

III. THE FOUNDATIONS

An ordinary document sets out in ordinary language more or less precisely what the writer wishes to record or to communicate to some particular person or to all and sundry. But when a secret agent intends to impart some confidential information to a distant colleague exclusively, and at the same time wishes to make sure it is not understood by anyone else into whose hands the document which contains it might stray or fall, he uses cryptic terms or a cipher, or both.

Now any ordinary writing is a *hitherto unknown language* partakes of the nature of such a confidential document, not because of the writer's intention to conceal its subject-matter from prying eyes, but on account of the would-be reader's ignorance of the writer's language and/or script. To understand and interpret its contents, therefore, the would-be reader must begin by deciphering the document. He must treat the letters as mere symbols—which, in fact, all letters are—and endeavour to substitute for them the sounds and syllables which they originally represented.

As for the language of the Bible, it is familiar enough; yet its relation to Greek, if any, has been—albeit unintentionally—rather concealed and altogether forgotten. So that, to all practical intents and purposes, Hebrew must be deemed to be an unknown ancient language as far as this mysterious relationship goes. Accordingly, the glottological expedition herein embarked upon does not lie exclusively in the field of pure linguistics. It partakes of the art and science of decoding—that is, treating Hebrew letters and vocalization as if they were strange symbols come down from the distant past, and substituting for them suitable Greek letters and syllables.

That is why it is of the first importance and fundamental to compare the alphabets concerned, to classify the interchanges of letters and vocalization in the Bible itself, to ascertain—as far as possible—the pronunciation of Hebrew and Greek, and to list the dialectal and other changes undergone by the Greek letters. These factors, and especially the interchanges in the Bible and in Greek—the $\Gamma\Delta$ and KQ of my theory—constitute the

starting-point and basis of my novel inquiry into the semi-solved Champollionic riddles which emerge from the biblical palimpsest. Indeed, their proper explanation has turned what began as a desultory and amateurish quest into a systematic and scientific investigation, resulting in a series of theorem-like Propositions.

Proposition 1. The Greek and Hebrew alphabets bear a striking resemblance to one another, in the order of letters, their names, shape and pronunciation.

α	ἄλφα		α	Alfa	א	אָלֶפֶת	
β	βῆτα		β	spiritus lenis	ב	בֵּת	
γ	γῆτα	mute	γ	Alfa	א	אָלֶפֶת	
δ	δέλτα		δ	Delta	ד	דָּלֶת	b
ε	ἒψιλον		ε	Spiritus (Vau, v)	ו	וָו	
ζ	ζῆτα		ζ	zeta	ז	זָיִת	z
η	ἦτα		η	heta	ח	חֵת	h
θ	ἰθῆτα		θ	theta	ט	טֵת	t
ι	ἰῶτα		ι	iota	י	יָוֶדֶת	j
κ	κάππα		κ	κappa	כ	כָּפֶת	k
λ	λάμδα		λ	lambda	ל	לָמֶד	l
μ	μῦτα	mute	μ	mu	מ	מֵם	m
ν	νῦτα		ν	nu	נ	נָוֶה	n
ξ	ξῆτα		ξ	xi	כּ	כָּפֶת	k
ο	ὀμῆρα		ο	omicron	אָ	אָלֶפֶת	a
π	πίπτα		π	pi	פ	פֵּת	p
ρ	ῥῶτα		ρ	rho	ר	רֵת	r
σ	σῆτα		σ	sigma	שׁ	שֵׁן	s
τ	τέτα		τ	tau	ת	תָּת	t
υ	ὑῦτα		υ	upsilon	וּ	וָו	v
φ	φῆτα		φ	phi	פּ	כָּפֶת	k
χ	χῆτα		χ	chi	כּ	כָּפֶת	k
ψ	ψῆτα		ψ	psi	שׁ	שֵׁן	s
ω	ὦμῆρα		ω	omega	אָ	אָלֶפֶת	a
ϑ	ῥῶτα		ϑ	theta	ח	חֵת	h
ι	ἰῶτα		ι	iota	י	יָוֶדֶת	j
κ	κάππα		κ	kappa	כ	כָּפֶת	k
λ	λάμδα		λ	lambda	ל	לָמֶד	l
μ	μῦτα	mute	μ	mu	מ	מֵם	m
ν	νῦτα		ν	nu	נ	נָוֶה	n
ξ	ξῆτα		ξ	xi	כּ	כָּפֶת	k
ο	ὀμῆρα		ο	omicron	אָ	אָלֶפֶת	a
π	πίπτα		π	pi	פ	פֵּת	p
ρ	ῥῶτα		ρ	rho	ר	רֵת	r
σ	σῆτα		σ	sigma	שׁ	שֵׁן	s
τ	τέτα		τ	tau	ת	תָּת	t
υ	ὑῦτα		υ	upsilon	וּ	וָו	v
φ	φῆτα		φ	phi	פּ	כָּפֶת	k
χ	χῆτα		χ	chi	כּ	כָּפֶת	k
ψ	ψῆτα		ψ	psi	שׁ	שֵׁן	s
ω	ὦμῆρα		ω	omega	אָ	אָלֶפֶת	a

ϑ	ϑ	ϑ			ϑ	ϑ	ϑ
ϕ	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ
ϗ	ϗ	ϗ	ϗ	ϗ	ϗ	ϗ	ϗ
Ϙ	Ϙ	Ϙ	Ϙ	Ϙ	Ϙ	Ϙ	Ϙ
ϙ	ϙ	ϙ	ϙ	ϙ	ϙ	ϙ	ϙ
Ϛ	Ϛ	Ϛ	Ϛ	Ϛ	Ϛ	Ϛ	Ϛ
ϛ	ϛ	ϛ	ϛ	ϛ	ϛ	ϛ	ϛ
Ϝ	Ϝ	Ϝ	Ϝ	Ϝ	Ϝ	Ϝ	Ϝ
ϝ	ϝ	ϝ	ϝ	ϝ	ϝ	ϝ	ϝ
Ϟ	Ϟ	Ϟ	Ϟ	Ϟ	Ϟ	Ϟ	Ϟ
ϟ	ϟ	ϟ	ϟ	ϟ	ϟ	ϟ	ϟ
Ϡ	Ϡ	Ϡ	Ϡ	Ϡ	Ϡ	Ϡ	Ϡ
ϡ	ϡ	ϡ	ϡ	ϡ	ϡ	ϡ	ϡ
Ϣ	Ϣ	Ϣ	Ϣ	Ϣ	Ϣ	Ϣ	Ϣ
ϣ	ϣ	ϣ	ϣ	ϣ	ϣ	ϣ	ϣ
Ϥ	Ϥ	Ϥ	Ϥ	Ϥ	Ϥ	Ϥ	Ϥ
ϥ	ϥ	ϥ	ϥ	ϥ	ϥ	ϥ	ϥ
Ϧ	Ϧ	Ϧ	Ϧ	Ϧ	Ϧ	Ϧ	Ϧ
ϧ	ϧ	ϧ	ϧ	ϧ	ϧ	ϧ	ϧ
Ϩ	Ϩ	Ϩ	Ϩ	Ϩ	Ϩ	Ϩ	Ϩ
ϩ	ϩ	ϩ	ϩ	ϩ	ϩ	ϩ	ϩ
Ϫ	Ϫ	Ϫ	Ϫ	Ϫ	Ϫ	Ϫ	Ϫ
ϫ	ϫ	ϫ	ϫ	ϫ	ϫ	ϫ	ϫ
Ϭ	Ϭ	Ϭ	Ϭ	Ϭ	Ϭ	Ϭ	Ϭ
ϭ	ϭ	ϭ	ϭ	ϭ	ϭ	ϭ	ϭ
Ϯ	Ϯ	Ϯ	Ϯ	Ϯ	Ϯ	Ϯ	Ϯ
ϯ	ϯ	ϯ	ϯ	ϯ	ϯ	ϯ	ϯ
ϰ	ϰ	ϰ	ϰ	ϰ	ϰ	ϰ	ϰ
ϱ	ϱ	ϱ	ϱ	ϱ	ϱ	ϱ	ϱ
ϲ	ϲ	ϲ	ϲ	ϲ	ϲ	ϲ	ϲ
ϳ	ϳ	ϳ	ϳ	ϳ	ϳ	ϳ	ϳ
ϴ	ϴ	ϴ	ϴ	ϴ	ϴ	ϴ	ϴ
ϵ	ϵ	ϵ	ϵ	ϵ	ϵ	ϵ	ϵ
϶	϶	϶	϶	϶	϶	϶	϶
Ϸ	Ϸ	Ϸ	Ϸ	Ϸ	Ϸ	Ϸ	Ϸ
ϸ	ϸ	ϸ	ϸ	ϸ	ϸ	ϸ	ϸ
Ϲ	Ϲ	Ϲ	Ϲ	Ϲ	Ϲ	Ϲ	Ϲ
Ϻ	Ϻ	Ϻ	Ϻ	Ϻ	Ϻ	Ϻ	Ϻ
ϻ	ϻ	ϻ	ϻ	ϻ	ϻ	ϻ	ϻ
ϼ	ϼ	ϼ	ϼ	ϼ	ϼ	ϼ	ϼ
Ͻ	Ͻ	Ͻ	Ͻ	Ͻ	Ͻ	Ͻ	Ͻ
Ͼ	Ͼ	Ͼ	Ͼ	Ͼ	Ͼ	Ͼ	Ͼ
Ͽ	Ͽ	Ͽ	Ͽ	Ͽ	Ͽ	Ͽ	Ͽ

