HEBREW ETYMOLOGY IN COMPARATIVISTIC PERSPECTIVE

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In this paper I am trying to treat the etymology of Hebrew in the light of the Nostratic theory and some universal laws of typology.

According to the Nostratic hypothesis, there is a macrofamily of languages (labelled "Nostratic") that includes:
  1. HAMITO-SEMITIC: Semitic, Egyptian, Berber, Cushitic (Ethiopia, Somalia, N. Kenya), Omotic (W. Ethiopia), Chadic (over the southern border of the Sahara),
  2. INDO-EUROPEAN,
  3. KARTVELIAN (Georgian [גרוזית], etc.,
  4. URALIC (Finno-Ugrian: Finnish, Estonian, Lapp, etc. in E. Europe and W. Siberia; Samoyedic in C. Siberia and the polar regions),
  5. ALTAIC (Turkic. Mongolian, Manchu-Tungusic [E. Siberia, Manchuria], Korean, Japanese],
  6. DRAVIDIAN (India).

UNIVERSAL LAWS: 1. <u>Without genetic comparison of a language no serious etymology and no diachronic analysis of the words is possible.</u> Ex: לֶחֶם 'bread' < 'food' or 'food' < 'bread'? Is the noun לֶחֶם derived from the verb לחם or viceversa? [for the answer cf. Dolgopolsky 1999, where it is shown in the light of comparative linguistics that Central Semitic *ˈlaḥim-u meant 'food' and was derived from the verb *√lḥm 'to be nourished, which existed already in Proto-Semitic].
  2. <u>Speakers of any language always bridge between homonyms (words, roots) wherever it is possible on semantic grounds.</u> Ex.: אִשּׁה - אִישׁ; Russian сальный sálnïj is both from sálo 'lard, animal fat' and from French sale 'dirty'; Georgian qul-i 'slave, coolie' is both from Turkic qul 'slave' & from English coolie. <u>Without genetic comparison the real etymology cannot be distinguished from "popular etymology".</u>

Examples of Hebrew etymology in the light of the long-range comparative linguistics:

1. כַּלָּה 'bride' and 'son's wife'. Is 'son's wife' from 'bride'? Do both meanins go back to something else? Is it true (as Koehler claims) that the original meaning is 'the veiled (woman)' (√ כלל)?

The answer is in the Nostratic etymology:

*kälu|ü 'a woman of the other exogamous moiety' (→ 'female relative-in-law', 'bride') > **Ham.-Sem.**: Semitic *kall-at- 'daughter-in-law, bride' > Biblical Hebrew כַּלָּה kal'lā id., Jewish Aramaic כַּלְּתָא kallə't-ā, Syriac ܟܰܠܬܳܐ kallə'tā, Akkadian kallātu, Assyrian kallatu ~ kallutu id., Ugaritic klt 'Braut, mannbare Tochter', Mehri kзlōn, Jibbali C/E 'kз'lun 'bride, bridegroom', Harsusi kзlōnзt 'bride' ‖ **Kartvelian** *°kal- 'young woman, maid' > Old Georgian kal-i 'maid', Georgian kal-i 'woman, daughter, wife' ‖ **Indo-European** *ĝ̩lōw-/*ĝlōw- 'brother's wife' > Greek γάλοως, Attic Greek γάλως 'husband's sister, brother's wife, sister-i-law' ⦙ Latin glōs 'husband's sister' ⦙ Phrygian [Hesychius] γέλαρος 'brother's wife' ⦙ Slavic *zьlɨ (gen. *zьlъve) 'husband's sister' > Church Slavonic ЗЪЛЪВА zьlъva, Serbo-Croatian za̋ova; der.: Russian зо'ловка id. ‖ **Uralic**: pre-proto-Uralic (acc. to Collinder) *kälü 'female relative-in-law' > Finnish käly 'daughter-\sister-in-law' ('Schwägerin, Frau des Bruders, Schwester des Mannes od. der Frau') ⦙ proto-Lappish *kālЗy- 'daughter-in-law, sister-in-law' > Southern Lapp gaalluo-, Lule-Lapp kālō-ji(e)tnē 'wife of husband's brother or cousin' ⦙ pMoksha-Mordvin кел k̓el 'sister-in-law' ⦙ Sïsola & Letka Ziryene kel, Northern Votyak kali 'wife of husband's brother (older than ego)' ⦙⦙ Teryugan Ostyak kiɬi 'wife's sister', Krasnoyarskiye Ostyak kitə 'daughter of wife's younger brother', Sosva Vogul kil 'wife's sister' ‖ **Altaic** *kälin 'female relative-in-law, bride' > Turkic *k‾älin 'bride, son's wife' > Old Turkic kälin id., Chaghatay kelin, Old Xwarazmi Turkic kälin, Cuman kelin, Azeri ǧälin, Qarachay-Balqar gelin 'bride', Turkish gelin, etc. 'bride, son's wife' ‖‖ Tungusic *kelin > Class. Manchu xexe keli 'wife of the husband's brother' (xexe means 'woman') ‖ **Dravidian**: Northern Drav. *kall̩i̯ 'female relative-in-law' > Kurukh xallī 'father's younger brother's wife', Malto qali 'mother's sister'. On this comparative evidence we can understand the semantyic origin of Hebrew כַּלָּה and reject Koehler's etymological hypothesis. When scholars try to etymologize within one language family without taking into account its prehistory, they often draw rather phantastic conslusions like that of Koehler.

