

Semantical Derivatives of English Words from Hebrew and Related Languages

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Abstract

Investigations into the Semitic origin of English and other languages in the past were limited to those words like Messiah, shekel, and Hebrew that are coming from the sacred texts of the Jews including the Old and New Testaments. What was not done enough, is to investigate the roots of languages in a comparative way in order to see if there are certain consistencies reappearing that simulates other languages which in turn simulates earlier languages including Sumerian and the Semitic counterpart, Akkadian. The investigation consists of English words that show direct or related connections to Semitic which can be Hebrew, Arabic or Akkadian. Hebrew connections will be earlier than Arabic and Akkadian earlier than Hebrew. Here is a case of the role of Hebrew formation on other languages including English. The following English words have strong links to older languages and more to Hebrew related words for this list than for Sanskrit. For this list 100% of the English words have an ancestor in Hebrew with some cases going further back to Akkadian and Sumerian roots. In some cases, Hebrew influenced Sanskrit as the case of heir is indicating. One gets the impression that in semantics, a social interaction and social agreement caused at least two consonants out of three to be exactly the same with variations appearing due to extra elements or substitution or transposition. The Semitic base of many of the English words in this list provides a chronology for the semantics sometimes from the beginning of the evidence of writing in 2683 BCE after the Worldwide Catastrophic Flood, earthquakes and volcanic eruptions that destroyed the dinosaurs' habitat. The main frame of the Semitic base is sometimes also supported by the Hamitic language Egyptian. Loanwords between Mesopotamia and Egypt have their own history but a necessary history for anyone involved with semantics of the Levant or semantics of any kind. It appears that consonants served like poles on which the ancient cultures hang their tents or vowels. The poles remained the same but the tent colors and shapes differed with different cultures. Ancient waves of migrations due to invasions, environmental disasters due to climate-change, criminalities and wars could have brought the various cultures within domains outside the usual zone where one would expect them to be geographically.

Introduction

Scholars realize that bilingualism and polyglottism in multilayered societies lead to some languages as superstrata, others as substrata and still further ones as adstrata. The superstrata language is the dominant language at one period and the substrata language is the one that is influenced by this superstratalanguage. How this process happen has been described by various linguists in the past and the formula below is an attempt here to explain parts of the process. It is necessary to mention some notes on semantical formulation, pragmatism and culture in the process of linguistic understanding in societies. A synthesis will look like this¹: Community history, culture and semantics of language (Van Wyk) or parties to an agreement (Whorf) gives rise to the nationalistic view (Van Wyk) that shapes the structure of our language which gives rise to a particular grammar or background linguistic system (Von Humboldt and Whorf) which becomes a backpack for presuppositions (Van Wyk) to formulate ideas (pragmatically) giving rise to a particularistic semantics or inherited tradition (Heidegger) or set of glasses (Van Wyk) or frame (Wittgenstein) through which we look at objects in reality.

¹Ludwig Wittgenstein, *Philosophical Investigations (1936-49)*. (German and English. Blackwell, Oxford, 3rd 1967), sections 114-115; B. L. Whorf, in J.B. Carroll (ed.), *Language, Thought and Reality: Selected Writings of Benjamin Lee Whorf* (M.I.T. Press, Cambridge, Mass., 1956), 212-214; J. Lyons, *Introduction to Theoretical Linguistics*. (Cambridge University Press, 1968), 48.

The inherited tradition, glasses or frame, or parties to an agreement (Whorf) holds us captive (Wittgenstein) and serves as filters (Van Wyk) and we merely repeat since our language repeats it to us (Wittgenstein). This false philosophy (Lichtenberg) or habit (Heidegger) or glasses (Van Wyk) or frame (Wittgenstein) or agreement (Whorf) changes by assimilation and acculturation of the fusion process of the nationalistic view with the world view (Van Wyk) viewed by Wittgenstein as changes due to strenuous thought and by Heidegger as waiting. The reboot glasses (Van Wyk), frame (Wittgenstein) or habit of thought (Heidegger) or agreement (Whorf) will result in changes of semantics or the way we outline things (Wittgenstein) or cut up nature or organize concepts (Whorf). We cannot talk at all except by subscribing to the organization and classification (Semantics) of data which the agreement decrees (Whorf). The nationalistic agreement or set of glasses will be very orthodox and fundamentalistic dogmatic in the use of the language for semantics but the reboot glasses (nationalistic agreement incorporating the worldview agreement) will be flexible and cautious about definitions for semantics (Van Wyk). Various keys have been suggested by philosophers to reboot the glasses or frame with Heidegger considering waiting or selfunderstanding or as Bultmann suggested rediscovery. For Freud that change is in the psyche. For Nietzsche it was in the will to power. For Marx it was the social being. For Bonino, Mirinda, Gutiérrez, Segundo and Assmann it was in the praxis of knowledge. For Schillebeeckx and Lonergan it was lived experience. These were the humanistic solutions of the problem. The transcendental solutions to the problem like that of Ott, Pannenberg, Ebeling, Torrance, Barth as well as the solution by Hasel are not normally considered by the consensus of the world. They are overlooked as not important. One can rightfully conclude that we have to do here with the role of Hebrew formation on other languages including English. The Japanese spelling of the English word is closer related to the German than to the English background for the word elevator. Since Germany and Japan was closely linked during World War II, one can explain the influence of Germany on Japan in this link. It serves as an explanation why one would find other cultures in ancient times agreeing with each other in consonantal choices or vowel forms for their words.² They carried the poles home but decked it with their own vowel tents. At least two or three consonants should sound alike to be classified as a link or pole. Diglossia is the phenomenon that enhances the process of borrowing.³

Literature Review

There is the pushdrive by an Arabic writer to claim that nearly everything in the English grammatical engine originated from Arabic. Zaidan Ali Jassem is a Syrian Arab National who came to King Saud University in Buraida in October 2000. What is interesting of Jassem is that before July 2014 his articles are all done as a “Lexical Root Theory Approach” but in this month, after focusing on Malaysia apparently in 2014, starting with the Chinese article he uses all his approaches from this date onwards as “A Radical Linguistic Approach”. On the 25th of April 2015 he was still using the phrase “A Radical Linguistic Approach”. He originally did his Phd on: “Phonological variation and change in immigrant speech: A sociolinguistic study of a 1967 Arab-Israeli war immigrant speech community in Damascus, Syria” (Durham University, PhD Thesis). It is not possible to give the date of his dissertation but his revised dissertation was done in 1994, “less one chapter.” In the Summer Term of 2014 he was teaching Lexicography and Terminography. He is teaching the second semester of 2015 *Semantics, Historical Linguistics* and *Introductory Linguistics*. He started off his investigations in lexicography but then moved over in the arena of terminography by selecting classes of words like “animals”, “medical terms”. What seems to be the case is that Jassem is romanticizing Arabic and this romantic view is the pitfall of his investigations that prevents him from reaching the final broader picture.⁴ Syriac, Coptic.

²Peter Trudgill, (2008), *New Dialect Formation: The Inevitability of Colonial Englishes* (London: Oxford University Press). J. McWhorter, (2007). *Language Interrupted: Signs of non-native acquisition in standard language grammars* (Oxford; New York: Oxford University Press). C. Lucas and L. Elliott, (2010). Contact as catalyst: The case for Coptic influence in the development of Arabic negation. *Journal of Linguistics* 46. 379. C. Hadjidemetriou, (2003). Kormakiti Maronite Arabic: A mixed Arabic-Greek language? *Proceedings of the 8th International Conference on Greek Linguistics University of Ioannina, Greece*.