An example of *ϕ* pronounced *ϑ* is the homology *ϑ*ϑϑ/ϑϑϑ, thus: *ϑ*ϑϑ, originally *ϑ*ϑϑϑ → *ϑ*ϑϑϑ (a and ϑ interchange dialectally) → *ϑ*ϑϑϑ (a changes dialectally into ϑ) → *ϑ*ϑϑ (by apocope) → ϑϑ. Another example is *ϑ*ϑϑϑ, *ϑ*ϑϑϑ/ϑϑϑϑ.

ϕ is pronounced like *ϑ* before the palatals—*ϕ*, *ϕ*, *ϕ*—and before *ϕ*; a phenomenon reflected in Græco-Hebraic homology.

ϕ is a double-consonant composed of *ϑ* and *ϑ*, but opinions differ as to whether the *ϑ* preceded the *ϑ* or vice versa. Hebrew seems to suggest that both views are correct; for the homologue of *ϕ*ϑϑ, *ϑ*ϑ or *ϑ*ϑ—which frequently interchanges with *ϑ*—indicates by its name that the order of composition was *ϑ*ϑ. The Septuagint, however, refers to it as ϑϑϑ in *Ther* 1. 18, 2. 18, 3. 32, 4. 17; and the Ashkenazim pronounce it *ϑ* or *ϑ*—which reverses the order—while the Græco-Hebraic homologies are divided, some exemplifying one order, others the reverse order.

In ancient Athens *ϑ*ϑϑ was an aspirate, which lends support to the guttural pronunciation of its homologue, ϑϑ, either like *ϑ* or like *ϑ*ϑ. But the aspirate letter in Hebrew is *ϑ*.

*ϑ*ϑϑ is the homologue of ϑϑϑ; but *ϑ* sounds like *ϑ* or *ϑ*—as pronounced the Baghdadi way—and not like *ϑ*. As a matter of fact, *ϑ* was used for *ϑ* by the Septuagint in *BHΘ* (*Ther* 1. 2), *ϑ*ϑϑ (*Ib* 1. 4), *ϑ*ϑ (*Ib* 1. 5), *ϑ*ϑ (*Ib* 1. 22)—and similarly in the following chapters—while *ϑ* stood for *ϑ*.

ϑ has been equated with *ϑ*, which is a form of sigma, because ϑϑϑ is the homologue of *ϑ*ϑϑ, thus: *ϑ*ϑϑ → *ϑ*ϑϑ (by vowel/consonant metathesis) → *ϑ*ϑϑ (ϑ turning dialectally into ϑ) → ϑϑ.

Similarly, ϑ has been equated with σ , because $\Upsilon\vartheta$ and $\sigma\gamma\sigma\alpha$ homologize, thus: $\sigma\gamma\sigma\alpha \rightarrow \sigma\alpha\alpha$ (γ drops out occasionally) $\rightarrow \sigma\alpha\alpha$ (μ and ν interchange in Greek) $\rightarrow \sigma\alpha$ (by apocope according to rule) $\rightarrow \Upsilon\vartheta$.

Originally, $\bar{\varepsilon}$ used to be written $\chi\bar{\varepsilon}$, and $\Phi\bar{\varepsilon}$ instead of Υ . This is reflected in Græco-Hebraic homology, thus: $\phi\bar{\varepsilon}\bar{\varepsilon}$ (black-bird) $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$ Eccl 2. 16; $\phi\bar{\varepsilon}\bar{\varepsilon}$ (dry) $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$ Lev 16. 20; $\phi\bar{\varepsilon}\bar{\varepsilon}$ (light drops, unarm'd soldier, bare-headed, widow $\bar{\varepsilon}\bar{\varepsilon}$) $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$ Jud 3. 19, 26; $\phi\bar{\varepsilon}\bar{\varepsilon}$ (iv) $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$ Ib 16. 10 (σ and α , β and ϕ , interchange dialectally—or σ and β interchange according to rule (as in $\sigma\beta\bar{\varepsilon}$ $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$), and $\bar{\varepsilon}$ drops out by apocope—while σ turns into $\bar{\varepsilon}$ according to rule (as in $\sigma\beta\bar{\varepsilon}$ $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$)).

Moreover, ε and ω had (and still have in modern Greek) similar sounds to α and α respectively, while σ was used as $\sigma\alpha$. To this day the Ashkenazim pronounce $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$ $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$ or $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$, and $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$ $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$; similarly, $\bar{\varepsilon}$ is pronounced in the vernacular $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$, and the Iraqi pronounce $\bar{\varepsilon}\bar{\varepsilon}$ $\bar{\varepsilon}\bar{\varepsilon}$, $\bar{\varepsilon}\bar{\varepsilon}$ $\bar{\varepsilon}\bar{\varepsilon}$. Again, the masculine plural in Hebrew is formed by adding a *maṣe'* (plus terminal $\bar{\varepsilon}$) to the singular, compared with the addition of α in Greek (pronounced like *maṣe'* in modern Greek). Lastly, the homologues of the verbal adjective $\sigma\beta\bar{\varepsilon}\bar{\varepsilon}$ are $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$ Ex 22. 14 (bird seen) and $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$ Neh 6. 13 (bird, birding); while the homologue of $\sigma\beta\bar{\varepsilon}\bar{\varepsilon}$ (followed) is $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$ Ex 19. 31 in Hebrew, $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$ Dan 4. 5 in Aramaic, and $\bar{\varepsilon}\bar{\varepsilon}$ or $\bar{\varepsilon}\bar{\varepsilon}$ in Arabic.

$\sigma\beta\bar{\varepsilon}\bar{\varepsilon}$ (with two *masas*) refers in Greek to the union of an open vowel with a close one. But in both Arabic and Hebrew it refers to a double-letter, because it is the homologue of $\bar{\varepsilon}\bar{\varepsilon}$ as well as $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$, thus:

$\sigma\beta\bar{\varepsilon}\bar{\varepsilon} \rightarrow \sigma\beta\bar{\varepsilon}$ (by apocope according to rule) $\rightarrow \sigma\beta\bar{\varepsilon}$ (by vowel/consonant metathesis) $\rightarrow \sigma\beta\bar{\varepsilon}$ (σ and γ interchange dialectally) $\rightarrow \sigma\beta\bar{\varepsilon}$ (β converts into $\bar{\varepsilon}$ according to rule) $\rightarrow \sigma\beta\bar{\varepsilon}$ (σ turning dialectally to σ) $\rightarrow \Upsilon\bar{\varepsilon}\bar{\varepsilon}$.

$\sigma\beta\bar{\varepsilon}\bar{\varepsilon} \rightarrow \sigma\beta\bar{\varepsilon}$ (by apocope according to rule) $\rightarrow \sigma\beta\bar{\varepsilon}$ (ϕ and β interchange dialectally) $\rightarrow \sigma\beta\bar{\varepsilon}$ (β and $\bar{\varepsilon}$ interchange dialectally) $\rightarrow \sigma\beta\bar{\varepsilon}$ (β and σ interchange dialectally, and either converts into $\bar{\varepsilon}$) $\rightarrow \Upsilon\bar{\varepsilon}\bar{\varepsilon}$ according to rule (as in $\sigma\beta\bar{\varepsilon}$ $\Upsilon\bar{\varepsilon}\bar{\varepsilon}$).

