

JOSEPH YAHUDA, LL.B.

# Hebrew is Greek

PREFACE

by

Professor Saul Levin

*“εὕρομεν ὡς ἐξ ἑνὸς εἶεν γένους  
Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ  
ἐκ τῆς πρὸς Ἀβραμον οἰκειότητος”*

*Ἰουδαϊκὴ Ἀρχαιολογία*

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## PREFACE

THE connections between Semitic (or Afro-Asiatic) and Indo-European languages are being investigated more methodically nowadays, but the researchers are still too few and isolated. Every so often I hear of a scholar in Poland or Brazil or Israel who has been studying a certain extensive set of comparative data and working out a theory. Some of these men and women are at a university; others are in a different profession but expert in many languages. There is no learned society or journal for us to share our findings in brief instalments, and thus to profit from mutual criticism and supplementation. But the subject itself is rich, and the individuals attracted to it are impelled to write long monographs; that is the only way to satisfy themselves and to present the sceptical world with a coherent statement of their research. To keep it unpublished, for fear that it may contain errors, would be a disservice all around. Once it is made available, any competent reader can extract for himself all that is profitable to him.

Mr. Joseph Yahuda is in a class apart. He wrote to me from London in 1977, after seeing my book on *The Indo-European and Semitic Languages*; and that opened up a fruitful correspondence, interrupted only by periods of illness. He was my senior by many years and (in the midst of a legal career) the author of several books on subjects of Jewish interest, beginning with *La Palestine revisitée* in 1928 and including the highly relevant *Law and Life according to Hebrew Thought* (published in 1932). His latest book is the outcome of an extended sabbatical, which he has taken from his profession in order to devote himself, fully and vigorously, to a systematic investigation of the vocabulary and grammar of the Hebrew Bible, and its linkage to Greek.

These are facts which I learned gradually as our friendship developed, though we have never had an opportunity to meet. He offered, from the outset, to send me the galley proofs of the present book, which was already in the printer's hands. His cordial manner and my own curiosity would not allow me to



refuse such a preview. It turned out that we often disagreed; but as I read on, I found more and more of truly great value—indeed, some of it astonishingly helpful for problems that had baffled me for years.

To illustrate this I shall make a few observations about particular pages, while commending the book as a whole for careful study by all who have a fair knowledge of Greek and Hebrew or Arabic, the chief languages treated by Mr. Yahuda. Furthermore, those who are expert in Sanskrit, Avestan, Armenian, or Hittite on the Indo-European side, or Akkadian on the Semitic, can from their several perspectives elucidate many of the phenomena noted by Mr. Yahuda. When the recently excavated texts from Ebla are published, they are also bound to have a great bearing on the pre-history of Hebrew.

1. I was most gratified to learn from him (pp. 256, 427, 668, <sup>1</sup> on the homology of  $\text{קָרָא}$  and  $\chi\rho\acute{\alpha}\omega$ ) that  $\text{קָרָא}$ , which occurs nowhere in Biblical Hebrew except for Jonah 3: 2, means specifically an 'oracular or prophetic proclamation'. Indisputable as that is in the context of Jonah's mission to Nineveh, it unblocked for me the relation between the Hebrew root  $\text{קָרָא}$  and the Greek  $\chi\rho\acute{\eta}$ ,  $\chi\rho\epsilon(\iota)$ -. Ever since I had discovered<sup>1</sup> that the Homeric expression  $\sigma\epsilon \chi\rho\acute{\eta}$  'you need, you must' has the same structure as a Semitic verb-root with a prefix and *stative* vocalization—e.g.,  $\text{קָרָא}$  'you lack, you will lack' (Deut. 8: 9)—I kept trying in vain to establish which Semitic root is cognate to  $\chi\rho\acute{\eta}$ . The meaning of  $\text{קָרָא}$  'call' seemed too distant from 'need' or 'must'. Besides, the 'emphatic' quality of the consonant  $\text{ק}$  corresponds usually to the non-aspirate  $\kappa$ , not to  $\chi$  [ $k^h$ ]. This left me with an uncomfortable surmise that there was no Semitic cognate to  $\chi\rho\acute{\eta}$ , and that notwithstanding the impressive correspondence in structure the root itself was unparalleled in any known language apart from Greek.

Now, however, I am satisfied that  $\text{קָרָא}$  and  $\chi\rho\acute{\eta}$  are indeed cognate, and anchored in the most basic stratum of the Hebrew and Greek vocabulary. The phonetic problem can be eased, if not quite solved, by noting an affinity between the 'emphatic'

<sup>1</sup> See *The Indo-European and Semitic Languages: An Exploration of Structural Similarities Related to Accent, Chiefly in Greek, Sanskrit, and Hebrew* (Albany, 1971), pp. 516-25; cf. pp. 241-57.



<sup>1</sup>  
καθαρά in Attic (Aristophanes, *Aves* 214, etc.), καθαρή in Ionic (Herodotus 2. 38. 2), but καθαρά in other dialects, actually attested in an inscription of Heraclea (southern Italy): ΚΡΙΘΑΣ ΚΟΘΑΡΑΣ ΔΟΚΙΜΑΣ 'pure choice barley' (genitive singular; *Inscriptiones Graecae* 14. 645. 1. 103). The Hebrew form closest to this is טְהִרָה, the feminine singular form of the stative verb in the perfect tense '(she) is pure' (Lev. 15: 28; also the 'converted perfect' וְטְהִרָה 'and then she is pure', 12: 7). The term is fundamental in both Greek and Hebrew religion.

<sup>2</sup>  
καθαρ-, καθαρ- has no satisfactory Indo-European etymology, but טְהַר has Arabic (including Soqotri) and Ethiopic cognates, possibly borrowed from Hebrew after the Biblical period. The correspondence between the consonants [k-t̪-r] : [t̪-h-r] is surprising but, upon reflection, very attractive. If we expected the Hebrew counterpart to κ-θ-ρ to be \*קְתַר because ק is usually transliterated by κ in the Septuagint and ת by θ, something in the phonology of Hebrew would still block the sequence \*קְתַר, which is not found in any Hebrew root; thus the Hebrew (and Aramaic) cognate of قَتَلَ 'kill' is קָטַל. The aspiration in θ, however, is maintained in the ה of טְהַר, and the [t̪] component of θ turns up at the beginning of the Hebrew root.

The Hebrew vowels {-ו-ā-ǔ-} are best matched by the -o-a-ā of Greek dialects outside of Attic and Ionic. For these dialects we lack evidence whether the short o was pronounced open (which the phoneticians now symbolize by [ɔ] or [ɒ]) or closed (which they symbolize by [o] or [ɔ]). The short o in Attic and Ionic was evidently the latter; so the Attic and Ionic α in the first syllable of this word is still as close as possible phonologically to the Hebrew [ɔ], a sound intermediate between [a] and [o].<sup>1</sup> The shortness of the o in καθαρ- is established at least for one dialect, Lesbian, by the meter of Alcaeus (fragment 38[B6]. a3 Lobel-Page). I am not able to relate the Greek dialect variation καθαρ- : καθαρ- to the Hebrew morphological alternation between {-ו-ā-} in the stative perfect and {-a-ā-} in the פִּעֵל ('intensive' or rather causative) imperative and imperfect; e.g. טְהַרְנִי 'purify me' (Ps. 51: 4). Greek has, for example, καθαρῶμεν 'we

<sup>1</sup> The English word *col* has [a] (in the American pronunciation), *caught* has [ɔ], and *coat* [o].



ק and the glottal stop א on the one hand and possibly between χ and η on the other. From the morphological point of view a stative interpretation of σε χρή fits very well: 'you are called upon'. תִּקְרָא, תִּקְרָא from its form could be stative, but in fact is active: 'you (or she) call(s), will call'. תִּירָא, תִּירָא however, is stative: 'you are (or she is) afraid, afeared'; for the difference in vocalization between active and stative is neutralized in the imperfect tense of Hebrew verbs that end in א-.

The derived noun קְרִיאָה is of a type that was originally participial: 'something proclaimed'; with the internal vocalization [-iʔ-] it is a passive rather than a stative formation. Occurring in a relatively late text, it typifies a trend away from the stative [-e-] and toward the passive [-iʔ-], which has prevailed enormously in post-Biblical Hebrew. It corresponds not quite so well as \*קְרִיאָה would to the Greek noun χρε(ι)ώ, which means 'need' often in Homer and 'oracular pronouncement' in the Alexandrian poet Apollonius (*Argonautica* 1. 491). The latter meaning can be safely posited as early as Homer; for he uses χρεός, χρεῖος in both meanings ('oracular pronouncement' in *Od.* 11. 479). Greek has very few feminine nouns in -ώ that are synonyms or near-synonyms of neuter nouns in -ος; but Hebrew has many feminines like שְׁאֵלָה {-šā-}, שְׁאֵלָתִי {-šā-ti-} (Esther 5: 8) 'something asked for'. At least one of them, גְּנֵבָה, גְּנֵבָתוֹ 'something stolen', corresponds neatly to κλέπος in every detail.<sup>1</sup>

The imperative form of the verb קָרָא 'call, proclaim' (to so-and-so) is addressed by God to a prophet in Isaiah 40: 6, 58, Jeremiah 11: 6, Jonah 1: 2, 3: 2, Zechariah 1: 14, 17. The Greek active imperative, \*χρᾶ in Ionic or \*χρηῖ in Attic, is not attested but can be inferred from the indicative χρᾶ, χρηῖ 'he (or she) pronounces oracularly'; the subject is usually the Pythia, Apollo's prophetess, but it can be any prophet or the prophetic god himself (Herodotus 1. 55. 2, 62. 4, 4. 67. 2, 7. 141. 2, etc.; Sophocles, *Electra* 35). Whereas קָרָא in itself conveys nothing extraordinary about the voice except loudness, the Greek χρᾶ, χρηῖ may have suggested an unearthly tone.

<sup>1</sup> See my article in the *Festschrift for Winfred P. Lehmann* (Amsterdam Studies in the Theory and History of Linguistic Science, series IV, vol. iv, 1977), pp. 317-39.



Offhand we would take the circumflexed  $\tilde{a}$  for a contraction of  $\acute{a}\epsilon$ , the  $\epsilon$  being a 'thematic' attachment to the end of the root; but the  $\eta$  does not lend itself to this sort of analysis. So  $\text{אָזֵי}$  is structurally, not just phonetically, very close to the Greek word for 'proclaim' in an oracular setting.<sup>1</sup>

2. By comparing  $\text{זֶה}$  'this' with the  $-\delta\epsilon$  in  $\delta\epsilon$ , Mr. Yahuda (p. 76) has enabled me to clarify *two* long-standing perplexities: What are the affinities of this ubiquitous Greek particle, which has no evident Indo-European cognates? And why does the striking syntactical parallel of article-noun-article-adjective, so peculiar to Greek among the Indo-European languages and to Hebrew (including Phoenician and Moabite) and Arabic among the Semitic, not extend to article-noun-article-demonstrative? For example,  $\text{הַמֶּלֶךְ הַגָּדוֹל}$  'the great king' matches  $\delta\ \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma\ \delta\ \mu\acute{\epsilon}\gamma\alpha\varsigma$  with the article repeated (II Kings 18: 19 = Is. 36: 4), but only Hebrew has the repeated article in  $\text{הַנָּבִיא}$

$\text{הַנָּבִיא}$ ,  $\delta\ \pi\acute{\rho}\phi\eta\tau\eta\varsigma\ \acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$  'that prophet' (Deut. 18: 20),  $\text{הַזֶּה}$

$\text{הַזֶּה}$ ,  $\delta\ \beta\omicron\upsilon\nu\omicron\varsigma\ \omicron\upsilon\tau\omicron\varsigma$  'this mound' (Gen. 31: 48 = 46).

But if  $\text{הַזֶּה}$  were translated  $\delta\ \beta\omicron\upsilon\nu\omicron\varsigma\ \delta\epsilon$  (instead of  $\omicron\upsilon\tau\omicron\varsigma$ ), the match—both morphological and syntactical—would become palpable. In one respect  $\delta\epsilon$  even behaves more like  $\text{הַזֶּה}$  than an ordinary adjective such as  $\delta\ \mu\acute{\epsilon}\gamma\alpha\varsigma$  behaves like  $\text{הַגָּדוֹל}$ : the normal position of  $\delta\epsilon$  is *after the noun* (e.g., Euripides, *Electra* 43, *Phoen.* 920, *Heracles* 849), whereas most attributive adjectives in Greek and the demonstratives  $\omicron\upsilon\tau\omicron\varsigma$  and  $\acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$  precede the noun more often than not (except in the Septuagint, where the translators adhered to the order of words in the Hebrew original).

I visualize a pointing gesture to accompany [de] or [ze].<sup>2</sup> In sound these two syllables are similar, although  $-\delta\epsilon$  lacks an

<sup>1</sup> The middle forms of the Greek verb occur much oftener than the active forms, not only to mean 'have someone pronounce an oracle' (cf.  $\text{לְקַרְאָתָּה}$ , Num. 24: 1) but more generally 'have recourse to, make use of'.

<sup>2</sup> See 'The Connective "Particles" of Classical Greek Discourse', *CUNY Forum*, 5-6 (1978-9), 55-7. Both  $\delta\epsilon$  and  $\omicron\upsilon\tau\omicron\varsigma$  correspond to 'this' in English; but  $\delta\epsilon$  points to one being noticed for the first time,  $\omicron\upsilon\tau\omicron\varsigma$  to one noticed before.



accent. However,  $\acute{o}$   $\delta\epsilon$  exists also, but limited to an initial position; with that accent it cannot follow a noun as  $\acute{o}$   $\delta\epsilon$  does.

3. Another problem of Greek syntax, which Mr. Yahuda's book throws unexpected light on, is the rule that a god's name, in prose (and comic verse), will be preceded by the article:  $\acute{o}$   $\text{Ze}\acute{\upsilon}\varsigma$ ,  $\eta$   $\text{D}\eta\mu\eta\tau\eta\rho$ . The name of a man or a woman takes the article only when it recurs.<sup>1</sup> The Hellenists of modern times have explained that the article marks the person as already known to the listener or reader, because of a previous mention if the person is human, whereas a god is already known whenever he is mentioned.

