

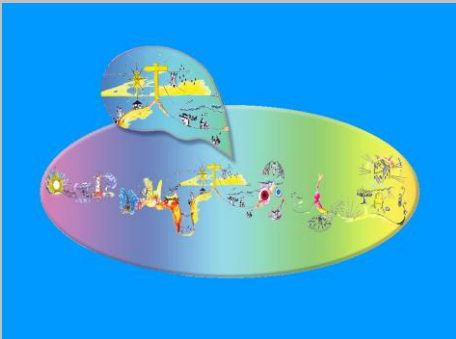
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We believe in one GOD, in three persons; FATHER, SON and HOLY SPIRIT. We regard the Bible (both Hebrew Bible and New Testaments) as the only infallible authoritative WORD OF GOD.

HULDAH MINISTRY aims to return to the Word Of God, founded on Hebrew background and to interpret it from Hebraic perspective, acknowledging that Jesus is a Jew and the Jewish-ness of His teaching as a continuation from the Hebrew Bible. The Ministry also aims to put His teaching into practice, to have a closer relationship with the Lord, Jesus Christ, and to regularly have a Christian fellowship so that this-worldly kingdom of God will materialise in the midst of the followers of Jesus here and now, as well as earnestly seeking Christ's Return to establish the otherworldly Kingdom of God on earth.

All activities are free of charge and no obligation whatever. Just enjoy our fellowship!

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HULDAH MINISTRY

LETTER TO THE BROTHERS AND SISTERS IN CHRIST

【 LINGUISTIC PALEONTOLOGY 】

This is the account of Shem, Ham and Japheth, Noah's sons, who themselves had sons after the flood.

The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras. The sons of Gomer: Ashkenaz...The sons of Javan: Elishah...the Rodanim. (From these the maritime peoples spread out into their territories by their clans within their nations, each with its own language.)

The sons of Ham: Cush...The sons of Cush: Seba...Raamah...The sons of Raamah: Sheba and Dedan. Cush was the father of Nimrod...Mizraim was the father of the Ludites...Canaan was the father of Sidon his firstborn, and of the Hittites...Later the Canaanite clans scattered and the borders of Canaan reached from Sidon towards Gerar as far as Gaza, and then towards Sodom...These are the sons of Ham by their clans and languages, in their territories and nations.

Sons were also born to Shem, whose older brother was Japheth; Shem was the ancestor of all the sons of Eber. The sons of Shem: Elam...Arphaxad...Aram...The sons of Aram: Uz...Arphaxad was the father of Shelah, and Shelah the father of Eber. Two sons were born to Eber: One was named Peleg, because in his time the earth was divided: his brother was named Joktan. Joktan was the father of Almodad... The region where they lived stretched from Mesha towards Sephar, in the eastern hill country. These are the sons of Shem by their clans and languages, in their territories and nations.

These are the clans of Noah's sons according to their lines of descent, within their nations. From these the nations spread out over the earth after the flood.

GENESIS 10.

This month we continue to trace the findings and research of an Israelite, Joseph Eidelberg over the issue of the origins of the Japanese language and the Japanese people, along with his book entitled *“The Biblical Hebrew Origin Of The Japanese People”*. He focuses on some aspects of the language, and argues the importance of identifying what language the Japanese is genetically related to, to discover the origin of the Japanese people.

‘Language has always been a prime source of self-identification for mankind. Every community... contains traces in its vocabulary linking to many former generations. Hence, efforts to discover historical affinities between nations often begin with an attempt to find what language they spoke in the past.

Attempts to use language as a tool for interpreting the significance of historical events are not new. Ancient Hebrew scholars, for example, believing that speech was God’s gift to mankind and that every word had divine implications, used language as a means to explain events going as far back as the Creation. According to their creed, when Adam was created he was able to speak and to give names to “every beast of the field.” Wondering, however, why the human race had not continued speaking the “Adamic” language, they used an entymological approach to explain that since “balel” means “to confound” in Hebrew, “Babel” (Babylon) must have been the place where the first language of mankind had been confounded. According to the Book of Genesis, originally “the whole earth was of one language and of one speech.” But after the great confusion in Babel, mankind was scattered upon the face of the earth, and each nation, speaking its own language, settled in its own land. Today the descents of those nations speak well over three thousand languages.

