني على*; *undertake to do* *تعهد*; ἐπαῖνος, ἐπαῖνος, *applause* (W) אָמַר Ex 32. 18; ἐπαῖνεω, *promise to do* *تعهد*, esp. *promise in marriage, betroth* *تخطب*.

Fourthly, other derivatives: αἰνετήριος, *laudatory* *مدحى* αἰνη = αἶνος. αἶνος, poetical and Ionic word, = *mēdos, a tale, story* אָמַר Ps 49. 5, 78. 2, *αἰνεῖν αἶνον to tell a tale* Aeschylus, *Agamemnon* 1483, אָמַר אָמַר Ez 17. 2, esp. *story with moral, fable* אָמַר Ez 17. 2 *حمد مدح ثناء*, *riddle* אָמַר Jud 14. 12, *praise* *حمد*

resolution *تصميم*. *ἐπαίνεσις*, praise *פאן* Ex 32. 18 *تسبيح*; *ἐπαινέτης*, praiser *חסד*; *ἐπαινετός*, praiseworthy, laudable *مُحَمَّدٌ مَحْمُودٌ مَدْحٌ*; *ἐπαινός*, panegyric *مدح*. It is interesting to note that the equivalent of *αἰνεῖν αἶνον* to tell a tale (Aeschylus: *Agamemnon* 1483) occurs no less than four times in two different books: Jud 14. 12, 13, 16 Ez 17. 2.

Fifthly, the homologues of *αἰνίσσομαι* and its derivatives: *αἰνίσσομαι*, speak darkly or in riddles, *רָחַץ* Jud 14. 12; *αἰνύμα, -μός*, dark saying, riddle *אָחַיָּה* Ib.

Sixthly, a word or two about the above group of homologues.

The primary homologues of *רָחַץ* are *μῆδομαι, μητιάω, -ίσομαι, -ίζομαι*—because they not only conform phonetically and semantically, but also yield derivatives which are homologous with *רָחַץ* (*μητιέτα, -της, רָחַץ* (*μῆδος* (A), *μητίς*), *רָחַץ* (*μῆδος, μῆτιμα, μῆτις*). But since *αἰνέω/αἰνίζομαι* do not provide such derivatives, they could only be accepted as secondary and additional homologues of *רָחַץ*, *وعظ*, and *نصح*; and even then, not without reservation.

The primary homologues of *רָחַץ* are *εἶπω* (B) and its associates, *ἔρω, εἶπον* and *φήμη*, because—here, again—not only do they conform both phonetically and semantically, but also yield derivatives which are homologous with *רָחַץ* (*ρήμη, ἔπος, ῥήμα, أمر*), *רָחַץ, רָחַץ, רָחַץ* (*ρήσις, φήμη, ἔπος*), *רָחַץ* (*ῥήμα, φήμη*). And although *αἰνέω* provides no such derivatives, I nevertheless uphold the validity of its claim to homology as a secondary homologue with *רָחַץ*, or as a homonym, in view of the context.

However, the invocation of the Greek morphological rule, whereby *μ* is added in the middle of a word to facilitate pronunciation, is not to be resorted to lightly or arbitrarily in order to conjure up homologies at random. On the contrary, it—perhaps more than other philological rules—ought to be treated with great caution and judicial discretion, because by juggling with any of them one could plausibly contrive spurious or unrealistic homologies of a grotesque nature. Here, however, over and above the fact that the families of *εἶπω* and *רָחַץ* completely resemble each other in every one of their kindred members, what clinches the argument in favour of inserting the *μ* is the semantic factor operating in Arabic as well as in Hebrew in a strangely

convincing way. For although in none of its various meanings—which Greek verbs are disconcertingly wont to have—does εἶπω specifically convey or even vaguely suggest the notion of ‘replying’, one of the meanings of ῥῆσις is ‘answer’, and this happens to coincide precisely with רָמַח in verses which occur in two quite different books of the Bible, that is: Jud 5. 29 and Prv 22. 21. This is corroborated by another extraordinary coincidence, since one of the meanings of εἶπω is ‘order’, the Arabic homologue of which is أَمْر; while one of the meanings of ῥῆσις is—almost unaccountably—‘matter’, which happens to be homologous with أَمْر (cf. ἔπος דָּבַר Ex 18. 22). Finally, since רָמַח is the homologue of ἔπω (the associate of εἶπω), its connexion with εἶπω and its derivatives is similar to that of נָחַח with φέρω and its derivatives; so that the מ dialectally replaces the π.