Mr. Yahuda in no way undermines this by equating  $\acute{o}$   $\text{Ze}\acute{\upsilon}\varsigma$  with  $\text{אל שׁוּפֵר}$  (pp. 4, 38, 114), which is conventionally translated 'God Almighty'. But he brings out what no one has ever suspected before: that  $\text{אל}$  'God' in the Hebrew expression is functioning like the definite article in the Greek. To grasp the syntactical parallel, we need not adopt his phonetic argument that the Hebrew sounds are just a modification of the Greek sounds. It is only necessary to remark (a) that  $\text{אל}$  is, beyond question, phonetically close to the Arabic article  $\text{أل}$ , and (b) that  $\text{אל}$ , without  $\text{שׁוּפֵר}$ , is characteristic of Hebrew poetry like  $\text{Ze}\acute{\upsilon}\varsigma$ , without  $\acute{o}$ , in Greek poetry.  $\text{עֶלְיוֹן}$  'higher' or 'highest', when referring to God, is also preceded by  $\text{אל}$  in prose (Gen. 14: 18, 19, 20, 22) but not in poetry (except for Ps. 78: 35).<sup>2</sup>

So the problem is now to find the meaning originally common to  $\text{אל}$  and  $\text{أل}$ . Was it something like 'the famous'? *Ille* in Latin often had that sense—e.g., *magnus ille Alexander* (Cicero, *Pro Archia*, 10 [24])—when it was just beginning its devolution into

<sup>1</sup> Details in B. L. Gildersleeve and C. W. E. Miller, *Syntax of Classical Greek*, ii (New York, 1911), 229-36.

<sup>2</sup>  $\text{אל שׁוּפֵר}$  (p. 67), occurring only in Ezek. 13: 11, 13, seems to incorporate the article of another Semitic language. Although in this high-flown prophetic passage it has commonly been taken to mean 'hail', an alternative and probably a better interpretation is 'gypsum' or 'plaster, cement' ( $\gamma\acute{\upsilon}\phi\omicron\varsigma$ ). In Job 28: 18  $\text{קֶרֶן וְיָבֵשׁ}$  'corals and crystal', the element [el-] is absent. See W. Muss-Arnolt, 'On Semitic Words in Greek and Latin', *Transactions of the American Philological Association*, 23 (1892), 70, and earlier scholarship cited by him.



the definite article of the Romance languages. Putting Hebrew and Greek usage together, I would conclude that in plain speech the essential mark of divinities was their *glory*.

4. My initial reaction to Mr. Yahuda's derivation of הַזֵּנָה (or הַזֵּנָה) 'harlot' from *γυνή* 'woman' (pp. 46, 425) was sharply adverse: 'could be taken for a calumny against the whole female sex', I noted in a letter dated March 20 1978. But later I reflected that the Old English word *cwene* 'woman' (related to *γυνή*, though not an exact cognate) was often used disparagingly and served to translate the Latin *meretrix*.<sup>1</sup> So I can envisage הַזֵּנָה developing from *γυνή* (or a dialect form such as *γυνά*) in a biased sense, as it designated an *unmarriageable* woman, one presented to the Hebrews through commerce and not one of their own.

5. It can hardly be an accident that the word for 'yesterday' — *χθές* in Greek, חָמֹל in Hebrew—is among the very few in either language that sometimes have the sound [E-] prefixed without any change of meaning: *ἐχθές*, אֶחָמֹל (p. xxix). In Greek the *ἐ-* is reminiscent, semantically as well as phonetically, of the prefix attached to verbs to show past time, but optionally omitted in poetic narratives. *ἐχθές* occurs only in prose or comic texts, where the *ἐ-* is obligatory with past verbs.

6. In a belated discovery, as important as any taken up in my book or more so, I find that Mr. Yahuda has partly anticipated me. I paid no particular heed to his citation of καθαίρω (pp. 44, 59), but most recently I have realized that there is an excellent structural match, not only in the consonantal root but in the vowels within it and the suffix. The feminine form of the adjective (nominative singular) that means 'pure' or 'clean' is

<sup>1</sup> It is the source of *quean*, which is now virtually obsolete, whereas *queen* is from the Old English *cwen* '(king's) wife'. Over many centuries, however, the superior and the inferior word were commonly confused in spelling and no doubt in pronunciation. After 1800, though the distinction in spelling was finally standardized, the two words were irremediably homophonous:

This modern Amazon and queen of queans

(Byron, *Don Juan* 6. 96)

During the long reign of the beloved and respected Victoria people stopped using the pejorative *quean*.



will purify' (Xenophon, *Oeconomicus* 18. 6); but the verb happens not to occur in what little survives of the dialects that show the adjective as καθαρός.

The correspondence of -ά (-ή in Ionic and sometimes in Attic) to the Hebrew feminine suffix {-ָה} remains somewhat problematical in regard to the quality of the vowel (see above, p. xv); but at any rate it recurs: ἀγορά, ἀγορή: אָסֶפֶת 'assembly';

ἀγάπη: אָהֶבֶת 'love'; feminine ethnics such as Αἰγυπτία (-η)

'Egyptian': מוֹאָבִיָּה 'Moabite', etc. The accent on the last

syllable is the most momentous feature of all, because it allows us to throw a flood of light upon the original or principal function and placement of Greek descriptive adjectives. καθαρά, καθαρά, καθαρή resembles the Hebrew non-terminal form טָהֳרָה

much more than the terminal form, which has a different vowel [é] accented in the previous syllable. Only the 'converted perfect'

טָהֳרָה is recorded (Lev. 12: 8); and in general the final position is sparsely recorded for stative verbs. In their function as a pre-

dicative—'is pure', 'has become pure'—such verbs are normally followed by a subject rather than preceded. So it was originally

(as I infer) in Greek with the adjectives that are most like stative verbs: they served primarily as predicates, followed typically by

a noun. In the classical Greek language, although the order of words is remarkably free on the whole, still that collocation is

favoured (with the copulative verb ἐστὶ 'is' optional and very often absent); e.g. καθαρὰ ἡ κρίσις 'the decision is pure, untainted'

(Aristotle, *Rhetorica* 3. 12. 1414<sup>13</sup>-14; cf. Euripides, *Cyclops* 562; Plato, *Menexenus* 245d, etc.).

The alternation of vowel and accent, depending upon the position of a word in a phrase or sentence, is (in my considered

opinion) an archaic characteristic of Hebrew. In particular the shifting of the accent, when the word is initial or non-terminal,

to the last syllable—so that it comes on a suffix—gives us an idea of what developed in the prehistory of Greek, and perhaps

other Indo-European languages. Such an accent on the last syllable is unstable. In Hebrew it will be displaced if the next

word has an accent on the first syllable: מְלֵאָה 'the wine-press is full' (Joel 4: 13; cf. Ps. 26. 10). In Greek the vowel-

and-accent pattern of any given word is stable, or stabilized, no

ατδαρα

τααρα

μαρα  
γκα



matter where it happens to be placed in the sentence or how it functions: whether the adjective καθαρά is predicative '(is) pure' or attributive '(a) pure', nothing will displace the accent to \*κόθαρά,<sup>1</sup> nor can there be a terminal form \*κοθέρα. But this accent on the last syllable, to judge from all the ancient evidence, is weak, unlike the firm accent—a raised pitch—on the penultimate or antepenultimate syllable of words such as δευτέρᾱ 'second' (feminine), δεύτερος (masculine), τετάρτη, τέταρτος 'fourth', and other adjectives that are not primarily descriptive or predicative. The marking of an acute accent on the last syllable, *before a pause*, is a medieval convention, though traceable to the doctrine of the Greek grammarians early in the Christian era; it scarcely counts as evidence of a raised pitch there, rather than a stress. The grave accent, which we find actually written in any other environment (καθαρά or καθαρή), is somewhat better attested than the acute (καθαρά, καθαρή); but what sound it stands for is most uncertain.

My accentuation of καθαρά (or καθαρά, for that matter) is conventional, in that our ancient sources give little definite information about accents in the dialects apart from Attic and Ionic. Lesbian alone is amply reported to have had recessive accent in all words—i.e. never on the last syllable. The other dialects, so far as the indications go, agreed on the whole with Attic and Ionic in the accentual part of their phonology, but disagreed on some details. There is *nothing contrary* to my citation of the feminine form of the adjective as καθαρά in the dialect of Heraclea; what we have for certain is ΚΟΘΑΡΑ.

The Indo-Europeanists, attempting to reconstruct the order of words in the prehistoric ancestral language, are frustrated by the exceedingly flexible order in classical Greek, which defies any simple formulation. But in view of my inference that the vowel-and-accent pattern of καθαρά illustrates how descriptive adjectives arose out of *stative verbs followed by a subject*, we can reasonably posit a type of sentence in which the predicate came first.

<sup>1</sup> Only if it becomes the name of a person does the accent then recede toward the beginning of the word: ἀγαθή 'noble,' φαίδρα 'radiant,' but the princesses Ἀγαθή and Φαίδρα. The central function of a name is vocative, for addressing the person; and in Greek (as in Sanskrit) the vocative is associated with an accent of raised pitch on the first syllable, or as close to it as the phonology of the language allows.



7. All this is far from an exhaustive enumeration of what I personally have gained from Mr. Yahuda's long and detailed book. But let it serve, since my part is only to contribute a preface. Each reader can surely find for himself the points throughout the book that are most pertinent to his scholarly interests. I would, however, call attention briefly to a few etymologies that strike me as original, ingenious, and often relevant to a comparison between the Septuagint and the original Hebrew text:<sup>1</sup>

(a) ἀνοχή 'stopping, postponement, relief' (p. 78): הַנִּחָה 'remission' (only in Esther 2: 18). αλφ Χα να Χα

(b) ἄρα (in Attic), ἄρη (in Homer): הָאֵלֶּה 'curse' (p. 39). The full vowel [a] remains in the first syllable even when a suffix is added: אֵלֶּה־יִי 'my curse' (Ezek. 17: 19; cf. 17: 16, Gen. 24: 41, Deut. 29: 11, 20). αλφ

(c) δαμάω, δαμάζω 'I tame, I overcome': הֵנִיחַ 'he is overcome' (p. 360). The thematic (so-called ה"ל) verb of Hebrew is most closely paralleled by the Greek thematic noun or adjective ἵπποδαμος 'horse-tamer, horse-taming', whose vocative case ends in -ε. νι ντα μα

(d) δίψα: הִצְמָה (this noun only in Jer. 2: 25, although the root is frequent) 'thirst' (p. 402). Such a metathesis and modification of consonants would be unusual but credible. Τ61 α α

(e) ἔδνα, ἔεδνα 'bridal gifts' (p. 349): הֵנִיחַ הֵנִיחַ לִי 'these are a gift [of love] to me' (Hosea 2: 14; cf. הִנֵּה 'give'). ΕΤΝα Χα ψα η'

(f) εὐλή: תוֹלַעַת 'worm, maggot' (pp. 51, 109). The [t-] would then be a prefix. Tα α

(g) κατὰ (rarely κατὰ in poetry): כִּי־ 'according to' (Deut. 25: 2, etc.; p. 171). κντέλ

(h) κνέφας 'darkness, twilight' (p. 365): יִכְנֹעַ 'he will be hidden' (Is. 30: 20). This raises the question whether the familiar γικανέφ

<sup>1</sup> Some of them were first proposed to me in handwritten memoranda from Mr. Yahuda, responding to the points that I brought up in my letters. Not everything that figured in our correspondence has found a place in the book (which was virtually finished before our acquaintance began). But in any case I am here including etymologies that are too good to leave unmentioned.



noun <sup>καὶ ἀέρ</sup> כַּנְף 'wing' was originally perceived as a shadow from a large bird in the sky.

(i) <sup>μῆρ</sup> φρέαρ (pl. φρέατα, in epic φρείατα): <sup>μῆρ</sup> בְּאֵר (pl. construct בְּאֵרִים, Gen. 14: 10) 'a well' (p. 81).

Among the issues of linguistic methodology which this book is bound to raise, an important one concerns the occasional, sporadic, or spontaneous deviants from the normal form—i.e. the normal pronunciation—of a particular word or words. Have such deviants had, in the long run, a major or only a minor role in the gradual transformation of languages? The linguistic profession is far from a consensus. But in the examples I have cited, the relation between the known Greek and Hebrew forms can be explained without a need to posit any highly anomalous change.

I have unbounded admiration for Mr. Yahuda's energy, enthusiasm, and thoroughness. As shown in the foregoing pages, I have profited greatly from scrutinizing his book, and particularly from certain inspired passages. Some of his boldest thoughts are the best; and if we criticize him, we ought in fairness to acknowledge that a sternly cautious method would have inhibited those valuable flashes. Once, in 1979, I wrote to him, 'Your book will be here for a long time, after both of us are in our graves.' This preface is intended, in a small way, to help toward the fulfilment of that expectation.

SAUL LEVIN



2. *Identical Phrases.* The similarity of certain Hebrew words to their Greek counterparts establishes an identity of expression in both languages beyond the words concerned.

Thus, there are three words in Hebrew for 'yesterday': **שָׁמַח**, **תָּמַח**, **אֶתְמַח**—which respectively relate to the Greek phrases of two words each: *ἡμέρα χθές*, *ἐχθές ἡμέρα*, *χθές ἡμέρα*—and two in Arabic: *أمس* and *البارحه*, both of which homologize with the first phrase. It is remarkable that **תָּמַח** is augmented with **-ח**, when *é* is added to lengthen *χθές*; and that only the phrase *τῇ χθές ἡμέρα* is known. Moreover, it is not less significant that the suffix-prefix phenomenon—by reversing the order of the last two words, *ἡμέρα χθές*—should account for three homologues (one Hebrew, **שָׁמַח**, and the two Arabic), two of which (**שָׁמַח** and *أمس*) are quasi-homophones.

Again, **חָמַר** in Jes 27. 2 is the homologue of *ἡμερίς*, fem. of *ἡμερος*; as Subst., *ἡμερίς* (sc. *ἀμπελος*), *ἡ*, the cultivated vine Od. 5. 69. The biblical text, however, actually expresses what Homer implies, i.e. **כָּרַם חָמַר**. As usual, Driver's *Lexicon* finds fault with the text, asserting that it should 'rd. here **כָּרַם חָמַר**' I dread to think what would have happened to our Scriptures if they had been effectively subjected to such vandalism.