Having found a way to account for the great diversity of languages, the ancient Hebrews went a step further, and using what seems to be a system of “comparative linguistics,” they classified nations according to the languages they spoke. Thus, for example, they classified Javan and Madai (Greeks and Medians) as belonging to the Japhetic family of nations; Cush and Mizraim (Ethiopians and Egyptians) as belonging to the Hamitic family of nations, while Aram and Asshur (Arameans and Assyrians) were grouped in the Semitic family of nations: “Every one after his tongue, after their families, in their nations.” Today we too use comparative linguistics to group nations according to the languages they speak; but, of course, we use much more refined scientific methods than the ancient Hebrews did.

Scholars have always had a feeling that many of the world’s languages developed from a single source, but a real scientific approach to the study of language did not take place until 1786. In that year, Sir William Jones, a British scholar, delivered his presidential address to the Asiatic Society of Bengal, in which he pointed out that the affinity of Sanskrit, the classical language of India, to Latin and Greek was “so strong indeed, that no philologer could examine them all three, without believing them to have sprung from some common source, which, perhaps, no longer exists.....”

This epoch-making discovery was the spark that kindled the imagination of scholars, and within a few decades the science of linguistics was able to celebrate its second great triumph. By showing that genetically related languages vary according to well-defined rules of sound change, many of the world’s idioms could for the first time be scientifically classified and grouped into families; families that indicate a historical kinship of their speakers. Thus, for example, most of the European tongues, as well as Persian and Hindi, were grouped in the Indo-European family of languages, because they all seem to have sprung from the same origin as Sanskrit. On the other hand, Mongolian, Turkish and Uigur are designated Altaic, because they are believed to have been spoken mainly in the Altai mountains of central Asia, while Hebrew, Aramaic and Arabic are classified as Semitic, because some of the nations speaking these languages are mentioned in the Bible as being descendants of Shem. Japanese, however, is considered an “orphan” language: it does not seem to be related to any other known tongue.....And thus, Japanese continues to maintain its unique position; it is not one member of a “family,” and its relationship to

other languages is still obscure.’ (quoted from ps. 43-45, in “*The Biblical Hebrew Origin Of The Japanese People*”).

Eidelberg’s attempts to find a family for the Japanese language involves establishing the probability of two unrelated language speakers inventing a single word that has the same sound and meaning.

‘Every language has a definite number of syllabic types that enable its speakers to coin a large number of words……Suppose now that a race of human beings, living somewhere in outer space, and speaking unknown languages, has the same number and type of syllabic patterns in its idiom as the Japanese language: what is the probability that the speakers of the outer-space language and the speakers of Japanese would accidentally invent a single disyllabic word (二音節語) that has the same sequence of syllables and the same meaning?

Elementary statistics, based on simple arithmetic, enables us to establish that there is less than one chance in one hundred million (1/100,000,000) that the speakers of the outer-space language would by mere chance coin a single disyllabic word that has the same sequence of syllables and the same meaning as in Japanese. Furthermore, there is less than one chance in a trillion (1/1,000,000,000,000) that they would coincidentally form a trisyllabic word (三音節語) that has the same sequence of sounds and the same meaning as in Japanese. This implies that there is a very small likelihood that the speakers of two unrelated idioms would accidentally invent similar words. Consequently, an inkling of a direct or indirect historical relationship between the speakers of two unrelated languages arises even when just one similar word is found in their respective vocabularies.

This inference is correct only if a strictly mathematical approach is used. In practice, though, finding a handful of similar words in two unrelated languages is absolutely meaningless; for without supporting evidence no conclusion can be certain. Hence, from a purely practical point of view, we can regard the few similar words as being the result of coincidence. But finding five hundred similar words in two unrelated languages cannot be easily dismissed as coincidence, particularly when this “coincidence” shows a consistent inclination to form the similar words with only one singled-out language.

There are, however, additional criteria……An idiomatic phrase is a complete expression whose meaning cannot be gathered from the meanings of its individual words. It is peculiar to every language, and it cannot be translated into another language without losing its original meaning. Thus, for example, unless one is familiar with the English language, it is impossible to guess that “to beat around the bush” means “to approach a matter in a roundabout way,” and “to pull one’s leg” means “to tease.” Similarly, one has to be very well acquainted with the Hebrew language in order to know that “yashav shiv’ a,” literally meaning “to sit seven,” actually implies “to mourn.” Hence, finding similar idiomatic expressions in two unrelated languages is a strong indication that the speakers of the two languages must have maintained a close relationship in the remote past.’ (quoted from ps. 46-47, Chinese characters added)

Furthermore, Eidelberg tries to apply the same means known as ‘linguistic paleontology’ which has been used to trace the prehistoric territory of the Indio-European nations, to examine the ancient relationship between the Japanese and the Hebrews. This approach is based on the indication that similar words are being used in the respective languages and thus suggest a common geographical origin. While it is true that vocabularies change and new words are constantly being added, an examination of Indio-European languages has revealed that many words have been retained as they were for more than a thousand years.