³L. Sayahi, (2007). Diglossia and Contact-induced Language Change. *International Journal of Multilingualism* 4. 38.

⁴F. Delitzsch said about the insufficiency of Arabic for Hebrew lexicography: “When I commenced the study of Assyrian, Assyriology was in a state of slavish dependency on Arabic lexicography” (Delitzsch 1883: VI). “I soon became convinced that Arabic was less important to the study of Assyrian than the North Semitic languages, the Hebrew and the Aramaic dialects, a conviction which I regard as the fundamental principle of Assyrian research” (ibid). Delitzsch found that Arabic cannot be a prototype for Hebrew: “Arabic cannot be the prototype of the other Semitic languages, least of all of Hebrew. This opinion receives the fullest confirmation from Assyrian research” (Delitzsch 1883: VIII). He then asked that Arabic

Latin, Sanskrit and Greek, in that order, have older texts than Arabic, since the collection of early Arabic inscriptions are not stable and historically grounded.⁵ Hebrew is older than them all going way back into Phoenician and Canaanite dialects, Ugaritic and Amarna dialects of Akkadian and all the way back to Eblaitic times concurrent with the times of Abraham in 2164 BCE.⁶ Egyptian is similarly a contemporary language with Sumerian since the split of languages occurred at Noah's Flood in 2683 BCE. Our current clay-tablets and civilizations of the past started after this date. Pyramid building operations included. Migrationism took place on a great scale due to misunderstandings and communication problems and people moved away from each other. People became violent before the flood since they had all the same language and could understand each other with their own sinful natures, too well. After the Flood they separated because they became too violent by not understanding each other too well. So if Jassem can investigate the role of these other older languages than 7th century CE Arabic, his investigations may be more helpful in future. There is also the aspect of development in Arabic dialects, a study that was done by many scholars but one can mention K. Versteegh (2001).⁷ Sanskrit is not the oldest language and dates to no earlier than the 3rd century BCE but its texts are much later, maybe 500 CE and later.

should not be forced on Hebrew meanings: "It is, therefore, time to abandon the ordinary practice of forcing the peculiar, often late, meanings of the Arabic words upon the much older Hebrew sister" (ibid).

The need for revision of Hebrew lexicography was stated in this way: "Hebrew-lexicography in its present state has to supply desiderata of a far more solid and important character. A sharper understanding of the Hebrew stems themselves as to their sounds and accurate meaning or shades of meaning is especially required" (Delitzsch 1883: XI). He said that vague meanings to Hebrew words could be deleted: "I think, all these speculations upon the roots and their vague meanings could be omitted without any harm to the Hebrew dictionary and the enormous space saved by this omission could be turned to a better and more useful account" (Delitzsch 1883: XII). The value of Arabic for Hebrew semantics was exaggerated: "The value of Arabic for Hebrew lexicography has been greatly exaggerated" (Delitzsch 1883: 5). There is a false presupposition of a preserved unchanged originality in Arabic: "The well-known fact that the Arabic language has preserved in numerous instances original forms of the Semitic idiom which are lost in the kindred dialects, combined with the enormous copiousness of its vocabulary, has led to the erroneous supposition that the same degree of unchanged originality is to be assumed for the meanings of the Arabic words" (Delitzsch 1883: 5). The error is to force Arabic meanings onto Hebrew ones: "The common practice of arbitrarily forcing Arabic meanings upon Hebrew words constitutes a fundamental error of modern Hebrew lexicography" (ibid). He then described the differences between Arabic and Hebrew: "Their plausibility becomes, however, seriously impaired when we consider the totally different history of the two languages. Hebrew became a literary language many centuries before the Christian era. Arabic was not used for literary purposes until the seventh century of our era. How, then, is it possible to make Arabic the prototype of a sister tongue so much older as Hebrew? Further, it must be taken into account, that the Aramaic dialect and, in some instances, even Ethiopic exhibit the same late meanings ascribed to Hebrew. If we admit that Arabic is the prototype of the other Semitic languages, we cannot but conclude, that they have passed side by side through the same phases of development to arrive at the same stage of decay as to the meanings of their words. How, then, can we account for the differences of sound by which one is separated from the other? These considerations alone suffice to shake our belief in a system of etymological research so exclusively based on Arabic. The whole fabric is, however, finally overturned by the monumental literature of Babylonia and Assyria" (Delitzsch 1883: 8). See the full bibliography: F. Delitzsch, *The Hebrew Language Viewed in the Light of Assyrian Research* (London: Williams and Norgate, 1883) <http://www.archive.org/details/cu31924026834204>. However, Delitzsch had also his pitfalls. He was very doubtful of the role of Egyptian in Hebrew semantics "If we except the geographical names and the proper names, including the title Pharaoh, there is hardly a single word of certain Egyptian origin to be found in the vocabulary of the old Hebrew language" (Delitzsch 1883: 27).

⁵F. C. Corriente, (1976). From Old Arabic To Classical Arabic Through The Pre-islamic Koine: Some Notes On The Native Grammarians' Sources, Attitudes And Goals. *Journal of Semitic Studies* 21.62–98.

⁶All Jewish scholars of the Middle Ages had the problem that they tried to solve semantics of Hebrew with Arabic. Lexicography was the attention of many Jewish scholars in the Middle Ages. In Spain, the grammarian Menachem ben Saruk (920-980) wrote a Lexicon called *Machbereth Menahem*. From the same time is the work of an opponent to Menachem, Dunash ben Labrat who wrote the *Teshuvot Dunash*. Redak wrote the *Sefer Hashorashim* which is a Lexicon of Biblical roots. Rabbi Jonah ibn Ganah wrote the *Sefer Hashorashim* which is an earlier lexicon of Biblical Roots (published Berlin: 1896). A Talmudic dictionary was written by Rabbi Nathan of Rome and it was called *Aruch*. A composer Eliia Levita wrote in 1541 *Methurgeman. Lexicon Chaldaicum. Aramaic lexicon comprising all the roots found in Targumim and in the Bible*. Rabbi Joseph Kimchi wrote a commentary on the grammarian conflicts between Menachem and Dunash.

⁷K. Versteegh, (2001). Linguistic Contact Between Arabic and Other Languages. *Arabica* 48, 470–508.

Some scholars indicate that the earliest English source for evidence of Arabic loanwords is the English author Chaucer in 1391.⁸ Another author indicated that most Arabic loans in English happened during the Middle Age and Renaissance and most loans from English to Arabic happened during the past century.⁹ A valuable study of the role of Egyptian on Akkadian and vice versa is that of Alexander Militarev (2007).¹⁰ Militarev spells out very valuable principles to be kept in mind in comparative analysis. There are also valuable investigations of the relationship between Akkadian and Hebrew. P. Mankovski studied the relationship between Sumerian-Akkadian; Akkadian-Aramaic; Aramaic-Hebrew.¹¹ Numerous studies of this kind on the interrelationship between Semitic languages and also between non-Semitic languages and Semitic languages were done in the past. Stephen Kaufman (1974) discussed the importance of studying the phenomenon of bilingualism for a proper understanding of textual analysis. Aramaic is valuable since it is well-documented for almost three thousand years uninterrupted. Aramaic is thus an excellent example for studying by a linguist.¹² There are studies of Greek and Latin borrowings or loanwords in Aramaic.¹³ For Semitic influences in Greek is the study of H. Lewy (1895)¹⁴ and the work by Émilie Masson (1967). There is the study of the role of Persian in Aramaic by W. Eilers (1940);¹⁵ the role of Middle Persian in Aramaic by G. Widengren (1960).¹⁶ There is also the research on loanwords of Aramaic in Arabic by S. Fraenkel (1886).¹⁷ The role of Aramaic influence in Hebrew was the study of M. Wagner (1966);¹⁸ and E. Y. Kutscher (1963).¹⁹ The role of Aramaic on the Misnaic Hebrew of the period 200 A.D. was the study of S. Mannes (1899).²⁰ There is the study of Aramaic influences in Ethiopic by T. Nöldeke (1910).²¹ There was the study of Aramaic influence on neo-Assyrian and Late-babylonian texts by W. von Soden (1966)²² and E. S.