Yet another word is **מַעֲנָה** in IS 14. 14. According to the *Lexicon*, **מַעֲנָה** is a 'field for ploughing', the text here also is corrupt and the meaning dubious. In fact, **מַעֲנָה** is the homologue of *ἡμίονος*, mule; the text, as almost always, is quite sound (although, had the usual order in a construct been observed, it would have read **צֶמֶד מַעֲנָה**, like **צֶמֶד בָּקָר** Ib 11. 7; cf. **מִצְפֵּן הַיֵּין** Jud 13. 14); and the certainty of the meaning is vouched for by Homer himself: 'a field about as broad as half the area of a day's ploughing by a pair of mules'. Cf. Ps 129. 3, Il. 10. 351, Od. 8. 124. Therefore, I feel I am entitled to assert not only that Hebrew is Greek, but also that *it is as Greek as Homer*.

3. *Complete Series.* Graeco-Hebraic homologues are not formed of disconnected words picked up here and there at random. Most of the homologues are consistently inter-related, belonging as they do to various series of kindred words which afford evidence as conclusive as it is massive, e.g. names (a) of parts of the anatomy, (b) of members of the family, (c) of weapons, (d) of military



$\chi \alpha$   $\text{G}\epsilon\epsilon\phi\phi$   $\chi \alpha$   $\text{J}\epsilon$  ( $= \text{αὐτὸ τὸ βιβλίον}$ )

## PROLOGUE

XXV

(הספר הזה) restores to the Greeks the twenty-four books of the Old Testament, which were written in their language—an adventitious reward for their having preserved the parts of the Hebrew heritage enshrined in the Septuagint, the New Testament, and the books by Josephus and Philo. At the same time and in precisely the same way,  $\eta\delta\epsilon\ \eta\ \gamma\rho\alpha\phi\eta$  offers to the Jews the forty-eight books of Homer, together with the rest of the literature of Hellas—a kind of compensation for the sufferings endured by them at the hands of the Greeks. Lastly, هذا الكتاب gives orientalist a peep into pre-Islamic Arabia that invites further research.

This oecumenical work should have been undertaken by a team of at least three seasoned scholars: each an accomplished expert in one of the three languages immediately involved, and having more than a nodding acquaintance with the other two. It is not my fault that I have done it single-handed.

As a matter of fact, I repeatedly tried to get others to join me in the venture, without success. Thus early on, at the end of a two-hour session with one of the prospective collaborators, he exclaimed: 'All this is rubbish, and we've wasted each other's time.' My response was: 'You, as well as I, will be judged by these words which I shall quote whenever I discuss my work again.' There was no animus or acrimony in this exchange; indeed, as the research progressed, I tried twice more to interest him in it, but in vain.

Shortly after the aforesaid encounter, I quoted the disparaging remark uttered at its conclusion to the late Christodoulos Hourmouzios, a graduate of the University of Athens and an expert on Homer, who said to me: 'But I think you are one of the greatest glossologists I know.' He readily promised his full co-operation, but unfortunately died before we could settle down to working together.

There were those who confessed to being persuaded that there was 'something' in my theory, yet thought that my claim about the identity of Hebrew with Greek was rather exaggerated. They



maintained that I was 'aiming too high', and suggested that, in my own interest, I should lower my sights and adopt a 'less uncompromising attitude'. One of them was the late Sir Leon Simon, an acknowledged classicist who knew Hebrew. In fulfilment of his promise—in spite of the thick fog and his heavy cold—the old man came a long way on the evening of 14 January 1959 to preside at my first lecture on the subject. He introduced me briefly and with caution, expressly reserving his comments to the end of my address. Then, before calling for questions, he said the following which I noted down immediately after the meeting:

'I don't suppose everybody will agree with everything Mr. Yahuda has told us, assuming we have all understood him all the way. But whatever the doubts about it may be, of one thing I for one am certain. He has solved a mystery which has puzzled scholars for over two thousand years. Because if he is right—that several Greek words with  $\sigma\kappa$  are transformed in Hebrew as if  $\sigma\kappa$  were a digraph or one of the two letters dropped—then Homer did not nod when he left the short vowel preceding *Σκάμανδρον* short, in the famous line:

*ὄν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.'*

On the other hand, I had a fruitful interview with a scholar of world-wide repute, which was followed by an exchange of long memoranda. But for some reason he put an end to the correspondence with a curt communication in which he wrote: 'You might as well derive the English "ball" from the Gr. βάλλω "to throw" or seek a connection between "chow" and "show" because chows are exhibited at shows!'

In the result, I had to fall back on my own resources and rely solely on my efforts, devoting to this research much of my leisure over a period of more than thirty years. Two things kept me going: the unflagging moral support of my beloved wife, and the thrills we both experienced at every major discovery. I also received encouragement from Professor Cyrus H. Gordon, of Brandeis and New York Universities; and the Revd. Rabbi Solomon D. Sassoon, of Jerusalem.

One day, in the course of a social conversation with a friend, darling Cecile became more than usually enthusiastic—in fact, exuberant—over my research. Whereupon her friend said: 'You don't know Greek or Hebrew, how can you be so sure?' To which Cecile replied: 'But I know my husband. He hates guessing and



always insists on evidence. As a lawyer, he can weigh up evidence. He tells me that he has plenty of convincing evidence, and I believe him.' *Have I?*

The following pages will show, in logical classification and due detail, to what extent, if any, I have such evidence. Here I shall only give a bird's eye view of the evidence which, I submit, justifies my 'uncompromising attitude' that Hebrew is Greek. It is fourfold, that is to say: the number of homologies and their quality, the grammatical similarities, and the interpretation of enigmatic words. The number of homologies is vast, and their percentage of the biblical vocabulary is very high: I estimate it at 90 per cent. Witness the long lists set out in support of the Propositions. As to the grammatical similarities, they are dealt with in Chapter VI; while the enigmatic words are encountered everywhere. Let me, then, advert briefly to the quality of the homologies.

The high quality of Graeco-Hebraic homologies—which inestimably enhances the value of their large proportion and great number, as proof of the identity of one language with the other—is manifested by several important features, that is to say:

1. *Peculiarity of Meaning.* There are commonplace Greek words which, in addition to their ordinary meaning (or meanings), bear a peculiar one that makes them typically Greek. Some of them have demonstrably genuine homologues which bear both meanings, the peculiar as well as the ordinary, e.g.  $\pi\lambda\eta\rho\eta\varsigma/\eta\alpha\lambda\mu$ ,

φόρημα/כְּסֵה, ἄρθρον/אֵת, ἐργαστήριον/کَرخانه  
כְּסֵה is an adjectival noun derived from כָּסָה, the homologue  
of πλήρη. The Adjective כָּסָה, of which כְּסֵה is the feminine,  
shares with πλήρης all its meanings, including: 'of wine, full-  
bodied, with a persistent flavour' Ex 22. 28 Nu 18. 27. It is absolutely  
clear from the contexts, especially in the latter verse, that wine  
is indicated; but Hebrew does not provide the reason for referring  
to wine by 'full' or 'fulness'. For that, one must go to Greek.

A footnote to Ex 22. 29 in the N.E.B. reads: 'the first . . . wine: *mng. of Heb. words uncertain*'. In Nu 18. 27, however, **הַחֵמֶה** is rendered by 'juice'.

$\kappa\psi\eta$  derives from  $\kappa\psi\iota$ , the homologue of  $\omicron\iota\sigma\epsilon\iota\gamma$  and/or non-extant  $\epsilon\nu\acute{\epsilon}\gamma\kappa\omega$ , the two alternative verbs to  $\phi\acute{\epsilon}\rho\omega$ .  $\kappa\psi\iota$  belongs to



μα 61

the class of verbs with the Middle Voice 1, and shares with φέρω many of its meanings. נשׂן equalizes with φόρημα through the suffix-prefix phenomenon, and shares with it three meanings: *that which is carried, load* Ex 23. 5; metaph., *burden, load* Nu 11. 11; of a harp ICh 15. 22, 27. The last two verses occur in a paragraph entirely devoted to music, and נשׂן refers to an instrument played by skilled strummers. Yet neither Greek nor Hebrew provides an explanation for such a strange nomenclature.

No difficulty seems to have been encountered by the editors of the N.E.B. in translating (or rather mistranslating) ICh 15. 22, but a footnote to verse 27 reads: 'the precentor: prob. rdg.; Heb. obscure'. I sympathize with them, especially as I offered to put my experience at their disposal.

Here is the complete homology of ἄρθρον: joint, مَفْصَل, مَفْصَلَة; esp. the socket [of the ankle-joint] مَفْصَلَة; ball of joint مَفْصَلَة; generally, of limbs, etc., esp. in pl. طرف; of the legs رِجْل.

Gn 32. 33 وَرَك (רגל) Ib 18. 4 Ex 21. 24 מַרְגְּלָה Ruth 3. 4 רַגְלָא Dan 2. 4 רַגְלִין Ib 7. 4 رِجْل; lines سَطْر; a. a. genitals רַגְלִים Ex 1. 5 רַגְלִים Ib 4. 25 Jud 3. 24 IS 24. 4 Jes 6. 2, 7. 20.

Sure enough, רַגְלִים bears both the ordinary and the peculiar meanings of ἄρθρον; in the sing. it means 'leg', and in the pl. it means 'genitals' as well as 'legs'.

According to the N.E.B., the seraphim in Jes 6. 2 covered their feet; and in the later verse, Isaiah is mistranslated as predicting that the 'body', not the 'pubic hair', would be shaved. The Septuagint has feet in both verses (רגל), however, bears both meanings in the sing. (Ex 1. 5 Jud 3. 16).

ἐργαστήριον means any place in which work is done: workshop, manufactory. Strangely enough, it also means brothel. It is a compound made up of ἐργασ- (ἐργάζομαι, work; ἐργασείω, long to work; ἔργον, work) and -τήριον, suffix denoting place. It has two homologues: ورشده (which bears the first meaning) and كَرخانه (which bears both meanings). This is an Arabicized Persian compound which breaks down into: کار, 'work', standing for ἐργασ- (ἔργον); and خانه, 'place', the possible homologue of χωρίον. If this is right, then it is cogent evidence that the Propositions of my theory logically apply beyond the so-called Semitic languages, e.g. ἀγορά/forum, αἰδώς/pudor, ἡβάσκω/pubesco.



formations; and words relating to (e) numbers, and especially to (f) worship, since Israel was intended to be 'a kingdom of priests and a holy nation' Ex 19. 6. If all the Hebrew words in these six lists (which will be found in Chapter XIII) are Greek, it would be difficult to imagine the rest of the language being other than Greek.

Indeed, there is 'plenty of convincing evidence', and I have attempted to make it available not only to the technical experts, but to the ordinary student as well. For this is a self-contained, comprehensive and *speaking* book: one that is so arranged as readily to provide answers to the relevant questions which might confront its users. Thus in the second chapter I relate how my theory evolved and the way I embodied my principal discoveries in a series of Propositions, each of which—like an ordinary theorem—is capable of being tested and demonstrated individually and in conjunction with the others. Here I shall reverse the process and point out to the reader the way he can relate a particular homology to any and all the Propositions which govern it. In this way he will be able to understand thoroughly the homologies herein mentioned, to detect the false ones—for there must be a few which have slipped past my scrutiny—and to discover new genuine ones of his own. For there still remain many such to discover in Hebrew, and innumerable ones in Arabic—not to speak of other so-called Semitic languages with which I am unacquainted. What is more, there are further Propositions to be formulated.

Now there are several keys to this crammed book: apart from the Table of Contents, the Table of Propositions, and the Index, there are several lists of explained homologies, the main one being the Catalogue of General Homologies.

Take, for instance, the homology πλήρης (πλῆρής), dealt with above. First, dear reader, you consult this Catalogue and you find, *inter alia*, that the whole family of πίμπλημι, from which πλήρης is derived, happens to be fully dealt with on pp. 343-4. Then you notice that the syllable -ρης is missing and that (ρ) replaces π. Accordingly, you look up the Index, *s.v. interchanges*, and find several examples of such replacement. Next, you refer to the Table of Propositions, and find out the one on apocope, which will provide you with other words of similar elimination. Finally,

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you consult, *inter alia*, the LXX, the A.V., and the N.E.B. In this way you would test for yourself the validity of any homology and find out whether or not the Propositions which govern it are supported and confirmed thereby.

But the πλήρης הָאֵלֶּם homology is accompanied above by its meaning and the relevant texts. Let me take one from the body of the book, which is accompanied by neither: δέμας דָּמָא. At first, you will probably react with traumatic incredulity; because דָּמָא means *blood*, the Greek word for 'blood' is αἷμα, and you have never before met with a homonym of דָּמָא. Besides, from what you know of δέμας, it could not conceivably have any connection with 'blood'. Well, you must be prepared for surprises; this book is full of them. Therefore, you look up the Catalogue and find that one of the meanings of δέμας is 'vine-shoot', that דָּמָא homologizes with δέμας in that meaning, and that the text referred to is actually concerned with the vine. So after all, sense and sound combine to render the suspect homology a safe one.

However, no sooner you become reconciled to it, than the other homologue of δέμας, דָּמָא, attracts your misgivings. For דָּמָא homologizes with δέμας in respect of its meaning, 'corpse', and you have always known דָּמָא to mean 'dung'—as دَم does in Arabic. Yet דָּמָא invariably refers to dead human beings who lie 'upon the face of the earth', ungathered, unmourned, and unburied—a prey to bird and beast (Jer 8. 2, 16. 4). Furthermore, דָּמָא is associated with contempt and indifference, not with manuring or stench (IIR 9. 37 Jer 9. 21; cf. IR 14. 11 Jer 22. 18, 19; cf. Od. 3. 258-61). Besides, there are two words for 'dung' in Hebrew—לִלְלָא (βόλιτον) and צִפְיָא (σπυράς, σόφν)—neither of which occurs in a context resembling any context of דָּמָא—except Zeph 1. 17 (where 'their לִלְלָא κρέας, would be cast like לִלְלָא) which may be compared with Jer 9. 21. Again, לִלְלָא occurs in four other verses—including the only one in which צִפְיָא appears—yet none of them mentions דָּמָא (IR 14. 10 Ez 4. 12, 15 Job 20. 7). Lastly, is it without significance that Alexander Rhetor uses δομή for δέμας?

If nevertheless you remain unconvinced, I should not hold it against you. Clearly, when—as in the circumstances of this particular instance—the validity of any homology is not proved



with complete objectivity, so that subjective influences come openly into play, an individual's scepticism would not be altogether unjustified. (Cf.  $\square 7$   $\delta\eta\mu\acute{o}s$ : *fat* Ez 44. 7; cf. II. 23. 213.)