אָהב(י) (ʾāḥab) → אָהבתי (ʾāḥabti) (ʾ and א interchange dialectally) → אָהבתי
 (ʾ turns to א according to rule); cf. אָהבתי/אָהבתי (ʾāḥabti/ʾāḥabti),
 אָהבתי/אָהבתי (ʾāḥabti/ʾāḥabti) (אָ forming a digraph, as אָ
 does in אָהבתי/אָהבתי and אָהבתי/אָהבתי).

II. ה, ו, י, and ך—when mute—may be considered as vowels, although they do not actually function as such; for in Hebrew the function of vowels is taken over by points of vocalization, the principal of which are the following:

· פֿ	· פֿ	· פֿ	· פֿ
· פֿ	· פֿ	· פֿ	· פֿ
· פֿ	· פֿ	· פֿ	· פֿ
· פֿ	· פֿ	· פֿ	· פֿ
· פֿ	· פֿ	· פֿ	· פֿ
· פֿ	· פֿ	· פֿ	· פֿ

III. Hebrew pronunciation is most important to our inquiry.

Hebrew pronunciation is not uniform, either as regards letters or vocalization. In fact, there are no less than four distinct kinds of pronunciation of Hebrew, namely: the Ashkenazi, the Baghdadi, the Sephardi, and the Yemenite.

The most articulate and discriminating is the Baghdadi, according to which:

ז	is distinguished from ז	and pronounced like ז,	e.g. זֶז
ז	"	" ז	"
ז	"	" ז	"
ז	"	" ז	"
ז	"	" ז	"
ז	"	" ז	"
ז	"	" ז	"
ז	"	" ז	"
ז	"	" ז	"
ז	"	" ז	"

Moreover, it distinguishes between the various points of vocalization, except between פֿ and פֿ or פֿ and פֿ, e.g. פֿ, פֿ. The independent פֿ is pronounced like a short פֿ; and the enclitic, like its homologue, פֿ, or a consonant

not followed by a vowel, e.g. the pronunciation of \aleph and ζ in $\aleph\omega\omega\omega$: $\aleph\omega\omega$, $\zeta\omega\omega$.

The Ashkenazi pronunciation differs from the Baghdadi in that, according to it, no distinction is made between \aleph and ζ , \beth and λ , \daleth and δ , κ and γ , τ and δ , θ and η , \beth and γ , θ and η —e.g. $\aleph\omega\omega$, $\zeta\omega\omega$, $\aleph\omega\omega$; \beth , λ , \beth ; \daleth and δ ; κ and γ ; τ and δ ; θ and η . As mentioned above, \aleph is pronounced *u* or *be*.

As to vocalization, according to Ashkenazi pronunciation:

$\aleph\omega\omega$ is pronounced like $\aleph\omega\omega$, e.g. \aleph , ζ ; \beth , λ ; \daleth .

$\aleph\omega\omega$ is pronounced like $\aleph\omega$, e.g. \beth , λ ; \daleth .

$\aleph\omega\omega$ and $\zeta\omega\omega$ are pronounced like $\aleph\omega$, e.g. \aleph , ζ ; \beth , λ ; \daleth ; \beth , λ .

\aleph is pronounced like *el* in 'weight', e.g. $\aleph\omega\omega\omega\omega\omega$ (e.g. p. 83).

There is no distinction between the independent and the enclitic $\aleph\omega\omega$, the former being pronounced like the latter. Cf. $\aleph\omega\omega\omega\omega\omega$.

The Sephardi pronunciation differs from the Ashkenazi in that, according to it: \aleph is pronounced like θ , and \beth like β ; so that $\aleph\omega\omega$ and $\theta\omega\omega$, $\beth\omega\omega$ and $\beta\omega\omega$, are confused one with the other. In vocalization, however, it resembles the Baghdadi pronunciation in its entirety.

Lastly, the Yemenite pronunciation of the letters is the same as the Baghdadi, both tending to confuse the \beth with the λ ; whereas in vocalization $\aleph\omega\omega$ is pronounced like $\aleph\omega\omega$, and $\aleph\omega\omega$ is pronounced as the French *do* or in 'deu'. It is worthy of note that, in so far as $\aleph\omega\omega$ and $\aleph\omega\omega$ are concerned, the Ashkenazi and Yemenite pronunciations are practically the same, although they have severally prevailed in communities which have lived two thousand miles and for many more years apart.

There is ample biblical and Arabic evidence of the genuineness and antiquity of the Ashkenazi and the Sephardi pronunciations—which are supposed to deviate from the standard Baghdadi—as to both letters and vocalization. Thus:

$\aleph\omega$ — ω Jer 38. 17, 24; Ps 129. 5; $\aleph\omega\omega\omega$ 1Ch 5. 5, $\aleph\omega\omega\omega\omega$ 115 11. 3.

$\beth\omega$ — ω Ga 33. 5, $\beth\omega$ Dt 32. 6; $\beth\omega\omega$ Jud 9. 8, $\beth\omega\omega$ Eccl 2. 5; $\beth\omega$

Ga 24. 29, $\beth\omega$; $\beth\omega$ Is 32. 27, $\beth\omega$; $\beth\omega$ Is 18. 28, $\beth\omega$.

$\beth\omega\omega$ — $\omega\omega$ Gn 29. 16, $\beth\omega\omega$ Dan 2. 49; $\beth\omega\omega$ Is 5. 19, $\beth\omega\omega$.

- זקן—זקן IIS 1. 22, זקן Zeph 3. 1; זקן Ps 90. 11, זקן Ib 76. 8.
 זקן—זקן IS 2. 1, זקן Job 20. 18.
 זקן—זקן Gn 14. 19, זקן Dt 30. 6; זקן Jud 4. 17, זקן Job 29. 18,
 זקן Gn 10. 18; זקן Gn 18. 19, זקן.
 זקן—זקן Ex 20. 21, זקן Jos 40. 19; זקן Gn 42. 10-13, זקן.
 זקן—זקן Ps 90. 23, זקן זקן Ib 129. 1.
 זקן—זקן Gn 17. 12, זקן; זקן Dan 7. 2, זקן.
 זקן—זקן Est 2. 59, זקן Neh 7. 8; זקן Ps 78. 8, זקן Ib 90. 11; זקן
 IR 5. 13, זקן Ib 5. 24; זקן Q, זקן Ex 34. 23 K; זקן in IIS
 19. 38 is pronounced זקן; זקן is pronounced זקן, except in Ps 35. 10;
 זקן ICh 23. 4, זקן Ib 23. 7, זקן; זקן Jos 15. 13, זקן
 Ib 21. 11; זקן Dt 28. 7, זקן IIR 16. 7; זקן IR 20. 24, זקן
 IS 17. 5; זקן Dt 30. 7 is in Aramaic זקן Dan 3. 23, זקן Ps 54. 5 is
 זקן Dan 3. 12 in Aramaic and זקן in Arabic; זקן Dan 3. 2, זקן Ib 2. 10,
 both in Aramaic. Cf. זקן The 4. 2, זקן Jos 60. 18.
 זקן—זקן IR 10. 10, זקן Ex 30. 23; זקן Job 32. 20, זקן Ex 7. 7;
 זקן Gn 49. 6 Ps 90. 13, 149. 5, זקן Ex 29. 13; זקן IIR 12. 6, זקן
 Ex 28. 10; זקן Ps 44. 5 is in Aramaic זקן Dan 2. 44. Cf. זקן
 Ecd 2. 24, זקן Ib 2. 19; זקן Dt 28. 48, 57, זקן Prov 28. 20.
 זקן, זקן.—זקן ICh 4. 11, זקן Ib IR 5. 13; זקן Dt 4. 2, זקן Jos
 10. 11; זקן Am 1. 3, זקן IIS 10. 31; זקן Ps 129. 3 K, זקן
 Q; זקן Ex 29. 8 IIS 3. 59, זקן Lev 4. 3 IS 2. 33 IIS 2. 21;
 זקן Q, זקן Jos 49. 6 K; זקן Jer 8. 7 K, זקן Q; זקן Jud 7. 13 K, זקן Q;
 זקן Jos 60. 3 K, זקן Q; זקן Q, זקן Ps 17. 14 K; זקן Q, זקן
 Ecd 5. 10 K; זקן Jer 28. 13 K, זקן Q; זקן Zeph 2. 7 Ps 83. 2,
 128. 4 K זקן Q; זקן K, זקן Q Jer 29. 14; זקן K זקן Q
 Ib 33. 28; זקן K זקן Q, זקן K זקן Q Ib 49. 38; זקן K
 זקן Q, זקן K זקן Q, זקן K זקן Q Ex 16. 33; זקן The
 5. 14 Q, זקן K. F. pp. 651-3.