⁸“Of canonized authors, Chaucer was the first to use twenty-four new loanwords from Arabic (loaned primarily through French). According to Cannon’s *Historical Dictionary*, no other British author of the Medieval or Renaissance period (including Shakespeare) employed an Arabic loanword for the first time. Chaucer, however, was deeply interested in medieval science and philosophy (Metlitzki 73) and used such learning in his literary works, including his “Treatise on the Astrolabe” composed in 1391” (J. Wilson, “Arabic in Middle English,” [2001]). She also said: “Furthermore, the Arabic ‘source words’ are themselves often borrowed from Persian or Greek.”

⁹J. Daher, “Lexical Borrowing in Arabic and English: Page 2,” *Vocabula Review* Vol. 5 Issue 5 (May 2003): 1

¹⁰Alexander Militarev, “Akkadian-Egyptian Lexical Matches,” in *Studies in Ancient Oriental Civilization* no. 60, editors Leslie Schramer and Thomas G. Urban (Chicago: Oriental Institute of the University of Chicago, 2007): 27-42. <http://oi.uchicago.edu/research/pubs/catalog/saoc/saoc60.html>

¹¹P. V. Mankowski, “Akkadian Loanwords in Biblical Hebrew,” *Harvard Semitic Studies* 47 Winona Lake, IN: Eisenbrauns, 2000. Mankowski is critical of two older works (Zimmern and Ellenbogen) but relies on the work of Kaufman. Heinrich Zimmern, *Akkadische Fremdwörter als beweis von babylonischen Kultureinfluss* (Leipzig: J. C. Hinrichs’schen: 1915 and 2nd edition in 1917). M. Ellenbogen, *Foreign Words in the Old Testament* (London: Luzac, 1962). S. Kaufman, *The Akkadian Influences on Aramaic*. In *Assyriological Studies* 19 (Chicago: University of Chicago Press, 1974).

¹²Kaufman 1974: 1.

¹³S. Krauss, *Griechische und Lateinische Lehwörter im Talmud, Midrash und Targum* (Berlin, 1898-99); A. Schall, *Studien über griechische Fremdwörter im Syrischen* (Darmstadt, 1960).

¹⁴H. Lewy, *Die semitischen Fremdwörter im Griechischen* (Berlin: 1895); Émilie Masson, *Recherches sur les anciens emprunts sémitiques en Grec* (Paris, 1967).

¹⁵W. Eilers, “Iranische Beamtennamen in der keilschriftlichen überlieferung.” Vol. I. In *AbKM* 5 (Leipzig, 1940).

¹⁶G. Widengren, *Iranisch-semitische Kulturbegegnung in parthischer Zeit* (Cologne and Opladen, 1960)

¹⁷S. Fraenkel, *Die aramäischen Fremdwörter im Arabischen*. Leiden, 1886; reprint, Hildesheim, 1962). The modern interaction was studied by W. Arnold and Peter Behnstedt. (1993). *Arabisch-aramäische Sprachbeziehungen im Qalamün (Syrien): eine dialektgeographische Untersuchung mit einer wirtschafts- und sozialgeographischen Einführung von Anton Escher*. Harrassowitz Verlag.

¹⁸M. Wagner, Die lexikalischen und grammatikalischen Aramaismen im alttestamentlichen Hebräisch. In *BZAW* XCVI (Berlin, 1966).

¹⁹E. Y. Kutscher, “Aramaic Calque in Hebrew,” *Tarbiz* XXIII (1963): 118ff. (Hebrew).

²⁰S. Mannes, *Über den Einfluss des Aramäischen auf den Wortschatz der Mišnah Nominal- und Verbalstämmen* (Berlin, 1899).

²¹T. Nöldeke, “Lehnwörter in und ausdem Äthiopischen.” In *Neue Beiträge zur semitischen Sprachwissenschaft* (Strassburg: 1910).

²²W. von Soden, “Aramäische Wörter in neuassyrischen und neu- und spätbabylonischen Texten. Ein Vorbericht.” *Orientalia* n.s. XXXV (1966): 1ff.

Rimalt (1932).²³The Akkadian etymologies of Aramaic was also studied by C. Brockelmann (1974),²⁴J. N. Epstein,²⁵ and M. Dietrich.²⁶

The study of Sumerian in Akkadian and Akkadian in Aramaic was done by B. Landsberger (1967).²⁷ On Sumerian loanwords in Assyrian there is the study of P. Leander (1903).²⁸ The two dictionaries of R. C. Thompson (1949 and 1936) for Assyrian in the field of Botany and Chemistry are also important.²⁹ About an Akkadian loanword in West-Semitic was the investigation of A. van Selms (1971).³⁰ Greek and Babylonian linguistic influences were studied by E. Sollberger (1962).³¹ Greek influences in Syriac were studied by A. Schall (1960).³² For a comparison between Akkadian and Arabic there is the article A. Solonen (1963)³³ and R. Borger (1957).³⁴ The role of Hittite words in Hebrew was studied by C. Rabin (1963).³⁵ A comparison between Aramaic, Syriac and Arabic was made by H. J. Polotsky (1964).³⁶ Babylonian influences in the Talmud were studied by F. Perles (1905-1906; 1918).³⁷ A study of Greek loanwords in Semitic languages was the topic of H. Lewy (1895).³⁸ The role of Ethiopic and South Arabic on Hebrew was studied by W. Leslau (1958).³⁹ A study was also done on Akkadian-Aramaic by S. Kaufman.⁴⁰ For a pre-Christian era analysis of Akkadian, Ugaritic and Hebrew similarity, see the study of M. Held (1968).⁴¹ A comparison study of Amorite, Ugaritic and Canaanite was done by J. C. Greenfield (1969).⁴² The study of the relationship of Semitic with Hamitic was I. M. Diakonoff (1965),⁴³ and also W. F. Albright (1919; 1917-1918).⁴⁴ On the methodology of reconstructing proto-Hebrew and proto-Canaanite is the study of J. Blau (1968).⁴⁵ For a study of Imperial Aramaic on Syriac is the work of K. Beyer (1966).⁴⁶ There is the study of Coptic on Egyptian-Arabic by M. Soliman (2007).⁴⁷ The work of W. Bishai on the same is illuminating in his own words,

²³E. S. Rimalt, "Wechselbeziehungen zwischen dem Aramäischen und dem Neubabylonischen." *WZKM* XXXIX (1932): 100ff.

²⁴C. Brockelmann, *Lexicon Syriacum* (Halle: 1928) with the Akkadian additions by P. Jensen but S. Kaufman (1974), 3 considers them dubious.

²⁵J. N. Epstein, "Glosses babylo-araméennes," *REJ* LXXIII (1921): 27-58.