As to the rest of the above homologies, I have never entertained any doubt.

The homology αἰτέω, לָאֵחַ is confirmed by the fact that the Boeotian variant of αἰτήσω is θήσω.

The Σ in ἄριστος/ἄριστος is preserved from the original homology ἀρέσκω/ἄριστος, where it replaces the digraph σκ. Now ἀριστος is not a verbal adjective, but since it is in the form of one, its Hebrew homologue is on the scale אֲרִיסוֹת. Other examples are θέριτος which has precisely the same homologue as θεριτός and θεριστός; θέριτος.

ἀρκετός/ἄρκετος is confirmed by ἀρκεσις, אֲרִכּוּסָה IICh 24. 13 (‘help, aid’) and ἀρκέω/ἄρκετος Jes 40. 18 Ps 40. 6, 89. 7 (‘to be a match for’(?)).

ἀρακτός resembles אֲרָכּוּסָה, אֲרָכּוּסָה, and אֲרָכּוּסָה more closely than does ἀρακτός; but semantically all the texts point to the latter as being the right homologue. Both words derive from ἀράσσω, the homologue of which is אֲרָכּוּסָה, not through metathesis, but by the dropping of ρ and the adding of a terminal כ, as in אֲרָכּוּסָה; ἀρδός. Cf. ἀβατος/ἄβατος, אֲבָטוּסָה, אֲבָטוּסָה, where the α privativum drops.

In γλυπτός/ἄλλοι, the γ exchanges with נ, as in ἄλλοι Jes 20. 6 and γυνή (-ναικός)/אֲנִי Gn 2. 22 أنتي; although in these two homologies it can reasonably be argued that the γ is dropped. But there can be hardly any doubt about the exchange in μέγας/מָגַח.

γραπτός derives from γράφω, the homologue of כָּתַב. Admittedly, the metamorphosis which the Hebrew verb has under-

gone is so complete as to render it utterly unrecognizable as a variant of its putative Greek original: the  $\gamma$  and the  $\phi$  have been respectively altered to  $\beth$  and  $\Pi$ , and the  $\rho$  has dropped out. Indeed, the Greek word has been so transformed by these changes that it has lost its literal identity in the resulting substitute. Nevertheless, there is abundant evidence that this homologue is merely wayward and not at all spurious.

First, all three consonantal changes are perfectly regular:  $\gamma$  and  $\kappa$ , and  $\phi$  and  $\theta$  (or  $\pi$  and  $\tau$ ) interchange dialectally, whereas the  $\iota$  in the infinitive  $\epsilon\iota\nu$  or the thematic  $\omega$  interchanges with  $\beth$  and  $\rho$  drops out in Graeco-Hebraic homologies.

Secondly, the Doric and Argive versions of  $\gamma\rho\acute{\alpha}\mu\mu\alpha$  ( $\gamma\rho\acute{\alpha}\phi\mu\alpha$ ) are severally  $\gamma\rho\acute{\alpha}\theta\mu\alpha$  and  $\gamma\rho\acute{\alpha}\sigma\sigma\mu\alpha$ . Here one should remember that  $\theta$ ,  $\sigma$  and  $\tau$  are dialectally interchangeable, and that in later Attic  $\sigma\sigma$  passed into  $\tau\tau$ .

