

CHAPTER FORTY-FOUR

Coming Over

The Hebrew verb *abar* = “to cross over,” which was the source of *Eber* and *Iberi* names, suggests other possible cognates in the European languages, but some of the evidence is slim. For example, did Latin *arbor* = “tree” come from this word, something which crosses over head?

A much stronger possibility is the Teutonic body of words which gave English *over*.

Old English **ofer**.

Old Saxon **obar**.

Old High German **ubar**.

Gothic **ufar**.

Compare with:

Greek **uper** and Sanskrit **upari** from **upara** = “over,” “higher,” “more advanced.”

The strength of the Hebrew *abar* suggests that the Indo-European cognates came from the older Semitic source. Since Sanskrit shows this form, we cannot say if the Teutonic *over* came through the Indo-European languages out of that older Semitic influence, or if it came through the Iberi migrations.

The many senses of the word suggest that its origins are not simple. OED uses five pages to list the various applications of the word, and more than fifty pages of the many compound forms. The main concepts are:

1. Above and related notions. Above and on high; above so as to cover the surface.
2. With sense of to, or on, the other side.
 - a. Indicating a motion that passes above or across something.
 - b. Crossing from one side to the other, as the sea.
 - c. From one person, side, party, etc. to another.
 - d. On the other side of something intervening.
3. With the notion of exceeding in quantity.
 - a. Remaining or left beyond what is taken.
 - b. Placed so as, or serving, to cover something else.
 - c. Higher in power, authority, or station.
 - d. That which is in excess or remaining above the normal amount, or that which is right or proper.
4. Being over in time.

These meanings compare with the many of the Hebrew *abar*. Refer Brown, Driver and Briggs. The main senses are “*Pass over, through, by, pass on.*”

1. “*Cross stream, sea, etc.*” Josh 3:14 *l’abor* = “pass over” the Jordan.
2. “*Cross border or boundary.*” Num 20:17 *esher-na’abor* = “we have passed” thy borders.

3. "Cross over intervening space." I Sam 14:4 l'abor = Jonathan sought "to go over."
 4. "Pass, or march over." Isa 51:23 na'aborah = "we may go over," and l'ebreem = "them that went over" captives prostrate on the ground.
 5. "Overflow." Isa 8:8 abar = "he shall overflow" and go over.
 6. "Pass or go over waves or one's head." Jonah 2:4 abaru = waves "passed over me."
 7. "Passing over head." Num 6:5 ya'abor = no razor "come over" his head.
 8. "Pass through and traverse." Num 21:23 abor = "pass through" his border.
 9. "Be past, over, of time, etc." Gen 50:4 ya'abru = When the days "were past."
- These are only some of the uses of *abar* = over in the Bible. Compare them with similar meanings of English "over."

The Word *Come*

This is a strong Teutonic word that finds multiple applications in the respective languages.

Old English **com**.

Old High German **chom**.

Old Norse **koma, kom**.

Gothic **qam**.

It is also found in Sanskrit as **gam**. Again this throws the question into the domain of a more ancient Semitic influence, or does it come out of the migrating Iberi tribes? OED offers the following uses:

1. In its most literal sense it expresses hitherward motion.
 - a. To move towards, approach.
 - b. To reach by moving towards; hence, often "to arrive," present oneself.
2. Also said of the hitherward motion of involuntary agents.
 - a. Of things having (apparently) a motion of their own, as water, wind, etc.
 - b. Of things which are brought, or persons brought without their own will, e.g., "To come to bear," "to be brought to bear."
3. *Come* may be used with many different prepositions to express various nuances of meaning. The most common is *to*. Others are *into, unto, towards, against, on, upon, about, around, beside, near, above, beneath, before, behind, over, and under*.

The notion is not limited to spatial or temporal sense.

1. To come in one's way, within one's reach, under one's notice, within the scope of a measure, and so on.

Brown, Driver and Briggs define the Hebrew verb *qam* as arise, stand up, stand. They offer the following cognates in other Semitic tongues.

Arabic stand, arise.

Ethiopic stand, stop.

Sabean place.

Assyrian **kumu** = place, dwelling, **kum, kemu** = in place of, **Kaiamanu** = enduring, constant.

B-D-B offer the following applications:

1. Arise —
 - a. after lying down,
 - b. out of a condition, state,
 - c. stand, figuratively of success,
 - d. For a purpose,
 - e. To formal speech,
 - f. To listen to God.
2. In a hostile sense.
3. To become powerful.
4. To come on a scene, as a leader or prophet.
5. Arise for a purpose, as a witness.
6. Arise for action,
 - a. as from a throne,
 - b. Out of inaction,
 - c. To start, make a move
1. Stand,
 - a. Maintain oneself,
 - b. Be established, confirmed,
 - c. Endure,
 - d. Be fixed
 - e. Be valid
 - f. Be proven.

