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TRAVELLING THROUGH TIME

Essays in honour of Kaj Öhrnberg

EDITED BY

SYLVIA AKAR, JAAKKO HÄMEEN-ANTTILA
& INKA NOKSO-KOIVISTO



Helsinki 2013

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Edited by Sylvia Akar, Jaakko Hämeen-Anttila & Inka Nokso-Koivisto
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THE OUTSET OF ARABIC STUDIES IN FINLAND WITH NOTES ON FINNISH: CAROLUS CLEWBERG AND MICHAEL AVELLAN

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The 18th of May 1757 marked a noteworthy occasion at the venerable University of Turku (Academia Aboensis), although at that time it perhaps was not understood as such. On that day, the first dissertation in the university's history dealing with Arabic language was examined. Professor Carolus Abrah. Clewberg held the chair (as *praeses*) and his student Michael Avellan defended the work entitled *Specimen philologicum, Usum linguae Arabicæ in perficiendo lexico Hebræo, sistens "A Philological specimen consisting of the use of the Arabic language in perfecting Hebrew lexicon"*.¹ Like all dissertations in the eighteenth century, it was a modest fascicle of 20 pages. It was printed by the university publisher Jacob Merckell. The examination took place in the large auditorium of the Academy "at the usual hour in the morning".

The first university of Finland was founded in 1640. Like most universities during that period, it was a small academy of four faculties and eleven professors (six in the Philosophical, three in the Theological and one each in the Medical and Juridical faculties).

The dissertation procedure in the eighteenth century was quite different from that of today. First, in terms of authorship, there were varying types of dissertations. Often they were written by the professor alone, who then acted as *praeses* in the examination. Some wrote long monographs consisting of small dissertations. From time to time, there were works shared with a student, especially in the case of *pro gradu* dissertations (although this was not the case with the dissertation of Clewberg and Avellan). However, the principal role of students was to defend theses during examinations. This was an exercise in expertise, disputation, and (Latin) eloquence.

¹ Scanned in the Doria service maintained by the National Library of Finland: <www.doria.fi/bitstream/handle/10024/51441/fv01826.pdf>.

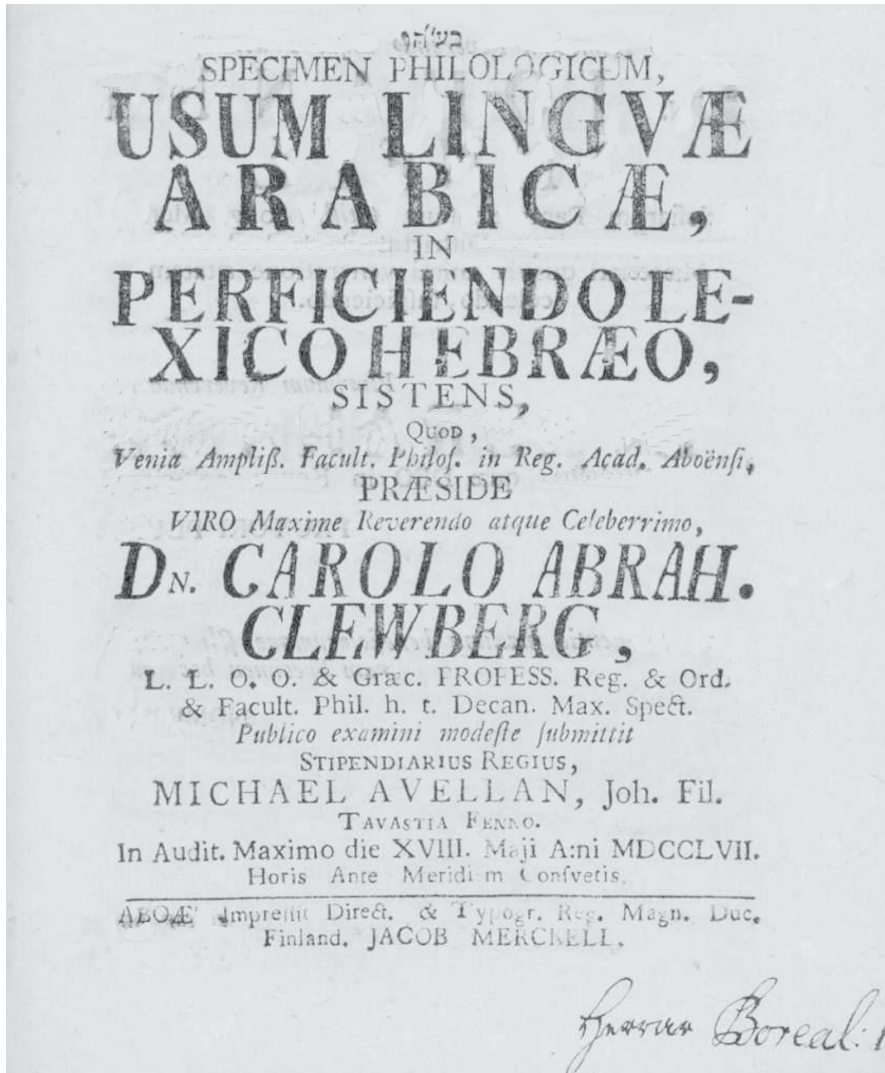


Figure 1 The title page of the dissertation of Clewberg and Avellan. <www.doria.fi/bitstream/handle/10024/51441/fv01826.pdf>

Since our dissertation was not part of a larger whole, the only real clue to its authorship is the text itself. After our examination, we conclude (see pages 452–454 below) that the first part – with its learned notes on Hebrew and Arabic, as well as comments on the ideas of Albert Schultens – was probably written by Clewberg. Unlike many other professors with a Swedish background, Clewberg

was also somewhat conversant in Finnish. For example, he participated in the revision of the Finnish Bible in 1758. Nevertheless, we may suppose that the Finnish words compared with Arabic in the final part of the dissertation came from Avellan, who was Finnish and certainly knew the language well.

Michael Avellan (1736–1807) was born in Tammela in the southwestern part of the province of Tavastia (Häme), where his father was serving as a vicar.² The family soon moved to Kaarina, near Turku. After completing his studies at the Academia Aboensis in Turku,³ Michael Avellan served as Docent of Philology there in 1761–1766 before moving on to theological positions and a career as an ecclesiastic. He became the minister of the church of his native Tammela (from 1773 on), the dean of the ecclesiastical province (1777), and a member of the priestly estate (1778). In 1779, the honorary degree of Doctor of Theology was conferred on him.

To receive his docentship, Avellan presented another study, *Dissertatio historico-philologica, de causis puritatis ac floris perennis linguæ Arabicæ*, (“Historical and philological dissertation about the causes of the purity and permanent flourishing of the Arabic language”, 1761, 21 pp.). The leading idea of this modest work, which was written by him, was actually taken from the earlier work by Clewberg and Avellan and other contemporary dissertations (see below).

In 1771, Avellan acted as the opponent of Olof Schalberg, who in his application for the chair of the Holy Tongues was presenting a dissertation about the Hebrew word *qaw* (occurring in *Ps.* 19:5).⁴ The thesis was deemed insufficient. Apparently Avellan was too polite to point out the serious defects of the work, but this was done by a member of the audience, Henrik Gabriel Porthan. Thus it came out that Schalberg could not even read Arabic script.

Carolus (Carl) Abraham Clewberg (1712–1765) was born in Bollnäs, north of Uppsala in Sweden. He studied in Uppsala and then in Paris, Leiden, Göttingen, and England. Thus he was able to import current ideas to remote Turku, where he held the position of Professor of Holy Tongues (Hebrew and Greek) at the Academy in 1746–1757 and then Professor of Theology. He died during a visit to Uppsala in 1765. Besides Hebrew, Greek, and Arabic, it seems that he also knew some Persian. In addition to Arabic, he also introduced the study of Islamic numismatics in Turku. His elder brother Christopher Clewberg (1706–1776)

2 He was a small child when the family left Tavastia, but as a student he called himself a Tavastian (even though he grew up in Kaarina). His father was born in Kaarina and his grandfather came from Eura. But his mother was a daughter of Tammela’s minister and thus a Tavastian.

3 On the title page of our dissertation from 1757, he was entitled *Stipendiarius Regius*, ‘holder of a royal scholarship’.

4 Cf. notes 48 and 49 below.

was the Professor of Holy Tongues and Theology at the University of Uppsala. Overall, Carl Clewberg can be characterized as one of the most industrious and creative representatives of the Holy Tongues during the first two centuries of this professorship at the University of Turku.⁵

As its title indicates, the dissertation by Clewberg and Avellan discussed the relationship between Arabic and Hebrew (and Finnish, as we shall see). The principal views of eighteenth-century linguistics offer a context for appreciation of their study. Until the eighteenth century, the biblical story of the building of the tower in Babel (Babylon) and its destruction (*Gen. 11:1–9*) constituted the axiomatic explanation of the multitude of different languages: Hebrew had previously been the universal language of mankind, which was then “confused” as a punishment for man’s hubris; as a consequence, people could no longer “understand one another’s speech”.⁶

While the biblical version was accepted as indisputable fact, it nevertheless gave rise to a philological competition: although all the languages were perverted from their Hebrew origin, it was probable that some of them remained more true to Hebrew than others. As can be expected, many philologists were inclined to “prove” that their own particular vernacular possessed the greatest number of affinities with Hebrew and thus should enjoy greater respect among the languages of the world.

This theory also implied the view of a constancy of the (biblical) Hebrew language: it was created in its biblical form and did not contain influences from any other languages. Although numerous words and expressions in the Hebrew Bible resisted the interpretative attempts of philologists (Jewish and Christian alike), it was believed that this was caused by the inadequacies of the scholars themselves. The text in its totality, as an aspect of the divine creation, was correct.

Mediaeval Jewish scholars were already resorting to other Semitic languages (in particular, Aramaic and Arabic) as a tool to explain biblical vocabulary and idiomatic expressions. The rise of humanistic studies in Europe led these scholars to penetrate into a detailed study of Semitic languages and their mutual connections, “the harmony of oriental dialects”. Comparison with Hebrew opened new gates of interpretation and an understanding of obscure passages which, in part, raised new questions about the supposed primordial and pristine essence of Hebrew.

In the seventeenth century and the beginning of the eighteenth century, knowledge of extensive Arabic literature and its philological study in the form of exhaustive dictionaries and grammar books were introduced as the main

⁵ For the meritorious career of Clewberg, see Heikel 1894: 188–199.