Thirdly,  $\beth\pi\theta$  bears various meanings of  $\gamma\rho\acute{\alpha}\phi\omega$ , including one or two highly specialized, which is rather significant: *scratch, graze* Ex 39. 30; *draw maps* Jos 18. 4, 6, 8, 9; (*mark, brand* Lev 19. 28); *write* Jes 8. 1 Jer 36. 6  $\text{كتب خط}$ ; *inscribe* Ex 39. 30 Dt 10. 2 Prv 3. 3; *register, enrol* Ez 13. 9; *prescribe, ordain* Esth 3. 9; *indict; bring an accusation against* Job 31. 35.

Fourthly, all the derivatives of  $\beth\pi\theta$  find counterparts among those of  $\gamma\rho\acute{\alpha}\phi\omega$ , with which they tally quite comfortably, in sense as well as in structure, namely:  $\gamma\rho\acute{\alpha}\phi\acute{\eta}/\beth\pi\theta\theta$ , *that which is written, writing* Est 1. 22, 4. 7; *letter* IICh 2. 10; *document* Est 2. 62; *book* Ez 13. 9  $\text{كتاب}$ ;  $\gamma\rho\acute{\alpha}\phi\acute{\eta}/\beth\pi\theta\theta$ , *that which is drawn or painted, drawing, picture, writing* Lev 19. 28;  $\gamma\rho\acute{\alpha}\mu\mu\alpha$ ,  $-\acute{\alpha}\theta\mu\alpha$ ,  $-\acute{\alpha}\sigma\sigma\mu\alpha/\beth\pi\theta\theta$ , *written character, letter* Ex 39. 30; *letter* IICh 21. 12; *inscription* Ex 32. 16 Dt 10. 4; *notes in music*  $\text{מכתב}$  Ps 16. 1. A highly specialized meaning of  $\gamma\rho\acute{\alpha}\phi\acute{\eta}$  is *bill of indictment* in a public prosecution, the homologue of which is  $\text{ספר}$  Job 31. 35.

$\text{סור}$  confirms that the  $\aleph$  in  $\text{אסור}$  and  $\text{אסיר}$  is prosthetic, but I am not quite sure about the status of the  $\text{ק}$  in  $\text{קשורה}$ . If  $\text{קשר}$  is the homologue of the simple verb  $\delta\acute{\epsilon}\omega$ , then the  $\text{ק}$  would be prosthetic; on the other hand, should  $\text{קשר}$  be held to be—like  $\text{קטע}$ —a direct homologue of the compound verb  $\acute{\epsilon}\kappa\delta\acute{\epsilon}\omega$ , embodying the prefix  $\acute{\epsilon}\kappa$ -, then the  $\text{ק}$  would be replacing  $\kappa$ . Yet that choice would not quite dispose of the problem; there is a real dilemma here. For strictly speaking, since  $\text{קשורה}$  is on the scale

לפעול, it would usually be the homologue of *δετός*, the verbal adjective of *δέω*; whereas grammatically, the homologue of *ἐκδετος* should regularly (though not necessarily) have been *קשרמ* or *תרקמ*. The only way out of the impasse is to accept the *ק* also as a prosthetic, especially as this would tie up with *δέσιס/קשר* IIR 11. 14, on one hand, and *κατάδεσιס/קשר* Jes 3. 20, on the other. A similar question is posed by *קילן* in connection with *λεκτός* and *ἐκλεκτός*; and by *תדע* and *תעע* *eis-à-eis* *דו* and *נדעו*. Besides, although I know only one other instance of a prosthetic *ק*—*קבל* *פרוס*—there are several instances of other gutturals being prosthetic, e.g. *בלעו*, *תבר* Jes 47. 13 (cf. *עפ*); *לעיס/תלקת* Gn 33. 19, *לקת* IIR 9. 10; *לעס* *קלת* Dt 18. 8, *תלקת* IICh 35. 5; *עראו/עבר* Gn 15. 17, Jos 4. 22, *ערוו/עבר* Jer 23. 9, *עקערוו/עבר* IIR 16. 3, *ערוס* *עבר* Jos 5. 11.