Consistently with this principle, occasionally—when there was a large measure of likelihood of an homology being sound on the balance of probabilities, and it could not be further and better tested by means of my technical tests—I have included it in this book, notwithstanding that the persuasive character of the evidence was not compelling to a degree of certainty. This, for two reasons: first, to give students an opportunity to advance further facts and arguments for or against it; secondly, to let them distinguish for themselves between incontrovertibly sound homologies and such as should be accepted subject to reservations. At all events, the number of such homologies is quite small, while my theory stands four-square on what I have established beyond doubt by means of tried technical tests.

Finally, this book could be useful even to those who have no Greek and know neither Arabic nor Hebrew. For all the homologies are explained and referred to texts; so that one may read the explanation, refer to the indicated text or texts in any biblical translation, and decide for oneself as to the merit of the explanation—and, inferentially, as to the validity of the homology concerned.

A word about Arabic. This book does not deal with Arabic in its own right, but merely as an invaluable auxiliary language in the ascertainment and confirmation of Graeco-Hebraic homologies. Accordingly, several Propositions are devoted to the characteristics of this tripartite relationship; but they also constitute a valid general guide to Graeco-Arabic homology.

Lastly, no account is taken of the difference between classical Arabic and the vernacular, nor of the date or of the document in which any Greek word first appears; for the simple reason that I am only concerned with undoubted phonetic, morphological, and semantic similarities wherever I find them together—not as isolated phenomena, but as inter-related examples in a systematic survey of what I try to prove is an unsuspected and forgotten branch of Greek literature: the Hebrew Bible.



## I. HEBREW AND THE HEBREWS

GREEK and Hebrew have lived cheek by jowl since their existence as such—that is, over three thousand years ago—when they settled, one at the junction of Asia and Europe and the other at that of Asia and Africa near by. They have each made a major contribution to civilization, yet until the advent of Alexander they *seem* to have influenced each other not at all; though there had been intercourse between them (Jer 10. 9 Joel 4. 6 Ob 20 Jon 1. 3 Zach 9. 11–13). Can it be—as I think, contrary to all accepted scholarship—that they are intimately related by race and religion as well as by language?

Accounts differ as to the racial affinity of the people of Israel to other peoples of antiquity. According to the all too brief geo-ethnical survey in the tenth chapter of Genesis, some of the tribes of Hellas descended from Japhet, the Philistines and the Phoenicians—like the Hittites and the Amorites—descended from Ham, while the Hebrews and the Arabian clans derived from Shem. Ezekiel (16. 3), however, asserts that the Israelites are a cross-breed of mixed Hittite and Amorite origin—which makes them descendants of Ham. Lastly, if the ignored epistle set out in the First Book of the Maccabees (12. 19–23; cf. ib. 14. 16–23, II Macc 5. 5–9) and in the *Antiquities* (xii. iv. 10) is to be trusted, the Jews must have descended from Japhet! Here it is in its context, followed by a translation:

At this time [i.e. circa 180 B.C.] Seleucus, who was called Philopator, the son of Antiochus the Great, reigned over Asia. And Hyrcanus' father; Joseph, died. . . . His uncle Onias also died, and left the high priesthood to his son Simon. And when he also died Onias his son succeeded him in that dignity, to whom Areus, king of the Lacedemonians, sent an embassy with a letter a copy whereof follows:

Βασιλεὺς Λακεδαιμονίων Ἀρειος Ὀνίᾳ χαίρειν. ἐντυχόντες γραφῇ τινὶ εὗρομεν ὡς ἐξ ἑνὸς εἶεν γένους Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ ἐκ τῆς πρὸς Ἀβραμὸν οἰκειότητος. δίκαιον οὖν ἐστὶν ἀδελφούς ὑμᾶς ὄντας διαπέμπεσθαι πρὸς ἡμᾶς περὶ ὧν ἂν βούλησθε. ποιήσομεν δὲ καὶ ἡμεῖς τοῦτο, καὶ τὰ τε ὑμέτερα ἴδια νομιοῦμεν καὶ τὰ αὐτῶν κοινὰ πρὸς ὑμᾶς ἔξομεν. Δημοτέλης ὁ φέρων τὰ γράμματα διαπέμπει τὰς ἐπιστολάς.



τὰ γεγραμμένα ἐστὶ τετράγωνα· ἡ σφραγὶς ἐστὶν αἰτὸς δράκοντος ἐπειλημμένος.

'Areus, King of the Lacedemonians, to Onias, greeting. We have come upon a certain document from which we have discovered that both the Jews and Lacedemonians are of one race, and originate from the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us messages about any of your concerns as you please. We will also do the same to you, and esteem your concerns as our own, and will look upon our concerns as yours. Demoteles, who brings you this letter, will bring your letter back. This writing is square, and the seal is an eagle holding fast a serpent.'

'Such', adds Josephus with unwonted neutrality and dryness, 'were the contents of the letter which was sent by the king of the Lacedemonians.' As a matter of fact, it is difficult to find anywhere else in his works a note so bare, so non-committal—not to say indifferent—especially having regard to the novelty of the suggestion. One is therefore forced to the conclusion that although Josephus did not doubt the genuineness of the diplomatic letter—or he would not have reproduced it *in extenso*—he may have felt rather sceptical about the authenticity of the 'document' referred to therein. But perhaps his priestly background and anti-Hellenic proclivity unconsciously prejudiced him against the apparently spontaneous Greek protestations of common ancestry with the Jews.

To return to the Bible, the first mention of 'Hebrews' occurs in Genesis (14. 13), where Abraham—when informed of Lot's capture by the sackers of Sodom—is described as a 'Hebrew'.

Now were Abraham and his nephew the only Hebrews in the region at the time? It does not look like it, for three reasons. First, Joseph refers to it about an uneventful century later as 'the land of the Hebrews' (Gn 40. 15). Secondly, both Potiphar's wife (Ib 39. 17) and Pharaoh's chief butler (Ib 41. 12) refer to Joseph as a 'Hebrew' slave or youth, in much the same way—one imagines—as the Greeks used to refer to one of the familiar Phoenicians in their service as a 'Phoenician' woman (*Odyssey* 15. 417). Thirdly, the Egyptians would not eat at the same table with the Hebrews (Gn 43. 32), including them in the taboo against the abominated Shepherds (Ib 46. 34). None of these references is consistent with the Hebrews being an isolated family of nomadic herdsmen roaming about in the land of Canaan.



Later, the word 'Hebrew'—in juxtaposition with aliens—undoubtedly means one of the people of Israel, without tribal specification. Thus it is used to distinguish Israelites from Egyptians (Ex 2. 11), Israelite citizens from the denizens in their midst (Dt 15. 12 Jer 34. 9, 14), Israelites from Philistines (IS 14. 11), and generally Israelites from other nationals (Jon 1. 9).

Clearly, therefore, one cannot depend on Jewish sources for a reliable account of the ethnic identity of the Hebrews.

An investigation into their language, on the other hand, meets with an initial obstacle: the extraordinary fact that in ancient times it was not called after their name—as if they never existed as a distinct ethnic or national unit. Isaiah (19. 18) refers to it as 'the language of Canaan'; while Rabshakeh, who spoke Aramite, called it 'Judean' (Jes 36. 11); as indeed did Nehemiah (13. 23-4) to distinguish it from 'Ashdodite', a relic of the language originally spoken by the Philistines. But in Jer 34. 9, 'Judean' and 'Hebrew' are interchangeable terms.

Besides, we do not know in what language or languages the Patriarchs spoke to their various neighbours: Abraham in Egypt or in the popular assembly of Hebron, Lot in Sodom, Isaac in the course of his transactions with the king of Gerar, Jacob in Gn 29. 4-8, he and his sons in their controversy with Hamor. Much later, the Israelite spies and Rahab seem to have understood each other perfectly well. One thing is certain, the Gibeonites who were Hivites conversed with Joshua in a language which was spoken both locally and in distant parts (Jos 9. 7-10). Is it without significance that the Bible mentions the interposition of an interpreter on one occasion only, when Joseph pretended to his brothers to be an Egyptian (Gn 42. 23)?

In this connection it is vital to identify by my theory the different peoples who inhabited Canaan at the time of Joshua, namely: the Amorites (Κιμμέριοι), the Canaanites (Φοινίκιοι), the Gergashites (Γραικοί), the Hittites (Σκύθαι), the Hivites (Ηχαιοί), the Jebusites (Βοιωτοί), the Perizzites (Φρύγοι)—besides the Caphtorim (Κύπριοι) and the Philistines (Πελασγοί). These inhabitants were by no means exterminated, and their survival and ultimate assimilation must have influenced the Israelites in various ways, including lingually (Jud 1. 17-36, 3. 1-6). It is a fact that the Jebusites preserved their identity till the reign of David (Jos 15. 63 Jud 1. 21, 19. 10-12 IIS 5. 6-8, 24.



18-24), while the semi-assimilated descendants of the Philistines continued to speak a distinct dialect down to the time of the Second Temple.

At the end of this quest one is merely left under the impression that the language of the Patriarchs must have been somewhat modified by reason of the contact of their descendants with the colonists of Canaan, as it must have altered slightly in the course of the Israelites' sojourn in Egypt. We still do not know by whom, other than the Patriarchs, their language was spoken.

There remains yet one more track to follow. The Hebrews are supposed to derive their name from Eber whose numerous progeny is said to have settled in the region covering Syria, Mesopotamia, Eastern Asia Minor, and the Arabian Peninsula (Gn 10. 30). Traditionally, however, the word עבר is said to refer to Abraham's migration south-westward across the Euphrates: 'Your forefathers settled on the other side of the River from of old—Terah, the father of Abraham and the father of Nahor—and they worshipped other gods' (Jos 24. 2). 160'

This general reference to 'other gods', coupled with the specification of two of them—אל ל or ó Zeús (Σεῦς), worshipped by the three Patriarchs (Gn 17. 1, 28. 3, 48. 3); Ελ Γαμ ηλχαν 170' 180' 190' 200' 210' 220' 230' 240' 250' 260' 270' 280' 290' 300' 310' 320' 330' 340' 350' 360' 370' 380' 390' 400' 410' 420' 430' 440' 450' 460' 470' 480' 490' 500' 510' 520' 530' 540' 550' 560' 570' 580' 590' 600' 610' 620' 630' 640' 650' 660' 670' 680' 690' 700' 710' 720' 730' 740' 750' 760' 770' 780' 790' 800' 810' 820' 830' 840' 850' 860' 870' 880' 890' 900' 910' 920' 930' 940' 950' 960' 970' 980' 990' 1000' 1010' 1020' 1030' 1040' 1050' 1060' 1070' 1080' 1090' 1100' 1110' 1120' 1130' 1140' 1150' 1160' 1170' 1180' 1190' 1200' 1210' 1220' 1230' 1240' 1250' 1260' 1270' 1280' 1290' 1300' 1310' 1320' 1330' 1340' 1350' 1360' 1370' 1380' 1390' 1400' 1410' 1420' 1430' 1440' 1450' 1460' 1470' 1480' 1490' 1500' 1510' 1520' 1530' 1540' 1550' 1560' 1570' 1580' 1590' 1600' 1610' 1620' 1630' 1640' 1650' 1660' 1670' 1680' 1690' 1700' 1710' 1720' 1730' 1740' 1750' 1760' 1770' 1780' 1790' 1800' 1810' 1820' 1830' 1840' 1850' 1860' 1870' 1880' 1890' 1900' 1910' 1920' 1930' 1940' 1950' 1960' 1970' 1980' 1990' 2000' 2010' 2020' 2030' 2040' 2050' 2060' 2070' 2080' 2090' 2100' 2110' 2120' 2130' 2140' 2150' 2160' 2170' 2180' 2190' 2200' 2210' 2220' 2230' 2240' 2250' 2260' 2270' 2280' 2290' 2300' 2310' 2320' 2330' 2340' 2350' 2360' 2370' 2380' 2390' 2400' 2410' 2420' 2430' 2440' 2450' 2460' 2470' 2480' 2490' 2500' 2510' 2520' 2530' 2540' 2550' 2560' 2570' 2580' 2590' 2600' 2610' 2620' 2630' 2640' 2650' 2660' 2670' 2680' 2690' 2700' 2710' 2720' 2730' 2740' 2750' 2760' 2770' 2780' 2790' 2800' 2810' 2820' 2830' 2840' 2850' 2860' 2870' 2880' 2890' 2900' 2910' 2920' 2930' 2940' 2950' 2960' 2970' 2980' 2990' 3000' 3010' 3020' 3030' 3040' 3050' 3060' 3070' 3080' 3090' 3100' 3110' 3120' 3130' 3140' 3150' 3160' 3170' 3180' 3190' 3200' 3210' 3220' 3230' 3240' 3250' 3260' 3270' 3280' 3290' 3300' 3310' 3320' 3330' 3340' 3350' 3360' 3370' 3380' 3390' 3400' 3410' 3420' 3430' 3440' 3450' 3460' 3470' 3480' 3490' 3500' 3510' 3520' 3530' 3540' 3550' 3560' 3570' 3580' 3590' 3600' 3610' 3620' 3630' 3640' 3650' 3660' 3670' 3680' 3690' 3700' 3710' 3720' 3730' 3740' 3750' 3760' 3770' 3780' 3790' 3800' 3810' 3820' 3830' 3840' 3850' 3860' 3870' 3880' 3890' 3900' 3910' 3920' 3930' 3940' 3950' 3960' 3970' 3980' 3990' 4000' 4010' 4020' 4030' 4040' 4050' 4060' 4070' 4080' 4090' 4100' 4110' 4120' 4130' 4140' 4150' 4160' 4170' 4180' 4190' 4200' 4210' 4220' 4230' 4240' 4250' 4260' 4270' 4280' 4290' 4300' 4310' 4320' 4330' 4340' 4350' 4360' 4370' 4380' 4390' 4400' 4410' 4420' 4430' 4440' 4450' 4460' 4470' 4480' 4490' 4500' 4510' 4520' 4530' 4540' 4550' 4560' 4570' 4580' 4590' 4600' 4610' 4620' 4630' 4640' 4650' 4660' 4670' 4680' 4690' 4700' 4710' 4720' 4730' 4740' 4750' 4760' 4770' 4780' 4790' 4800' 4810' 4820' 4830' 4840' 4850' 4860' 4870' 4880' 4890' 4900' 4910' 4920' 4930' 4940' 4950' 4960' 4970' 4980' 4990' 5000' 5010' 5020' 5030' 5040' 5050' 5060' 5070' 5080' 5090' 5100' 5110' 5120' 5130' 5140' 5150' 5160' 5170' 5180' 5190' 5200' 5210' 5220' 5230' 5240' 5250' 5260' 5270' 5280' 5290' 5300' 5310' 5320' 5330' 5340' 5350' 5360' 5370' 5380' 5390' 5400' 5410' 5420' 5430' 5440' 5450' 5460' 5470' 5480' 5490' 5500' 5510' 5520' 5530' 5540' 5550' 5560' 5570' 5580' 5590' 5600' 5610' 5620' 5630' 5640' 5650' 5660' 5670' 5680' 5690' 5700' 5710' 5720' 5730' 5740' 5750' 5760' 5770' 5780' 5790' 5800' 5810' 5820' 5830' 5840' 5850' 5860' 5870' 5880' 5890' 5900' 5910' 5920' 5930' 5940' 5950' 5960' 5970' 5980' 5990' 6000' 6010' 6020' 6030' 6040' 6050' 6060' 6070' 6080' 6090' 6100' 6110' 6120' 6130' 6140' 6150' 6160' 6170' 6180' 6190' 6200' 6210' 6220' 6230' 6240' 6250' 6260' 6270' 6280' 6290' 6300' 6310' 6320' 6330' 6340' 6350' 6360' 6370' 6380' 6390' 6400' 6410' 6420' 6430' 6440' 6450' 6460' 6470' 6480' 6490' 6500' 6510' 6520' 6530' 6540' 6550' 6560' 6570' 6580' 6590' 6600' 6610' 6620' 6630' 6640' 6650' 6660' 6670' 6680' 6690' 6700' 6710' 6720' 6730' 6740' 6750' 6760' 6770' 6780' 6790' 6800' 6810' 6820' 6830' 6840' 6850' 6860' 6870' 6880' 6890' 6900' 6910' 6920' 6930' 6940' 6950' 6960' 6970' 6980' 6990' 7000' 7010' 7020' 7030' 7040' 7050' 7060' 7070' 7080' 7090' 7100' 7110' 7120' 7130' 7140' 7150' 7160' 7170' 7180' 7190' 7200' 7210' 7220' 7230' 7240' 7250' 7260' 7270' 7280' 7290' 7300' 7310' 7320' 7330' 7340' 7350' 7360' 7370' 7380' 7390' 7400' 7410' 7420' 7430' 7440' 7450' 7460' 7470' 7480' 7490' 7500' 7510' 7520' 7530' 7540' 7550' 7560' 7570' 7580' 7590' 7600' 7610' 7620' 7630' 7640' 7650' 7660' 7670' 7680' 7690' 7700' 7710' 7720' 7730' 7740' 7750' 7760' 7770' 7780' 7790' 7800' 7810' 7820' 7830' 7840' 7850' 7860' 7870' 7880' 7890' 7900' 7910' 7920' 7930' 7940' 7950' 7960' 7970' 7980' 7990' 8000' 8010' 8020' 8030' 8040' 8050' 8060' 8070' 8080' 8090' 810