However, the last word really rests with Greek. For it is in
 Greek that the process originates of interchanging ρ with θ and σ,
 κ and χ, α and ο, ο and ε, ε and ι, and ω and υ. Again, it is in
 Graeco-Hebrew homology that one or the other of the consonants,
 זקן—which make up the compound letter זקן—drops out. Therefore
 זקן, the counterpart of זקן with which it interchanges, is rightly
 pronounced like זקן by the Sephardim. Perhaps for the same reason
 Arabic has the additional letter ز, e.g. زكوة.

As a matter of fact, the Greek homologues often show which
 of the above interchanged Hebrew letters are interchangeable, and

whether the two interchanged letters in a given pair fail to interchange between themselves. Thus: קָוַי/קָוַו and קָוַו/קָוַי are two entirely different verbs, being the respective homologues of *ἐπέλασεν* and *ἐπέλασαν*. However, in the verb קָוַי/קָוַו , both the י and the ו replace the same letter, κ . This fact tends to prove that they are genuinely interchangeable. Similarly, in the verb קָוַו/קָוַי , both the י and the ו replace the same letter, χ . This fact tends to prove independently that they are genuinely interchangeable. Furthermore, these two independent probative facts confirm each other and establish that י and ו are definitely interchangeable in Græco-Hebrew homology. Incidentally, these two facts also tend to show that κ and χ are interchangeable. Indeed, they are dialectally interchangeable, a third fact which further confirms the validity of the other two.

In the result, a firmly founded conclusion has emerged which serves to test the genuineness of other homologies involving κ or χ , e.g. קָוַו and קָוַו . It is not surprising to find that each verb has a homologue beginning with קָ , namely, קָוַו and קָוַו respectively. But we shall see that קָוַו has another homologue, קָוַו , and קָוַו three other homologues: קָוַו , קָוַו , קָוַו — ו replacing κ , and ו χ . If these substitutes are genuine representatives, then ו and ו , ו and χ , י and ו are likely to be interchangeable. As a matter of fact, π and κ , π and χ , γ and κ are dialectally interchangeable. Besides, we have seen that χ exchanges with ו and ו respectively in the homologies, קָוַו/קָוַו and קָוַו/קָוַו .

Mark incidentally that occasionally a letter in the Hebrew word does not actually represent its counterpart in the homologue, but the dialectal alternative of the counterpart. For instance, in the homology קָוַו/קָוַו , י replaces δ , but it indirectly represents χ into which δ is dialectally converted.

Another interesting example is the double-homology, קָוַו/קָוַו . In the possessive case, קָוַו inflects into קָוַו , and in the dative into קָוַו ; as if the nominative masculine were קָוַו . Similarly, the feminine of קָוַו is קָוַו , while the masculine plural is קָוַו . In fact, it is on this basis that the adjectives קָוַו and קָוַו homologue with קָוַו . Thus:

$\text{קָוַו} \rightarrow \text{קָוַו}$ (dropping the μ syllable or the initial syllable according to rule) $\rightarrow \text{קָוַו}$ (replacing the final κ by the

terminal λ according to rule) = $\gamma\alpha\delta\alpha\lambda$ (the first λ dialectally turning into δ) \rightarrow $\gamma^{\lambda}\alpha$. Alternatively:

$\mu\gamma\alpha\delta\alpha\lambda \rightarrow \gamma\alpha\delta\alpha\epsilon \rightarrow \gamma\alpha\delta\alpha\rho$ (the terminal ϵ dialectally turning into ρ) $\rightarrow \gamma\alpha\delta\alpha\lambda$ (λ dialectally turning into δ) $\rightarrow \gamma\alpha\delta\alpha\lambda$ (ρ dialectally turning into λ) = $\gamma^{\lambda}\alpha$ [cf. $\gamma\alpha\alpha$, $\gamma\alpha\rho$, $\gamma\alpha\lambda$, $\gamma\alpha\delta\alpha\epsilon$].

$\mu\gamma\alpha\delta\alpha\lambda \rightarrow \gamma\alpha\delta\alpha\lambda \rightarrow \gamma\alpha\delta\alpha\lambda \rightarrow \gamma\alpha\delta\alpha\lambda$ (the first λ turning dialectally to ρ) $\rightarrow \gamma\alpha\delta\alpha\lambda$ (α turning dialectally into ϵ) $\rightarrow \gamma\alpha\delta\alpha\lambda$ (γ turning into δ according to rule) = $\gamma^{\lambda}\alpha$.

Here, the letters γ and δ , which interchange with λ , do not interchange *inter se*; but they match as linguists.

The double-homology $\zeta\alpha\alpha/\alpha\alpha$ is entirely different: in it the interchanged final Hebrew letters do not replace the same Greek letter in the homologues. For the ζ in $\zeta\alpha\alpha$ replaces the τ in $\alpha\alpha$; whereas the α in $\alpha\alpha$ refers to the thematic ω or the ϵ in $-\alpha\alpha$ — τ dropping out. Therefore, there is no question of ζ interchanging with α either directly or indirectly.

The above series of changes undergone by the Greek letters—consonants and vowel—have to be compared with the series of literal and vocal changes which occur in the Bible, in respect of both letters and vocalization; because these two sets of changes constitute the background to, and the basis of, Graeco-Hebrew homology. However, these accumulated changes are so numerous and various as to be useful solely as pointers in the search for genuine homologies. When examined and classified, they serve as foundations for rules or Propositions which record faithfully the different ways in which the changes actually exist. The rules do not themselves regulate the changes; they merely formulate certain observations of change-phenomena. As factual formulae of purely empirical character, they are capable of helping the investigator towards genuine homologies and away from spurious ones. Once cracked down in this manner, however, each homology may be subjected to several pragmatic tests, whereby it would be possible to reject or confirm it with a high degree of accuracy and certainty.

The significance of dialectal and other changes, both in Greek and in Hebrew, will spring into bold relief on examining these homologies: $\alpha\alpha/\alpha\alpha$, $\alpha\alpha/\alpha\alpha$, $\alpha\alpha/\alpha\alpha$. At first blush, a reasonable person would be inclined to assent to the validity of the first homology. He might, with some strain or hesitation entertain