Incidentally, comparison with Greek proves conclusively that the exceptional structure *תדע* is the genuine original word—and not a freak, as has hitherto been thought. There are several such instances, e.g. *עלערוס* *תעע* Am 6. 1, *עלעלע* Job 21. 23; *עעע* (*Σθεός*) *תדע* Gn 17. 1, *עעע* *תדע* Job 19. 29. Each one of them is a tribute to the absolute fidelity of our scribes who, generation after generation, faithfully transcribed the text of our sacred scriptures as they found it. They have thus transmitted to us relics which establish beyond a peradventure that in the distant past our forefathers spoke undiluted and unimpaired Greek.

Mark that whereas *Δεδοτος* embodies the verbal adjective and means 'given of Zeus', *תדע* and *תעע* embody the noun and mean 'gift of Zeus', *תדע* being homologous to the genitive *Δεός*—with the not unusual elimination of the initial *δ*—as *עבר* Ex 29. 13 is homologous to *επατος*, the genitive of *επα*. Mark also that *תדע* is short for *תעע*, because *תדע* Jes 12. 2 Ps 68. 19 and *תדע* Jes 26. 4 Ps 68. 5 are the homologues of *Δεός* or *Παίς*.

The homology: *εὐλογετός*: *תבר* has a somewhat complicated background which deserves to be thoroughly explored, in order to clear up ambiguities and dissipate unnecessary doubts, while pointing out persistent difficulties.

The initial obstacle to be surmounted is phonetic, namely, the exchange of the prefix *εὐ* with *ב*. This can be done by taking into consideration five facts: (1) that in proper nouns this prefix exchanges with *בא* and *בב*; (2) that in *תבר* Gn 41. 43—

assuming the word to be related to  $\text{ברך}$ —this prefix actually exchanges with  $\text{בכ}$ ; (3) that in several homologies this prefix exchanges with  $\text{ב}$ , a letter associated with  $\text{ב}$  in Graeco-Hebraic homologies, e.g.  $\epsilon\upsilon\phi\upsilon\eta\varsigma/\text{בְּרָכָה}$  Gn 39. 6,  $\epsilon\upsilon\phi\omega\nu\omicron\varsigma/\text{בְּרָכָה}$  Nu 13. 6,  $\epsilon\upsilon\delta\omega/\text{בְּרָכָה}$  Cant 5. 2; (4) that in modern Greek,  $\epsilon\upsilon$  is pronounced 'ef'; (5) that Arabic yields the following immediately relevant and closely resembling homologies:  $\epsilon\upsilon\lambda\omicron\gamma\epsilon\omega/\text{بَارَكَ}$ ,  $\epsilon\upsilon\lambda\omicron\gamma\iota\alpha/\text{بَارَكَةٌ}$ ,  $\epsilon\upsilon\lambda\omicron\gamma\omicron\varsigma/\text{بَارَكَةٌ}$ . Cf. Euskadiko/Basque.

Then there lies concealed somewhere a semantic snag, i.e. the word  $\text{ברכה}$  in Jes 36. 16, which commentators and lexicographers have glossed over by inventing for it the meaning of 'treaty', or explaining it away by a circumlocution. As always, I preferred to face the difficulty, instead of evading it with a worse than useless dodge; and, as usual, I discovered a suitable homologue,  $\epsilon\upsilon\epsilon\rho\gamma\epsilon\iota\alpha$ ,  $-\epsilon\iota\eta$ ,  $-\epsilon\sigma\iota\alpha$ ,  $-\epsilon\sigma\iota\eta$ , *well-doing, good deed, kindness* (cf. Jos 15. 19). But it behoves me to be modest, because I have an unfair advantage over them, in that I am able to invoke Greek as my authority. However, the trouble is that scholars—one authority excepted, namely, Professor Cyrus H. Gordon—refuse to take me seriously, treating my painstaking philological invocation as if it were a mere incantation, an attempt at summoning the genie!