for grammar, there are one or two minor similarities which are obvious, whereas several fundamental resemblances have gone unsuspected.

If my theory be correct, it would automatically follow that the sister languages, Arabic and Aramaic, are affiliated to Greek; similarly, English and French—among other European tongues—must somehow be related to Hebrew. In fact, my theory establishes precisely that. Thus, Latin *ad* and אֶל, English *over* and עֲבֵר, French *sur* and עַל, are identical, two by two; and they are all easily traceable to Greek. Beyond cavil, the segregation of the Semitic from the Indo-European languages flies in the face of the philological facts and principles which I am about to prove. Indeed, it will emerge that just as knowledge of Greek is essential to the thorough understanding of the Bible, a better understanding of Greek would be achieved through knowledge of Arabic and Hebrew.

Admittedly, the logical conclusions of my philological theory—geographical, historical, racial, religious, and social—are far-reaching and revolutionary indeed. Yet their apparent strangeness is due to generations of neglect and prejudice, and should not deter scholars from apprehending the perceptible reality which sparkles in the brilliant light shed by my conclusive demonstration. It is positively astonishing that no one has hitherto suspected the *identity* of these two languages—a fact which raises a strong presumption against the soundness of my theory—especially as, a common alphabet apart, there have been in the course of the past twenty-three centuries many a favourable opportunity for discovering any resemblance which might exist between them, that is to say:

1. Over two thousand years ago Jewish scholars translated the Scriptures into Greek, producing the Septuagint which has remained unchallenged as an authentic source of biblical exegesis.
2. About that time, as we have seen, the Spartans claimed kinship with the Jews.
3. Jews played a leading part in the development of the Hellenistic culture in Alexandria.
4. In the last two centuries of the Jewish State, many well-born and educated Jews affected Hellenism and tried to spread the Greek way of life among their countrymen (IMacc 1. 11-15).



5. Josephus wrote his autobiography, the tract against Apion, the *Jewish War*, and the *Antiquities* in Greek—as well as in Aramaic or Hebrew—the Greek versions being the only ones extant.
6. The Apostles who introduced the Messianic creed into Greece and the Asiatic-Greek or Continental settlements discussed the Pentateuch and the Prophets in Greek, provoking widespread interest in the Scriptures among the Greeks.
7. A large number of Talmudic words were borrowed from Greek, and many of them have kept their original form and exotic flavour, rendering obvious the existence of a mixture or amalgam.
8. Jewish scholars have learned Greek in order to gain direct access to the Septuagint and the works of Josephus, and the better to understand the Talmud.
9. Jewish scholars, well-versed in Hebrew, ushered in the Renaissance by translating the Greek classics into Arabic.
10. At that time Muslim scholars, whose mother tongue was Arabic, studied Greek.
11. Since then countless classical scholars of all nationalities have spent all their academic lives at the universities of Europe and America in the study of Arabic and Hebrew.
12. Homer and the New Testament have been translated into Arabic and Hebrew.

None of these thousands upon tens of thousands of learned men in different climes and succeeding ages has ever ventured to suggest that these three languages are genetically interrelated, let alone that Hebrew is *identical* with Greek.

There were those who—like W. Muss-Arnolt—discovered a limited number of Greek words with Semitic affinity, and promptly classed them as borrowed (*On Semitic Words in Greek and Latin*, 1893). This, in deference to the time-hallowed dogma which has erected a barrier—not less forbidding because bogus—between the Semitic and the Aryan languages.

At the opposite pole stood Revd. John Parkhurst, author of *An Hebrew and English Lexicon without Points*. He lived two hundred years ago and supported the untenable Rabbinical theory that Hebrew was the *lingua primaeva*, the mother of all tongues, including Greek (*Midrash Rabba Bereshith*, chaps. 18 and 31; *Yerushalmi, Megilla* 1. 11). Sheikh Muhammad Ahmad Mazhar



—a scholar of the Ahmadiyah sect—on the other hand, contends that all languages—including Chinese and Greek—derive from Arabic, the language of the Koran.

There exists a third school which has attempted to build a bridge between the Chamito-Semitic and Indo-European languages—one of its foremost exponents being A. Cuny, author of *Invitation à l'étude comparative des langues indo-européennes et des langues chamito-sémitiques*.

Lastly, Professor Cyrus H. Gordon—a scholar of broad vision and deep understanding—holds that the Hebrew and the Hellenic cultures were twins.

On going to print, I learnt of Professor Saul Levin, of Harper College, State University of New York, Binghamton, New York, author of *The Indo-European and Semitic Languages*—an exploration of structural similarities related to accent, chiefly in Greek, Sanskrit, and Hebrew. On p. 8 he writes:

... many things still puzzled me—above all, why were the correspondences closer between Greek and Hebrew than between any other Indo-European and Semitic languages? Just because I knew these better? Slowly I discovered that in many respects Sanskrit rather than Greek affords the more cogent parallel to Hebrew.

Thus, I venture to submit with hesitation (not knowing Sanskrit), was this courageous *scientist* shunted off τῆς ἀληθείας ὁδός (the way to truth) and away from the reality that Hebrew is Greek; although he broke free of the shackles of traditional linguistics, refused to join in the wild goose chase of proto Indo-European and proto Semitic, and tackled directly Greek and Hebrew texts.

My research over thirty years has been conducted independently of others. Starting from scratch, I have consistently investigated the language of the Bible by the language of the Bible, with the assistance of Arabic and the Septuagint. I have worked autonomously throughout, fashioning and re-fashioning my own laws as I went along. In the result, I have been led irresistibly to the following conclusions:

I. That about four thousand years ago the whole of the Middle East was overrun, colonized, and controlled by Greek and allied tribes.



II. That the Hebrews were Asiatic Greeks—ἀβροί and ἡπειρώται, probably the Khabiru and Hepiru of Syrian and Egyptian annals—and that their language was Continental Greek.

III. That, judging by the proportion of epic and poetic homologues, and by the primitive grammatical structures to be found in the Bible, one is impelled to the conclusion that the ancestors of the Jews must have been among the noblest and/or the most ancient of the Hellenes, and that they spoke a language far more ancient than classical Greek.

IV. That the Philistines were colonists, continuously flowing in from the mainland of Greece and the adjoining islands, who settled on the southern shore of Canaan—ἡ παράλος γῆ, פלשת, the Asiatic Πελασγίη—and were consequently called οἱ Πελασγοί, פלשתים, as distinct from the עברים (ἡπειρώται). 168'ψ

V. That when the Hellenic affinity of the Phoenicians had long been forgotten, it was assumed that the identity of the Greek with the Phoenician alphabet was simply a matter of borrowing (Herodotus 5. 58).

VI. That the inhabitants of Iraq (ἄργος), Syria, and Arabia (ἐρημία) are mainly of Scythian and Cimmerian origin.

VII. That the Helots were Israelites (Ob 20).

VIII. That the Hebrews worshipped Greek gods and followed Greek customs.

IX. That Hebrew has a multiplicity of unsuspected dialects and homonyms.

X. That many proper nouns in the Bible—whether divine, ethnic, geographical, or personal—resemble Greek proper nouns, while others have Greek adjectives and common nouns as homologues.

XI. That certain Greek words, pronounced by Continental Greeks differently from their European brethren, found their way back to Greek in a spelling conforming to their Continental pronunciation. I call them atavisms.

XII. That certain non-biblical words found in Rabbinical writings can be proved to have been used in biblical times.

XIII. That the Ashkenazi and Yemenite pronunciations—like the Baghdadi and the Sephardi—are as old and as genuine as Greek itself.

7168'ψ



XIV. That Judean and Ashdodite were not more different one from the other than Hebrew is from Arabic or Aramaic.

XV. That only by my theory is it possible to establish securely the true meaning of obscure biblical words, and the right interpretation of puzzling passages.

XVI. That only through the knowledge of Hebrew and Arabic is it possible to attain a finer understanding of Greek.

XVII. That the Jewish, the Christo-European, and the Islamic cultures—the triple aspect of modern civilization—all originate from Hellas.



## II. MODUS OPERANDI

FROM early age I have been familiar with the Bible. Hardly a day passes by but I quote it or read it. Indeed, it is part of my make up and the very texture of my thinking. My learned and wise father, Isaac Benjamin Ezekiel Yahuda, taught us—my younger brother Solomon, my two elder sisters, and myself—the whole Old Testament when we were children. My brother Solomon and I learned the New Testament by stealth from a Hebrew translation in my father's private bookcase.

For years the distant biblical past was vividly present in my mind; I actually lived in it within sight of the Pyramids. So much so that, together with a passion for the Bible, I developed a natural animosity towards the Greeks and the Romans, on account of their cruelty to my persecuted ancestors, within our beloved land and outside it, the consequences of which are felt to this day. Strangely enough, that aversion did not extend to the Egyptians who were our hosts, as their ancestors had been the hosts of our forefathers during three periods of their history (Dt 23. 8).

My feelings were so strong that it did not even occur to me to learn Greek, although I knew that it played an important role in our civilization, and that it had influenced deeply post-biblical Hebrew. Nor could I bring myself to pick up more than the minimum of Latin necessary for my legal education and practice. They are forcibly expressed in the following passage:

Ce qui le révolte comme intolérable dans ces parages historiques, ces vestiges sacrés d'un temps glorieux, c'est que deux des trois colonnes pures [of the Capernaum synagogue] ont été profanées par des textes, l'un grec, d'une vingtaine d'années, l'autre latin, tout récent, incisés dans le corps des colonnes. Du grec et du latin — rien de plus insultant! (*La Palestine Revisitée*, p. 59, Tangier, 1928.)

I still resent the inscriptions referred to, and consider them now—as I did when I first saw them over fifty years ago—to be sheer vandalism. But not because they are in Greek and Latin; I would not react differently if by some misfortune the third column were similarly outraged in Hebrew. However, my feel-



ings towards the Greeks and the Romans have altered radically since. I realize now that our differences were fratricidal—as fratricidal as the siege of Troy—because I am convinced that the Jews are of Hellenic descent. This is how the revolutionary change has come about.

In the early thirties, after the publication of *Law and Life according to Hebrew Thought*, I began to be interested in biology as a hobby. In the course of my desultory study of the subject, I came across a few Greek words which bore a striking resemblance to biblical Hebrew, and I jumped to the conclusion that the Greeks had borrowed them from us. So I toyed with the idea that one day I might make a systematic comparison between the two languages. In those days I was still under the spell of traditional scholarship and, like everybody else, implicitly believed that Semitic languages were Semitic and Aryan languages were Aryan, and that never the twain could mix. Yet I thought it would be interesting to compile and explain an exhaustive list of similar words, if only to show how little or how much Hebrew had influenced Greek before the advent of Alexander, seeing that the influence the other way about was considerable in the wake of his conquests. Little did I know what the actual results of my research would show.

I was so ignorant of Greek then that I only knew the first few letters of its alphabet, which I had picked up incidentally in the course of my elementary mathematics and geometry. I remember asking my friend, Mr. Gerald Emanuel, in a City tea-shop to write the full alphabet for me at the bottom of a partly used sheet of paper. This was in 1932-3.