קט	מח Ps 5-5 מח Jud 14-5	קמח Gen 44-39 קמח Prov 22-15	קמח קמח
קכ	קכא ICh 28-3	קכא Job 18-15 F.A. קכ	קכא
קכב	קכבא Est 4-23 קכבא Est 6-3 קכבב קכבבא Dan 2-30 קכבבב קכבבבא Dan 5-19 קכבבבבא Job 14-13 קכבבבבבא Ps 104-30	קכבבא Jer 32-21 קכבבבא Da 12-21 " " קכבבבא Gen 2-21 " " קכבבבבא Job 32-6 קכבבבבבא Ib 34-13 קכבבבבבבא Job 32-21	קכבבא קכבבבא " " קכבבבבא " " קכבבבבבא, קכבבבבבבא, קכבבבבבבבא קכבבבבבבא, קכבבבבבבא, -קכבבבבבבא, -קכבבבבבבא
קכג	קכגאא Est 24-16 קכגאב Est 21-20 " Est 22-8 Da 50-2	קכגאא Ib 24-21 קכגאב Ib 41-17 קכגאבא Is 9-9, 10	קכגאא קכגאא, קכגאא קכגאא, קכגאא
קכד	קכדא Ps 119-134	קכדא Ib 144-7, 10-11	קכדא
קכה	קכהא Da 1-17 קכהאא Gen 36-36 קכהאבא Num 1-14	קכהאא Est 31-18 קכהאבא Ib 36-30 קכהאבאא Da 2-14	קכהאא " " קכהאא, קכהאאא
קכו	קכוא Ps 104-30	קכוא Jud 5-2	קכוא
קכז	קכזא Est 9-8 קכזאא Gen 15-16 קכזאב Da 50-7 קכזאבא	קכזאא IIR 23-7 קכזאאא Est 2-10 " " " "	קכזאא קכזאאא " " " "
		קכזאבא	
קכח	קכחאא Gen 9-21 קכחאאא Est 40-10, 12 קכחאאבא Est 32-23 קכחאאבאא IIR 23-23 K קכחאאבאאא Est 32-17 K	קכחאאאא Ib 16-13 קכחאאאאא Ib. קכחאאאאאא (קכחאאאאא) קכחאאאאאא Q (קכחאאאאא) קכחאאאאאא Q	קכחאאאא קכחאאאאא, קכחאאאאא קכחאאאאאא קכחאאאאאאא קכחאאאאאאא, קכחאאאאאאא
קכט	קכטאא Ps 78-63 קכטאאא Job 19-16 " " קכטאאאא ICh 11-27 קכטאאאאא Q	קכטאאאא Da 20-6 קכטאאאאא Job 9-7 קכטאאאאאא Job 14-18 קכטאאאאאאא IIS 23-23 קכטאאאאאאאא Prov 22-21 K	קכטאאאאא קכטאאאאאא " " קכטאאאאאא " " קכטאאאאאאא

	הסב Gn 4. 11	הסב Jer 14. 7	הסבאמא, ארמ-
	"	הסב Job 3. 1, 21. 19	"
ה, ב	הסב Piv 17. 28	הסב IIS 19. 25	הסבאמ
	הסב Gn 20. 12	הסב Ib 28. 17	ה סבא, אר מ-
ה, ב	הסב Piv 17. 20 K	הסב Q, Ib 15. 11	הסבאמ
	הסב Jer 20. 18	הסב Ib	הסבאמ, א
	הסב Ex 36. 34	הסב Dt 33. 21	הסבאמ
	"	הסב Ps 119. 11	"
	הסב	הסב Gn 29. 19	הסבאמ, אסבא
ה, ב	הסבאמ Job 15. 30	הסבאמ Ib 21. 14	הסבא
	הסב Am 6. 9	הסב Jud 20. 10	הסבאמ
	הסב Ex 15. 17	הסב Job 33. 24	הסבאמ
	הסב Ps 144. 7	הסב Job 6. 9	הסבאמ
	הסבאמ Nu 23. 41	הסבאמ Jud 6. 5	הסבאמ
ה, ב	הסב IIS 15. 30	הסב Jer 58. 5	הסבאמ
ה, ב	הסב Ps 68. 14	הסב Piv 15. 3	הסבאמא
	הסב Lev 13. 5	"	"
ה, ב	הסב Job 26. 9	הסב Jer 48. 30	הסבא
ה, ב	הסב IIR 6. 19	הסב Ib 6. 35	הסבא
	הסב Gn 7. 11 Hos 9. 7	הסב Ps 123. 4	הסבאמ
	Ecd 6. 1	הסבאמ Hos 1. 2	הסבאמ
	הסבאמ Gn 19. 3	הסבאמ	הסבאמ
		הסבאמ	הסבאמ
ה, ב	הסבאמ Zach 11. 15	הסבאמ Gn 19. 9	הסבאמ
	הסבאמ IIR 24. 13 K	הסבאמ Q	הסבאמ, אסבאמ
		הסבאמ Ex 17. 13	הסבאמ
	הסבאמ Jer 45. 2 K	הסבאמ Q	הסבאמ, אסבאמ
	הסבאמ Jer 4. 13 K	הסבאמ Q	הסבאמ
	הסבאמ Jer 14. 14 K	הסבאמ Q	הסבאמ
	הסבאמ IIR 2. 13 K	הסבאמ Q	הסבאמ
	הסבאמ IIS 24. 20	הסבאמ Ib 24. 18	הסבאמ
	הסבאמ IIR 5. 6	הסבאמ IIR 9. 25	הסבאמ
	הסבאמ Jer 6. 7 K	הסבאמ Q, א	הסבאמ
	הסבאמ Gn 24. 8	הסבאמ Ib 50. 4	הסבאמ
	הסבאמ IIR 10. 15 (16) Q	הסבאמ K	הסבאמ

	מִשְׁפָּחָי Jer 16. 16 K.	מִשְׁפָּחָי Q	משפחה
	.. Ez 47. 10	.. Job 19. 8	
	מִשְׁפָּחָי Am 1. 3	מִשְׁפָּחָי Dt 25. 4	משפחה
	מִשְׁפָּחָי Gn 22. 30	מִשְׁפָּחָי Ib 4. 23	משפחה
	מִשְׁפָּחָי ICh 14. 1	מִשְׁפָּחָי Q	
	.. IICh 9. 10 K.		
	מִשְׁפָּחָי Ps 70. 2	מִשְׁפָּחָי Ib 72. 12	משפחה, משפחה
	משפחה	מִשְׁפָּחָי Gn 22. 2	משפחה
	מִשְׁפָּחָי Zach 14. 6 Q	מִשְׁפָּחָי K.	משפחה
	מִשְׁפָּחָי Q	מִשְׁפָּחָי Job 24. 6 K.	משפחה
	מִשְׁפָּחָי Zach 14. 6	מִשְׁפָּחָי	משפחה
	מִשְׁפָּחָי Job 12. 6	מִשְׁפָּחָי	משפחה
	מִשְׁפָּחָי Q	מִשְׁפָּחָי Job 30. 13 K.	משפחה
	מִשְׁפָּחָי Job 3. 16 K.	מִשְׁפָּחָי Q	משפחה, משפחה
	מִשְׁפָּחָי Job 32. 7 Ps 9. 19 K.	מִשְׁפָּחָי Q	משפחה
	מִשְׁפָּחָי Am 8. 4 K.	מִשְׁפָּחָי Q	משפחה
	מִשְׁפָּחָי Job 22. 4 K.	מִשְׁפָּחָי K.	משפחה
	מִשְׁפָּחָי Ps 9. 13 Prov 3. 34 Q.	מִשְׁפָּחָי K.	משפחה
	מִשְׁפָּחָי IICh 13. 19 K.	מִשְׁפָּחָי Q	משפחה
	מִשְׁפָּחָי Q	מִשְׁפָּחָי Ps 17. 14 K.	משפחה
	מִשְׁפָּחָי Ez 4. 13 K.	מִשְׁפָּחָי Q	משפחה
12	מִשְׁפָּחָי Prov 31. 4	מִשְׁפָּחָי Job 2. 3	משפחה
13	מִשְׁפָּחָי IICh 2. 6	מִשְׁפָּחָי Ez 26. 1	משפחה
	מִשְׁפָּחָי Dan 3. 16	"	"
14	מִשְׁפָּחָי Job 30. 6	מִשְׁפָּחָי Ez 21. 3	משפחה
	מִשְׁפָּחָי IS 31. 10	מִשְׁפָּחָי ICh 10. 12	"
		מִשְׁפָּחָי Q	
15	מִשְׁפָּחָי Dt 10. 21	מִשְׁפָּחָי Tler 2. 21	משפחה
	מִשְׁפָּחָי Job 34. 6	מִשְׁפָּחָי Ib.	משפחה
16	מִשְׁפָּחָי Hab 3. 18	מִשְׁפָּחָי Prov 7. 18	משפחה
17	מִשְׁפָּחָי IIS 7. 10	מִשְׁפָּחָי Job 26. 12	משפחה, משפחה
18	מִשְׁפָּחָי Job 36. 2	מִשְׁפָּחָי Ib 32. 6	משפחה
	מִשְׁפָּחָי Ps 142. 6	מִשְׁפָּחָי Ib 88. 2	משפחה
	מִשְׁפָּחָי Job 8. 16	מִשְׁפָּחָי IS 13. 4	משפחה
	מִשְׁפָּחָי Job 10. 23	מִשְׁפָּחָי Gn 19. 20	משפחה
	מִשְׁפָּחָי Hab 3. 18 Ps 68. 3	מִשְׁפָּחָי Ib 9. 3, 68. 4	משפחה