Accordingly, the following is the result of my research: The simple verb  $\text{ברך}$  is homologous to  $\epsilon\upsilon\lambda\omicron\gamma\epsilon\omega$ ; but its infinitive,  $\text{ברוך}$  Jos 24. 10, its Passive,  $\text{ברך}$  Gn 12. 3, and its  $\text{לפעל}$  are the only parts of it extant. Its  $\text{לפעל}$ ,  $\text{ברך}$  has at least two homologues: (1)  $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\epsilon\omega$  (strengthened for  $\epsilon\upsilon\lambda\omicron\gamma\epsilon\omega$ )—*speaks well of, praise* Nu 23. 11, 20; *bless, praise a god* ICh 29. 10; of God or men, *bless* Gn 24. 1; IIS 13. 25 IR 8. 56 ICh 31. 8; also, apparently by an Hebraic euphemism, *curse* IR 21. 10, 13 Job 1. 5, 2. 9; (2)  $\kappa\alpha\tau\epsilon\upsilon\epsilon\rho\gamma\epsilon\tau\epsilon\omega$  (strengthened for  $\epsilon\upsilon\epsilon\rho\gamma\epsilon\tau\epsilon\omega$ )—*shows kinliness to* Jos 14. 13. The  $\text{לפעל}$  is homologous to  $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\epsilon\omega$  in the Passive Voice—*bless, praise a god* Job 1. 21; of God and men, *bless, praise* Jud 5. 24. Its  $\text{לפעל}$  is homologous to  $\epsilon\upsilon\lambda\omicron\gamma\epsilon\omega$  in the Middle Voice—*bless* Gn 22. 18 Jes 55. 16; *bless, praise* Dt 29. 18. Finally, its verbal noun  $\text{ברכה}$  is homologous (1) to  $\epsilon\upsilon\lambda\omicron\gamma\iota\alpha$ —*praise, eulogy* Neh 9. 5; *blessing called down or bestowed* Gn 27. 12, 35-6; and (2) to  $\epsilon\upsilon\epsilon\rho\gamma\epsilon\iota\alpha$ ,  $-\epsilon\sigma\iota\alpha$ —*a good deed, kindness* Jes 36. 16 (v. p. 229).

Now I am not happy about the euphemistic use of  $\epsilon\upsilon\lambda\omicron\gamma\epsilon\omega$  to

mean 'curse' in the Septuagint, especially as there is another verb which has a good claim to homology with אָרַךְ in IR 21. 13, that is, *κατηλογέω* which means 'make of small account'. But this verb is supposed to be instead of *καταλογέω*, a form which we are told does not occur. Is it possible that it is an ancient form of *κατευλογέω*, used several times by Herodotus? I am not sufficiently informed to be able to judge. Nevertheless, it is right to point out that on at least one other occasion the Septuagint gave what they believed to be a literal translation of the Hebrew text, when they rendered אָרַךְ הַבַּיִתָּה לְשׁוֹן by *γλώσσαν μίαν χρυσήν* Jos 7. 21. In fact, לְשׁוֹן there has nothing to do with 'tongue', but is the homologue of *πλίνθος*, *ingot*. In this homology, the letters dropped are π and ν; whereas in *πλίνθος/לבנה*, לבן, the letters dropped are π and θ. In לבן, one of the five homologues of *πλινθίον*, ν and θ drop out; while in the others—בִּלְקָה, בְּלָקָם, מְלָכָם, מְלָכָן—only ν drops out. Cf. אֵשֶׁת עֵשָׂב Esr 10. 14, 18 Neh 13. 23; καθίζω συνοικέω.

As to אָרַךְ, it may be the אֲרַךְ imperative of either אָרַךְ אֲרַךְ/εὐλογέω, with א instead of ה—as in אֲרַךְ אֲרַךְ Jes 63. 3, אֲרַךְ אֲרַךְ IIS 3. 18, אֲרַךְ אֲרַךְ Ps 76. 6, אֲרַךְ אֲרַךְ IICh 20. 35—or אֲרַךְ אֲרַךְ/προσκυνέω IICh 6. 13, as in Arabic, اركع. Accordingly, as Joseph drove by in the State ceremonial procession, the populace lined up along the way was bid by his forerunners or outriders to acclaim or kneel down, as a token of respect.