²⁶M. Dietrich, *Die Aramäer Südbabyloniens in der Sargonidenzeit*. In *AOAT* VII. (Neukirchen-Vluyn, 1970).

²⁷B. Landsberger, "Über Farben im Sumerisch-akkadischen," *JCS* XXI (1967): 139-73; B. Landsberger, "Akkadisch-hebräische Wortgleichungen." *Supplement Vetus Testamentum* XVI (1967): 491-528.

²⁸P. Leander, *Ueber die sumerischen Lehnwörter im Assyrischen*. Uppsala, 1903.

²⁹R. C. Thompson, *A Dictionary of Assyrian Botany* (London: 1949); R. C. Thompson, *A Dictionary of Assyrian Chemistry and Geology* (Oxford: 1936).

³⁰A. van Selms, "Akkadian *dullu(m)* as a Loan-Word in West-Semitic Languages," *JNWSL* I (1971): 51-58.

³¹E. Sollberger, "Graeco-Babyloniaca," *Iraq* XXIV (1962): 63-72.

³²A. Schall, *Studien über griechische Fremdwörter im Syrischen* (Darmstadt, 1960). The same book that this scholar used to write this article is currently in this researcher's possession. I bought it from dr. Leonna Running.

³³A. Salonen, "Akkad. Mušannitu = Arab. Musannāh," *Orientalia* n.s. XXXII (1963): 449-51.

³⁴R. Borger, "Assyriologische und altarabische Miscellen," *Orientalia* n.s. XXVI (1957): 1-11.

³⁵C. Rabin, "Hittite Words in Hebrew," *Orientalia* n.s. XXXII (1963): 113-119.

³⁶H. J. Polotsky, "Aramaic, Syriac, and Ge'ez," *Journal of Semitic Studies* IX (1964): 1-10.

³⁷F. Perles, "Babylonisch-talmudische Glossen," *Orientalische Literaturzeitung* VIII (1905): 335-339; 381-385; and also "Nachträge," IX (1906): 227-228; and "Ergänzungen zu den 'Akkadischen Fremdwörtern,'" *OLZ* XXI (1918): 65-72.

³⁸H. Lewy, *Die semitischen Fremdwörter im Griechischen*. Berlin: 1895.

³⁹W. Leslau, *Ethiopic and South Arabic Contribution to the Hebrew Lexicon*. In *Publications in Semitic Philology* XX. University of California. (Berkeley and Los Angeles: 1958).

⁴⁰S. Kaufman, "Akkadian and Babylonian Aramaic – New Examples of Mutual Elucidation," *Lešonna* XXXVI (1972): 28-33; XXXVII (1973): 102-104 (in Hebrew with English summary).

⁴¹M. Held, "The Root ZBL/SBL in Akkadian, Ugaritic and Biblical Hebrew," *JAOS* LXXXVIII (1968): 90-96.

⁴²J. C. Greenfield, "Amurrite, Ugaritic and Canaanite," *Proceedings*. (Jerusalem: 1969): 92-101.

⁴³I. M. Diakonoff, *Semito-Hamitic Languages* (Moscow: 1965).

⁴⁴W. F. Albright, "Notes on Egypto-Semitic Etymology," *RA* XVI (1919): 173-194; *ibid.*, "Notes on Egypto-Semitic Etymology II," *AJSL* XXXIV 1917-1918): 215-255.

⁴⁵J. Blau, "Some difficulties in the reconstruction of 'proto-Hebrew' and 'proto-Canaanite.'" In *Memoriam Paul Kahle* ed. Matthew Black and Georg Fohrer. In *BZAW* CIII (Berlin: 1968: 29-43).

⁴⁶K. Beyer, "Der reichsaramäische Einschlag in der ältesten syrischen Literatur," *ZDMG* CXVI (1966): 242-254.

⁴⁷M. Soliman, (2007). *Arabic Dialectology and the Influence of Coptic on Egyptian Arabic*. (Florida Atlantic University Masters Thesis).

since he studied under two very able linguists for his doctoral.⁴⁸ Bishai indicated that scholars were divided in those who say Coptic influenced Arabic and others who said that Arabic influenced Coptic.⁴⁹ G. Sobhy (1950) suggested that a mixture is natural when a Copt turned Muslim.⁵⁰ D. Prince saw Coptic influence on Egyptian Arabic as well as vocabulary.⁵¹ Even the phonology is Coptic. F. Praetorius (1901)⁵² and E. Littmann (1902)⁵³ had the same view for grammar and syntax. D-L. O'Leary (1934) rejected Praetorius and Littmann's view and said the origin is Arabic.⁵⁴ Worrell also claimed Arabic as source for Coptic vocabulary. He said that the Coptic sounds became Arabicized during the long period of contact. The period is divided into three phases: (1) Coptic in full vitality taking up Arabic words; (2) Coptic still a living language but Arabic in Coptic letters also used; (3) Coptic a dead language represented in Arabic letters. His methodology for verification is to use *analogiaentis* comparisons of modern speakers comparing to the Arabic-Coptic texts. E. Galtier denied any Coptic influence on Arabic. This diversity of opinion is explained by Bishai as follows: "This diversity is due, perhaps, to the fact that in the past those who dealt with the problem were either native Egyptian Arabicists who studied Coptic without further formal linguistic training, or non-Egyptians who were well trained in linguistics, Coptic and other pertinent languages, but did not master Egyptian Arabic." Bishai's advantage is that he is a native Egyptian-Arabic speaker who had training in Coptic at the Oriental Department at John Hopkins University. Bishai found in his dissertation that there are certain features in Egyptian-Arabic that are not with the other Arabic dialects. Coptic may be a source but proper investigation is needed. The period of language contact is a "period of nearly twelve hundred years."⁵⁵ There could have been internal developments unrelated to Coptic within Arabic of Egypt during this time. The Arabic tribes who immigrated to this region spoke many dialects. A dialectical study in Arabic is thus a key to understand these peculiar features in 1960 Egyptian-Arabic. There is also the exposure of Egypt to various other languages that could have added to the peculiarity of Egyptian-Arabic: Greek, Turkish, Persian, French, English and Italian. "These languages have left their influence on Egyptian Arabic in various ways." Turkish had a great role to play. These influences should be eliminated first from the bulk of peculiarities data and the rest could then be considered with Coptic as influence. Bishai collected with the help of W. F. Albright and T. O. Lambdin 255 lexical items suggested to be of Coptic origin in Egyptian-Arabic. Only 109 are valid loanwords. Of Arabic origin is 58 of them. There are 8 which originated from sources other than Coptic or Arabic. 14 are uncertain as of origin but doubtful to be of Coptic origin. For 16 there are no references in the standard *Dictionary of Coptic* by W. Crum. The 109 cases were where Coptic supplied only the trilateral roots from which other Arabic words were derived. The Coptic loans were items peculiar to Coptic worship: "bishop"; "book of prayer"; village practices: "a thing"; "a measure of grain"; names of fish; vulgarisms; and names of cooking utensils and foods not used in Arabic.⁵⁶ To come back to the role of these ancient languages for English there is work of Garland Cannon and Alan S. Kaye on the role of Persian in the English language.⁵⁷ There is the study of the role of Chinese for the English language by Jian Yang.⁵⁸

Number

Numeravit as manah Hebrew; mana Syriac; man Arabic. In English it is number. In Egyptian it is menana "weight". In Middle English the word is either nowmber or nowmyr.⁵⁹

⁴⁸W. B. Bishai, (1960). Notes on the Coptic Substratum in Egyptian Arabic. *Journal of the American Oriental Society* 80, 225–229. --- (1962). Coptic Grammatical Influence on Egyptian Arabic. *Journal of the American Oriental Society* 82, 285–289. --- (1964). Coptic Lexical Influence on Egyptian Arabic. *Journal of Near Eastern Studies* 23, 39–47.