קָדַד	קָדַד IIS 22. 8 " Dt 2. 25 " " "	קָדַד Ps 2. 1 קָדַד Job 13. 13 קָדַד IIS 22. 8	קָדַד " "
		קָדַד קָדַד	
קָדַד	קָדַד Job 16. 4 קָדַד Gn 33. 5 קָדַד IIS 15. 32 קָדַד Dt 23. 19	קָדַד Ib 33. 16 קָדַד Dt 32. 6 Job 31. 13 קָדַד Job 38. 5 קָדַד Nu 20. 19 " Prv 31. 10	קָדַד קָדַד קָדַד קָדַד
	קָדַד Ps 11. 6	קָדַד IS 10. 1	קָדַד, קָדַד
קָדַד	קָדַד IS 22. 38 קָדַד Job 5. 10 קָדַד Jer 17. 6 קָדַד Gn 34. 8 קָדַד Ex 17. 6	קָדַד Joel 4. 11 קָדַד Ex 16. 36 קָדַד Gn 13. 2 קָדַד קָדַד Job 28. 20	קָדַד, קָדַד קָדַד קָדַד קָדַד קָדַד
קָדַד	קָדַד IICh 3. 7	קָדַד Ex 38. 34	קָדַד
קָדַד	קָדַד Dt 19. 5 קָדַד Job 22. 13 קָדַד Nu 22. 4 קָדַד Mich 3. 3	קָדַד Ex 17. 4 " , קָדַד Job 17. 6 קָדַד IR 21. 19 קָדַד Ex 16. 13	קָדַד " , קָדַד קָדַד קָדַד
		קָדַד קָדַד	
קָדַד	קָדַד Gn 43. 23 קָדַד Exh 7. 10	קָדַד Dan 11. 43 קָדַד Job 37. 17	קָדַד קָדַד, קָדַד
קָדַד	קָדַד Dt 19. 5 קָדַד Dan 4. 9	קָדַד Job 10. 13 קָדַד Neh 13. 19 קָדַד קָדַד Prv 27. 18	קָדַד קָדַד " "
	קָדַד Cant 1. 6 קָדַד קָדַד Ex 17. 4 " "	קָדַד Job 10. 13 קָדַד IR 6. 6 קָדַד Job 18. 6 קָדַד Job 24. 6	קָדַד " "
קָדַד	קָדַד Job 9. 26	קָדַד Job 18. 6	קָדַד
קָדַד	קָדַד Gn 47. 14	קָדַד Job 24. 6	קָדַד, קָדַד
קָדַד	קָדַד Ex 13. 10 קָדַד Jud 21. 21 קָדַד Dt 27. 9 קָדַד Dan 5. 7	קָדַד Jer 23. 13, 32 קָדַד Job 9. 12 קָדַד Job 7. 4 קָדַד Ps 3. 10	קָדַד קָדַד קָדַד קָדַד

	לֶקֶט Job 24. 14	קֶלֶל	malice
	לֶקֶט Dan 5. 19	"	"
	לֶקֶט Jer 49. 24	לֶקֶט Hos 13. 1	depravation
לֶקֶט	לֶקֶט IIR 6. 13	לֶקֶט Gen 37. 18	evil, malice, sin, malice
	לֶקֶט Gen 31. 37	לֶקֶט Job 18. 8	malice, malice
	לֶקֶט Job 9. 9	לֶקֶט Ib 13. 27	malice
לֶקֶט	לֶקֶט Dt 21. 16 (46-)	לֶקֶט Lev 13. 36, 37, 38	depravation
	לֶקֶט Lev 27. 26	"	4-
	לֶקֶט Ps 38. 50 Job 33. 18	לֶקֶט Job 38. 17	malice, malice
	לֶקֶט IS 17. 5	לֶקֶט Ib 17. 38	depravation
	לֶקֶט Dt 32. 6	לֶקֶט Gen 14. 19	malice
	לֶקֶט Hos 22. 4	לֶקֶט IIR 21. 19	malice
	לֶקֶט Ez 22. 21	לֶקֶט Jer 6. 29	malice
	לֶקֶט Dt 27. 9	לֶקֶט Job 7-4	depravation
	לֶקֶט Esth 7. 10 (46-)	לֶקֶט Job 37. 17	depravation
לֶקֶט	לֶקֶט Ps 18. 12	לֶקֶט IIS 22. 12	malice

לֶקֶט, לֶקֶט, לֶקֶט, לֶקֶט

לֶקֶט	לֶקֶט Est 2. 2	לֶקֶט Neh 7. 7	malice depravation
לֶקֶט	לֶקֶט IS 27. 10	לֶקֶט Ib 10. 24	malice, malice
	לֶקֶט Neh 13. 5	לֶקֶט Ib 13. 7	malice
לֶקֶט	לֶקֶט Jer 31. 5	לֶקֶט	malice
	לֶקֶט Gen 38. 11	לֶקֶט אֲרִיֵל	"
	לֶקֶט Job 13. 22	לֶקֶט אֲרִיֵל	malice, malice
	לֶקֶט Ps 57. 3	לֶקֶט אֲרִיֵל Job 4-4	malice
	לֶקֶט Gen 31. 48	לֶקֶט Ib 31. 47	malice
	לֶקֶט IIR 13. 5	לֶקֶט Job 38. 32	malice
	לֶקֶט Job 13. 32	לֶקֶט Ib 13. 6	malice
		לֶקֶט לֶקֶט	

לֶקֶט	לֶקֶט Gen 29. 4	לֶקֶט Dan 2. 8	לֶקֶט (לֶקֶט)
	לֶקֶט	"	"
	לֶקֶט Ps 44. 2	לֶקֶט Dan 2. 44	malice, malice
	לֶקֶט ICh 6. 1-2	לֶקֶט Gen 46. 11	
	לֶקֶט Gen 7. 10	לֶקֶט Dan 12. 13	malice
	לֶקֶט IIS 13. 38	לֶקֶט Ib 13. 21	
	לֶקֶט Prov 15. 3	לֶקֶט Prov 31. 3	malice

אָפּ	פּרשׁ Jud 3. 26	פּרשׁ Ib.	פּרשׁ
	פּרשׁ Gen 1. 1	פּרשׁ Jer 10. 11	פּרשׁ, פּרשׁ
	פּרשׁ Gen 4. 11	פּרשׁ Job 14. 3	פּרשׁוֹתַי, פּרשׁ
	פּרשׁ Jer 14. 7	"	" "
	פּרשׁ Jer 44. 16	פּרשׁ Jer 29. 22	פּרשׁוֹתַי
	פּרשׁ Ex 12. 8	פּרשׁ Lev 23. 14	פּרשׁוֹתַי
	פּרשׁ IER 21. 13	פּרשׁ Mich 3. 3	פּרשׁוֹתַי
	פּרשׁ IR 6. 34	פּרשׁ Ib.	פּרשׁ
אָפּ	פּרשׁ Gen 4. 11	פּרשׁ Lev 13. 5	פּרשׁוֹתַי, פּרשׁ
	"	פּרשׁ Prov 13. 3	" "
	פּרשׁ Jer 14. 7	"	" "
	פּרשׁ Mich 3. 3	פּרשׁ Ex 16. 23	פּרשׁוֹתַי, פּרשׁ, פּרשׁ, פּרשׁ
	פּרשׁ Gen 17. 17	פּרשׁ Job 30. 1 Eccl 3. 4	פּרשׁוֹתַי
	" Ex 30. 6	פּרשׁ Mich 30. 10	"
	פּרשׁ Gen 21. 9	פּרשׁ IIS 2. 14	פּרשׁוֹתַי
	פּרשׁ Ps 17. 14	פּרשׁ IIS 6. 21	"
	פּרשׁ Jer 18. 6	פּרשׁ Dt 33. 19	פּרשׁוֹתַי
אָפּ	פּרשׁ IIS 22. 49	פּרשׁ Job 9. 26	פּרשׁ
	פּרשׁ Gen 10. 18	פּרשׁ Ib 22. 3	פּרשׁ
אָפּ	פּרשׁ Gen 4. 11	פּרשׁ Nah 3. 18	פּרשׁוֹתַי
	פּרשׁ Jer 14. 7	פּרשׁ Job 3. 1, 27. 19	פּרשׁוֹתַי, פּרשׁ
		"	" "
	פּרשׁ פּרשׁ פּרשׁ פּרשׁ פּרשׁ פּרשׁ פּרשׁ		
פּ, פּ	פּרשׁ Job 14. 3	פּרשׁ Lev 13. 5	פּרשׁוֹתַי, פּרשׁ
"	"	פּרשׁ Prov 13. 3	" "
פּ, פּ	"	פּרשׁ Ib 3. 1, 29. 19	פּרשׁוֹתַי
	פּרשׁ פּרשׁ פּרשׁ פּרשׁ פּרשׁ פּרשׁ פּרשׁ פּ		
	פּרשׁ פּרשׁ פּרשׁ פּרשׁ פּרשׁ פּרשׁ		
פּ, פּ	פּרשׁ Ex 9. 29	פּרשׁ Ex 32. 12	פּרשׁ
פּ, פּ	פּרשׁ Ps 30. 23	פּרשׁ Gen 6. 9	פּרשׁ
	פּרשׁ פּרשׁ פּרשׁ פּרשׁ פּרשׁ		
פּ, פּ	פּרשׁ IIS 6. 5	פּרשׁ Cant 1. 17	פּרשׁוֹתַי, פּרשׁ
	פּרשׁ Jer 17. 1	פּרשׁ Ex 32. 16	פּרשׁוֹתַי, פּרשׁ
	פּרשׁ Dt 22. 10	פּרשׁ	פּרשׁ, פּרשׁוֹתַי