⁶ *Gen. 11:7*, Revised Standard Version.

instruments for solving difficulties presented by the Hebrew Bible. Among the principal proponents of the use of Arabic were Samuel Bochart (1599–1667), Johann Heinrich Hottinger (1620–1667), Albert Schultens (1686–1750), and Johann David Michaëlis (1717–1791), all of whom are mentioned in Clewberg and Avellan's dissertation. Though their comparative method was effective for only a relatively small amount of biblical problems, the change of viewpoint was revolutionary, and it directed scholars of Hebrew (and also Semitic studies in general) to search for new guidelines for more modern linguistics.

Carl Abraham Clewberg had studied Semitic languages at the universities of Uppsala, Göttingen, and Leiden (where Professor Albert Schultens was his principal teacher). Arabic as an important aid to Hebrew studies was adapted from these sources by Clewberg,⁷ and the vindication of this view as opposed to the earlier opinions of the independence of Hebrew is clearly visible in the heading of the dissertation *Specimen philologicum, Usus linguae Arabicæ in perficiendo lexico Hebræo, sistens*. Although Clewberg was a rather conservative scholar in many other respects, his introduction of the comparative method to the discussion at the Academia Aboensis in Turku was a remarkable step in the development of biblical studies.

The theme of Arabic's usefulness as a tool for a better understanding of Hebrew had been activated earlier by Albert Schultens and his colleagues at the beginning of the eighteenth century. His thesis *Dissertatio Theologico-Philologica de utilitate Linguae Arabicæ* (1706)⁸ constituted a seminal role in the discussion and dispute. The subject was considered to be fresh and innovative, as can be seen in many statements in Clewberg and Avellan. Among other works, its fashionable position is reflected by such titles as *Dissertatio Academica de utilitate dialectorum orientalium ad tuendam integritatem codicis Hebraei*, written and defended by Albert Schultens's son Johann Jacob at the University of Leiden in 1742,⁹ and *Disputatio philologica de usu dialecti arabicæ in Indaganda vocum Ebraicarum significatione propria & originaria*,¹⁰ submitted by Professor Carolus (Carl) Aurivillius¹¹ and Ericus (Erik) Hallgren at the University of Uppsala in 1747, as well as the thesis of Clewberg and Avellan under consideration here. However, while Albert Schultens's dissertation principally delves into problematic passages in *Isaiah*

7 Heininen 1988: 58–59.

8 Sub presidio Cl. Joh. Braunii defensa Groningæ die 20 Jan. 1706.

9 Defendet Ioannes Iacobus Schultens, Auctor (Lugduni Batavorum 1742); his father, Albert, had the chair as the *praeses* of the examination.

10 Publico ... subiiciunt Carolus Aurivillius ... et Stipendium Regius Ericus Hallgren (Upsaliæ 1747).

11 Carolus Clewberg was related through his mother to the family of Aurivillius.

and the *Book of Job*,¹² Johann Jacob Schultens deals with the textual peculiarities of *Psalms* 18 in particular. And although Aurivillius and Hallgren briefly present four different areas of lexical deficiency in Hebrew on which Arabic might shed new light,¹³ Clewberg and Avellan have constructed their dissertation with an independent structure featuring their own themes and collection of material.

The rather exhaustive presentation of Clewberg and Avellan's dissertation offered below is intended to show to what extent the knowledge of Arabic and Hebrew was in the reach of our predecessors in Turku, as well as the means by which and how successfully it was employed to solve lexical problems of biblical Hebrew.

The printing press of the Academy of Turku did not possess Arabic type at the time of Clewberg and Avellan; this was acquired in 1792 or 1793, at the latest. As a consequence they were unable to use Arabic script in their dissertation. Instead they resorted to Hebrew characters and Latin transcriptions, which deserve some notes.

The transliterations in Hebrew script do not distinguish between the Arabic consonants that do not occur in Hebrew (e.g. *ğayn* and *tā'*); vowels have not been added into the transliterations.

For the transcriptions done in Latin characters, the guttural, emphatic, and other "special" Arabic consonants are described rather inconsistently (see, e.g. *käffä*, *kärätä*, *thilson*, *hhalä*, *harräschä*, *muhlon* in the list of Finnish words). Long vowels are indicated with a circumflex (e.g. *älä*) or two successive vowel signs (e.g. *saakon*, *turaabon*), as in Finnish. In accordance with Swedish orthography, *o* refers in particular to a close back rounded [u] in *nunation* endings (e.g. *kindilon*, *kavson*).

For transcriptions of Arabic *fatḥa* in Clewberg and Avellan, *ä* refers to a near-open front unrounded vowel [æ] (e.g. *harräschä*, *käffä*). In connection with emphatic and guttural consonants (and sometimes *r*), it is indicated with *a* (e.g. *tharäfä*, *kaakon*, *turaabon*), although some exceptions do occur (*kärätä*,

12 With a conclusion: *Jobum sine cognitione Linguae Arabicae intellegi non posse* ('It is impossible to understand the Book of Job without knowledge of the Arabic language', p. 497).

13 See pp. 27–29. In the first group, a number of problematic words in the Hebrew Bible have been explained on the basis of Arabic roots; the second group consists of some well-known Hebrew terms (e.g. *şedeq*), to which Arabic grants an original meaning; in the third group, Arabic offers common meanings between a number of words which, being in Hebrew derivatives from one and same root, have very disparate meanings, however (e.g. derivatives of the root קה); the fourth group enumerates Hebrew words which, because of their meanings, can hardly be derived from the corresponding Hebrew roots and vice versa, while references to the related Arabic roots can overcome these discrepancies. Among the Hebrew roots and words discussed by Clewberg & Avellan, only קה is shared with Aurivillius & Hallgren.

särämä, dgiâza etc.). In Golius's *Lexicon Arabico-Latinum* (1653) and the works of Schultens, *æ* is employed to indicate [æ].

SUMMARY OF THE FIRST PART OF THE DISSERTATION¹⁴

I. In the beginning, there was only one language. Then came the destruction of the Tower of Babel and the confusion of languages. Now it is difficult to say how many languages there may be. Some of them are related to each other so that knowledge of one helps the learning of the other. The oldest and richest language is Hebrew. Its daughters, especially the Oriental languages,¹⁵ can help with interpretation of the Old Testament. This is particularly true of Chaldaic, Syriac, Samaritan, Ethiopian, and Arabic. But while the others are useful only in a few cases, Arabic often has this capacity. Arabic is a very rich and still very vigorous language (text makes reference to Albert Schultens).

II. In order to realize the usefulness of Arabic for the Hebrew lexicon, we must consider the numerous defects of the latter. These are so many in number that we cannot name them all. There are also many derivatives for which we do not know the root consonants. In the case of uncommon roots and words, the meaning is not always properly understood, and the primary meaning of a root may be unknown. The authors refer here again to Albert Schultens and quote a passage about his experiences with Greek lexicography: Greek – in contrast to biblical Hebrew – offers a large corpus of texts, such size being necessary.

III. Over the course of time, the meanings of words develop, disperse, and mutate – even in opposite directions. If the original meaning is unknown, these changes can be confusing. But this is not in question: it is the very nature of languages that primary meanings develop into secondary ones which can completely eclipse what was originally there. Language is very disposed to change. This was already understood in ancient times; see *Iliad* 6: 146–149, and Horace.¹⁶

IV. What does this have to do with Hebrew? Opinions of scholars differ about the methods of perfection of our knowledge of Hebrew. Some of them resort to comparison of early Bible translations, others to a careful comparison of different passages of the Old Testament. Some search for meanings of words inside the language itself, using the hieroglyphic method, others from related languages such as Chaldaic, Syriac, and Arabic, as well as occasionally from Ethiopian, Samaritan, and the Talmud. Arabic, however, is the most valuable tool, while

¹⁴ §§ I–IV: 1–10.

¹⁵ In the eighteenth century, Greek as well was supposed to be closely related to Hebrew.

¹⁶ *Epist.* 2.2. 68–72, quoted without reference.

the other methods cause problems. The related languages and translations of the Bible, of course, are useful even as testimonies of biblical variants, but their reliability is wholly dependent on the sources originally used in them. As for the hieroglyphic method, it is ingenious but at the same time absurd; for this, see Carpzow and Krook (see below).

V. Now we shall discuss in detail the usefulness of Arabic for the Hebrew lexicon. The most important problem of the latter is, as was stated earlier, the lack of primary forms of derivations. But Arabic is descended from Hebrew and it has been preserved in a very pure shape until the present day. In its richness it stands above all the other daughters of Hebrew and therefore all missing roots and primary meanings can be found in it (reference to Bochart, Hottinger, and Schultens). When we can expose the primary meanings of roots, the problem mentioned above in paragraph III disappears, and we can bring together the various dispersed meanings. Arabic has faithfully retained these keys for understanding Hebrew. Of course, problems are also involved, but as for these the reader must turn to the well-known works of Schultens.

The number of sources included in this first, methodological part of the dissertation may seem surprisingly small to a modern reader; at that time, however, this was not unusual. On the contrary, by choosing only one or two sources authors sought to avoid the common sin of their time (i.e. adding to the number of second-hand references).

The present authors' most important authority was Albert Schultens (1686–1750), who was Professor of Arabic at the University of Leiden (where Clewberg studied with him). In his own time he was a very famous scholar, but the opinion of posterity has been somewhat divided. Arabic and Hebrew had been compared in Europe from the sixteenth century on (and, before this, by Mediaeval Jewish scholars), but Schultens developed a new, more scholarly method. It yielded evident results, although Schultens was perhaps too optimistic. Etymology is, after all, not a very reliable guide in semantic problems. Nevertheless, the harsh opinion of Fück (1955: 105–108) seems exaggerated.¹⁷ An eighteenth-century scholar should not be measured by the criteria of the twentieth century, and the misinterpretation and severe judgement of Johann Jakob Reiske (emphasized by Fück) was caused by his greatly inferior followers (rather than Albert Schultens, who was then already dead).

¹⁷ Fück 1955: 105–108.

Johann Gottlob Carpzow (1679–1768) was a German theologian and superintendent in Lübeck. His widely used handbook *Critica Sacra Veteris testamenti* (1728) is quoted here because it provides further references to the “hieroglyphic method”.

Benedict (Bengt) Krook (1720–1770) was a Turku docent, who in 1749 proposed a dissertation about hieroglyphs and Hebrew, supplemented with many strange numerological speculations.¹⁸ While this method in its totality was deemed by Clewberg and Avellan to be “absurd”, a reference to him was included. Perhaps it was intended to show that even this branch of scholarship was known in Turku, but at the same time it is also possible that Clewberg regretted that he had allowed such nonsense to be approved in the disputation.