έφθός/אופר is another interesting homology. אופר, אופר, and אופר are apparently indiscriminate spellings. Thus we find that אופר/אופר is a personal name: Gn 10. 29 ICh 1. 23; אופר/אופר is a geographical name: IR 9. 28, 10. 11, 22. 49 ICh 29. 4 IICh 8. 18, 9. 10; and אופר is an adjective: Jes 13. 12 Ps 45. 10 Job 22. 24, 28. 16. The homologue of this adjective is *άπυρος* in at least one context, Job 22. 24; elsewhere it may be *έφθός*. Another homologue of *έφθός* is אופר Dan 10. 5, while *άπεφθός* is the homologue of אופר Jer 10. 9 and אופר IR 10. 18. Lastly, one of the many remarkable finds in my most exciting research is that each of the following three relevant Greek phrases had an identical twin in Hebrew: *άπεφθός χρυσός*, *refined gold* אופר אופר Jer 10. 9; *άπυρος χρυσός*, *unsmelted gold* אופר אופר Jes 13. 12; and *έφθός χρυσός*, *refined gold* אופר אופר Cant 5. 11

אופו Dan 10. 5. A phrase identical with זהב מאופו is זהב מופו IR 10. 18, though מאופו might mean 'from *Ephesos*'.

According to the commentators and lexicographers, אופו in its different spellings is invariably a proper noun, and so is אופו; whereas פו is a noun and מופו a participle of the verb פון, on the scale הפעל, meaning 'be refined'.

The homology ζευκτός/שׁבט/סוגה shows (1) that when a Greek verb—e.g. ζεύγνυμι—bears several meanings, its Hebrew homologues tend to differ with the variation in meaning, (2) that Arabic is of great corroborative value, and (3) that an homology carries conviction when the various meanings of the two homologues concerned coincide. Thus, consider the following meanings of ζεύγνυμι: of riding horses, *harness, saddle, and bridle* שׁבט IR 13. 13; *bind fast* שׁבט Ez 24. 17 Jon 2. 6 [גׁ Cant 7. 3]; *join together in setting a fractured jaw* שׁבט Ez 34. 4; *join in wedlock* גׁ; *join issue at law* שׁבט Job 34. 17; *επιζεύγνυμι, bind fast* שׁבט Ps 147. 3; *join to* שׁבט Ez 30. 21. Mark, on one hand, the close resemblance between סוג and גׁ; and on the other hand, the appreciable difference between harnessing a mount, setting a fracture, and going to law—in all of which meanings ζεύγνυμι tallies exactly with שׁבט. (Cf. *σκαπάζω/שׁבט* Ez 16. 10, 24. 17 Job 28. 11, 40. 13; and *σ. p.* 208.)

θερός/סׁד, etc., is a most interesting homology.

First, according to the Septuagint, סׁד means *θρεπτή*, 'adopted foundling', the initial ה being the definitive article. Apparently, in the days of the LXX, they knew the word סׁד as meaning 'adopted'. But סׁד has since been interpreted as an alias of Esther, akin to סׁד—interpreted as 'aromatic bush', 'myrtle'—where the ה is an integral letter of the word. In one case, therefore, the homologue would be *θερός* (*θρηή*, 'adopted daughter'); while in the other, it would be *ῥῆύς*, Doric *ἔδύς*, 'pleasant' smelling or 'pleasant' looking. Since Esther was an adopted as well as a comely maiden, the probability is that she was surnamed סׁד on both accounts.