The years rolled by during which the project remained in abeyance. But when I had published *New Biology and Medicine* (1951), I was able to devote my leisure hours almost entirely to the random links which I suspected existed between biblical Hebrew and Greek. After acquiring a smattering of grammar, I plunged straight into the Septuagint, relying exclusively on my memory of the original for the meaning of the numerous passages I selected to read. Then I read Homer in conjunction with the Bible: about one page of Greek and its translation, line by line and sentence by sentence, and a chapter from the Old Testament—starting with Genesis and the first book of the *Iliad*, and finishing up with the last book of the *Odyssey* and the Second Book







## II. MODUS OPERANDI

exchange with a guttural. This will actually be confirmed by three of the five homologies in the next example.

Thirdly, certain Greek letters dialectally exchange one with the other—e.g. κ with τ, ο with α, σ with δ—a phenomenon reflected in the following Graeco-Hebrew homologies: οἶκος (Foikos) בית, εἰς ἄ, εἰς ἥ, εἰς ἔ, πηδάω/כסא.

Lastly, mark the strange metamorphosis in the Hebrew words, whereby the suffix in Greek turns into a prefix in Hebrew, e.g. ὄραμα/מראה, αὐλισμός/מלון, αὐλισμα/מלונה/מלון—respectively from ὀράω/ראה and αὐλιζομαι/לון/ליון/ליון.

Early in my research I looked for tests whereby to check the accuracy of homologies and to assess their significance. As the number of tests discovered increased, so did the efficacy of their application and my confidence in my theory. From the beginning I leaned heavily on Arabic; occasionally the Septuagint came in useful. Two examples will suffice here.

According to my phonetical rules, שלח is a safe homologue of στέλλω. This is corroborated grammatically by the fact that the compound שלח is homologous with the compounds ἀποστέλλω, ἐπι- and ἐξαπο-. Yet what confirms these homologies beyond a peradventure, and at the same time lends strong support to my theory, is that ἀποστέλλω means *doff* as well as *send away*, and that شلح bears the former meaning. The significance of this combined homology lies in its semantic variation, coupled with phonetic similarity. But for their correlation to Greek (as afore-said), there would be no reasonable explanation why these two words שלח and شلح—so closely homophonous that they might well be taken for homonyms—should bear such different meanings, especially as they belong to two sister languages. Such confirmation and support are reinforced by other combined homologies; one of them—κουφίζω/כפץ/خفف—is dealt with elsewhere in detail; another is ὥρα/חרף/خريف.

Again, according to my rules of phonetics, כבוד—as well as its variant כבוד—homologizes with ἡπατος, the genitive of ἡπαρ, whereas כבוד is the true homologue of κῦδος. Now the Septuagint renders כבוד in Gn 49. 6 by ἡπαρ. This is justified by the usage of reduplication, as part of the general context. But it looks as if the translators read the word in Genesis כבודי and



not **כבודי**—Ashkenazi fashion—as reduplicating **נפשי**. Because the same rendering is not maintained in a similar text—that is, Ps 16. 9—where **כבוד** is unaccountably rendered by  $\kappa\lambda\omega\sigma\sigma\alpha$ , although **כבודי** here reduplicates **לבי**. Elsewhere **כבוד** is rendered by  $\delta\acute{o}\xi\alpha$  (instead of  $\kappa\acute{\upsilon}\delta\omicron\varsigma$ ), where—it is submitted—the context demands  $\eta\pi\alpha\rho$ . However, it is highly significant that, through my theory, it is possible to correct the Septuagint by the Septuagint, and to understand the Bible by the Bible.

It is such discoveries that cured me of Graeco-Hebraic dyslexia and enabled me, by the formulation of a series of simple rules of phonetics and morphology, to read a Hebrew word as if it were its own variant, e.g. **הרה** and **ערה**, **נדב** and **נדר**, **אב** and **אבי**, **נאל** and **מרֶאָה**, **מֶרֶאָה** and **מֶרֶאָה**, **כבוד** and **כִּבֹּד**, **גַּעַל** and **שֶׁלֶאֱנָן**, **שֶׁלֶאֱנָן** and **שֶׁאֱנָן**, **לקק** and **לחך**, **געל** and **נפתולי אלהים נפתלתי** not only means **מלחמות אלהים נלחמתי**, but also reads it. Again, I cannot imagine **נשר**, meaning an eagle, blowing a horn (Hos 8. 1), but rather a herald; so my thoughts rush to  $\kappa\eta\rho\upsilon\varsigma$ ,  $\kappa\eta\rho\upsilon\kappa\epsilon\acute{\upsilon}\omega$ , and **נשר**. On the other hand, I detected new homonyms, and learned to distinguish between words of close similarity, e.g. **הביא** and **בא**, **הלך** and **לו**, **הלך** and **שקף**, **נשקף** and **שקף**. In other words, familiarity with the Bible ceased to breed oversight, and taught me to see the Greek word through its Hebrew disguise, and vice versa; e.g.  $\acute{o}\rho\alpha\omega$ /הִרְאֵה,  $\acute{o}\rho\alpha\text{-}\mu\alpha$ /הִרְאֵה;  $\acute{o}\rho\omicron\varsigma$ /הָר,  $\acute{o}\rho\omicron\varsigma$ / $\acute{o}\rho\omicron\rho$ /הָרָר;  $\acute{o}\pi\lambda\omicron\nu$ /הַבֵּל,  $\acute{o}\pi\lambda\omicron\nu$ /הַבֵּל;  $\acute{\alpha}\pi\tau\omega$ /כָּפַת,  $\acute{\alpha}\pi\tau\omega$ /כָּפַת;  $\acute{\alpha}\pi\tau\omega$ /קָנַת,  $\acute{\alpha}\pi\tau\omega$ /קָנַת;  $\acute{o}\pi\tau\acute{\alpha}\nu\iota\omicron\nu$ /הַבִּית,  $\acute{o}\pi\tau\acute{\alpha}\nu\iota\text{-}\omicron\nu$ /הַבִּית,  $\acute{o}\pi\tau\acute{\alpha}\nu\iota\text{-}\omicron\nu$ /הַבִּית;  $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ /עָלָה,  $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ /עָלָה,  $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ /עָלָה.

Indeed, there are quite a few words in the Bible that are written and pronounced in more than one way, and we know of one occasion where a mere lisping cost many lives (Jud 12. 6). But the significance of these differences and of the differences in the names of several peoples and places has eluded the exegetes (Gn 14. 2, 3, 28. 5 Dt 2. 11, 20, 3. 9, 4. 48).

Hunting for homologues was, is, and will ever remain a most exhilarating exercise. It has all the excitement of the chase—and its hazards. It is never dull or fruitless; for even if one gets



off the trail, one is more likely than not to gain some incidental or adventitious benefit. Indeed, often enough you look for China and discover America; phlogiston may elude you, but you come upon oxygen; you are prospecting for diamonds and uncover a nugget. Occasionally, the process is precipitate, one genuine homologue leading to another with the succession of a chain reaction. Let me give an example which I vividly recall.

In my desultory reading of the Septuagint at random, I came across the phrase δέρρις τριχίνη for אֲדָרַת שֶׁר (Zach 13. 4). It occurred to me—not for the first time or the last—that here was a word, δέρρις, which approximated the Hebrew אֲדָרַת so closely that the similarity must have struck the translators as odd. In fact, I had then and have time and again since wondered whether the authors of the Septuagint had sensed or known that a relationship of sorts existed between the two languages. However, as usual, I placed myself in their position and reached for *Woodhouse*, to find out the range of synonyms from which the translators had picked out this particular word. Which led me to δορά. In a flash the passage in Esther 1. 6—עַל רִצְפַּת בִּהַם יָשַׁב וְדָר וְסִתְרָת—sprang to mind. Without much delay, I formed the homologies: בִּהַם/βίβλος, שֶׁ/ξύστος, דָּר/δορά, סִתְרָת/γέρρον. Accordingly, some floors were paved with polished stone, others were matted or covered with rugs. This is far from the gaudy and fantastic emeralds and pearls of the Septuagint—even as far as factual reality can ever be from wild fiction—although the actual floor-coverings must have been as precious as any ever produced in Persia, to match the couches of gold and silver provided for the royal guests.

However, three out of the four homologies soon led to three other genuine homologues, and שֶׁ in our context proved to be a variant of שֶׁ. Thus: סִתְרָת/γέρρον automatically suggested γέρρον/סִתְרָה Ps 91. 4; the quasi-homophonous neighbour of ξύστος yielded the homology ξυστίς/שֶׁ Gn 41. 42; and when I looked up δορά in the Dictionary, I saw the phrase δορά σατύρου which I preferred to δέρρις τριχίνη for אֲדָרַת שֶׁר, having regard to the homology Σάτυρος/שֶׁר Lev 17. 7. So once more I corrected the Septuagint by the Septuagint!

Another example springs to mind. Once I discovered that אֲשַׁח, the homologue of φόρημα, must have meant 'harp' in ICh



15. 22 and 27, I automatically and spontaneously leapt to the conclusion that the verbs  $\text{סָרַר}$  (Ib 15. 22) and  $\text{שָׁרַר}$  (Ib 15. 27) were homologues of  $\psi\acute{\alpha}\lambda\lambda\omega$ . How could I react otherwise? All the ten verses of the passage concerned (19–28) deal exclusively with music, and nothing could be simpler or more natural than to conjure up strumming. Turning to the N.E.B., it is understandable that the translators should have found the phrases  $\text{יָסַר בְּמִשְׁאָה}$  and  $\text{הִשְׁרָה בְּמִשְׁאָה}$  'obscure'. In fact, I offered to put my discoveries at their disposal, but the offer was not accepted.

To resume the narrative, the grammatical issue still eluded me. Gradually, I collected valuable data; for instance: that the dative case exists in Hebrew; that the masculine plural is the same in Hebrew and in Greek—save that in Hebrew it has a terminal  $\text{ל}$ , and the last syllable is pronounced as the diphthong  $\text{oi}$  is pronounced in modern Greek; that, generally, a Greek compound verb is a homologue to a Hebrew compound verb; that, generally, a verb ending in  $-\zeta\omega$  is equivalent to a compound verb in Graeco-Hebrew homology, i.e. that the suffix  $-\zeta\omega$  is equivalent to a prefixed preposition; that sometimes a verb in the Middle Voice is a homologue of a verb in the construction  $\text{הִתְפַּעֵל}$ ; and so on.

Suddenly, I realized that the MV existed in Hebrew. It struck me that, to indicate the reflexive character of the MV, its terminations in the singular ( $-\mu\alpha\iota$ ,  $-\sigma\alpha\iota$ ,  $-\tau\alpha\iota$ ) should read dialectally:  $-\mu\text{oi}$ ,  $-\sigma\text{oi}$ ,  $-\tau\bar{\omega}$  (for  $\alpha\upsilon\tau\bar{\omega}$ ), in conformity with the peculiar Hebrew phenomenon of occasionally adding to the verb the personal pronoun in the dative case. It then occurred to me that the terminal  $-\mu\iota$  might be a variant of  $-\mu\text{oi}$ , as is  $\text{ל}$  in IIS 18. 12 a variant of  $\text{לִי}$  (cf. Ib 18. 5). Another sudden realization was that the  $\text{עָבַר}$  in Hebrew is equivalent to the Aorist and the Imperfect in Greek, with the omission of the syllabic augment—as often happens in Homer.

But the real break through came when I discovered that many of the verbs beginning with  $\text{ל}$  are homologues to verbs in  $-\mu\iota$  or in the MV. This was followed by two interconnected discoveries: that the formation of the Future and the Construct is but an example of the suffix/prefix phenomenon which I discovered earlier; and that the Aorist exists in Hebrew—the  $\text{הִתְפַּעֵל}$  being the counterpart of the augment—since the structure of the



last syllable in the Aorist is similar to that in the Future, e.g. λύσω, ἔλυσα; ΠΥΒΧ/πιστεύ-σ-ω, ΠΥΒΧ-1/ἐ-πίστευ-σ-α.

In the meantime the homologies multiplied past counting, with parallel Arabic involvement; so that I now estimate that nine out of ten different words in the Bible have demonstrably sound Greek homologues. What consolidates the cumulative evidence afforded by their large numbers, is the quality of the homologies. Besides reinforcing each other, they resolve many puzzles and indicate that the Greeks and the Hebrews had in common some customs and some religious beliefs, while the Hebrew language emerges from these homologies much richer and even more beautiful than it is at present acknowledged to be. Yet the benefits of these homologies are by no means one-sided; for certain important advantages accrue to the language and history of Hellas. Actually, the whole complex is consistent and only consistent with two propositions, that is: that biblical Hebrew is Greek, and that the Hebrews were Asiatic Greeks. In fact, the outcome of my laborious, extensive, and elaborate research may be summed up in a brief sentence: Hebrew is Greek with a mask on.



## III. THE FOUNDATIONS

AN ordinary document sets out in ordinary language more or less precisely what the writer wishes to record or to communicate to some particular person or to all and sundry. But when a secret agent intends to impart some confidential information to a distant colleague exclusively, and at the same time wishes to make sure it is not understood by anyone else into whose hands the document which contains it might stray or fall, he uses cryptic terms or a cipher, or both.

Now any ordinary writing in a hitherto unknown language partakes of the nature of such a confidential document, not because of the writer's intention to conceal its subject-matter from prying eyes, but on account of the would-be reader's ignorance of the writer's language and/or script. To understand and interpret its contents, therefore, the would-be reader must begin by deciphering the document. He must treat the letters as mere symbols—which, in fact, all letters are—and endeavour to substitute for them the sounds and syllables which they originally represented.

As for the language of the Bible, it is familiar enough; yet its relation to Greek, if any, has been—albeit unintentionally—rather concealed and altogether forgotten. So that, to all practical intents and purposes, Hebrew must be deemed to be an unknown ancient language as far as this mysterious relationship goes. Accordingly, the glossological exploration herein embarked upon does not lie exclusively in the field of pure linguistics. It partakes of the art and science of decoding—that is, treating Hebrew letters and vocalization as if they were strange symbols come down from the distant past, and substituting for them suitable Greek letters and syllables.