While it is clear that there is a different basic meaning from the Teutonic *camto* the Hebrew *qam* there is also an overlapping in some of the senses. They are both fundamental verbs of action commonly employed in everyday life.

I shall now tabulate parallel forms among Hebrew, English, and German.

Root word: Hebrew **qam** — English **come** — German **kam**.

Past, third person, singular: Hebrew **qam** — German **kam**.

Past, second person, between Hebrew singular **qamt** and German plural **kamt**.

Present, between Hebrew second person **qamah** and German first person

komme.

Present, third person, plural between Hebrew **qameem** and German **kommen**.

Imperative between Hebrew **qumee** and German **komme**.

We come now to one of the more interesting linguistic phenomenon. In the preceding chapter I tabulated Hebrew gerund forms for the word *light*. For the Hebrew verb **qam** these are:

b'koom = in arising or standing

k'koom = on arising or standing

lakoom = to arise or stand **mikoom** = from arising or standing

The first is reflected in English **become** and German **bekommen**.

The second is reflected in German **gekommen**, with a phonetic shift from “k” to “g.”

In all three languages they appear in gerund or participle forms, nouns and adjectives formed from verbs. The “be-” and “ge-” appear in both Old High German

and Old English. Modern English has lost the “ge-” form.

The presence of the “ge-” form in Old English prevents linguists from looking for the “be-” prefix in the verbs for existence, **is**, **was**, and **be**. They accept **become** as a form with an independent origin, and with cognates in German.

The “be-” sense of “in” is retained in both Hebrew and Teutonic. A similar sense is found in the “ke-” or “ge-” prefix in both Hebrew and Teutonic.

This is an illustration of how Hebrew not only introduced vocabulary into the European languages, but also grammatical forms.

It might be possible to determine more precisely the manner in which Hebrew affected the European languages by examining, for example, the loss of the “le-” and “me-” prefixes. However, such detail is beyond the scope of this work.

Sour Soup

I shall go on to other cognates which are striking.

Two common everyday words which have their origin in Hebrew are *sour* and *soup*.

The first is found as *sur* in OE, OS, OHG, and ON. It is also in Lithuanian *suras* = saltish or bitter, and in Old Slavonic *syru* = moist, raw. (Note the “s” ending again in a eastern European language.) OED states the ultimate origins of *sour* are uncertain.

The word comes from Hebrew *sur*⁵⁴⁹³, “to turn aside,” “to turn off,” “to deteriorate.” It is translated in the Bible as “decline,” Deut 17:11 in KJV, “leave undone,” “put down,” “turn aside,” “degenerate,” Jer 2:21, and “be sour,” Hos 4:18 in KJV.

This word also probably gave us English *sewer*, from Old French *seuwiere*, although etymologists would derive it from Latin *ex-awquare* = “out of the water.” The word was originally used in France to denote a drainage system for a swamp, and later for covered drains from houses and towns, hence our sewer.

English *soap* comes to us through OE *sawp* and Latin *sawpo*. It is found in the Keltic languages as Gaelic *siabunn*, Cornish *seban*, Welsh *sebon*, and Manx *sheabon*.

The Hebrew *zobe*²¹⁰⁰ from the root *zoob*, is used to describe seminal or menstrual flux. Brown, Driver, and Briggs offer a meaning of “flow” or “gush” for *zoob*. In Arabic it means “to melt,” “to dissolve,” and “to flow.” Urine was once used to make soap, as a convenient source of chemicals, and thus a direct connection to the Hebrew meaning.

The Teutonic cognates are ON *supa*, OHG *sufan*, OE *sop*, *sup*, and *seap*. The word was also in the Romance languages as French and Latin *suppa* and *supe* = “a piece of bread steeped in soup.” They became the modern English *sop*, or a slice of bread dipped in gravy, as well as *supper*, *sup*, and *sip*.

When I traced this word I visualized many generations of European people who enjoyed their *soup*, their *sop*, and their *supper*, and afterwards washed themselves with the use of *soap*. And if they left their *soup* too long it turned *sour*.

Guarded Gardens

This word is found in Teutonic as *garda*, Gothic *gardo*= “enclosure,” and German *garten* = “enclosure” or “yard.” With a slight metathesis it is from Hebrew *gawdar*¹⁴⁴³, = “to wall in or around,” “close up,” “fence in.” From it we get *guard*, = “to fence around,” “protect,” and through sound shifts we also received *warden*= “a keeper of an enclosure.”