The French Huguenot scholar Samuel Bochart (1599–1667) continues to be rather renowned for his erudite studies of biblical geography and the animals referred to in the Bible. He knew Arabic well and made use of it in his studies.

Johann Heinrich Hottinger (1620–1667) was a famous Swiss Hebraist and Oriental scholar, Professor of Oriental Languages in Zürich (1643–1655, 1661–1667) and Heidelberg (1655–1661). Like Bochart, he made use of all the known Semitic languages in his comparative studies.

ARABIC AS A TOOL FOR HEBREW LEXICOGRAPHY

Roots occurring in the Bible but omitted by lexicographers¹⁹

In the spirit of the enrichment of the Hebrew dictionaries, Clewberg and Avellan investigate the most favourable aspects of Arabic to be employed. They conclude that the sense of numerous Hebrew words cannot be derived from their original meaning (*primitiva*), since their original roots do not occur in the Hebrew Bible. Although Arabic has evolved from Hebrew, the immense quantity of texts written in this daughter language offers the possibility of finding original roots and meanings which, in spite of the vicissitudes of the ages, have remained pure and incorrupt. Numerous excellent scholars have demonstrated this conclusion to be true,²⁰ and recent dictionaries have exhibited the importance of Arabic in

18 *Disputatio philologica hypothesin hieroglyphicam, interni litterarum hebraicarum valoris et seminum sive primitivorum bilitterorum examinans* (1749, 42 pp.)

19 § VI: 11–13.

20 Clewberg & Avellan 1757 §V: 9–10. In a note (p. 10), Bochart, Hottinger, Schultens, and “*aliosque LL. OO.* (= linguarum orientalium) *Coryphaeos*” are referred to as the witnesses of this basic theory.

this research.²¹ Thus, on the basis of Arabic it is possible and justified to restore Hebrew roots which have been omitted by lexicographers, although these roots do not occur as independent (verbal) items in the Hebrew Bible.

Clewberg and Avellan enter into a concrete presentation of this theme by an observation of roots that in Hebrew are said to be obsolete or missing. For example, Arabic can teach us about the ancient meaning of the Hebrew root קול [qwl, *qāl],²² from which the word קול [qôl] *vox, sonus* & c. ‘voice, sound, etc.’ is derived: the sense of the root is indicated by the Arabic קאל *Kālā* [qāla], which signifies *sonuit, dixit, pronunciavit* ‘sounded, said, pronounced’. The same meanings (with the exception of *sonuit*) occur in Golius (1653: 1982).

Arabic has the root اول [ʾwl, ʾāla], which does not occur in the biblical canon of Hebrew texts. This Arabic verb اول *awala* [*ʾawala, ʾāla] means *defecit, descivit* ‘was lacking, defective’.²³ The Hebrew word אױל [ʾēwil] *stultus* ‘foolish’ is a derivation of this root, since such a person has a deficit of a correct employment of reason and “the way of God’s law”. However, it is not unreasonable to also compare this word with the Arabic *mediā waw* verb *ālā* [ʾāla] *incrassuit liquor* ‘a liquid thickened’.²⁴ a fool is said to be thick or dense, possessing stupid judgment. Words referring to thickness also indicate stupidity, and the Greek παχός is used in the same sense.

The Hebrew word אײתם [ʾētām], which occurs in *Psalms* 19:14 (cf. RSV 19:13: “I shall be blameless”) is often connected with the root תײמם [*tāmam], ‘was completed, ready’, although it should be evident that such a meaning is suitable only with certain constraints.²⁵ Instead, אײתם is to be derived from (Hebrew) יתם

21 Here Clewberg & Avellan (1757, § VI: 11) mention the dictionaries by “Stockius, Reckenberger and others” without any reference to Jacob Golius’s *Lexicon Arabico-Latinum* (Lugduni Batav, 1653), despite the fact that it was the most important dictionary for them. In order to show their dependence on Golius, comparative references to the *Lexicon* are given in this article. The Academy of Turku possessed a copy of this work in its holdings and similarly Clewberg had a copy in his private library (see *Förteckning på den ... boksamling som ... Professorerna ... Clewberg ägt*, 1767). Unfortunately, Clewberg’s copy disappeared after the auction of his books and the other one was lost in the conflagration of Turku in 1827. Thus we are unable to search for notes possibly included in them by Clewberg or his colleagues.

22 The asterisk * indicates that a root or a word is theoretical, without any occurrence in the language concerned.

23 Golius (1653, col. 187): *ʾāla* ‘rediit, pervenit, evasit; descivit, defecit & retrocessit’; *ʾawila*, I stem, ‘praecessit, anterior evasit’; *ʾawwala*, II stem, ‘reduxit, redire jussit’. According to Hava (1970), the verb means ‘to reach a. th., to come back to, to be reduced to’.

24 Golius (1653, col. 187), among numerous other counterparts of *ʾāla*, provides ‘incrassuit (liquor)’; modern dictionaries (e.g. Hava 1970; Wehr 1994) do not give this kind of meaning.

25 *Id coacte fieri quivis perspexerit.*

[yātom] *infans, pupillus* ‘child, baby, orphan’, cf. the Arabic verb יתם [yatama], which has the same meaning of ‘was or became an orphan’.²⁶

The Hebrew root נכת [*nākat] is not found in dictionaries. However, in *Num.* 14:45 one reads ויכתו [way-yakkētū], which can be compared with *Deut.* 1:44;²⁷ these words are improperly derived from the root כחה [*kātat] ‘scattered’. Light is shed by the Arabic verb נכת [nakata] *punxit, pungendo tutudīt* ‘pricked, struck and punctured’. There is an idiom *tundere terram* ‘to beat the ground’ used when a pierced foe is thought to bite the dirt and thrown head over heels (*dicitur, qui transfossus, terram mordere cogitur, & in caput deturbatur*). Thus, the verbs in the *hifil* stem in *Num.* 14:45 ויכתום ויכתום [way-yakkūm way-yakkētūm] *elegantissime* mean ‘struck and made to hit the ground [sc. with their heads]’.²⁸ This proposal also applies to יכת [yukkat] in, for example, *Isa.* 24:12.²⁹

In this group, the Hebrew root נמר [*nāmar] must also be dealt with. The word תמר [tammer], occurring in *Ex.* 23:2,³⁰ is derived from this root. A number of scholars define it as an exceptional form of the root מרה [*mārā] ‘was disobedient’, but others refer to the root מרר [*mārar] ‘was bitter’. The Arabic word נמר [nama/ira] *maligna indole fuit* ‘had a malignant character’ offers some assistance.³¹ Accordingly, the *hifil* form of the root נמר [*nāmar] in Hebrew would also mean *malignum, præfractumque se gessit* ‘conducted oneself malignantly, sternly’, and תמר [tammer] in *Ex.* 23:2 can be translated [*ne*] *præfractum te geras [erga eum]* ‘do not conduct yourself sternly against him’.

The root סעה [sā‘ā], which can be searched for in vain in numerous dictionaries, constitutes a similar case. In *Psalms* 55:9, its derivative סעה [so‘ā]³² is considered by numerous rabbinic scholars to be an active participle of the basic stem (*qal*)

26 Golius (1653: 2753) agrees with this etymology.

27 In fact, it is ויכתום [way-yakkētūm!] with an object suffix which occurs in *Num.* 14:45 (RSV: “[Amalekites and Canaanites] defeated them”), while ויכתו [way-yakkētū] in this form (i.e. without the object suffix) exists in *Deut.* 1:44 (RSV: “and [Amorites] beat [you down]”).

28 *percusserunt eos, & fecerunt, eos tundere terram* (capitibus). The strange interpretation seems to be supported by Golius (1653: 2449): [nakata] *extremitatem virgæ vel digiti terræ impexit, ita ut vestigium remanserit; in caput cojecit projective* (cum confodiens hastâ) ‘pushed soil with the end of a rod or finger so that a trace remains; cast or threw in head, piercing [it] with a spear’. This sense does not occur in modern dictionaries (e.g. Hava 1970 or Wehr 1994).

29 As a rule the phrase is interpreted to mean ‘[the gate] will be crushed to pieces’ from the root כחה [ktt] ‘scattered’.

30 Translated in RSV: “(do not) rebel (against him).”

31 Among others, Golius (1653: 1459) offers a very parallel *malâ seu malignâ indole fuit* ‘was prone to bad or malignant’ for this verb in the I stem. Hava (1970: 800) gives for the I stem solely ‘to be spotted, streaked’ as its counterparts, while the II and V stems offer meanings similar to those of Clewberg & Avellan: ‘to be/become angry, to be wicked’; ‘to wish/prepare evil’.

32 Translated in RSV *Ps.* 55:8: “(I would hasten to find me a shelter from the) raging (wind and tempest).”

from the root נסע [nāsa] ‘journeyed, went forth (wind)’ or a noun which refers to ‘departure’. However, the well-known scholar Elia writes that the initial character *nun* cannot be dropped in the participles or nouns (derived from a *primæ-nun* verb).³³ Here the Septuagint translators render the phrase רוח סעה [rûah so‘ā] with the word ὀλιγοπιστία ‘little faith’, and the Vulgate, following them, has *pusillanimitas Spiritus* ‘faintheartedness of the spirit’; obviously they looked back to the Arabic root سعي [*ša‘aya], which means *mastum, sollicitum esse* ‘to be sad, anxious’.³⁴ This sense is less suitable, however, which becomes evident to anyone who pays attention to the word רוח [rûah] *ventum* ‘wind’ in this context. That said, Arabic also possesses the root سعي [*sa‘aya],³⁵ which means *incedere, proficisci, currere* ‘to march along, to proceed, to hasten’.³⁶ Thus our phrase can be interpreted as *ventus currens* ‘a hastening wind’. For Arabs, this is a very well-known expression referring to winds and storms (in particular, cf. Qur‘ān Sura 38:35 and Sura 21:81).³⁷ So this Hebrew root סעה [sā‘ā], “restored with the help of the Arabic language from darkness to light”, was fit to be introduced into dictionaries.³⁸

Restoration of original meanings

Furthermore, the Arabic language can restore the original meaning of Hebrew expressions.³⁹

The Hebrew root דבר [*dābar] appears frequently, but it is πολύσημος (having numerous references). Thus it is important to reveal its most original meaning. The Arabic *dabara* [dabara] means *pone fuit, per seriem duxit* ‘was behind, led in

33 Elia Levita (1469–1549), one of the most well-known Jewish Renaissance grammarians of Hebrew.

34 Golius (1653: 1291) gives in the IV stem *sollicitus mastusque fuit* ‘was anxious and sad’. This meaning does not occur in Hava (1970).