2. שׁוּעָל - Arabic ثَعْلَب‎ ṯaʕlab-. Where is this *-b from? Cp. also אַרְנָב,
עַקְרָב.

Nostr. etymology: *ba|ä adjectival particle forming compound (> derived) names of quality bearers, nomina posessoris, animal names, cf. s.v. *Ḳoĺä (-b∇) 'a young of an animal, puppy' > HS: Sem. *-b-, suffix of animal names, e.g. (1) *θaʕlab- 'fox' (Arabic θaʕlab- id.), cp. without the suffix Sem. *θūʕal- 'fox' > Hb šuʕāl- id., (2) Sem. *ʔarnab- 'hare', (3) Sem. *ʕaḳrab- 'scorpion', (4) Sem. *'kalab- 'dog' (< N *Ḳoĺä-b∇ 'a young of an animal, puppy' etc.) ||| Berber *-gūləβ- (or *gūləH-) > Twareg aɠûləh 'male wolf' || IE *-bʰo-, suffix of animal names, e. g., Gk ἔλαφος 'deer' < IE *eln̥-nʰo-s < N *ʔili nU b∇ '*b∇ of deer'), Gk ἔριφος 'kid', Old Indian vr̥ṣa-'bha- 'male [person, bull]' (cf. Old Indian vr̥ṣan- 'male') || Uralic *-pa- (< *#pa-?), suffix of nomina possessoris, names (nouns and djectives) of quality bearers, incl. animal names, e.g. (1) U *ora-pa- (< **ora pa-) 'squirrel' > Finnish orava 'Einhörnchen', Estonian orav, oravas (G orava) id., proto-Lappish {Lr.} *ɔ̄rēv > Norwegian Lapp: oar're -rr-, etc.||| Sayan Samoyed (Pallas) orop 'squirrel', cp. Uralic *ura- 'squirrel' > Mordvin, Cheremis, Ziryene, Voyak ur 'squirrel' |||| (2) Konda Ostyak kərəp 'woodpecker', etc.|| A *-ba/*-bä > Tungusian: *kōrbe 'male reindeer' (see s.v. *kUR∇ 'deer').

3. קֹ'רֵ 'partridge'. Is it a participle of קרא ?
*ḲoₗwᴊrE or *ḲurE 'gallinaceous fowl' > IE *kₗ"ᴊour(o)- 'gallinaceous fowl' > OI 'cakoraḥ 'Perdix rufa' (< reduplicated *kₗ"ᴊekₗ"ᴊouro-) || Slavic *kurъ 'cock' > Old Chrch Slavonic kurъ, Bulgarian, Polish kur id.; derivative: Slavic *kur-a 'hen' > Polish kura, Russian plural 'куры, R (der.) 'курица, etc. 'hen'; compound Slavic *kuro-pъtɨ (G *kuro-pъtъve) [with *pъtɨ 'bird'] 'partridge' || HS: Sem. *kāriʔ- (or *kawriʔ-?) 'partridge' (secondary association with the verb √ḳrʔ 'to cry, exclaim') > Hebrew קֹרֵא ḳō'rē 'partridge', Arabic qāriyat- id. ||| Chadic: Buli kor, Pelchi koro 'hen', Tangale kʷartɛ 'guiney-fowl', etc. || Altaic: Mongolic *qoru > Class. Mongolian qoru ~ qora 'hazel grouse, grey hen', etc. ||| Turkic *kʾür-tük 'black grouse' > Altay, Shor kürtük, Tuva kürtü, etc. || Dravidian *kōri 'gallinaceous fowl' > Tamil kōri id., Malayalam kōri 'fowl', Kannada kōri 'cock, hen', 'fowl' (generic). The external comparative evidence provide an answer to out question: קֹרֵ 'partridge'has nothing to do with teh verb קרא.

4. Biblical Hebrew (Masoretic trad.) צָבוּעַ çā'ḇūᵃʕ 'hyena'. Is it a pass. participle of צבע ?

*ĉ⌐i⌐b▽ɤ▽ (or *ĉ⌐i⌐b▽ʕ▽) 'hyena' > **Hamito-Semitic**: Semitic *'ŝabuʕ- ~ *ŝa'buʕ- id. > Post-Biblical Hebrew (Babylonian tradition) çā'ḇōʕ, Biblical Hebrew (Masoretic trad.) צָבוּעַ çā'ḇūᵃʕ 'hyena' (popular etymology interpreting the words as a passive participle צָבוּעַ çā'ḇūᵃʕ 'a died one'), pl. צְבוֹעִים çəḇō'ʕ-īm, Syriac ʔapʕ-ā (ʔ- < ʕ- by dissimilation), Arabic ضَبُع ĝabuʕ- ~ ضَبْع ĝabʕ-, Geʻez ፀብዕ ŝəbʕ 'hyena' ‖ **Altaic**: Tungusic *cib|pka > Ewenki Ayan cipkaku 'wolf' ‖ **Dravidian** *civ▽ŋki 'hyena, tiger-wolf' or sim. > Kannada sivaŋgi 'tiger-wolf, hyena', Telugu civãgi, civvãgi, civvaŋgi, sivãgi, sivaŋhi, sivvaŋgi 'hyena', etc. It is quitwe clear that צָבוּעַ does not go back to a participle and has nothong to do with the verb צבע .

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