עֵשֶׂה Prov 27. 26	עָשָׂה Ps 89. 24	עֲשֵׂה
עָשָׂה Eccl 8. 1	עָשָׂה Gen 42. 12	עֲשֵׂה, עֲשִׂה
עָשָׂה Dan 5. 15	עָשָׂה Gen 42. 11	עֲשֵׂה
עָשָׂה Gen 18. 33	עָשָׂה Dan 4. 31	עֲשֵׂה
עָשָׂה Nu 22. 8	עָשָׂה Dan 2. 14	עֲשֵׂה, עֲשִׂה
עָשָׂה Job 21. 34, 34, 36	עָשָׂה	עֲשֵׂה
עָשָׂה Gen 32. 8	עָשָׂה Jer 8. 3	עֲשֵׂה
"	עָשָׂה Eccl 8. 9	"
עָשָׂה Jer 1. 18	עָשָׂה Dan 7. 9	עֲשֵׂה
"	עָשָׂה	"
עָשָׂה Gen 11. 13	עָשָׂה Dan 7. 5	עֲשֵׂה
"	עָשָׂה	"

F.1. עָשָׂה עָשָׂה עָשָׂה עָשָׂה עָשָׂה עָשָׂה עָשָׂה

F.2. עָשָׂה עָשָׂה עָשָׂה עָשָׂה עָשָׂה עָשָׂה עָשָׂה

F. Consonants remain in both alphabets separately interchange with other letters in Graeco-Hebraic homology according to Greek dialectal changes, such changes being also reflected in Hebrew modifications.

A. α changes into ϵ and η , and vice versa; ω changes into ϵ and ω ; ω changes into ω ; α is often rejected or prefixed for euphony. There is alpha privativum, alpha copulativum, and alpha euphonicum; initial α may be rejected for euphony. F.1. F.

עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה
עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה
עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה
עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה
עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה
עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה
עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה
עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה
עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה

B. β changes into δ , and vice versa; β changes into γ and μ ; the aspirate changes into β . Sometimes the spiritus lenis is also replaced by β .

עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה
עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה
עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה
עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה	עָשָׂה עֲשֵׂה

F. *ε* and *ϵ* change into *γ*; *γ* changes into *λ*; *ϵ* changes into *γ* before the palatals—*χ*, *ξ*, *ζ*—and before *ξ*; *γ* is sometimes prefixed. V. *β*.

κ	γῆ	κῆ	κῆ	λῆ	γῆ
β	ἀγγεῖον	βῆ	κῆ	βῆ	ἀγγεῖον
ϰ	ῥῆ	κῆ	κῆ	κῆ	"
κ	ἐπιπέδιον	κῆ	κῆ	κῆ	ἐπιπέδιον
κ	"	κῆ	"	κῆ	κῆ
κ	ἄβας, ἄβασον	κῆ	κῆ	κῆ	κῆ

G. *δ* changes into *δ*, *λ*, *α*, *τ*; *ζ* changes into *δδ* and *οδ*; sometimes *δ* is inserted to give a fuller sound; sometimes *δ* is lost. V. *β*, *λ*, *ζ*.

δ	ἐλάδιον	δδ	κῆ	δδ	ἐλάδιον
δ	"	δδ	δδ	δδ	δδ
δ	μῆρας, ῥῆρας	δδ	δδ	δδ	μῆρας
δ	ῥῆ	δδ	δδ	"	ῥῆ
δ	ῥῆ	δδ	δδ	δδ	ῥῆ
δ	ῥῆ	δδ	δδ	δδ	ῥῆ
δ	ῥῆ	δδ	δδ	δδ	ῥῆ
δ	ῥῆ	δδ	δδ	δδ	ῥῆ
δ	"	δδ	δδ	δδ	ῥῆ

H. *ε* changes into *α*; *α* changes into *η*; *α* passes into *α*. V. *β*, *λ*.

α	ῥῆ	α	α	α	ῥῆ
α	"	α	α	α	ῥῆ
α	ῥῆ	α	α	α	ῥῆ
α	"	α	α	α	ῥῆ

I. *ζ* changes into *οδ*, but *ε* often disappears. V. *β*, *λ*.

οδ	ῥῆ	οδ	οδ	οδ	ῥῆ
οδ	ῥῆ	οδ	οδ	οδ	ῥῆ

H. The old alphabet had only one sign (*Ε*) for the *ε* sound, till the long vowels, *η* and *ω*, were introduced from the Samian alphabet in the archonship of Euclides in 403 B.C. *Ε* (*Η*) was probably pronounced as a long *ε*, cf. *ἡλίος* (from *ἡλιος*); but before it was taken to represent the double *ε*, it was used for the spiritus asper—which remains in the Latin—as *MOX* for *δξ*. V. *β*, *λ*, *ε*.

ס ז	סרז "	סרר אלכסר, ז
סז אל	סרז אלכר	סררר "
סרז "	סרז "	סרר אלכז

G. *š* changes into *s* and *v.v.*; also into *r*, *š*, and *z*. F.A. *š*.

סרז ש	סרז אלכר	סרר אלכר
סרר שרר, שרר	סרר ש	סרר שרר
סרר שרר	סרר שרר	סרר שרר

J. *z* changes into *s* and *v.*; *s*, *ss*, and *v* change into *sz*; *z* is often inserted to lengthen the syllable. F.A. *z*.

סז ז	סרז שרר	סרר ז
סרז זר (זר)	סרר "	סרר שרר
סרר זר	סרז זר, זר	סרר, סרר שרר

K. *v* changes into *r*, and *v.v.*; *r* and *z* change into *v*; *v* changes into *y* before *v*; *v* is prefixed to words beginning with *v*; *ξ* appears as an aspirated *v*. F.A. *v*.

סרז זרר, זרר, זרר	סררר זרר	סרר זרר
סרר "	סרר זרר	סרר שרר
סרר "	סר זרר	סרר זרר

L. *λ* changes into *v* and *μ*, and *v.v.*; initial *λ* is dropped. F.A. *v*, *λ*.

סרז זר	" זר	סרר זר
סרר "	סרר זר	סרר "
סר זר	סר זר	סר זר
סר "	ס "	" זר
ס זרר	סר זר	סר זר
סר זר	ס "	סר "
סרר "	סר "	סרר זר
סר זר	ס "	סר זר

M. *μ* changes into *v* and *v*; *μ* is added at the beginning of a word and after alpha privativum; *μ* is added in the middle of a word to facilitate pronunciation.