Shameful Shams

Awsham or *awshame*⁸¹⁶ is a Hebrew root meaning “to be guilty,” or “to offend,” “a fault,” or “a trespass.” See Lev 5:19 and Num 5:7, *awsham* = “trespass,” Jer 50:7, *nesham* = “we offend not,” Hos 4:15, *el-yesham*, = “let not offend,” and so on. According to Teutonic etymologies our words *shame* and *ashamed* came through OE *scom*, and OS, OHG, and Gothic *skama*. The “a” prefix is a common separate element widely attested in the Teutonic languages. Therefore, linguists believe *ashame* is a formulation of *a* + *shame*. However, this is an illustration once again how modern English has reverted to a more original sound pattern found in Hebrew.

The word *sham*, which appears to be derived from *shame*, first appeared in English literature in the 17th century as a slang term.

Ravished River Ravines

The Hebrew words *ravah* and *raveh*⁷³⁰¹, mean “to be saturated,” and “drink one’s fill.” Proverbs 7:18 says “come let us take our fill (*nirveh*) of love.” Isa 14:5 says “For my sword satiated (*ki-rivtha*) itself in heaven.” Isa 6:9 shows God’s sorrow when he says he shall “water (*ehrayavek*) thee with my tears.” Other senses of the verb are “to be intoxicated,” “drench,” “water abundantly,” and “satiated.” Nouns and adjectives derived from this verb have the sense of “moisture,” “sated with affliction,” “saturation,” “slake the thirst,” “bathe,” “fill,” and “soak.”

This word is found in Latin *rivare* = “to carry water,” and in its derivative *ripa*= “river bank.” It is found in Spanish *rio*, and English *river*. The French *ravine* is from an earlier *ravin*, which is from Latin *rapina* = “robber and rapine,” a form of Latin *rapere*= “to seize,” “to take away.” These words gave French *raviss* and English *ravish*, as well as *rape*. French *raviss* became French *ravir* and English *ravage*.

These interrelated forms all have similar senses in the Hebrew *ravah* and *raveh* words.

Effacing the Faces

The Hebrew root *awface* or *awfes*^{656,657} means “cease,” “fail,” and “come to an end.” In the noun form it is used to denote “end,” or “extremity.” It also expresses non-existence, as in Isa 34:12, where “all his princes shall become nought (*ahfes*).” Other passages are translated as “end,” “less than nothing,” “none,” “uttermost part,” and so on. In Ezek 47:3 it denotes an extremity of the body, “the waters were to the ankles (*awfeseem*).”

The English word *face* is thought to derive from the Latin *facies*, and a popular altered form *facia*. Similar forms are found in Spanish and Portuguese, and in French as *face*. OED says “*the etymology of Latin facies is uncertain.*”

The English word *efface* is thought to derive from the Latin *ex + facies*, literally “from out of the face.”

The Hebrew word probably was adopted into Latin in the sense of “extremity,” or “front end of the head.” Note once again that the English *efface* is virtually identical in phonetics and meaning to the Hebrew word.

Roar, Ruin and Razors

English *ruin* comes to us through French from the Latin *ruere*= “to fall in pieces,” “crumble away.” *Roar* is through the Teutonic found in Old English as *rawrian*, and in Old German as *raren*. Etymologists believe this last word is ultimately echoic in origin.

One Hebrew root probably lies behind both of these words. *Ruah*⁷³²¹ means “to mar, especially by breaking,” and figuratively, “to split the ears with sound,” and “shout with alarm.” It is translated as “blow (the horn),” “cry,” “shout,” “destroy,” and so on.

Hebrew *rawzaw*⁷³²⁹ means “to emaciate,” “make thin,” and “wax lean.” French *raser* is from the Low Latin *rasorium*= “a scraper.” We use the expression today, “He is as thin as a razor.” Etymologists find a similar form in Sanskrit *radati*= “he scratches, scrapes.”

The Mighty Cromlechs Around the Lakes

Many observers of the Keltic languages have commented on the cognate of the Gaelic and Welsh word *cromlech* = *crom + lech*, with the Hebrew *luach*³⁷⁸¹. *Lech* in the old Keltic languages meant “flat stone.” In Hebrew *luach* means “a tablet of stone, wood or metal.” The essential meaning of the Hebrew word is “to glisten.” The word was applied to “boards, plates, and tables” as something which was polished.