35 The initial Hebrew *šin* is an error instead of *samek*, although the character also may refer to *šin* [s] (as in several cases of Arabic *sin*; see below). In Schultens (1709: 187), Arabic *sin* occurs in the same verb.

36 Hava (1970: 322) offers سعي [sa‘ā(y)] ‘to act, go, run’.

37 The Qur‘ānic occurrences of wind (Sura 38:35 الرِّيحَ and 21:81 الرِّيحَ عَاصِفَةً) mentioned by Clewberg & Avellan have no word-to-word connection with the verbs referred to by them.

38 In all of its details, the paragraph is a condensed summary of Schultens’s interpretation of *Ps.* 55:9 in Schultens 1709: 187 (*ventus currens*). Schultens does not rely on Arabic شعي [ša‘ā(y)], which means *dispergere* ‘to disperse’, because سعي [sa‘ā(y)] agrees more with the Hebrew נסע [nāsa] ‘went forth’ in terms of both the characters and the meaning. The root סעה [sā‘ā] occurs in modern dictionaries of biblical Hebrew in the sense of ‘to sweep away, winnow’, though the etymology is questionable; see HALOT: 761–762.

39 § VI: 13–15. See the third and fourth groups in Aurivillius & Hallgren (1747); see note 13 above; however, the roots dealt with are different, with the exception of the root קה.

a row'.⁴⁰ The variable employment of this root with all of its derivatives in the Holy Scriptures clearly demonstrates that this was the original sense in Hebrew, too. The most common meaning is that of speaking (i.e. leading/conducting of words). Furthermore, when one chases after another or when one is chased,⁴¹ one may plan ambushes and plots and speak maliciously in order to lead enemies astray. This is the starting point of a meaning which has been ignored by the majority of lexicographers. *Gen.* 34:13 reveals an example of this meaning when it is written: "The sons of Jacob answered Shechem and his father Hamor deceitfully (וידברו [wa-yḏabbērû]) because he had defiled their sister Dinah." Namely, if the word וידברו [wa-yḏabbērû] is translated as 'and they spoke' – as the Targum of Onqelos and the Septuagint do – the result is a pleonasm hardly found elsewhere in the Hebrew language. It is unclear on which authority the Vulgate renders this word as *sævierunt* 'they raged'.⁴² The difficulty is removed and a clear meaning is given by the Arabic, however: in the II stem, *dabbæra* [dabbara] has retained the meaning of *dolos struere, machinari* 'to plan tricks, to plot'. Thus one can render the sentence as "and they planned plots, because he had defiled their sister Dinah". Possibly the same sense can also be introduced to 2 *Chron.* 22:10⁴³ and *Hos.* 10:4.⁴⁴

The notion of perdition is easily derived from this meaning and it supplies various derivatives: דבר [dəḇər] *pestis* 'plague' (i.e. *perdition* 'perdition'), which leads all men away; דבר [*dōḇər] *caula seu ovile* 'sheep-pen', because sheep are led there; דברות [dōḇərōt] *rates* 'rafts', which are led by sailors; דברה [dəḇorā] *apis* 'bee',

40 Golius (1653: col. 790) translates the I stem: *pone fuit, præterit* and the II stem: *disposuit, instituit, rexit, moderatus fuit, consilio fecit*, etc. But according to Hava (1970: 195) the I stem means: 'to turn back; to follow a.o., etc.' and the II stem: 'to forecast, manage, settle (an affair), to rule well'; [dabrun] = 'back'.

41 *Qui pone vel a tergo aliquem agit, vel ipsius quasi tergo imminet ...*

42 Perhaps it is worth pointing out that while Schultens writes proudly in this passage (1709: 124): "Qua auctoritate ... mihi non constat" 'On which authority ... is not clear to me', Clewberg & Avellan have: "Nec patet, qua auctoritate" 'It is not evident ... on which authority'.

43 RSV: "Ataliah ... destroyed (*wat-tēḏabber*) all the royal family".

44 RSV: "They utter mere words (*dibbērû ḏēḇārīm*); with empty oaths they make covenants". Here an erroneous reference to *Hos.* 10:14 pro *Hos.* 10:4 occurs in Schultens (1709: 124), which was borrowed by Clewberg & Avellan.

because these small animals know their leader; מדבר [midbār] *desertum* ‘desert’, as the place where flocks are led to forage.⁴⁵

The word הלל [*hālāl] actually means *luxit, splenduit* ‘shone, was bright’ like the Arabic הלל [*halala], which has the same meaning.⁴⁶ The various Hebrew references to *splendidum fecit, laudavit, gloriatus est, insanivit* ‘made bright, extolled, boasted, acted like a madman’ are all of them derived from that.

Further, the case of the very πολύσημος root ענה [‘ānā] is similar, which according to some scholars has eleven different meanings. Arabic points out that the root ענא [‘anā(?)] has been introduced initially with a reference to a container *liquorem non continente* ‘which does not hold liquid’.⁴⁷ We trust that also the senses of *rumpendi, erumpendi, respondendi* ‘breaking, bursting, answering’ and many others have developed out of this meaning. However, all the meanings cannot be derived from this one.

In Hebrew קוה [qwh, *qāwā] basically means *torsit, complicavit* ‘twisted, rolled up’. In Arabic, קי [*qawa/iya] has the same meaning,⁴⁸ and from this sense comes *expectavit* ‘expected, hoped for’, i.e. *spem intendit* ‘strung hope’. In the *nifal* stem, the root yields the meaning of *confluere, colligi*, i.e. *contorqueri* ‘to flow together, be collected’ or ‘to become twisted together’. So the connection of derivations like *funiculi, spei, neti, fili mensorii* &c. ‘cords, hopes, spun yarns, measuring lines’ with this theme becomes apparent. Could also ‘shouting’ derive its origin from this sense? Evidently it implies the idea of *vocem intendit, contorsit* ‘strung, twisted sound together’. *Ps.* 19:5 clearly requires this type of meaning for the root,⁴⁹ as

45 Schultens writes similarly, but not identically, in his dissertation *De utilitate Linguae Arabicae* (1706: 503, n. 6): “*Formalis Significatio* Linguae peritis est ea, de qua omnes significationes tam verbi, quam derivatorum communicant, & ad quam, tanquam primariam & generalem omnes aliae significationes referri possunt, Ex. Gr. significatio formalis verbi דבר, quod loqui significat, videtur esse *ducere*, loqui est sermonem proferre, producere, דבר, *pestis*, quae homines aufert & abducit, דבריות, *rates*, quae dicuntur, &c. De Significatione hac formali eruenda plurimas Disputationes conscripsit Vir Eruditus Samuel Bohlius Professor Rostochiensis.”

In *Cant.* 4:3 Schultens (1709: 245) considers מדבר [midbār] to refer to *lingua, instrumentum locutionis* ‘tongue’.

46 Golius (1653: 2563–2564): *halla, apparuit, splendere coepit* ‘appeared, began to shine’; Hava (1970: 832) gives *halla* ‘to appear (new moon)’.

47 Golius (1653: 1660) provides ع [‘anā], among others: ‘*non continuit, emisit* (uter aquam)’ ‘did not retain, let out water, sc. a skin bottle’.

48 Golius (1653: 1986–1987) offers no similar meanings of *qawā(γ) / qawiya*; Hava (1970: 636) mentions the IV stem with the meaning of ‘weaving (a rope) with many strands’.

49 *bē-kol hā-’arēṣ yāṣā’ qawwām*, cf. RSV (*Ps.* 19:4): “yet their *voice/line* goes through all the earth”.

seen in *Rom.* 10:18,⁵⁰ *Isa.* 28:10,17,⁵¹ and *Ps.* 34:11,17. Compare also the Arabic root קרה [*qawaha] *clamare, vociferari, exclamare* ‘to cry out, shout, exclaim’.⁵²

In the *piʿel* stem, the root כבס [kibbes] actually means *comprimere, subigere* ‘to squeeze, subjugate’, as well as *sordes eluere* ‘to wash dirt away’. In Arabic, כבס [kabasa]⁵³ has similar meanings;⁵⁴ compare also the Hebrew verbs כבש [kāḇaš]⁵⁵ and כפש [kāpaš],⁵⁶ which affirm the sense mentioned before.⁵⁷ Thus, כובס [kōḇes] *fullo* ‘fuller’, who soaks and squeezes clothes in water, is derived from this sense (cf. Arabic כאבוס *Kabûs* [kābûs] *incubus, ephialtes* ‘incubus demon, traitor, nightmare’).⁵⁸

Originally כסף [*kasapa] meant *pallidus fuit* ‘was pale’, from which comes the sense of *desideravit* ‘desired, missed’; the word כסף [kəšep] *argentum* ‘silver’ is derived from it.⁵⁹ Similarly, it may be said that זהב [zāḥāb] *aurum* ‘gold’ is preferably derived from the ‘shining’, reddish-yellow colour instead of the witty etymology זה הב [zə hab] ‘give it!’ proposed by Gussetius⁶⁰ (cf. Hebrew צהב [*šāḥab] and *tsahabæ* [*šahaba], which as an Arabic verb refers to *colorem rutilum, flavum habet*, ‘has a golden red colour’).⁶¹

50 RSV: “Their voice has gone out to all the earth”.

51 *Ps.* 28:10.17 pro *Isa.* 28:10.17 is an error in Clewberg & Avellan; RSV: “line upon line, line upon line”.

52 Golius (1653: 1985) gives *qawwaha*, ‘clamavit, compulit (*venator prædam*) in locum aliquem, ut in retia’ ‘the hunter ... nets’; Hava (1970: 635) translated the II stem ‘to shriek’.

53 Hava (1970: 641) offers ‘to besiege, to press upon, to take a.o. by surprise’ instead of [kabaša] ‘to take a handful, to scoop up a.th. with both hands’ (Hava 1970: 641), which the spelling seems to refer to. See n. 34 above.

54 In contrast, Golius (1653: 1996) gives *kabisa*, ‘*opplevit terrâ puteum, fluvium; subegit una vice puellam; obruit domum eius; immisum caput recondidit in veste*’ ‘filled a well/river with earth; subjugated a girl; destroyed his house; hid head in clothes’. Hava (1970: 641) offers the I stem: [kabasa] ‘to besiege, to press upon, to take a.o. by surprise’ and the II stem [kabbasa] ‘to shampoo, to rub the body during a bath’.