סרז זרר	סר זר	סרר זר
סרז זר	סר זר	סר "
סרז זרר	סר זר	סרר זר
סר זר	סר זר, זר	סרר "
סר "	ס זר	ס זר, זר, זר
סר זר	סר זר	סר "

K. Movable *v* is added at the end of words. *V.J. Γ, Α, Η.*

ἄρα, ῥάρα	ἄρα, ῥάρα	ἄρα, ῥάρα
ῥα, ῥα	ῥα, ῥα	ῥα, ῥα

G. *v* changes into *u*; *au* changes into *ou*; *v* is often rejected or prefixed for euphony. *V.J. Α, Ε, Η, Ι.*

ἄρα ἀράρα	ῥα ἄρα	ἄρα, ῥα ἄρα
ἄρα ἄρα	ῥα ..	ῥα ..
ῥα ἄρα	ῥα ἄρα	ῥα ἄρα
ῥα (ῥα) ..	ῥα ἄραρα	ῥα ἄραρα

In compound adjectives, *v* is changed *metu* *gratia* into *v*, e.g. ἀράραρα, ἀράραρα/ῥαῥα. In early times *v* represents both *v* and *u*—ῥαῥα, ῥαῥα; and in many words must have sounded like *au* αῦρα, as in βόραρα for βόραρα; ῥαῦρα. *Nu* αῦρα, αῦρα—while reversely, in Ion. αῦρα, αῦρα stand respectively for αῦρα ῥα, αῦρα ῥα.

Π. *v* becomes *φ*; *μ* and *v* change into *π*; *v* passed into *π*, and *v*; in poets *v* is inserted after *v*. *V.J. Γ, Η.*

ῥα ἄρα	ῥα ..	ῥαῦρα ..
ῥαῦρα ἄρα	ῥαῦρα ..	ῥαῦρα ἄρα
ῥα ..	ῥαῦρα ῥαῦρα	ῥαῦρα ῥαῦρα
ῥαῦρα ῥαῦρα	ῥαῦρα ῥαῦρα	ῥαῦρα ῥαῦρα
ῥαῦρα ..	ῥαῦρα ῥαῦρα	ῥαῦρα ῥαῦρα
ῥαῦρα ῥαῦρα	ῥαῦρα	ῥαῦρα ῥαῦρα. Dor.
ῥαῦρα ῥαῦρα	ῥαῦρα ..	ῥαῦρα ῥαῦρα

P. Initial *μ* takes the rough breathing, except in Aeol.; *μ* replaces Ion. *μ*, i.e. *v* changes into *μ* when another *μ* goes before. [I diffidently submit that the *v* replaces the spiritus asper surmounting the second *μ*.] In Aeol. final *v* changes into *μ*; *μ* is transposed. *V.J. Α.*

ῥα βόρα	ῥα ..	ῥαῦρα ..
ῥα ..	ῥα ..	ῥαῦρα ..
ῥα ..	ῥα ἄρα	ῥα ἄρα
ῥα ..	ῥαῦρα ἄρα	ῥα ..
ῥα ..	ῥαῦρα ..	ῥα ..
ῥα ..	ῥαῦρα ῥαῦρα	ῥα ..

יִשְׁרָאֵל, יִשְׂרָאֵל; מִשְׁפָּחָם, מִשְׁפָּחָם; מִשְׁפָּחָם, מִשְׁפָּחָם—all and every one of which can be accounted for by the Propositions herein set out.

VI. Classified consonants are also interchangeable in Cross-Hebrew analogies:

The labials—*b, p, m, f*—e.g.:

בְּמִלִּימָה/מִלִּימָה Gn 45. 26, בְּמִלִּימָה/מִלִּימָה Dt 3. 17, בְּמִלִּימָה/מִלִּימָה Nu 17. 13, מִלִּימָה/מִלִּימָה Ex 3. 2, מִלִּימָה/מִלִּימָה Gn 3. 3, מִלִּימָה/מִלִּימָה Ib 30. 30, מִלִּימָה/מִלִּימָה Ib 30. 7, מִלִּימָה/מִלִּימָה Ib 5. 17, מִלִּימָה/מִלִּימָה Ib 1. 1; מִלִּימָה Dt 19. 17, מִלִּימָה/מִלִּימָה Ex 21. 13.

The palatals—*y, n, z*—e.g.:

יְמִימָה/מִלִּימָה Gn 14. 19, מִלִּימָה/מִלִּימָה Ib 13. 29, מִלִּימָה/מִלִּימָה Job 41. 20, מִלִּימָה/מִלִּימָה Ex 1. 13, מִלִּימָה/מִלִּימָה IR 14. 13, מִלִּימָה/מִלִּימָה Gn 24. 14, מִלִּימָה/מִלִּימָה Ex 34. 11.

The linguals—*h, k, l, r, s, z, r*—e.g.:

הֵא (הֵא)/מִלִּימָה Gn 1. 9, הֵא/מִלִּימָה Ib 9. 10, מִלִּימָה/מִלִּימָה Ib 27. 28, מִלִּימָה/מִלִּימָה Ex 12. 13, מִלִּימָה/מִלִּימָה Ps 137. 3, מִלִּימָה/מִלִּימָה Gn 36. 36, מִלִּימָה/מִלִּימָה Ib 36. 39; מִלִּימָה/מִלִּימָה IR 6. 34, מִלִּימָה/מִלִּימָה Ex 30. 32, מִלִּימָה/מִלִּימָה Dan 2. 29; מִלִּימָה/מִלִּימָה Gn 18. 11, מִלִּימָה/מִלִּימָה Job 2. 10, מִלִּימָה/מִלִּימָה Nu 13. 28; מִלִּימָה/מִלִּימָה Job 22. 21, מִלִּימָה/מִלִּימָה Gn 26. 28; מִלִּימָה/מִלִּימָה Gn 4. 12, מִלִּימָה/מִלִּימָה Dan 2. 14, מִלִּימָה/מִלִּימָה Gn 29. 27, מִלִּימָה/מִלִּימָה Ps 30. 23; מִלִּימָה/מִלִּימָה Ps 30. 19, מִלִּימָה/מִלִּימָה Ps 8. 25, מִלִּימָה/מִלִּימָה Ps 3. 1.

The smooth nasals—*m, n, r*—e.g.:

מִלִּימָה, מִלִּימָה Gn 37. 16, מִלִּימָה IR 6. 13, מִלִּימָה/מִלִּימָה Gn 17. 10; מִלִּימָה/מִלִּימָה Job 23. 7, מִלִּימָה/מִלִּימָה IR 9. 18, MICH 6. 4, מִלִּימָה/מִלִּימָה Job 1. 17; מִלִּימָה/מִלִּימָה Job 9. 33.

The middle nasals—*h, y, k*—e.g.:

הֵא/מִלִּימָה Dt 33. 26, הֵא/מִלִּימָה Ib 39. 10, הֵא/מִלִּימָה Job 24. 17, הֵא/מִלִּימָה Gn 30. 21, 23, הֵא/מִלִּימָה/מִלִּימָה Gn 49. 27; הֵא/מִלִּימָה/מִלִּימָה Job 11. 8, הֵא/מִלִּימָה Dt 32. 27.

The rough nasals—*h, k, r*—e.g.:

הֵא/מִלִּימָה Job 39. 3, הֵא/מִלִּימָה Zach 11. 12; הֵא/מִלִּימָה/מִלִּימָה, הֵא/מִלִּימָה/מִלִּימָה Job 20. 11, 13, 25, הֵא/מִלִּימָה/מִלִּימָה Gn 10. 18, הֵא/מִלִּימָה/מִלִּימָה Job 4. 17, הֵא/מִלִּימָה/מִלִּימָה Job 29. 18, הֵא/מִלִּימָה/מִלִּימָה Ex 34. 13, הֵא/מִלִּימָה/מִלִּימָה.

r changes into *y* before the palatals—*y, n, z*—and before *h*, e.g.:

רְמִימָה/מִלִּימָה Gn 18. 23, מִלִּימָה/מִלִּימָה Nu 13. 22, מִלִּימָה/מִלִּימָה Job 6. 26, מִלִּימָה/מִלִּימָה IS 17. 23, מִלִּימָה/מִלִּימָה Job 3. 16.