A parallel phonetic form is Hebrew *lakh*³⁸⁹² = “moisture,” and “to be new or fresh.” This word came over into Latin and the Teutonic languages where it took on the meaning of “basin,” “tub,” “tank,” “lake,” and “pond.” The Latin *lacus* gave Old French *lak*. In the Teutonic languages *lak* was used in Old English as *lacu*, in Old High German as *lahha*, in modern German as *lache*, and is found in Scottish *loch*. Other Keltic forms are Welsh *luch*, Irish *luach*, now written as *lough*. The old Teutonic forms denoted moisture, exactly as the Hebrew.

In Hebrew *log*³⁸⁴⁹ meant “a liquid measure,” and is derived from the verb *log*= “to deepen, or hollow.” The modern English forms are *log* and *lug*, denoting a lumbered tree or branch of a tree, and something heavy, clumsy, or cumbersome, “to pull with force,” or “tug heavily.” The word *leakh* in Hebrew also means “natural force,” “freshness,” and is parallel with the modern English *leak*.

Living a Life of Love

Brown, Driver and Briggs list the many meanings and nuances, together with illustration of Bible passages, for the Hebrew word *labe*³⁸²⁰= “heart.”

1. The inner man in contrast with the outer: Ps 84:2, “My heart (libbee) and my flesh sing for joy to the living God.”

2. Of one’s own mind: In Num 16:28 Moses saying, “...I have not done them of my own mind (or heart) (milibbee).”

3. Inclinations, resolutions, and determinations of the will: Job 11:13 says, “If thou prepare thine heart (libbecha).”

4. Moral character: In Ps 17:3, “Thou has tried my heart (libbee).”

5. And as the seat of the emotions and passions, numerous passages: In Ps 37:4, “And he shall give thee the desires of thine heart (libbecha).”

As we all know, the heart is also the seat of love.

In German *leib* means “body,” “belly,” and “womb,” with the sense centered on the inner anatomy. Certainly, a clear and close phonetic and semantic relationship to Hebrew *labe*.

More curiously, in German, with a reversal of the vowels, *liebe* means “love.” As an adjective *lieb* means “dear, nice, and kind.” There are numerous German inflectional variations, with additive words, for example *liebchen* = “sweetheart.” *Liebhafen* = “have love,” or “be fond of.” A more curious form is *liebhaver* = “lover,” or “beau,” a “heart companion.” The curiosity comes from Hebrew. *Haber*²²⁷⁰, known also in Assyrian as *abaru* = “friend,” denotes a joining together. In Ps 94:20 *haber* is used as “to be allied with.” It also means “company,” “association,” and “companion.” It is translated as “companion” in Ps 119:63. Literally, in Hebrew *labe haber* means “heart companion.”

The German *leib* and *liebe* derive from the same Teutonic source as English “live,” “life,” “love,” and “liver” = “the inner part.” OHG had *lib* = “life.” OHG and Gothic also had *luba* and *lubo* = “love.” These related forms all come out of that Hebrew *labe*, with inflectional shifts from “b” in *lub*, to “f” in *lof*, to “v” in *love*.

Other Word Curiosities

Oath

The Hebrew root *ooth*²²⁵ means “to come,” and by implication, “to assent,” or “to consent” with translations of “consent,” Gen 34:15, “mark,” Gen 4:15, “sign,” Exod 4:8, and “token,” Gen 9:12. The derived form *ooth*²²⁶ is translated as “signal,” “flag,” “beacon,” “omen,” “prodigy,” and “evidence.”

The English *oath* finds historic predecessors in Old English *ayth*, Old Saxon *eeth*, Gothic *aith*, and Old Irish *oeth*, where it means literally, “a going,” or “a going together in agreement.”

Yet again, we see how modern English has reverted to a near identity to the Hebrew in both phonetics and meaning.

Cover

Hebrew *kawfar*³⁷²² means “a village, as protected by walls,” or “covered,” among other senses. Latin *cooperire* = “shut up,” or “cover” is thought to derive from *co* = “together,” or “jointly,” added to *operirer*. It came into English through French *covrir*= “to cover,” and French *covert*. We see it in our modern words of *cover*, *covert*, and *cove*.

Milieu

Among many other curiosities is this English word. It comes from French *milieu*= “middle or medium.” Etymologists derive it from Latin *medius*, in turn formed from *mis* = medium plus *lieu* = “place,” hence “middle place.” Hebrew *miloo*⁴³⁹⁴ means a “fulfilling,” “a setting,” or “a consecration.” The English meaning of *milieu* is “environment, medium, or condition.” Again the similarities are evident, with the possibility that the English word comes through a process which is not evident to linguists.

Pig

This is one of the most curious of all words. It is in Old English *aspigga*, but its origins are unknown. The Hebrew word *piggool*⁶²⁶⁹ means “fetid,” “unclean,” and “to stink!”