55 HALOT: 460 gives ‘to subjugate’.

56 HALOT: 495 gives *hifʿil* ‘to tread upon, make someone cower’.

57 The authors believe in the affinity of meanings in verbs which have somehow similar root consonants.

58 Golius (1653: 1996) gives *incubus, ephialtes, modus certus coëundi* ‘incubus demon, traitor, nightmare, a certain kind of coitus’. Hava (1970: 641) has ‘night-mare, arm of a plough’. In Finnish, *painajainen* ‘nightmare’ is connected with the verb *painaa* ‘to press (upon), squeeze’, which perhaps evoked an association between the Arabic ‘nightmare’ and the Semitic verbs of pressing.

59 Schultens (1709: 27) says that in *Job* 14:15 *tiksop* means *averruncare* ‘to avert something bad’. The sense of being pale does not occur in Golius (1653: 2034).

60 Jacob Gussetius (Jacques Gusset, 1635–1704), French Protestant, Professor in Groningen; in his opinion there was no need for comparative study, since Hebrew is the Sun which shines on its own. Albert Schultens’s use of Arabic for the elucidation of Hebrew was in clear contrast to him.

61 Golius (1653: 1386) does not recognize the verb [*šaha/iba]; instead he gives the noun [šahabun] *rufus color, rubedo albedini mixta* ‘red colour, a red tint mixed with white’ and its adjectival counterpart [ʿašhabu].

The Hebrew word תנה [tānā] originally meant *mercedem dedit* ‘gave pay’, from which *laudavit* and *celebravit* ‘praised, glorified’ are derived. From this also comes תני *laudibus celebrare* [*tinnā] ‘to glorify with praises’ and also תנה [tēnā] *laus* ‘glory’ in *Ps.* 8:2. The Arabic תנא [*tanā(?)] is the same root, and it could be used to supplement the Hebrew lexicography.⁶²

A few words which Arabic supplies with a meaning that has been unknown to lexicographers or omitted by them⁶³

The root גז [gwz, gāz] originally meant in Hebrew *secuit* ‘cut’, which yields the meanings of *abire* and *transire* ‘to go away, to pass by/through’ (cf. *Ps.* 90:10 כִּי גַז חַיִּשׁ וְנִעַפָּה [kī gāz ḥīš wan-nā‘uqā; RSV: ‘they are soon gone, and we fly away’]). The Septuagint and Vulgate present more obscurity than light on this verse.⁶⁴ Usually the passage is translated as *quia abscinditur festine &c.* ‘for soon it will be torn away’. However, we posit that it should be rendered as *quia velociter transit* ‘for soon it passes by’,⁶⁵ which gives a sense which may be more suitable as a metaphor of ‘cutting’. Also in Arabic, *دجا* *dgiāza*⁶⁶ [ḡāza] refers to *abiit*, *transivit* ‘went away, passed by/through’ and in the IV stem to *secare* ‘to cut’; with this verb, Arabs have coined several expressions which mean ‘to cut a way, journey, desert’. Similarly, the cognate Arabic verbs *دعا* [ḡaza‘a] and *قطعا* [qaṭa‘a] both mean ‘to cut’ and ‘to pass by/through’.⁶⁷

In *Ps.* 18:46, the verb חרג [hārāḡ] is usually translated on the basis of Aramaic as *trepidavit*, *horruit* ‘trembled, was terrified’. However, this sense does not work well together with ממסגרותיהם [mim-misḡerôtêhēm] ‘from their fastnesses’. It is better to interpret ויחרגו [wə-yahṛəḡû] as *exibant* ‘they go out [from their fast-

62 The paragraph is culled from Schultens’s (1709: 179–180) analysis of *Ps.* 8:2, in which he also refers to the Arabic verbs تني [tanā] *celebrare laudibus* and شكر [šakara] *laudibus celebravit* and تناء [tanātun] *laus, encomium*.

63 § VII: 15–17.

64 LXX: ὅτι ἐπῆλθεν πραύτης ἐφ’ ἡμᾶς, καὶ παιδευσθησόμεθα ‘when the clemency came upon us and we shall be educated’ / Iuxta LXX: *quoniam supervenit mansuetudo et corripiemur* ‘when the clemency comes and we shall be chastised’ / Iuxta Hebr.: *quoniam transivimus cito et volavimus* ‘when we soon pass by and fly away’.

65 While Schultens proposes the same translation and writes (1742: 146) “Ego vertendum puto: *Quia velociter transit, & avolamus*”, Clewberg & Avellan (p. 16) transform the phrase into “Nobis vero reddendum: *quia velociter transit*.”

66 The peculiar transliteration probably comes from Clewberg & Avellan, not from Schultens or Golius who make use of Arabic script in their works.

67 Abbreviated from Schultens’s analysis of the same verse (1709: 199).

nesses]’. Most frequently, Arabs use the verb חרג [ḥaraġa] with the meaning of ‘to go out from’.⁶⁸

The Hebrew עפל [*āpal] in *hifil* means *neglexit* ‘disregarded, neglected’.⁶⁹ Accordingly, the obscure passage in *Num.* 14:44 is elucidated: here the Israelites *neglectui habuerunt* ‘disregarded’ (Moses’s order) and went up to the mountain. This sense is in harmony with the words of Moses in the parallel passage of *Deut.* 1:43:⁷⁰ “I spoke to you, and you did not lend an ear.”⁷¹ This continues ותוידו ותעלו ההרה [wat-tāzīdû wat-ta’ālû hā-hārā] *et superbi fuistis* ‘and you were presumptuous [and went up into the hill country]’ (sc. ‘without attending to my order and having neglected it [you went up into the hill country]’). In Arabic, the verb עפל *gaḥala* [ġaḥala] refers to ‘neglect’;⁷² there is no need to remind that the Hebrew ‘ayin is transformed (*transire*) into the Arabic ġayn.⁷³

Formerly in Hebrew, כרר [*kārār] referred to *saliit*, *insiliit* ‘jumped, leaped upon’, from which among other words such as כר [kar] *aries* ‘ram’ is derived. Many illustrious scholars have maintained that *kar* refers to ‘meadow’,⁷⁴ and they consider this sense to occur in two passages, *Isa.* 30:23⁷⁵ and *Ps.* 65:14. The Arabic offers light on *Ps.* 65:14; without it, the translation of the words לבשו כרים הצאן [lāḇəšû kārîm ḥaṣ-ṣo’n] would read *induunt arietes oves* ‘the rams put sheep on’ or *vestiuntur arietes ovibus* ‘the rams clothe with sheep’, and the sense is totally lost! In fact, here is a phrase which expresses the copulation of rams and sheep. In Arabic, *induit eam* ‘put on her’ actually means *consuevit* ‘was used, had sexual

68 Schultens’s *pater et filius* (1742: 146–147) refer to *prodibunt e claustris sive latibulis suis* ‘they come out from their enclosures/hiding-places’; however, instead of [ḥaraġa] they resort to the Arabic verb [ḥaraġa] *angustum fecit, miserum reddidit, artauit* ‘made confined, rendered miserable, closed firmly’, which yields another interpretation *ad angustias redacti sunt ex claustris suis* ‘from their enclosures they were driven back into difficulties’.

69 In the Vulgate one finds (*et illi contenebrati ascenderunt*), ‘(and) darkened (they ascended)’; the real meaning of the verb is still uncertain (see below).

70 Clewberg & Avellan (p. 16) erroneously write *Deut.* 1:48.

71 Clewberg & Avellan (p. 16) present a free translation: *Locutus sum vobis, et aures non praeuistis*; its end deviates from *et non audistis* ‘you did not hearken’ which, in accordance with the Hebrew, occurs in the Vulgate.

72 Hava (1970: 530) gives ‘to be unmindful, careless, heedless’ and the VI stem ‘to overlook, to neglect’. The Latin meaning *neglexit* proposed by Clewberg & Avellan is derived from this kind of Arabic reference.

73 In a more extensive form, this interpretation is presented by Schultens (1709: 150–151) when dealing with *Num.* 14:44; Golius (1653: 1721) offers *inconsideratè fecit quid, neglexit, per socordiam supersedit, per incuriam aberravit*, and the Arabic verb [ġaḥala] is translated by him as *imprudenter et inconsiderate aliquid fecit* ‘made something imprudently and inconsiderately’.

74 Rendered as *pratium* ‘meadow’, but Schultens (1709: 190) gives *pascuum* ‘pasture’.

75 Erroneously *Isa.* 30:24 in Clewberg & Avellan (p. 16).

intercourse with'.⁷⁶ In Arabic, *להאף* [liḥāfun]⁷⁷ and similarly *אזאר* [ʾizārun]⁷⁸ refer to both *indumentum* 'garment' and *uxor* 'wife'.⁷⁹ The Arabic word *لباس* [libāsun] also encompasses these two meanings,⁸⁰ as does the root *لبש* [labisa]⁸¹ itself.⁸²

The utility of Arabic has been demonstrated⁸³

In brief, the utility of the Arabic language in complementation of the lexicon of Hebrew as well as the reconstruction of early forms and the meanings of roots has been demonstrated. The most competent rabbinic sages already resorted to Arabic in the interpretation of difficult Hebrew passages; ancient translations often grant proof of this process. Other scholars have honed the method to perfection. 'Ο πάνυ Bochartus (Samuel Bochart, mentioned above) defines the utility of this language thus, "Nothing has been to me as advantageous as a sort of knowledge of the Arabic language", and a little later, "If anyone with care crams together chests of Arabs, in favour of a solid knowledge of the Holy Tongue he pulls out of them more than from either that huge mixture of Talmuds or all the commentaries of experts."⁸⁴ One cannot deny that a great number of other scholars have objected to the employment of Arabic in the research of the Hebrew language. However, they are either the proponents of other theories or less familiar with Arabic. The great Schultens has already refuted Gusset (Jacques Gousset; see above, n. 59) and Driessen (Anthonius Driessen, 1684–1748). Kromaijer (Jo. 1576–1643) did the same to Ferraccius (Marco Antonio Ferracci, 1660/61–1748). Aiming at the same target, we neither need to brandish and cast spears against this thesis nor fend off its opponents.