⁴⁸G. Sobhy, *Common Words in the Spoken Arabic of Egypt* (Cairo, 1950)

⁴⁹Bishai (1960), 226.

⁵⁰G. Sobhy, *Common Words in the Spoken Arabic of Egypt* (Cairo, 1950)

⁵¹ D. Prince, "The Modern Pronunciation of Coptic in the Mass," *JAOS*, XXIII (1902), 304-306.

⁵²F. Praetorius, "Koptische Spuren in der aegyptisch-arabischen Grammatik," *ZDMG*, LV (1901), 145-147.

⁵³E. Littmann, "Koptischer Einfluss in Agyptisch-Arabischen," *ZDMG*, LVI (1902), 681-681.

⁵⁴DeLacy O'Leary, "Notes on the Coptic Language," *Orientalia*, III (1934), 243-58.

⁵⁵Bishai 1960: 227.

⁵⁶Bishai 1960: 228.

⁵⁷ Garland Cannon and Alan S. Kaye, *The Persian contribution to the English Language: an historical dictionary* (Wiesbaden: Harrassowitz, 2001).

⁵⁸ Jian Yang, (2009), "Chinese borrowings in English," *World Englishes* 28(1), 90-106. DOI: [10.1111/j.1467-971X.2008.01571.x](https://doi.org/10.1111/j.1467-971X.2008.01571.x).

⁵⁹Heritage 1881:256 has it as nowmyr or nowmber.

There is a transposition in Latin of Hebrew words.

Egyptian		m	nn		
Hebrew		m	n		
Latin		n	m	r	v
Syriac		m	n		
Arabic		m	n		
English	n	m	b	r	
German	n	m	m	r	
Afrikaans	n	m	m	r	
Middle English	n	w	m	r	

Market

Mercatuses in Latin as maker Hebrew; mekar Syriac; makara Arabic. In ancient Akkadian the word was mgr or magârum,⁶⁰ English *market*. In Egyptian it was mākraiu.

Egyptian	m		k	r
Akkadian	m		g	r
Hebrew	m		k	r
Latin	m		r	c
Syriac	m		k	r
Arabic	m		k	r
English	m		r	k

Language

Lingua (Latin) lashon (Hebrew); leshan (Syriac); lashaan (Arabic).

Hebrew		l	sh	n
Latin		l	n	g
Syriac		l	sh	n
Arabic		l	sh	n
English		l	n	g

g[sh sound]

Colleague

Collegit (Latin) is laqat in Hebrew; leqat (Syriac); laqath (Arabic); colleague in English.

Hebrew		l	q	t
Latin	c	ll	g	t
Syriac		l	q	t
Arabic		l	q	th
English	c	ll	g	

Albino

Albus (Latin) is laban in Hebrew; leban (Syriac); laba'an (Arabic) albino white. In Coptic white is alay. In Greek it is leukon. In Egyptian frankincense is nebun.

Hebrew		l	b	n
Greek		l	k	n
Latin	a	l	b	s
Syriac		l	b	n
Coptic	a	l		a y
Arabic		l	b	n
English	a	l	b	n

Angel

⁶⁰P. V. Mankowski, Akkadian Loanwords in Biblical Hebrew. *Harvard Semitic Studies*, vol. 47 (Winona Lake, Ind.: Eisenbrauns, 2000) lists the example of the trans-Akkadian example of meḥîr which is derived from Sumerian and which means "price". Mankowski discussed the "trans-Akkadian" words, which means that Akkadian was just the "taxi" for another language where some roots were derived from. This Sumerian example in this example is such a case. Mankowski completed his doctoral on this subject at Harvard in March of 1997 under the supervision and examining eyes of noteworthy scholars like Huehnergard, Steinkeller and P. Machinist.

Angelus is malak in Hebrew; alak (Syriac); alak (Arabic and Ethiopic). Notice how the reverse is given in Latin with letters transposed. Instead of malak in Latin it is nagal. Malku in Akkadian is “prince”. In Sanskrit angel is malak.

Akkadian		m	l	k
Hebrew		m	l	k
Sanskrit		m	l	k
Latin	a	n	g	l
Syriac	a	l	k	
Arabic	a	l	k	
Ethiopic	a	l	k	
English	a	n	g	l
Middle English	a	n	g	l ⁶¹

Dew

`ēd or ēdō “mist” is a Sumerian loanword in Akkadian which is used by Hebrew also as `ēd similar to the Sumerian and Egyptian form. ⁶² It is the Middle Egyptian word for “dew”. There is a link between the roots of the Sumerian form and the Egyptian form that cannot be missed. The Akkadian form was borrowed from the Sumerian and is in Hebrew as well. ⁶² The Coptic form for “dew” is EIWTE. In Old English the word has a number of forms: Dew, sb. dew, in Piers the Plowman; dæw, in an Old English Dictionary; daw, Early English; deu, Early English; deuh, Piers the Plowman; deawes, plural in Early English. In Anglo Saxon it was déaw. ⁶³ In Middle English it appeared in a number of forms as well: deweth in the translation of Wycliffe of Isaiah 45:8. ⁶⁴ It is also listed as deawe. The Arabic is difficult to relate to this root as origin contrary to the findings of Z. A. Jassem. ⁶⁵ Another word related is in Hebrew תל; in Aramaic as תל'; Syriac as תל' and in Arabic as תل. ⁶⁶

Sumerian		`ē	d		
Egyptian	i	3	d	t	
Akkadian		ē	d	ô	
Hebrew		`ē	d		
Coptic	e	i	w	e	
Old English			d	w	
Middle English			d	w	th
English			d	w	

Scandal

Scandalum iskashal in Hebrew; keshal (Syriac); kasal (Arabic). Akshal became scandal. Japanese made it sukyañdaru.

Hebrew		k	sh	l
Latin	s	c	d	l
Syriac		k	sh	l
Arabic		k	s	l
English	s	c	d	l

⁶¹Heritage 1881: 10.

⁶²It is used in Genesis 2:6 of the Masoretic Text.

⁶³A. L. Mayhew and W. W. Skeat, *A Concise Dictionary of Middle English From A.D. 1150 To 1580* (Oxford: At the Clarendon Press, 1888).

⁶⁴S. Heritage, *Catholicon An English-Latin Wordbook* dated 1483 (London: Trübner and Co., 1881) page 98. Retrieved 18 November 2015 online at: <https://archive.org/stream/catholiconanno7500herruoft#page/98/mode/2up>. The original MS is apparently in the British Museum as BM MS 15,562.

⁶⁵“Dew from Arabic *Tal* 'dew' in which /T & l/ turned into /d & w/ each or *Dabaab* 'fog' where /b & b/ merged into /w/ (cf. *dye* from Arabic *Tala* 'dye' and *die, death* from Arabic *Tawa* 'fold, die' or *Tu3aas* 'quick death' in which /T/ turned into /d/ while /3 & s/ merged into /th./)” Z. A. Jassem, (2013e). “The Arabic origins of “air and fire” terms in English, German, and French: A lexical root theory approach,” *Language in India* 13 (3): 631-651, page 637. URL: <http://www.languageinindia.com>. The form is earlier than Arabic already in Hebrew and Canaanite languages as tl or tal for “dew”. The Arabic origin for “dew” as seen by Jassem is thus obscure and with the semantics for listed forms in Arabic also questionable. It rather seems as if the path of the origin of this root to ancient languages was not trans-Arabica.