Secondly, שׁמ is a homologue of *θερός* by the insertion of מ in the middle of the verb to facilitate pronunciation; cf. *ιστός/שׁמ*. Otherwise, the relevant homologue of *τίθημι* would have been שׁ, instead of שׁמ Prv 19. 24, the ך being a terminal ך. This is corroborated by the Epic infinitive *τιθήμεναι* and the



homology  $\theta\epsilon\mu\alpha/\theta\mu\mu$  Gn 43. 23 Jes 45. 3  $\theta\mu\mu$  Dan 11. 43, the two Hebrew synonyms reflecting the Greek dialectal exchange of  $\theta$  with  $\chi$ . Pronunciation was facilitated in other homologues of  $\tau\acute{\iota}\theta\eta\mu\iota$  by a prosthetic  $\aleph$ , by resorting to the  $\aleph$   $\aleph$ , or by transliterating the verb in full. However, the difficulty in pronunciation is still experienced in  $\theta\mu\mu$ , where only the Hebrew terminal  $\mu$  is added to the root  $\theta\epsilon$ ; for in the formation of the  $\theta\mu\mu$  ( $\theta\mu\mu$ ), both the  $\tau$  and  $\theta$  were used: Dan 2. 5 Esr 4. 21, 5. 8. (Cf.  $\tau\acute{\iota}\theta\eta\mu\iota/\theta\mu\mu$  ICh 21. 10;  $\theta\mu\mu$  IIS 24. 12.)

$\delta\omicron\tau\omicron\varsigma/\theta\omicron\tau\omicron\varsigma$  is a doubly peculiar homology—in that morphologically, the Hebrew homologue corresponds to  $\theta\epsilon\tau\omicron\varsigma$  as well as  $\delta\omicron\tau\omicron\varsigma$ ; while semantically, it is highly specialized to describe one of two grades in the Hebrew hierarchy—the Levites and the *Nethinim* properly so called—subordinate to the priests. For the priesthood in Israel was monopolized by Aaron and his descendants. He and his sons were ceremonially anointed and consecrated to minister to God, and accordingly constituted a strict caste somewhat segregated from the rest of the people (Ex 29. 1–37, 30. 30, 40. 12–15 ICh 23. 13). The priests were assisted in a limited way by their fellow tribesmen, the Levites, who formed a secondary and looser caste. The Levites were formally dedicated— $\theta\mu\mu$ , ‘granted’—by the rest of the people to God, instead of the first-born Israelites; because he had consecrated unto himself all the first-born in Israel, both man and beast, when he excepted them from destruction in the plague inflicted on Egypt (Ex 12. 12, 13, 29 Nu 3. 6–13, 8. 6–19). Supplementary auxiliaries to the priests were dedicated— $\theta\mu\mu$  or  $\theta\mu\mu$ , ‘granted’—by king David (Esr 8. 17, 20). The descendants of these votaries set themselves up into a separate category, referred to by the Septuagint as *Ἀθινεῖμ*, *Ναθανεῖμ*, *Ναθινεῖμ*, or *οἱ Ναθιναιοὶ*; but only once was their name translated (*οἱ δεδομένοι* ICh 9. 2). However,  $\theta\mu\mu$  in Dt 28. 31, and  $\theta\mu\mu$  in the next verse, mean simply ‘granted, given, given away’, and are obviously so rendered by the Septuagint.

$\epsilon\gamma\kappa\rho\alpha\tau\eta\varsigma/\gamma\iota\upsilon$ : Any person, man or woman, might make the vow of a Nazarene, a ‘self-disciplined’ man, whereby he bound himself for a certain period to grow his forelock, to refrain from shaving his head, to keep away from the dead, and to abstain from any product of the vine. He would thus become tempora-

rily 'devoted to the Lord'. At the end of that period—apart from unleavened bread, cakes, and libations—he would bring four sacrifices: a burnt offering, another offering for purification and a payment offering—presumably representing the payment of a ransom or conscience-debt felt by the Nazarene to be due to the Deity. In addition, he would shave his forelock and place the luxuriant crop on the fire beneath the payment offering (Nu 6. 2-21). The whole undertaking, more particularly the sacrifice of his own hair, was a personal votive gift given of himself, probably as a symbol of self-sacrifice. Similarly, the Greeks used to begin their sacrificial rites by cutting off a wisp of hair from the victim's forehead and casting it into the fire (*Odyssey* 3. 446). And Euripides significantly refers to the sacrificer's own hair: δάκρυα τ' ἔδωκα καὶ κόμης ἀπηρξάμην (*Electra* 91). Again: κόμης ἀπαρχὰς καὶ χροῦς φέρουσ' ἐμὰς (*Orestes* 96).