That is why it is of the first importance and fundamental to compare the alphabets concerned, to classify the interchanges of letters and vocalization in the Bible itself, to ascertain—as far as possible—the pronunciation of Hebrew and Greek, and to list the dialectal and other changes undergone by the Greek letters. These factors, and especially the interchanges in the Bible and in Greek—the  $\text{ך}$  and  $\text{ב}$  of my theory—constitute the



starting-point and basis of my novel inquiry into the semi-solved Champollionic riddles which emerge from the biblical palimpsest. Indeed, their proper exploitation has turned what began as a desultory and amateurish quest into a systematic and scientific investigation, resulting in a series of theorem-like Propositions.

*Proposition I. The Greek and Hebrew alphabets bear a striking resemblance to one another, in the order of letters, their names, shape and pronunciation.*

א	אָלֶף	'	α	ἄλφα	ألف حَمَزَة	'
א	„	'	'	spiritus lenis	حَمَزَة	'
א	„	mute	α	ἄλφα	ألف	
ב	בֵּית	b	β	βῆτα	باء	b
ב	בֵּית	b	Ϝ	δίγαμμα (Vau, v)		
ג	גִּיטֵל	'g	γ	γάμμα	ج	'g j
ג	גִּיטֵל	g			غ	g
ד	דָּלֶת	d	δ	δέλτα	ד	d
ד	דָּלֶת	d			ذ	d
ה	הָא	h	ε (η)	ἐ ψιλόν	ה	h
ה	„	h	'	spiritus asper	„	„
ה	„	mute	ε	ἐ ψιλόν	ه (د)	„
ו	וָא	w	Ϝ	δίγαμμα (w)	و	w
ו	„	mute	ω	ω μέγα	„	„
ז	זַי	z	ζ	ζῆτα	ز	z
ח	חָא	h	(η)	ῆτα	ح	h
ט	טָא	ʔ	θ	θῆτα	ط	ʔ
י	יָא	y	ι	ἰῶτα	ي	y
י	„	mute	ι	„	ی	„
כ	כָּף	k	κ	κάππα	ك	k
כ	כָּף	k	χ	χεῖ, χῖ	خ	k
ל	לָמֶד	l	λ	λάμ(β)δα	ل	l
מ	מָם	m	μ	μῦ	م	m
נ	נָן	n	ν	νῦ	ن	n
ס	סָמֶךְ	s	ς	σάμπε		
ע	עָיִן	'			ع	'
פ	פָּא	p	π	πεῖ, πῖ		
פ	פָּא	f	φ	φεῖ, φῖ	ف	f



צ	צדי	ṣ			ص	صاد	ṣ
ק	קוף	q	ρ	κόππα	ق	قاف	q
ר	רש	r	ρ	ῥῶ	ز	راء	r
ש	שין	ś	σ	σίγμα	س	سين	s
ש	שין	ś			ش	شين	ś
ת	תו	t	τ	ταῦ	ت	تاء	t
ת	תו	ṭ			ث	ثاء	ṭ
			ξ	ξει, ξι			
			υ	ῥ ψιλόν			
			ψ	ψει, ψι			
					ذ	ضاد	d
					ظ	ظاء	z

An example of *ṣ* pronounced *ṭ* is the homology *οἶκος*/תֵּיכָה, thus: *οἶκος*, originally *φοῖκος* → *φοιτος* (*κ* and *τ* interchange dialectally) → *φαιτος* (*ο* changes dialectally into *α*) → *φαιτ* (by apocope) → תֵּיכָה. Another example is *ῥήτρα*, *φράτρα*/תֵּרֵיכָה.

*γ* is pronounced like *ν* before the palatals—*γ*, *κ*, *χ*—and before *ξ*; a phenomenon reflected in Graeco-Hebraic homology.

*ζ* is a double-consonant composed of *δ* and *σ*, but opinions differ as to whether the *δ* preceded the *σ* or vice versa. Hebrew seems to suggest that both views are correct; for the homologue of *ζητα*, זֵיטָה or ضاد—which frequently interchanges with it—indicates by its name that the order of composition was *σδ*. The Septuagint, however, refers to it as *ΤΣΑΔΗ* in Thr 1. 18, 2. 18, 3. 52, 4. 17; and the Ashkenazim pronounce it *ts* or *δσ*—which reverses the order—while the Graeco-Hebraic homologies are divided, some exemplifying one order, others the reverse order.

In ancient Athens *ῥτα* was an aspirate, which lends support to the guttural pronunciation of its homologue, תֵּיכָה, either like *ח* or like *כ/ח*. But the aspirate letter in Hebrew is *ח*.

*θητα* is the homologue of תֵּיכָה; but *θ* sounds like *ث* or *ת*—as pronounced the Baghdadi way—and not like *ט*. As a matter of fact, *θ* was used for *ת* by the Septuagint in *BHΘ* (Thr 1. 2), *ΔΑΔΕΘ* (Ib 1. 4), *THΘ* (Ib 1. 9), *ΘΑΥ* (Ib 1. 22)—and similarly in the following chapters—while *τ* stood for *ט*.

*Θ* has been equated with *λ*, which is a form of *sigma*, because *θημ* is the homologue of *σάμπι*, thus: *σάμπι* → *σαμπι* (by vowel/consonant metathesis) → *σαμικ* (*π* turning dialectally into *κ*) → *תֵּיכָה*.



Similarly,  $\psi$  has been equated with  $\sigma$ , because  $\psi$  and  $\sigma\acute{\iota}\gamma\mu\alpha$  homologize, thus:  $\sigma\acute{\iota}\gamma\mu\alpha \rightarrow \sigma\iota\mu\alpha$  ( $\gamma$  drops out occasionally)  $\rightarrow \sigma\iota\nu\alpha$  ( $\mu$  and  $\nu$  interchange in Greek)  $\rightarrow \sigma\iota\nu$  (by apocope according to rule)  $\rightarrow \psi$ .

Originally,  $\Xi$  used to be written  $X\Sigma$ , and  $\Phi\Sigma$  instead of  $\Psi$ . This is reflected in Graeco-Hebraic homology, thus:  $\xi\acute{\upsilon}\lambda\omicron\nu$  (*block-head*)/ $\text{כְּסִיל}$  Eccl 2. 16;  $\xi\eta\rho\acute{\alpha}$  (*dry*)/ $\text{גֶּזֶרֶה}$  Lev 16. 22;  $\psi\iota\lambda\omicron\iota$  (*light troops, unarmed soldiers, bare-headed, without helmet*)/ $\text{פְּסִילִים}$  Jud 3. 19, 26;  $\psi\epsilon\upsilon\delta\omicron\varsigma$  (*lie*)/ $\text{בִּזְבִּז}$  Ib 16. 10 ( $\pi$  and  $\kappa$ ,  $\delta$  and  $\beta$ , interchange dialectally—or  $\nu$  and  $\beta$  interchange according to rule (as in  $\kappa\upsilon\delta\omicron\varsigma$ /כְּבוֹד), and  $\delta\omicron\varsigma$  drops out by apocope—while  $\sigma$  turns into  $\text{י}$  according to rule (as in  $\acute{\alpha}\phi\alpha\nu\acute{\iota}\zeta\omega$ /סַפֵּי)).

Moreover,  $\epsilon$  and  $\upsilon$  had (and still have in modern Greek) similar sounds to  $\alpha$  and  $\omicron$  respectively, while  $\omicron$  was used as  $\omicron\upsilon$ . To this day the Ashkenazim pronounce  $\text{בֵּית}$  or  $\text{בֵּית}$ , and  $\text{כָּלֶם כָּלֶם}$ ; similarly,  $\text{בֵּית}$  is pronounced in the vernacular  $\text{בֵּית}$ , and the Iraqis pronounce  $\text{قَدَام قَدَام, كَتَّام كَتَّام, كَتَّاب كَتَّاب}$ . Again, the masculine plural in Hebrew is formed by adding a mute  $\text{י}$  (plus terminal  $\text{ן}$ ) to the singular, compared with the addition of  $\omicron$  in Greek (pronounced like mute  $\text{י}$  in modern Greek). Lastly, the homologues of the verbal adjective  $\mu\iota\sigma\theta\omega\tau\omicron\varsigma$  are  $\text{שָׂכִיר}$  Ex 22. 14 (*hired servant*) and  $\text{שָׂכִיר}$  Neh 6. 13 (*hired, hireling*); while the homologue of  $\acute{\alpha}\gamma\iota\sigma\tau\omicron\varsigma$  (*hallowed*) is  $\text{קֹדֶשׁ}$  Ex 29. 31 in Hebrew,  $\text{קֹדֶשׁ}$  Dan 4. 5 in Aramaic, and  $\text{قُدَّوس}$  or  $\text{قُدَّيس}$  in Arabic.

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma$  (*with two sounds*) refers in Greek to the union of an open vowel with a close one. But in both Arabic and Hebrew it refers to a double-letter, because it is the homologue of  $\text{شَدَّ}$  as well as  $\text{שִׁדָּ}$ , thus:

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron$  (by apocope according to rule)  $\rightarrow \delta\acute{\iota}\phi\theta$  (by vowel/consonant metathesis)  $\rightarrow \delta\acute{\iota}\gamma\theta$  ( $\pi$  and  $\gamma$  interchange dialectally)  $\rightarrow \delta\acute{\iota}\gamma\theta$  ( $\theta$  converts into  $\psi$  according to rule)  $\rightarrow \delta\acute{\iota}\gamma\epsilon$  ( $\omicron$  turning dialectally to  $\epsilon$ )  $\rightarrow \psi\gamma$ .

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron\nu$  (by apocope according to rule)  $\rightarrow \delta\acute{\iota}\theta\theta\omicron\nu$  ( $\phi$  and  $\theta$  interchange dialectally)  $\rightarrow \delta\acute{\iota}\delta\delta\omicron\nu$  ( $\theta$  and  $\delta$  interchange dialectally)  $\rightarrow \delta\acute{\iota}\delta\delta\omicron\nu$  ( $\delta$  and  $\sigma$  interchange dialectally, and either converts into  $\psi$ /ش according to rule (as in  $\acute{\omicron}\delta\omicron\upsilon\varsigma$ /שִׁדָּ),



σάξ/שׂר)) → δδαν (o and a interchange dialectally) → شدّه  
 (ν turns to א according to rule); cf. אֵבֶדָה/אֵבֶדָה/Aĩδωνεύς,  
 צִידֹן/Σιδών/صيده, שׂוֹא/سكون (ك forming a digraph, as סא  
 does in σκέπτομαι/שא and σκῆπτρον/שבט).

II. א, ה, ו, and י—when mute—may be considered as vowels, although they do not actually function as such; for in Hebrew the function of vowels is taken over by points of vocalization, the principal of which are the following:

קמץ	א	פתח	א
צרי	ה/י	סטל	ה/י
שורק	ו	קבץ	ו
	חולם	ו/ו	
	חרק	י	
	שוא	v.i.	

III. Hebrew pronunciation is most important to our inquiry.

Hebrew pronunciation is not uniform, either as regards letters or vocalization. In fact, there are no less than four distinct kinds of pronunciation of Hebrew, namely: the Ashkenazi, the Baghdadi, the Sephardi, and the Yemenite.

The most articulate and discriminating is the Baghdadi, according to which:

ב	is distinguished from ב and pronounced like V, e.g.	בָּבֶל
ג	„ „ „ „ „ „	גָּ, e.g. גֵּחַ
ד	„ „ „ „ „ „	דָּ, e.g. דֹּד
ו	„ „ „ „ „ „	וָ, e.g. וְבִיתָה
ח	„ „ „ „ „ „	חָ, e.g. לַחֵךְ
ט	„ „ „ „ „ „	טָ, e.g. תַּטְהַר
ש	„ „ „ „ „ „	שָׁ, e.g. אֶשְׁלָה
צ	„ „ „ „ „ „	צָ, e.g. סָר צֵלָם
ק	„ „ „ „ „ „	קָ, e.g. קָקִיר
ת	„ „ „ „ „ „	תָּ, e.g. תַּת

Moreover, it distinguishes between the various points of vocalization, except between קמץ and פתח or סטל and צרי, e.g. סָפֶר, פָּתַח. The independent שוא is pronounced like a short סטל; and the enclitic, like its homologue, سكون, or a consonant



not followed by a vowel, e.g. the pronunciation of  $\delta$  and  $s$  in  $\delta\rho\acute{o}\sigma\sigma\omicron s$ : כֶּתֶב, וַיִּכְתֹּב.

The Ashkenazi pronunciation differs from the Baghdadi in that, according to it, no distinction is made between א and ע, ב and ו, ג and ג, ד and ד, ה and כ, ט and ת, פ and ק, ס and ת—e.g. אלה, עלה, אֶעֱלֶה; גב, ג, וְלֵב; וְחָרָם, וְכָרָם; בְּכַחֲךָ, וְכָרָם; טָרַף, וְכָרָם; תָּרַף, וְכָרָם; תָּרַף, וְכָרָם; תָּרַף, וְכָרָם. As mentioned above, צ is pronounced *ts* or *δσ*.

As to vocalization, according to Ashkenazi pronunciation:

קמץ is pronounced like חולם, e.g. נָגַץ, נָגַע; עָרַב, עָרַב; יָצַר.

הוֹצֵב; סֶפֶר, סִפֵּר, e.g. צִרִי is pronounced like חוֹלֵם.

שָׁבָלִיף; מִרְלִי, מִזְלִי, e.g. הֶרֶק, are pronounced like שׁוּרֶק and קֶבֶץ.  
הֶכֶה, הֶכָה.

צֶרֶךְ is pronounced like *z* in 'weight', e.g. מִצְדָּה/מִצְדָּת (v. p. 652).

There is no distinction between the independent and the enclitic  $\alpha\omega$ , the former being pronounced like the latter. Cf.  $\xi\eta\rho\acute{\alpha}/\eta\eta\eta$ .

The Sephardi pronunciation differs from the Ashkenazi in that, according to it: צ is pronounced like ס, and ת like ט; so that צ״ץ and ס״ס, רתת and רטט, are confused one with the other. In vocalization, however, it resembles the Baghdadi pronunciation in its entirety.

Lastly, the Yemenite pronunciation of the letters is the same as the Baghdadi, both tending to confuse the ך with the ך, whereas in vocalization קמץ is pronounced like ןולם, and ןולם is pronounced as the French *do eu* in 'seul'. It is worthy of note that, in so far as קמץ and ןולם are concerned, the Ashkenazi and Yemenite pronunciations are practically the same, although they have severally prevailed in communities which have lived two thousand miles and for many more years apart.