⁶⁶Manowski, 2000.

Japanese s k yan d r

Gap

Gibbus (Latin for hump) is kaph in Hebrew; kaph in Syriac; kaph in Arabic. In Akkadian it was kappu or gappu for “wing”.

Akkadian		k		pp	
Hebrew		k		ph	
Latin		g		bb	s
Syriac		k		ph	
Arabic		k		ph	
English		g		p	

Quitar

Cithara in Latin is kenor in Hebrew; kenar in Syriac; kana'ara in Arabic. In Syriac there is a loanword from Greek qitar. In Greek it is kithara.

Hebrew		k		n	r
Greek		k		t	r
Latin		c		th	r
Syriac		k		n	r
Arabic		k		n	r
English		q		t	r

Agriculture

Ager (land or field) in Latin is kor in Hebrew; kur in Syriac; kaur in Arabic; and Chora in Greek. It is kirû in Akkadian and KIRI₆ in Sumerian. The word “ploughman” in Akkadian is `ikkâr and is a loanword from Sumerian.⁶⁷ In Sanskrit “field” is ajra.

Sumerian		k		r	
Akkadian		k		r	
Hebrew		k		r	
Greek		ch		r	
Latin	a	g		r	
Sanskrit	a	j		r	
Syriac		k		r	
Arabic		k		r	
English	a	g		r	

Noah in 2692 BCE knew it as KIRI₆ and Abraham 2164 BCE knew it as kirû; Moses in 1460-1410 BCE as kor; the Greeks as Chora; the Romans as ager and the Syriac Christians as kur. The Arabs knew it as kaur. We use the word in English as agriculture made up of two words: agri and culure combined.

Heritage

Heres in Latin is yarash in Hebrew; yiret in Syriac; yarat in Arabic; English heir; Sanskrit it is yuvaraja. Old English it is heritage or eritage. In Middle English it is heritage or herytage.⁶⁸

Hebrew		y		r	sh
Sanskrit		y	v	r	j
Latin		h		r	s
Syriac		y		r	t
Arabic		y		r	t
English		h		r	
Old English		h		r	t
Old English		e		r	t
Middle English		h		r	t

Incident

Incendium in Latin (conflagration); is yaqad in Hebrew; yiqed in Syriac; yaqad in Arabic.

Hebrew		y		q	d
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⁶⁷Mankowski, 2000.

⁶⁸Heritage 1881: 184 also at footnote 3.

Latin	i	c	n	d	m
Syriac	y	q		d	
Arabic	y	q		d	
English	i	n	c	d	n t

Heretic

Heretic is from haeretici in Latin (sticking to their point) which is harah in Hebrew for dispute; hera in Syriac; Greek is hairetikos. In Old English it is heretike. In Old French the word isherege. In Middle English it is heretyke.

Hebrew	h	r		h	
Greek	h	r		t	k
Latin	h	r		t	c
Syriac	h	r			
English	h	r		t	c
Old English	h	r		t	k
Old French	h	r			g
Middle English	h	r		t	k

Hyssop

Hyssopus in Latin is ussopus in Greek; izob in Hebrew; uzupa in Syriac; zupan in Arabic

Hebrew		i	z	b	
Greek		u	ss	p	s
Latin	h	u	ss	p	s
Syriac		u	z	p	
Arabic			z	p	
English	h	y	ss	p	

Sanitorium

Sanavit in Latin (Healing) issam in Hebrew; sum in Syriac; sam in Arabic; Sanskrit is SaMroha. In English it is sanitorium. In Coptic phycisian or healing is caein.

Hebrew	s			m	
Latin	s			n	v t
Sanskrit	s			M	r h
Syriac	s			m	
Arabic	s			m	
English	s			n[ile; torium]	
Coptic	c	a	i	n	

Scribe

Scriba in Latin is seper in Hebrew; sipru in Assyrian; separ in Syriac; sapar in Arabic.

Assyrian	s			p	r
Hebrew	s			p	r
Latin	s	c		r	b
Syriac	s			p	r
Arabic	s			p	r
English	s	c		r	b

Sack

Saggus in Latin (bag or wallet) is sakkos in Greek and is shaq in Hebrew; saga in Syriac; In Coptic it is cok. In Old English it is sacc or sack.

Hebrew	sh	q			
Greek	s	kk	s		
Latin	s	gg	s		
Syriac	s	g			
English	s	ck			
Afrikaans	s	k			
Coptic	c	k			

Old English	s	cc
Old English	s	ck

Earth

Earth in English is ara'a in Syriac; ara'a in Aramaic; aretz in Hebrew; ara'a in Arabic; [t]erra in Latin.⁶⁹ In Akkadian it was eršetu. In Old Frisian it is irthe/erthe. In Old English it is earðe, or orde or urde. In Old Norse it is jörð. Swedish is also jord. In Middle English it was erthe.⁷⁰ In Afrikaans it is aarde. In Middle Dutch it is eerde, aerde. In Modern Dutch it is aarde. In Old High German it is erda and Middle High German erde. In Modern German it is erde. In Indo-European it is er-t.⁷¹ There is a Greek word arda that means "dirt."⁷² Another word in Greek for earth besides the wellknown one of gēs is era-xa meaning "to the earth".⁷³ One cannot help to see the influence of semitic in Greek here. A research in the semitic influence in Sanskrit is needed.

Akkadian	e	r	ş	
Aramaic	a	r	q	
Aramaic	a	r	a`	
Hebrew	a	r	tz	
Greek	e	r	x	
Greek	a	r	d	
Latin	[t]	rr	a	
Sanskrit	[dh]	a	r	a
Syriac	a	r	a	
Arabic	a	r	a	
Indo-European	e	r	t	
German	e	r	d	
Netherlands	a	r	d	
Afrikaans	a	r	d	
Old Friesen	i	r	th	
Old English	eo	r	d	
Old English	o	r	d	

⁶⁹ F. E. J. Valpy indicated in his Etymological Dictionary of Latin in 1828 in the Preface page vi that the word terra shows resemblance to the Sanskrit form dhara. In Aramaic it is common to use a relative pronoun that sounds like /dh/ before a noun and put it before the word for earth in Aramaic ara` and one is close to the origin of the Sanskrit word. The Sanskrit word may also have originated from a semitic background. F. Bopp in his comparative grammar of Sanskrit also mentioned the Sanskrit form of "earth" as d`arâ and suggested that it comes from the Greek chōrâ, page 304. He did not know that the Aramaic word ara` for "earth" could be behind it. The relative pronoun /d/ attached to a noun was commonly used by the Aramaic related languages for the genitive form of the noun. It thus explains the /t/ in Latin and the /dh/ in Sanskrit. We are reminded about the origin of Sanskrit words: "Moreover, present debates about the linguistic evidence focus on the nature of the Sanskrit language, and whether it was a dominant language which borrowed certain elements from indigenous languages, or whether that scenario should be changed to reflect more interactive relationships or even change from within Sanskrit itself. In addition, those who argue for the origin of Aryan civilization within India and those who argue for an origin outside of India do not share the same paradigms for linguistic derivation." (Bryant and Patton [2005], page 16). Uncertainty exists. My own question is how much of Sanskrit meanings and concepts were borrowed from Jews in exile in the Persian periods and earlier fleeing from Assyrian and Babylonian imperialism? On example will suffice: The concept of the year-day principle between heavenly time and earthly time is embedded in biblical prophecies long before Sanskrit and since Jews went into the diaspora, they may have brought with their year-day principle in Ezechiel 4:1, 6 and Daniel's prophecies of periods [times, time and half a time; 2300 evening and mornings; 1335 days/years; 1290 days/years] and this understanding and Sanskrit religion borrowed it from semitic literature. In the Sanskrit dictionary of William page 212 it is said that "1200 years of the gods or 432,000 years of men, and begins the eighteenth of February 3102 B. C.; at the end of this Yuga the world is to be destroyed". (M. Williams, (1872). *A Sanskrit-English Dictionary Etymologically and Philologically arranged with special reference to Greek, Latin, Gothic, German, Anglo-Saxon and other cognate Indo-European languages* [Oxford: At the Clarendon Press], 212). Retrieved on 30th of January 2018 from file:///D:/sanskrit%20dictionary%20Williams.pdf