The homologies involved in this rite are: ΠΙΛῆ καταξυράω, *shave close*; ΠΙΣῆ θύμα, *victim, sacrifice*; ἄστασις, ὄσ-, σ-, ἄσ: *grapes, raisins*; ΝΣΠ καθαρίζω, *cleansse, purify*; ΠΚΣΠ καθάρσιον (sc. ἱερόν), *purificatory offering*; ΠΛΠ/κόλλις, *roll or loaf of coarse bread*; ΠΣΠ/ράξ, βράξος, *grape, generally, berry*; ΨΠ/δίωσις, of things, *dry, parched*; ΨΣΠ καθαρίζω, *cleansse, purify*; ΠΛ/λεῖος, *smooth, metaph. soft*; ΠΠΠ ἀνάθεμα, -θημα, *anything dedicated*; ΠΣΣ μᾶζα, *barley-cake, distinguished from ἄστρος (wheaten bread)*; ΠΠ/δίωσις, *offer to the gods*; ΠΠ/δῶρον, *votive gift or offering to a god*; ΠΠ/ἀνθος; ΠΠΠ παρέχω, *present, offer*; and/or ἐγκρατεύομαι, *exercise self-control* Nu 6. 12; and/or εὐχομαι, *vow or promise to do*; ΠΠΠ ἀπέχω, *keep oneself from, refrain oneself*; κατ-: *restrain himself from* Ib 6. 3; ΠΠ/ἐγκρατής, *master of oneself, self-controlled, self-disciplined*; and/or εὐκτός, *cowed, dedicated*; ΠΠ/σπονδή, *drink-offering*; ΠΠΠ/ἐκτύρωσις, *calcination*; ΠΠΠ/ἀπελεύω, *promise* Lev 27. 2 Nu 6. 2; ΠΠΠ/προκόμιον, *forelock of a horse, frontal tuft*; ΨΠΠ/ἀγίζω, *hallow, make sacred, sanctify (W)*; ΨΠΠ/ἅγιος, *devoted to the gods*; in good sense, *sacred, holy*; ΠΠΠ/καθιερεύω, *sacrifice, offer*; ΠΠΠ/ἱερεῖον, Ionic ἱερήιον, *victim, animal for sacrifice, ἱερεύουσ' ἱερεῖον* Od. 14. 94; ΠΠΠ/πρόσθιος, *front*; ΠΠΠ/φρυκτός, *roasted, fried*; ΠΠΠ/ἔθειρα, *hair, poetic noun*; ΠΠΠ/θύημα, θνήλημα, in pl., *sacrificial offering*; θύλημα, *that which is offered, mostly in pl., θυλήματα, cakes, incense, etc.*; ΠΠΠ/τέλος, *payment*; pl. *services or offerings due to*

the gods; **DDX**/ἀθέτημα, *breach of faith, transgression*; **JD**/οἴνη, *old name for the vine*; **úhñ, úón**, any climbing plant with tendrils, esp. *grape-vine* (IIR 4. 39); **YDP**/ζύμωσις, *fermentation*; **HD**/οἰνάς, *a wild pigeon, of the colour οἰνωπός, the rock-dove, Columba livia*; **Y**/οἶνος, *wine*; **DD**/οἰνόπη, *a kind of grape-vine*; **YD**/μέθυ, *wine*; **óikepa**, *fermented liquor, strong drink*; **HD**/στάλαγμα, *that which drops, a drop*; **YD**/τὸ ξυρόν, *razor*; **YD**/τρογών, *turtle-dove*.

Thus both the rite and its nomenclature are Hellenic, though the institution of the Nazirate seems to be purely Hebraic. It will have been noticed that **YD** has three homologues to cope with, and **YD** two: one, **eúktós**, a verbal adjective, homologizing with **YD** like **μισθωτός** with **YD**; the other, **éγκρατής**, a noun, homologizing with **YD** like **μισθωτός**, a Subst., with **YD**.