76 Schultens (1709: 191): *ea locutione honeste arietum cum ovibus copulationem exprimunt; ita loquuntur Arabes* [labasa -l-ġāriyata] *induit puellam, id est, cum ea consuevit, rem habuit* 'with this saying they decently express the copulation of rams with sheep; so the Arabs say [labasa-l-ġāriyata] "he dressed the girl, i.e. he had sexual intercourse with her"'.
77 Golius (1653: 2113) gives *operimentum, vestis superinduta reliquis, lodix, conjux viri* 'cover, blanket, spouse of a man'; Hava (1970: 680) gives 'sheet, wrapper, cloth; wife'.
78 Clewberg & Avellan (p. 17) have successfully corrected the erroneous spelling 'irāz of Schultens (1709: 191) into 'izār.
79 Golius (1653: 87–88) gives *tegumentum corporis, velamen, mulier* 'clothing, covering, wife'.
80 Golius (1653: 2097) has [libāsun] *indumentum, mulier, pudor, verecundia*, etc. 'garb, wife, shame, vulva'.
81 It is evident that *ψ* stands here for Arabic *sin* (i.e. [s], see notes 34 and 52 above).
82 Condensed from the discussion of *Ps.* 65:14 in Schultens 1709: 190–192.
83 § VIII (erroneously III in the dissertation): 17–18.
84 *Praefatio ad Hierozoicon sive bipartitum opus de animalibus sacrae scripturae* (London 1663).

However, if this sample has been able to illuminate the utility of Arabic for some of the most difficult passages in the Hebrew texts and provide a tip to the friends of Hebrew, we will be most satisfied.

ARABIC AND FINNISH⁸⁵

Clewberg and Avellan, however, did not remain satisfied with these conclusions. At the end of their dissertation, the following list of 30 Finnish words with their Arabic counterparts was included, and the authors add that they would have offered a more extensive list if they were not prevented by a lack of space.

Hebrew had been compared to other languages, including Finnish, for centuries; as a rule, the purpose of these comparisons was to reveal which languages had remained the most similar to the original tongue of Paradise (i.e. Hebrew).⁸⁶ In the case of Arabic, there was less motivation to conduct such comparisons. Clewberg and Avellan write that they want to demonstrate that the denigrated Finnish language, thanks to its numerous nouns, may serve as a suitable adjunct in the study of Arabic, a language which similarly is not too complicated; this argument is expressed in eloquent Latin, which is by no means less elaborate than its message:

Quo vero magis pateat Lingvam a nobis commendatam, non facilem minus esse; si debita adhibeatur industria, quam utilena: utque eo majori studio has delicias sectari pergant populares qui Fennonicæ simul Lingvæ multis nominibus commendandæ, justum tribuere pretium norunt: appendicis loco, brevem subnectere catalogum vocum Fennicarum cum Arabicis amice convenientium adgrediar. Sunt vero illarum hæ potiores, festinanti calamo obvenientes, quas mitiori Candidi Lectoris censuræ submittimus.

Since the Latin meanings of the Arabic words appear in (almost) identical form in Golius's *Lexicon* (1653), each item has references to this work; identical translations are not repeated. The spelling of Finnish words by Clewberg and Avellan is done in bold letters, followed by modern orthography and morphology in square brackets. The Arabic words similarly appear in modern transliteration in square brackets with modern translations added (Hava 1970).

kyntilä [kynttilä] *candela*, 'candle', cf. Arab. *kindilon* 'lampas', [qindilun] 'lamp, candlestick'. Golius 1653: 1970.

⁸⁵ § IX: 18–20.

⁸⁶ See Harviainen 2005.

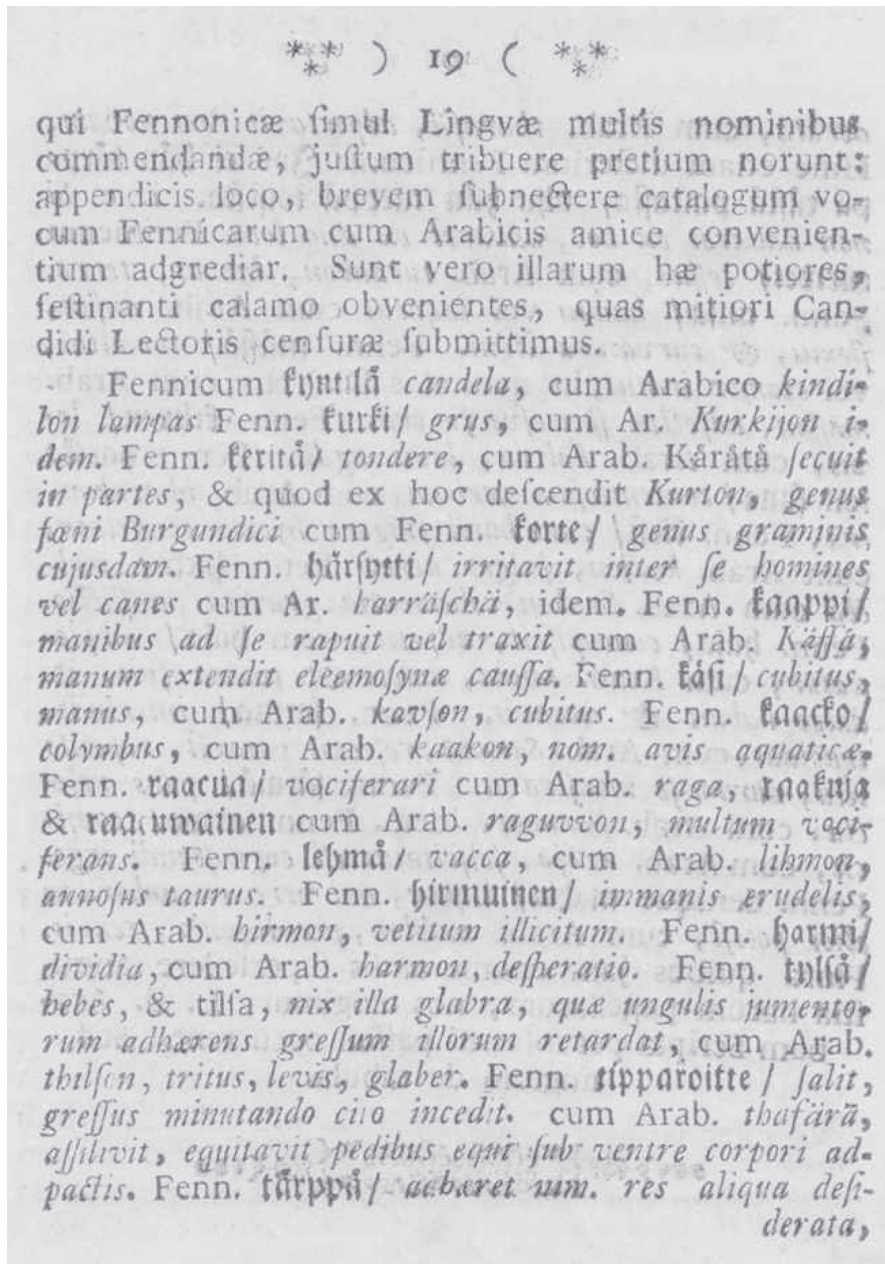


Figure 2 Page 19 of the dissertation of Clewberg and Avellan. <www.doria.fi/bitstream/handle/10024/51441/fv01826.pdf>

kurki *grus*, ‘crane’, cf. Arab. *Kurkijon* ‘idem’, [kurkiyyun] ‘crane’. Golius 1653: 2023.

keritä [keritä / keriä] *tondere*, ‘to shear’, cf. Arab. *kārātā* ‘*sequit in partes*’, [qarata] ‘to chop’, & *quod ex hoc descendit* ‘and its derivative’: *Kurton* ‘*genus fæni Burgundici*’, [qurtun] ‘a sort of alfalfa, trefoil’,⁸⁷ cf. Finnish **korte** ‘*genus graminis cujusdam*’, ‘horsetail’. Golius 1653: 1887.

härsytti [ärsytti, inf. ärsyttää] *irritavit inter se homines vel canes*, ‘irritated, agitated men or dogs against one another’, cf. Arab. *harräschä* ‘idem’, [ħarraša] ‘to set (people, dogs) against o.a.’. Golius 1653: 596.

kaappi [kaap(p)i, inf. kaap(p)ia] *manibus ad se rapuit vel traxit*, ‘scraped with hands’, cf. Arab. *Käffä* ‘*manum extendit eleemosyne caussa*’ ‘held out the hand for alms’, [kaffa] ‘to collect (things)’, VII stem [inkaffa], X stem [istakaffa] ‘to hold out the hand (beggar)’. Golius (1653: 2044), X stem.

käsi *cubitus, manus*, ‘arm, hand’, cf. Arab. *kavson* ‘*cubitus*’, [qawsun] ‘fore-arm, cubit’. Golius 1653: 1980.

kaacko [kaakkuri, kaakko] *colymbus*, ‘red-throated diver’, cf. Arab. *kaakon* ‘*nom. avis aquaticæ*’ ‘name of a water bird’, [qāqun, qāqu-l-mā’i] ‘cormorant’, [qūqun] ‘pelican, aquatic bird’.⁸⁸ Golius (1653: 1982): *avis aquaticæ longicollis* ‘long-necked water bird’.

raacua [raakkua] *vociferari*, ‘to caw, croak’, cf. Arab. *raga* [raḡā] ‘to caw, croak’, **raakuja** [raakkuja] and **raacuwainen** [raakkuva] ‘cawing, croaking’, cf. Arab. *raguvvon* [raḡuwun] ‘*multum vociferans*’ ‘crowing much’. Golius (1653: 1011): *vociferatus fuit* camelus, hyæna, struthiocamelus.

lehmä *vacca*, ‘cow’, cf. Arab. *lihmon* ‘*annosus taurus*’ ‘aged bull’, [lihmun] ‘aged’ (without reference to a bull). Golius 1653: 2169.

hirmuinen *immanis crudelis*, ‘terrible’, cf. Arab. *hirmon* ‘*vetitum illicitum*’ ‘unlawful prohibition’, [ħirmun] ‘prohibition, anathema’. Golius (1653: 601): *vetitum, nefas* ‘forbidden, crime’; IV stem *illicitum fecit* ‘made an unlawful act’.

harmi *dividia*, ‘trouble’, cf. Arab. *harmon* ‘*desperatio*’ ‘despair’, [ħarmun]. Golius (1653: 601): *desperatio; vetitum, nefas* ‘despair; forbidden, crime’; Hava (1970: 120) mentions only [ħirmānun] ‘unluckiness’, ‘privation’.