⁷⁰ Heritage 1881: 117.

⁷¹ Klein 1966: 260.

⁷² E. R. Wharton in his Etymological Dictionary of Greek in 1890 page 28.

⁷³ Wharton 1890 page 51.

Old English	u	r	d
Old Norse	j ö	r	d
Middle English	e	r	th
English	e	r	th

Odor

Odor[atus] in Latin is atar in Hebrew; athar in Syriac; athara in Arabic; odor in English

Hebrew	a	t	r
Latin	o	d	r
Syriac	a	th	r
Arabic	a	th	r
English	o	d	r

Elevate

Ele[vates] in Latin is alah in Hebrew; ala in Syriac; ala in Arabic. elevates in English. In Akkadian it was alāku “to go” or to flow”. In Japanese elevator is erebeetaa. In Old English it is elevacioun. An Old English adjective is elevat. There is the Old French elevacion. The German is Erhebung.

Akkadian	a	l	k		
Hebrew	a	l	h		
Latin	e	l	v	t	s
Syriac	a	l	a		
Arabic	a	l	a		
English	e	l	v	t	
Old English	e	l	v	t	
Old English	e	l	v	c	
Old French	e	l	v	c	
German	e	r h	b		
Japanese	e	r	b	t	

Antique

Antiquitas in Latin is ataq in Hebrew; ateq in Syriac; ataq in Arabic and Antique in English page 467. In Middle Egyptian “old age” is i3tyw. In Japanese the word is aṅtiiku. In Coptic it is ac.

Middle Egyptian	i		t	
Hebrew	a		t	q
Latin	a	n	t	q
Coptic	a		c	
Syriac	a		t	q
Arabic	a		t	q
English	a	n	t	q
Netherlands	a	n	t	k
German	a	n	t	k
Afrikaans	a	n	t	k
Japanese	a	ñ	t	k

Operation

Opus in Latin is pa'al in Hebrew; pe'al in Syriac; pa'al in Arabic and operation in English

Hebrew		p	l	
Latin	o	p	s	
Syriac		p	l	
Arabic		p	l	
English	o	p	r	t
German	o	p	r	t
Afrikaans	o	p	r	s

Operation

Aperuit in Latin is pa'ar in Hebrew; pe'ar in Syriac; pa'ar in Arabic

Hebrew		p	r	
Latin	a	p	r	
Syriac		p	r	
Arabic		p	r	
English	o	p	r	t
German	o	p	r	t
Netherlands	o	p	r	s
Afrikaans	o	p	r	s [ie]

Pirate

Pirata in Latin is peirates in Greek but parath in Hebrew; perath in Syriac; paratha in Arabic and Pirate in English which means in Hebrew to separate or distract. In Latin distraxit.

Akkadian		p	r	š
Hebrew		p	r	th
Greek		p	r	t s
Latin		p	r	t
Syriac		p	r	th
Arabic		p	r	th
English		p	r	t

Separate

Separavit in Latin is parash in Hebrew; perash in Syriac; Notice how the letters got transposed in Latin page 522. In Akkadian parāšu is to “flee”.

Akkadian		p	r	š
Hebrew		p	r	š(sh)
Latin	s	p	r	v t
Syriac		p	r	š(sh)
English	s	p	r	t

Pass on

Pass on in English is pashath in Hebrew; peshath in Syriac; pashath in Arabic and is extendit in Latin. In Akkadian it is passuru which his offering or give. In Middle Egyptian it is psšt meaning “sharing out”. The Japanese for pass is pasusuru. Old English is pass.

Middle Egyptian		p	s	š t
Akkadian		p	ss	r
Hebrew		p	s	t
Latin				
Syriac		p	š	t
Arabic		p	š	t
English		p	s	[out]
Old English		p	ss	
Japanese		p	s	

Insidiously

Insidiatus in Latin is sud in Hebrew; sad in Syriac and insidiously in English (harmful to others); sad.

Hebrew			s	d
Latin	i	n	s	d t
Syriac			s	d
English	i	n	s	d
			s	d

Sirius

Sirius in Latin is tsur in Hebrew; tsar in Syriac; tsa'ar in Arabic and refers to the constellation of Sirius. Page 540.

Hebrew		ts	r	
Latin		s	r	s
Syriac		ts	r	

Arabic		ts	r	
English		s	r	s

Symbals

Cymbalum in Latin is tsaltsalim in Hebrew; tsitsila in Syriac; tsaltsala in Arabic. Symbals in English. The Greek is kumbalon. The Syriac loaned from Greek the word qumbalaos.

Hebrew		ts	l	ts	l
Greek		k	m	b	l
Latin		c	m	b	l
Syriac		ts	l	ts	l
Arabic		ts	l	ts	l
English	s	m	b	l	
Afrikaans		s	m	b	l

Cope

Copia in Latin is fullness in English; qabah in Hebrew (congregate); qebah in Syriac; qabah in Arabic. The English expression “cope with it” means “full of ability”. qabû in Akkadian is “to speak”. Old English for cope is cope.

Akkadian		q	b	
Hebrew		q	b	h
Latin		c	p	
Syriac		q	b	h
Arabic		q	b	h
English		c	p	
Old English		c	p	

Grave

Acervus in Latin is heap; in Hebrew qabar; in Syriac qebar; in Arabic qabara. To bury or grave. 561 Anglo-Saxon for grave is grafan. Old High German is graban. That is also the Gothic form. The Old Friesen form is Grave or greva. The Netherlands form is graven. The Old Netherlands form is grafa.

Hebrew		q	b	r
Latin	a	c	r	v s
Syriac		q	b	r
Arabic		q	b	r
English		g	r	v
German		g	r	b
Netherlands		g	r	v
Afrikaans		g	r	f
Old Netherlands		g	r	f
Anglo-Saxon		g	r	f
Old High German		g	r	b
Gothic		g	r	b
Old Friesen		g	r	v

Hoeveel mense het jy op jou kerfstok? This is an idiom in South African born language and people-group, Afrikaans meaning: “How many people are you counting in?”

Call

Call in English is qol in Hebrew; qal in Syriac; gala in Arabic. In Old Hittite of 1450-1100 BCE⁷⁴ it was kallišs- “to summon, evoke, call up” or also gališšanzi⁷⁵

⁷⁴Not much is known of Hittite language before 1500 BCE since the records are either translations in Akkadian that survived or scanty evidence. It is not absent but only meager. The Middle Hittite between 1500-1400 BCE is also not well represented. The Hittite proper period after 1430 BCE is flooded with evidence and well established as Hittite Language and grammar. The Hattusatablets was deciphered by a Czech linguist with the name of Bedřich Hrozný (1879-1952) who presented his results on the 24th of November 1915 in Berlin at the Ancient Near Eastern Society meeting.