Concerning the prehistoric Indo-European tribes, scholars have reasoned that they dwelt in the Temperate Zone, the area north of the Black Sea somewhere between the Volga and the Dnieper rivers, and that they raised cattle, pigs and horses. This hypothesis, based on ‘linguistic

paleontology' has also been supported by archaeological findings in that area. Webster's New Collegiate Dictionary states the hypothesis reconstructed by scientific philological method as the following: 'The prehistoric dialects of the primitive Indo-Europeans accompanied their migrations into India, Persia, Greece, Rome, and the western borders of Europe, where they are found at the beginning of history. The parent speech was highly inflected, but historically the general tendency of the Indo-European languages has been toward the analytic type, as in French or English.' Significantly, this scientific and archaeological discovery is exactly as it is found in the Scripture, where 'Japheth' is regarded as the father of the so-called Indo-European peoples.

As a result of applying 'linguistic paleontology' to the relationship between the ancient 'fossilised' Japanese and the Hebrews, Eidelberg has presented some examples, six of which are now presented. First, "**HOZE**" in Hebrew and "**Heza 戸座**" in Japanese. "HOZE" means "seer" and this is an ancient biblical term used to designate a kind of prophet or diviner, while "Heza" is known to have been used in the past to designate "a diviner's assistant." It is probable that the term "Heza" is cognate of "HOZE" because another Japanese word "hazu" is used to imply 'bound to occur' as "HAZUI" is used in modern Hebrew to imply 'bound to occur.' Secondly, "**KISH IDA**" in Hebrew and "**Kashiwade 拍手**" in Japanese. "KISH IDA" is an Aramaic expression for 'hand clapping,' while "Kashiwade," an unknown etymology, is a ceremonial hand clapping performed in the course of a Shinto prayer. Another Hebrew-Aramaic word for 'clapping' is "HAKASHA," while another Japanese word for 'hand clapping' is "Hakushu." Thirdly, "**KUMTSA**" in Hebrew and "**Kumotsu 供物**," in Japanese. "KUMTSA" literally means 'a handful' and it is used in the Scripture to prescribe the 'quantity of an offering' that should be presented to God, while "Kumotsu" is an offering to a deity. Fourthly, "**NEBO**" in Hebrew and "**Nobo 能褒**" in Japanese. "NEBO" is the biblical name of a mountain in the moor of Moab, south of the Iabok river, and not far from the moor of Jericho, while "Nobo" is the name of a moor, not far from mount Ibuki (伊吹). According to the *Nihon-Shoki* (日本書紀), Prince Yamato-Takeru (日本武尊^{やまとたけるのみこと}) died on the moor of "Nobo". Fifthly, "**TOSHIA GOI**" in Hebrew and "**Toshigoi 祈年**"^{としごい} in Japanese. "TOSHIA GOI" means 'help the nation,' equivalent to another expression "HOSHIA NA" meaning 'please help,' which is still used in prayers during the 'feast of Tabernacles,' which is connected to the ingathering of the harvest, while "Toshigoi" is the name of the feast in which the Japanese people pray for a good harvest. Lastly, "**TOSHVEI-GUMOT**" in Hebrew and "**Tshuchi-gumo 土蜘蛛、土雲**" in Japanese. "TOSHVEI-GUMOT" means 'pit-dwellers.' The Edomites, who often menaced the ancient Hebrews, are prophesied as those "*who live in the clefts of the rocks*" in Obadiah 3, while "Tshuchi-gumo" are described in the *Nihon-Shoki* as pit-dwelling tribes that often resisted the royal rule of Yamato, and due to their brutality they were dealt with as foreigners.

Eidelberg concludes with a comparison between 2 traditions with an additional example: 'According to one of the Hebrew traditions, which dates back to biblical times, a person "ascends" when he travels toward Jerusalem -the capital- and "descends" when he leaves the town. The Japanese follow the same tradition. One "goes up" when he travels toward Tokyo -the capital- and "goes down" when he leaves the town (*noboru* 上る and *kudaru* 下る respectively).' (quoted from p. 51, Chinese characters added). He argues that whereas Jerusalem is situated in a hilly area and thus the use of the words 'going up' is justified, Tokyo is situated close to the sea and the use of such expression is not justified. Accordingly, the only explanation of this usage lies in the fact that the people of Yamato brought this tradition to Japan from their former homeland.