87 Cf. also *qirtun* ‘leek’.

88 Cf. *qāqun, qa’qun* ‘crow, raven’.

tylsä *hebes*, ‘dull’, and **tilsa** *nix illa glabra, quæ unguis jumentorum adhærens gressum illorum retardat*, ‘a smooth clod of snow clinging below the hooves of livestock, which slows down walking’, cf. Arab. *thilson* ‘tritus, levis, glaber’ ‘worn, slight, bald’, [tilsun]. Golius (1653: 1473) similarly has *tritus, lévis, glaber*. According to Hava (1970: 435), [tilsun] solely refers to ‘old, shabby (clothes), obliterated writing’.

tipparoitte [-ttee, inf. *tipparoittaa*],⁸⁹ *salit, gressus minutando cito incedit*, ‘leaps, trips quickly’, cf. Arab. *thafärä* ‘*assilivit, equitavit pedibus equi sub ventre corpori adpactis*’ ‘leaped, rode with legs fastened below the horse bell’, [tafara] ‘to leap (horse)’. Golius (1653: 1466): I stem *assilivit* (pec.) *in altum* (equus), IV stem *ad saltum adegit* (equum), (pec.) *pedibus sub ventre corporis appactis aut hoc modo inequitavit* (equo) ‘a horse leaped high; drove a horse to leap with legs fastened below the bell, or rode on horseback this way’.

tärppä [tärrpää, inf. *tärrpätä*] *adhæret nom. res aliqua desiderata*, ‘a desired object gets caught’,⁹⁰ cf. Arab. *tharäfä* ‘*adportavit rem novam*’ ‘imported a new object’, [tara/ufa] ‘to be newly acquired (property)’. *Hinc etiam dicterium Fennicum: Jos ei hän tärrpä tästä paicasta, nijn hän tärrpä toisesta* (i.e. *si non adhæret ex hoc, adhæret ex alio loco*; this is a saying in Finnish which means ‘if he/it does not get caught in this place, he/it will get caught in another’).⁹¹ Golius (1653: 1453–1454): IV stem: *apportavit rem novam, deditq (ei) quam non ante habuerit* ‘brought a new object and gave him that which he did not possess earlier’.

turwet [turpeet, sg. *turve*] *cespes*, ‘turves’, cf. Arab. *turaabon* ‘*humus, terra*’, [turäbun] ‘earth, soil, dust’. Golius 1653: 375.

ansa *hamus vel laqueus*, ‘trap’, cf. Arab. *anson* ‘*flexus, & curvatura ligni*’ ‘bending, a wooden crook’. Golius (1653: 1656): *camela valida ac firma, aquila, flexus & curvatura ligni, nom. tribus* ‘a strong and steady camel, eagle, bending, a wooden crook, name of a tribe’. In Hava (1970: 504), [‘anasa] means ‘to bend (wood)’ but [‘ansun] means only ‘strong she-camel, eagle, rock’.

89 Obsolete, but occurs in Christfrid Ganander’s *Nytt finskt lexicon* ([1787]/1997: 985, no. 26132) as *tipproitzen*; in Swedish *hoppa trippande* (‘leaps tripping’; a supplement added to the Lexicon by Johan Helsingberg, the vicar of the parish of Laitila located in the southwest of Finland). In Swedish *trippa* means *gå (på tå) med korta l. låta l. snabba steg*, ‘to trip (on toes) with short or light or fast steps’ (*Ordbok över svenska språket*, XXXV: T 2525–2527).

90 Actually a Finnish idiomatic verb which refers to a biting fish and as a metaphor to a lucky event taking place at last.

91 This means ‘if one does not succeed in one way, he/she will succeed in another’.

mässä *tumultus vel clamor iratus*, ‘tumult, noise’.⁹² In *non nullis Dialectis, cum Arab. mässon* ‘*adfectus speciesve furoris*’ ‘affection of a sort of madness’, [massun] ‘contact, stroke of madness’. Golius 1653: 2224.

kelwen *levis*, ‘light’,⁹³ cf. Arab. *kälvon* ‘*levis agilis*’ ‘lightly moving’, [qalwun] ‘light, lively young ass’. Golius 1653: 1959.

harcka [harkka, ‘quarrel’] scil. **sana** [sanaharkka] ‘*contentiosum verbum*’, ‘a verbal quarrel, dispute’, cf. Arab. *hharakon* ‘*ira*’ ‘anger’, [haraqun]. Golius (1653: 599): *ignis, ira* ‘fire, anger’. In Hava (1970: 119), [haraqun] only refers to ‘combustion’ and ‘hole in garment’.

kirsi *pars humi frigore hyeme congelata*, ‘soil frost in winter’, cf. Arab. *karson* ‘*frigus* (acre)’ ‘fierce cold’, [qarsun] ‘severe cold’. Golius 1653: 1884.

sacko [sakko] *multa*, ‘fine, penalty’, cf. Arab. *saakon*, ‘*vehementia, gravitas, afflictio*’ ‘intensity, gravity, affliction’, [sāqun]. Golius (1653: 1239): *vehementia, gravitas, afflictio*, etc. ‘intensity, gravity, affliction’. In Hava (1970: 345), [sāqun] solely refers to ‘leg, shank, stem of a plant, trunk, side of a triangle’.

hala [halaa, haluaa, inf. halata, haluta] *concupiscit, adpetit*, ‘wants, covets’, *item, hala* [halaa, inf. halata] *amplexatur* ‘hugs’,⁹⁴ cf. Arab. *hhala* ‘*dulcis & suavis fuit*’, it. ‘*dulce habuit & vocavit*’ ‘was/considered/called sweet and delicious’, [halā] ‘to be sweet, delicious’. Golius (1653: 647): three different forms (حلو, حلا and حلي), all of them with a reference to *dulcis & suavis fuit*; stem X *dulce habuit & vocavit*.

surma [surmaa, inf. surmata] *interimit, trucidat*, ‘kills’, cf. Arab. *särämä* ‘*resecuit putavit, repetito ictu, durum se monstravit*’ ‘pruned, cut off with repeated blows, proved to be hard’, [šarama] ‘to be severe, to be broken (rope) with repeated blows’. Golius (1653: 1355): I stem *resecuit, putavit, repetito ictu*, V stem: *se monstravit durum ac robustum*.

särmä *pars resecta*, ‘bevel, edge’, cf. *Sarmon* ‘*idem*’, [šarmun]. Golius (1653: 1355): *segmentum, pars resecta* ‘segment, a piece disconnected’. In Hava (1970: 395–396), [šarmun] refers only to ‘tanned leather’, while [šarrama] means ‘to cut off’.

92 Obsolete in later Finnish.

93 Obsolete in later Finnish; occurs in Christfrid Ganander’s *Nytt finskt lexicon* ((1787/1997: 314): *kelwen, -ween* ‘ringa, lätt; *levis, vilis*’ ‘slight, light’.

94 Two partly homonymous verbs in Finnish ‘to want’ and ‘to hug’.

arwa [arvaa, inf. arvata] *conjiicit*, ‘guesses’, cf. Arab. *Arāfa* ‘*sciscitatus est cognoscendi ergo*’ ‘tries to get to know’, [‘arafa] ‘to know, to perceive by the senses or mind’. Golius (1653: 1561): VIII stem: *sciscitatus fuit cognoscendi ergo*.

mahla *liquor, qui vere ex arboribus elici potest*, ‘sap which can be extracted from trees’, cf. Arab. *muhlon* ‘*pix liquida, tenuis*’ ‘liquid pitch’, [muhlun] ‘liquid pitch, pus of a corpse’. Golius 1653: 2273.

CLEWBERG AND AVELLAN AS THE FIRST ARABISTS IN FINLAND

We have been unable to pinpoint all the sources of Clewberg and Avellan. Schultens’s complete works have not been at our disposal; thus it is very probable that his works were used by Clewberg and Avellan on even more occasions than we have been able to point out. The list of Clewberg’s library published after his death (100 pages) indicates that he had the essential literature of Hebrew studies of the time at his disposal.⁹⁵ However, the numerous quotations from Albert Schultens and references to him which we have uncovered in this article do not leave any doubt that he was the principal *coryphaeus* on whom our authors relied. Besides Schultens, the *Lexicon Arabico-Latinum* compiled by Jacob Golius was a goldmine and authoritative source for Clewberg and Avellan. From a contemporary perspective, the quotations are often quite plagiaristic; in the eighteenth century, however, they could still be considered as a tribute to a great mentor. In some instances, the authors tried to diminish their own role as inventors of the findings transforming the wording of Schultens. A small number of statements in this study remain without a source. However, their number is limited and some may be independent proposals by the authors; in particular, the rather defective discussions of the (theoretical) roots and words *’āwal/’āl(a)*, *nāmar*, *’ānā*, *kāḥas/kibbes*, *kāsap* and *zāḥāḥ* may reflect such attempts. In comparison with the sources, the liberal employment of various meanings for Arabic verbs in all of their various stems draws attention to the methodology of Clewberg and Avellan. In a few cases, their inclination to link together roots consisting of approximately similar consonants is also questionable.

As for a contemporary assessment of the interpretations offered by Clewberg and Avellan (or in most cases by their sources), we can compare their conclusions with the dictionaries of biblical Hebrew that we have at our disposal today. Without going into detail, we shall indicate their agreements (= HALOT +) and

⁹⁵ Förteckning på den ... boksamling som ... Professoren ... Carl Abrah. Clewberg Ägt (1767); see also Heininen 1988: 58–59.

disagreements (= HALOT –) with the well-known *Hebrew and Aramaic Lexicon of the Old Testament* by Ludwig Koehler and Walter Baumgartner (1994–2000 = HALOT)⁹⁶ in the form of the following condensed list:

HALOT in agreement with Clewberg and Avellan (ten cases):

אול [ʾāwal, ʾāl] *defecit, descivit* ‘was lacking, defective’ & *incrassuit* ‘thickened’, HALOT root I + with a question mark.

גז [gwz, gāz] *secuit* ‘cut’ > *abire, transire* ‘to go away, to pass by/through’, HALOT + *qal* ‘to pass (away)’.

דבר [dāḅar] *pone fuit, per seriem duxit* ‘was behind, led in a row’, HALOT root I + *pi^ʿel* ‘to turn aside, drive away, pursue’ and several derivatives.

הלל [hālāl] actually means *luxit, splenduit* ‘shone, was bright’ > *splendidum fecit* ‘made shining’, HALOT root I + *hifʿil* ‘to flash forth light, shine’; *laudavit, gloriatus est*, HALOT root II + *pi^ʿel* ‘to eulogize, praise (God)’; *insanivit* ‘acted like a madman’, HALOT root III + *qal, polel, polal, hitpolel* ‘to be infatuated; to make look foolish; senseless; to act like a madman’.

חרג [ḥārāḡ] *exibant* ‘they go out from’, HALOT + *qal* ‘to come out trembling’.