Hebrew	q	l	
Hittite	k	ll	šs
Syriac	q	l	
Arabic	q	l	
English	c	ll	

Horn

Cornu in Latin (horn) is qaran in Hebrew; qeran in Syriac; qaran in Arabic. Japanese for the musical instrument horn reads horuñ. 609

Hebrew	q	r	n	
Latin	c	r	n	
Syriac	q	r	n	
Arabic	q	r	n	
English	h	r	n	
German	h	r	n	
Netherlands	h	r	n	g
Afrikaans	h	r	n	g
Japanese	h	r	ñ	

Salute

Salutavit in Latin (call or greet) is sha'al in Hebrew; she'al in Syriac; sha'ala in Arabic. English salute

Hebrew	š	l		
Latin	s	l	t	v
Syriac	š	l		
Arabic	š	l		
English	s	l	t	
Afrikaans	s	l	t	

College

Latin collegit is gahal in Hebrew; qehal in Syriac; college in English. In Coptic collect is qwl or ꝓwl..

Hebrew	q	h	l
Latin	c	ll	g
Coptic	q	l	
Syriac	q	h	l
English	c	ll	g
German	k	ll	g
Afrikaans	k	ll	g

Kill

In Sumerian kill is gil. Hebrew qatal "kill" is getal in Syriac; gatala in Arabic and kill in English. In Coptic kill is hwtb. In Middle Egyptian it is h(underline)db.

Sumerian	g		l
Hebrew	q	t	l
Coptic	h	t	b
Syriac	q	t	l
Arabic	q	t	l
English	k		ll

Air

In Hebrew it is ruach "breath/wind" and in Syriac ruach; aer in Greek and aer in Latin and later it is in Arabic ruach. In reverse reading Greek could have got their rendering of aer from a reverse reading of the Hebrew ruach aschaur. The Aramaic ruhe may have brought the word to the Greeks in Pre-Persian Period times since contact with the Kittim in Palestine and the trade-routes were known. The Kuntillet `Ajrud cow and calf motif dating probably from the 7th century BCE compares very well with a vase

⁷⁵ See the *Dictionary of Hittite* by H. Güterbock, page 424.

from Medo-Persian Greece in the early 6th century, since the 8 on the iconography at the tail of the cow is really a human hanging there as one can see on the Greek vase. Also at Persepolis are ample evidence on the Tablets of Greek presence there as well as Egyptian, Aramaic and other languages. Cross-cultural interchange was known from those times. The English is closer to the Greek than to the Arabic here. The case of Jassem is not strong enough to suggest an Arabic origin⁷⁶ to a Greek word since the texts for Arabic is no older than 7th century CE.

Hebrew	r	u	a	ch
Reverse:	ch	u	a	r
Aramaic	r	u	ch	a
Reverse:	a	ch	u	r
Greek		a	e	r
Latin		a	e	r
Syriac	r	u	a	ch
Reverse	ch	u	a	r
Arabic	r	u	a	ch
Reverse	ch	u	a	r
English	a	i	r	

Conclusions

Finally, what appears to surface from the data is that the order of consonants dictates a picture that is carried into other languages and adopted or slightly modified but still recognizable albeit sometimes in mere shadows. The particular order of the consonants caused the speaker, reader, listener to expect a particular picture of reality in their minds that coincide communicatively with that of other people in their own culture and even with people of other cultures. Pronunciation differences sometimes canonized or froze a particular form or spelling that resembles the pronunciation within particular cultures and thus a different consonant or varied one from Hebrew. Chronologically Hebrew is older than Sanskrit or older than Latin. Chances for the word to have a Hebrew background rather than a Sanskrit background are very high in this list.

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⁷⁶Z. A. Jassem, "The Arabic Origins of 'Air and Fire' Terms in English, German, and French: A Lexical Root Theory Approach" *Language in India* Vol. 13 no. 3 (March 2013): 637. He is correct that it is a reverse reading but linguistic history and chronology is an important ingredient in investigations. If one wants to claim Arabic legacy to Greek one has to come up with early Arabic texts and that is not possible.

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한글초록

영어 낱말들의 히브리어 및 연관 언어로부터의 어의적(語義的)적 유래
 영어 및 다른 언어들의 썬족 기원에 관하여는 메시아, 세겔, 히브리인 등과 같이 구약과 신약 성경을 포함한 유대인의 경전에 나오는 낱말에 한정되어 연구되었을 뿐이다. 언어의 뿌리를 비교언어학적으로 연구하여 다른 언어를 흥내내는 어떤 일관성이 반복적으로 나타나는지, 이는 또한 수메르어와 이에 해당하는 썬족 언어인 아카드어 등 초기 언어들을 흥내낸 것인지 등의 여부를 조사하는 연구가 불충분하였다. 본 연구에서는 히브리어와 아랍어 또는 아카디아어 등 썬족 언어와 직/간접적으로 연관성을 보이는 영어 낱말들을 조사하였다. 히브리어와의 관계는 아랍어와의 관계보다 앞서며 아카드어와의 관계는 히브리어와의 관계보다 앞설 것이다. 이에 히브리어 형성이 영어를 포함한 다른 언어에 미친 역할을 엿볼 수 있다. 다음의 영어 낱말들은 고대 언어들과 밀접한 연관성을 보이며 산스크리트어 보다는 히브리어 관련 낱말들과 더욱 밀접히 연결되어 있다. 이 목록에 나타나는 영어 낱말들은 100% 히브리어에 근간을 두고 있으며 몇몇 낱말의 경우 더 과거로 거슬러 올라가 아카드어나 수메르어를 어근(語根)으로 한다. “Heir”의 경우에서 보듯이 히브리어는 산스크리트어에 영향을 미치기도 하였다. 어의적 면에 있어 사회적 교류와 동의에 의해 세 자음 중 적어도 둘은 동일하며 치환이나 전위 등 다른 요소에 기인하여 나타나는 변이 현상이 관찰된다. 이 목록의 많은 영어 낱말들이 썬족어에 기반을 둔 사실을 통해 전 세계적 홍수와 지진, 화산 폭발 등으로 이전 문명 세계가 파괴된 기원전 2683년 이후 최초로 쓰여진 증거 기록으로부터 시작하여 어의적 연대기를 추정할 수 있다. 낱말들이 썬족 언어에 기반을 두었다는 기본 프레임은 함족 언어인 이집트어에 의해서도 뒷받침 된다. 메소포타미아와 이집트간의 차용어에 관하여는 그들 나름의 역사가 있으며 이는 이 지역의 어의학자 뿐 아니라 어느 어의학자에게도 필수적으로 고려되어야 할 역사이다. 자음 문자들이 마치 기둥과 같은 역할을 하였으며 그 바탕 위에 고대 문화가 그들의 천막을 친 것으로 보이는데 이 천막은 모음을 가리킨다. 침략, 기후 변화나 범죄, 또는 전쟁 등에 기인한 환경적 재앙으로 고대 사회의 인구가 이동함에 따라 지리적으로 나타나기를 기대할 수 없는 지역에서 다양한 문화들을 한 곳에 볼 수 있는 경우가 발생하였다.