כבס [kāḅas], [kibbes] in *pi^ʿel* means *comprimere, subigere* ‘to squeeze, subjugate’ and further *sordes eluere* ‘to wash dirt away’, HALOT + *qal* ‘to fill, clean clothes by treading, kneading and beating them’, *pi^ʿel* ‘to fill, clean, cleanse’ (but no reference to squeezing or subjugating in *pi^ʿel*).

כרר [kārar] *saliit, insiliit* ‘jumped, leaped upon’, HALOT root II + *pilpel* ‘to dance’.

סעה [sāʿā] *incedere, proficisci, currere* ‘to march along, proceed, hasten’, HALOT + *qal* ‘to sweep away, winnow’.

קוה [qwh, qāwā] basically means *torsit, complicavit* ‘twisted, rolled up’, HALOT: perhaps denominative from *qaw, qāw* with the basic meaning ‘to be taut’, > *expectavit* ‘expected, hoped for’, i.e. *spem intendit* ‘stringed hope’, HALOT root I + *qal, pi^ʿel* ‘to await, hope’; in *nifʿal confluere, colligi*, in the sense of *contorqueri* ‘to flow together, be collected’, in the sense of ‘to become twisted together’, HALOT root II + *nifʿal* ‘to assemble’.

96 The original version in German: *Hebräisches und aramäisches Lexikon zum Alten Testament*, Lieferung 1–5 & Supplementband. Leiden: Brill 1967–1996.

קול [qwl, qāl] *sonuit, dixit, pronunciavit* ‘sounded, said, pronounced’, HALOT mentions the hypothetical root קול in Hebrew.

HALOT in disagreement with Clewberg and Avellan (five cases):

דבר [dāḇar] *dolos struere, machinari* ‘to plan tricks, to plot’, no similar reference in HALOT.

איחם [‘ēṭām] derived from יחם [yāṭom] *infans, pupillus* ‘child, baby, orphan’, cf. the Arabic verb יחם [yatama] in the same meaning (sc. ‘to be or become an orphan’), HALOT –.

לבש [lāḇeš] *induit* ‘put on, dressed’ also means *consuevit* ‘was used, had sexual intercourse with’, in HALOT no reference to a meaning of having sexual intercourse; *kar* ‘pasture’.

נכה [nākaṭ] *punxit, pungendo tutudīt* ‘pricked, struck and punctured’, *hif’il: fecerunt, eos terram (capitibus)* ‘made them to hit the ground (sc. with their heads)’, no root נכה in HALOT.

נמר [nāmar] *maligna indole fuit* ‘had a malignant character’, *hif’il: malignum se gessit* ‘conducted oneself malignantly’, no corresponding root in HALOT.

Words at present still problematic (five cases):

כסף [kāsap] *pallidus fuit* ‘was pale’ > *desideravit* ‘desired, missed’, HALOT: no root of ‘growing pale’ in biblical Hebrew (in Mishnaic Hebrew in *hif’il* ‘to grow pale’), root II *qal & nif’al* ‘to long for (greatly)’, > [kəšəp] *argentum* ‘silver’ is derived (with a question mark!) from the unattested root I ‘to break off, cut’.

זהב [zāhāb] *aurum* ‘gold’ derived from the shining, reddish yellow colour, cf. Hebrew צהב [*šāhab] and *ṣahāba* [*šahaba], which as an Arabic verb refers to *colorem rutilum, flavum habet* ‘has a golden red colour’; HALOT: 265, 1007: problematic with a reciprocal “see further” notation in both entries.

ענה [‘ānā] with a reference to a container *liquorem non continente* ‘which does not hold liquid’ > *rumpendi, erumpendi, respondendi* ‘breaking, bursting, answering’ and many others developed out of this meaning; no similar reference of ‘leaking’ in HALOT, but connections uncertain.

עפל [‘āpal] in *hif’il* means *neglexit* ‘disregarded, neglected’, HALOT in *hif’il* ‘to dare’, uncertain meanings in *pu’al*.

תנה [tānā] *mercedem dedit* ‘gave pay’, HALOT: ‘uncertain’, > *laudavit* and *celebravit* ‘praised, glorified’ > תני *laudibus celebrare* [tinnā], ‘to glorify with praises’, HALOT *pr^hel* ‘to recount’, תנה [tēnā] *laus* ‘glory’, HALOT: textual corruption & a great number of various explanations.

The list indicates that every second item (ten out of twenty) dealt with by Clewberg and Avellan implies amendments of Hebrew dictionaries. The amendments, however, are not exactly as proposed by the authors and, in fact, very unlikely they are results of Clewberg and Avellan’s dissertation! This merit goes to their sources, Albert Schultens and Jacob Golius, in particular, and the other followers of these scholars. Nevertheless, this observation tells that our pioneers of Arabic studies were able to pick out which direction was the progressive one of their time and which would later lead to the positive and productive development trends of Hebrew, Arabic, and comparative Semitic studies. All of the problems of the biblical Hebrew vocabulary could not be solved by a comparison with Arabic, and as the last five roots in the list show, quite many problems are still awaiting solutions. In terms of the academic activity taking place in Finland, however, Clewberg and Avellan were the scholars who introduced a reliable tradition of Arabic studies, of which our friend Kaj Öhrnberg, the celebrant of this *Festschrift*, is a committed and worthy successor.

It is not evident what the comparisons between Finnish and Arabic words were exactly aimed at. Both languages are said to be rich in nouns, in particular, although they are not too complicated, and thus knowledge of Finnish can support the study of Arabic. At the same time, this quality of Finnish can promote appreciation of Finnish itself. This reasoning may look rather far-fetched. Yet, during this period when official respect for Finnish was low in the Swedish empire, the motivation appears progressive and liberal – even more so, since Professor Clewberg had come from the Swedish mainland; however, he was interested in studies of Finnish in Turku and participated in the new Finnish translation of the Bible, as mentioned above. A genetic affinity is not conjectured between Arabic and Finnish. Perhaps this sort of comparative study was considered old-fashioned but, nevertheless, attractive and interesting.⁹⁷

97 Fridericus (Fredrik) Collin (1743–1816) published the second part of his *pro gradu* (magister) thesis *Dissertatio historica de origine Fenmorum* at the Academia Aboensis in Turku not earlier than 1766. Collin’s dissertation contains the most extensive study of the affinity between Hebrew and Finnish (pp. 27–46), and at the same time it is the last in a cumulative tradition of one hundred years. Still after him Carolus Gustavus (Carl Gustaf) Weman (1740–1803) and Benedictus Jac. Ignatius defended the dissertation *De convenientia linguarum hebraeae et fennicae* at the Academia Aboensis in 1767. For details, see Harviainen 2005 (esp. pp. 300–305).

Michael Avellan was born in the province of Tavastia (Häme) and he grew up in the parish of Kaarina near Turku in the southwestern part of Finland. Finnish was probably his native language, in contrast to Clewberg. Both Michael Avellan and his brother Carolus have the designation *Tavastia Fenno(nes)* ‘Finn(s) from the Tavastia/Häme province’ on the title pages of the two dissertations (see below). Nearly all the Finnish items collected in Clewberg and Avellan have their exact source in Latin in Golius’s *Lexicon Arabico-Latinum*; it is evident that an author of the dissertation has browsed the *Lexicon* in order to pick up words which in Finnish would resemble Arabic ones, in sound and meaning, to a reasonable degree. It is not difficult to conclude that this person was the young Avellan. A concrete clue of this is offered by words that represent the southwestern or Tavastia (Häme) dialects of the Finnish language (*keritä*,⁹⁸ *härsytti*,⁹⁹ *kaappi*,¹⁰⁰ *kaacko*,¹⁰¹ *tipparoitte*,¹⁰² *kelwen*,¹⁰³ *kirsi*¹⁰⁴) and which, as less used expressions, probably had remained outside the scope of the Swedish-born Professor Clewberg.¹⁰⁵

The distribution of the contributions in Clewberg and Avellan receives additional support from another dissertation which Michael Avellan wrote and his brother Carolus (Karl Avellan, 1741–1808) defended; it was published in Turku four years later in 1761. As the fashionable and poetic title of the dissertation *De caussis puritatis ac floris perennis lingvæ Arabicæ* indicates,¹⁰⁶ the two brothers deal with the purity and eternal merits of Arabic. On a concrete level, the study is satisfied with enumerating early references to Arabs, phonetic features of Arabic which make it look as ancient as Hebrew (and to some degree even more ancient), the isolated geography of the Arabian peninsula, and its history without catastrophic changes.¹⁰⁷ The utility of Arabic in favour of Hebrew studies is attested; however, no deeper philological or linguistic approach can be detected

98 SMS, Part 6, 1999: 823: occurrences from the regions of VarP-U, SatL, HämP.

99 SMS, Part 4, 2002: 484–485: occurrences from Var, Sat, less from Häm, Kym, etc.

100 SMS, Part 5, 2003: 738: occurrences from VarY, SatE-P, Häm, KesE.

101 SMS, Part 5, 2003: 713: occurrences from SatP, HämP, SavE, Kes, Ver.

102 See n. 88 above.

103 SMS, Part 6, 1999: 752: occurrences from SatP, HämP.

104 SMS, Part 7, 2003: 404–405; most of the occurrences from the western parts of Finland including Häme.

105 For Clewberg’s defective familiarity with the Finnish languages, see Heikel (1894: 195).

106 See Schultens & Polier (1739), *Dissertatio philologica qua disquiritur de puritate dialecti Arabicæ, comparate cum puritate dialecti Hebrææ, in relatione ad antediluvianam linguam; Corollaria VI: Summa Ergo hæc esto, Puritatem Dialecti Arabicæ nihil concedere Puritati Dialecti Hebræicæ* ‘The purity of the Arabic language does not fall back to the purity of the Hebrew language’. In many respects Arabic is considered to be more conservative and regular than Hebrew.

107 In many ways their dissertation resorts to Schultens’s pater and filius (1742), Schultens & Polier (1739), and Aurivillius & Hallgren (1747), who also wrote about the utility and purity of Arabic (see above, pp. 431–432 and n. 13).

in the thesis, nor can any reference to a comparison of Finnish and Arabic. The familiarity of Avellan(s) with the Semitic studies of their time seems to have remained rather superficial.

The linguistic initiative and expertise seen in Clewberg and Avellan have to be accounted to Professor Clewberg and his library,¹⁰⁸ as well as to his former studies with the leading professors of his time. Carolus Clewberg, his life and the various branches of his academic activities would deserve a detailed presentation.

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¹⁰⁸ His extensive library contained the Lexicon by Golius, numerous books of Schultens, Herpenius, Kromaijer, etc.; see *Förteckning på den ... boksamling som ... Professoren ... Carl Abrah. Clewberg Ägt* (1767).

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