There is ample biblical and Arabic evidence of the genuineness and antiquity of the Ashkenazi and the Sephardi pronunciations—which are supposed to deviate from the standard Baghdadi—as to both letters and vocalization. Thus:

IIS 11. 3. בת-שבע, ICh 3. 5, בת-שבע; Ps 129. 3, בת, Jes 38. 17, ג-ב

חָכָם—חָכָם Gn 33. 5, חָכָם Dt 32. 6; חָכָם Eccl 2. 3; חָכָם

Gn 24. 29, أَخ; Ib 31. 27, خبأ; Ib 18. 28, خَمْسَه.

קָטַל, Ib 5. 19 קָטַל; Dan 2. 49 הָרַע, Gn 25. 16 סִירָה—ת/ס



ע/א—נעל IIS 1. 21, נעלה Zeph 3. 1; ע/א Ps 90. 11, א/א Ib 76. 8.  
 צ/ס—על IS 2. 1, Job 20. 18.  
 ק/כ—קנה Gn 14. 19, כוח Dt 32. 6; קני Job 29. 17, קני Jud 4. 17; חכ Gn 18. 12, חכ Gn 10. 18; חכ.  
 נטר, 12-13 Gn 41. 12-13; נטר Jes 40. 19; נטר Ez 22. 21; נטר—ס/ח.  
 ש/ח—שם Ps 50. 23, cf. חמישי Ib 119. 1.  
 ח/ח—חלל Dan 7. 5, חלל; ח/ח Gn 17. 12, ח/ח.  
 ח/ח; ח/ח Ps 76. 8, ח/ח Neh 7. 61, ח/ח Esr 2. 59, ח/ח—/.  
 IR 5. 15, ח/ח Ib 5. 24; ח/ח Ez 34. 25 K; ח/ח in IIS 19. 38 is pronounced ח/ח; ח/ח is pronounced ח/ח, except in Ps 35. 10; ח/ח Jos 15. 13, ח/ח; ח/ח Ib 33. 7, ח/ח; ח/ח IICH 33. 4, ח/ח; ח/ח Ib 21. 11; ח/ח Dt 28. 7, ח/ח; ח/ח IIR 16. 7; ח/ח IR 22. 34, ח/ח; ח/ח IS 17. 5; ח/ח Dt 32. 7 is in Aramaic ח/ח Dan 3. 33, as ח/ח Ps 54. 5 is ח/ח Dan 3. 12 in Aramaic and ח/ח in Arabic; ח/ח Dan 3. 3, ח/ח Ib 2. 10, both in Aramaic. Cf. ח/ח Thr 4. 3, ח/ח Jes 60. 16.  
 ח/ח; ח/ח Ez 7. 7, ח/ח Job 39. 20, ח/ח Ex 30. 23; ח/ח IR 10. 10, ח/ח—/.  
 ח/ח Gn 49. 6 Ps 30. 13, 149. 5, ח/ח Ex 29. 13; ח/ח IIR 10. 6, ח/ח; ח/ח Ez 28. 10; ח/ח Ps 44. 2 is in Aramaic ח/ח Dan 2. 44. Cf. ח/ח Eccl 2. 24, ח/ח Ib 2. 19; ח/ח Dt 28. 48, 57, ח/ח Prv 28. 22.  
 ח/ח; ח/ח IICH 4. 11, ח/ח; ח/ח IR 7. 13; ח/ח Dt 4. 5, ח/ח; ח/ח Am 1. 3, ח/ח; ח/ח Ps 129. 3 K, ח/ח; ח/ח Lev 4. 3 IS 2. 35 IIS 1. 21; ח/ח Ex 29. 2 IIS 3. 39, ח/ח; ח/ח Jer 8. 7 K, ח/ח; ח/ח Jud 7. 13 K, ח/ח; ח/ח Ps 17. 14 K, ח/ח; ח/ח Jer 18. 15 K, ח/ח; ח/ח Ps 85. 2, ח/ח; ח/ח Jer 29. 14, ח/ח; ח/ח Ib 49. 39, ח/ח; ח/ח Ez 16. 53, ח/ח; ח/ח Thr 2. 14 Q, ח/ח. V. pp. 651-3.

However, the last word really rests with Greek. For it is in Greek that the process originates of interchanging  $\tau$  with  $\theta$  and  $\sigma$ ,  $\kappa$  and  $\chi$ ,  $\alpha$  and  $\omicron$ ,  $\omicron$  and  $\epsilon$ ,  $\epsilon$  and  $\iota$ , and  $\omicron\upsilon$  and  $\iota$ . Again, it is in Graeco-Hebraic homology that one or the other of the consonants,  $\sigma\delta$ —which make up the compound letter  $\zeta$ —drops out. Therefore צדי, the counterpart of  $\zeta\eta\tau\alpha$  with which it interchanges, is rightly pronounced like  $\theta$  by the Sephardim. Perhaps for the same reason Arabic has the additional letter  $\delta/\text{ض}$ , e.g.  $\text{كوفى/ض}$ .

As a matter of fact, the Greek homologues often show which of the above *interchanged* Hebrew letters are *interchangeable*, and



whether the two interchanged letters in a given pair fail to interchange between themselves. Thus:  $\text{נסגר/נסכר}$  and  $\text{סגר/סכר}$  are two entirely different verbs, being the respective homologues of  $\epsilon\gamma\kappa\lambda\epsilon\acute{\iota}\omega$  and  $\epsilon\iota\sigma\chi\epsilon\iota\rho\acute{\iota}\zeta\omega$ . However, in the verb  $\text{נסגר/נסכר}$ , both the  $\text{ל}$  and the  $\text{ד}$  replace the same letter,  $\kappa$ . This fact tends to prove that they are genuinely interchangeable. Similarly, in the verb  $\text{סגר/סכר}$ , both the  $\text{ל}$  and the  $\text{ד}$  replace the same letter,  $\chi$ . This fact tends to prove independently that they are genuinely interchangeable. Furthermore, these two independent probative facts confirm each other and establish that  $\text{ל}$  and  $\text{ד}$  are definitely interchangeable in Gracco-Hebraic homology. Incidentally, these two facts also tend to show that  $\kappa$  and  $\chi$  are interchangeable. Indeed, they are dialectally interchangeable, a third fact which further confirms the validity of the other two.

In the result, a firmly founded conclusion has emerged which serves to test the genuineness of other homologies involving  $\kappa$  or  $\chi$ , e.g.  $\kappa\upsilon\rho\acute{\epsilon}\omega$  and  $\chi\omega\rho\acute{\iota}\zeta\omega$ . It is not surprising to find that each verb has a homologue beginning with  $\text{ל}$ , namely,  $\text{לר}$  and  $\text{לש}$  respectively. But we shall see that  $\kappa\upsilon\rho\acute{\epsilon}\omega$  has another homologue,  $\text{לר}$ , and  $\chi\omega\rho\acute{\iota}\zeta\omega$  three other homologues:  $\text{סר}$ ,  $\text{פר}$ ,  $\text{פרש}$ — $\text{ק}$  replacing  $\kappa$ , and  $\text{ד}$   $\chi$ . If these substitutes are genuine representatives, then  $\text{ד}$  and  $\text{ק}$ ,  $\text{ד}$  and  $\gamma$ ,  $\text{ל}$  and  $\text{ק}$  are likely to be interchangeable. As a matter of fact,  $\pi$  and  $\kappa$ ,  $\pi$  and  $\gamma$ ,  $\gamma$  and  $\kappa$  are dialectally interchangeable. Besides, we have seen that  $\chi$  exchanges with  $\text{ד}$  and  $\text{ק}$  respectively in the homologies,  $\text{לש}/\text{לר}$  and  $\text{לש}/\text{לר}$ .

Mark incidentally that occasionally a letter in the Hebrew word does not actually *represent* its counterpart in the homologue, but the dialectal alternative of the counterpart. For instance, in the homology  $\text{θηρίον/לר}$ ,  $\text{ל}$  *replaces*  $\theta$ , but it indirectly *represents*  $\chi$  into which  $\theta$  is dialectally converted.

Another interesting example is the double-homology,  $\text{μέγας/לר}$ . In the possessive case,  $\text{μέγας}$  inflects into  $\text{μεγάλου}$ , and in the dative into  $\text{μεγάλω}$ ; as if the nominative masculine were  $\text{μέγαλος}$ . Similarly, the feminine of  $\text{μέγας}$  is  $\text{μεγάλη}$ , while the masculine plural is  $\text{μεγάλοι}$ . In fact, it is on this basis that the adjectives  $\text{לר}$  and  $\text{לר}$  homologize with  $\text{μέγας}$ . Thus:

$\text{μεγαλος} \rightarrow \text{γαλος}$  (dropping the  $\mu$  syllable or the initial syllable according to rule)  $\rightarrow \text{γαλολ}$  (replacing the final  $\sigma$  by the



terminal  $\lambda$  according to rule)  $\rightarrow \gamma\alpha\delta\omicron\lambda$  (the first  $\lambda$  dialectally turning into  $\delta$ )  $\rightarrow \lambda\tau\lambda$ . Alternatively:

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\rho$  (the terminal  $\sigma$  dialectally turning into  $\rho$ )  $\rightarrow \gamma\alpha\delta\omicron\rho$  ( $\lambda$  dialectally turning into  $\delta$ )  $\rightarrow \gamma\alpha\delta\omicron\lambda$  ( $\rho$  dialectally turning into  $\lambda$ )  $\rightarrow \lambda\tau\lambda$  (cf.  $-\gamma\alpha\varsigma$ ,  $-\gamma\alpha\rho$ ,  $-\gamma\alpha\lambda$ ,  $-\gamma\alpha\lambda\omicron\varsigma$ ).

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\lambda \rightarrow \gamma\alpha\rho\lambda$  (the first  $\lambda$  turning dialectally to  $\rho$ )  $\rightarrow \gamma\alpha\rho\epsilon\lambda$  ( $\omicron$  turning dialectally into  $\epsilon$ )  $\rightarrow \vartheta\alpha\rho\epsilon\lambda$  ( $\gamma$  turning into  $\vartheta$  according to rule)  $\rightarrow \lambda\tau\vartheta$ .

Here, the letters  $\tau$  and  $\vartheta$ , which interchange with  $\lambda$ , do not interchange *inter se*; but they match as linguals.

The double-homology  $\tau\beta\tau/\vartheta\beta\tau/\kappa\acute{o}\pi\tau\omega$  is entirely different: in it the interchanged final Hebrew letters do not replace the same Greek letter in the homologue. For the  $\tau$  in  $\tau\beta\tau$  replaces the  $\tau$  in  $\kappa\acute{o}\pi\tau\omega$ ; whereas the  $\beta$  in  $\vartheta\beta\tau$  refers to the thematic  $\omega$  or the  $\epsilon$  in  $-\epsilon\iota\nu-\pi$  dropping out. Therefore, there is no question of  $\tau$  interchanging with  $\beta$  either directly or indirectly.

The above series of changes undergone by the Greek letters—consonants and vowels—have to be compared with the series of literal and vocal changes which occur in the Bible, in respect of both letters and vocalization; because these two sets of changes constitute the background to, and the basis of, Graeco-Hebraic homology. However, these accumulated changes are so numerous and various as to be useful solely as pointers in the search for genuine homologies. When examined and classified, they serve as foundations for rules or Propositions which record faithfully the different ways in which the changes actually exist. The rules do not themselves regulate the changes; they merely formulate certain observations of change-phenomena. As factual formulae of purely empirical character, they are capable of helping the investigator towards genuine homologies and away from spurious ones. Once tracked down in this manner, however, each homology must be subjected to several pragmatic tests, whereby it would be possible to reject or confirm it with a high degree of accuracy and certainty.

The significance of dialectal and other changes, both in Greek and in Hebrew, will spring into bold relief on examining three homologies:  $\nu\alpha\acute{o}\varsigma/\eta\lambda\lambda\grave{\iota}$ ,  $\omicron\iota\kappa\omicron\varsigma/\תִּיבָה$ ,  $\pi\rho\acute{o}\varsigma/\עַד$ . At first blush, a reasonable person would be inclined to concede the validity of the first homology. He might, with some strain or hesitation entertain



the *possibility* of the third being sound. But whoever—in his senses, that is—would be prepared even to *consider* the pretensions of the second? Admittedly, all that scepticism is to be expected at first sight, in spite of the semantic evidence. Yet, looked at in the light of dialectal changes, each one of these three homologies would and should—it is confidently submitted—*readily command absolute acceptance*.

To begin with, the Aeolian for *ναός* is *ναῦος*, and the Spartan *ναφός*. Moreover, *ε* and *ο* are interchangeable. Then, the origin of *οἶκος* is *φοῖκος*, whereas *ο* and *κ* respectively change into *α* and *π*. Finally, here are the various guises of *πρός*: the Argive is *προτ(ί)*, the Arcadian *πός*, the Cretan *προτί*, the Cyprian also *πός*, the Doric *ποτί* and *ποί*, the Epic also *προτί* and *ποτί*; *περτ(ί)*, *πό*, *πόδ*, *πόα*, *πότ* and *πρές* are also found. The relevant variants for the homology in hand are *πός*, *πότ* (apocope of *ποτί*), *πόδ*.

IV. The interchange of letters in the Bible is of fundamental importance to our inquiry.

הא Job 34. 36	הכ Gn 27. 36	ἀρά γε (γ/ב, כ)
אנאליה Jes 63. 3	הנאליה	κατακληιδόω
אדר IR 11. 17	הדר Ib 11. 19	
אדרב IIS 20. 24 IR 12. 18	הדרב ICh 10. 18	
אדשע Jud 6. 15	הדשע IIS 3. 18	σώζω
אין Gn 26. 9	הין Dan 10. 17	πῆ, ᾗ, ὅαη
אלו Dan 2. 31	הלא Gn 13. 9	ἰδού
אלתקא Jos 21. 23	הלתקא Ib 19. 44	
אשתוללו Ps 76. 6	השתוללו	
האררי IIS 23. 33	ההררי ICh 11. 35	ὀρεινός, ὀρεῖς
אתהבר ICh 20. 35	התהבר	συνάπτω
ברא IIS 12. 17	ברה Ib 13. 6	βιβρώσκαω
ימלא ICh 18. 7	ימלה IR 22. 8	
בזרא Ps 76. 12	מזרה Gn 12. 6	μέγας
מרפא Jer 14. 19	מרפה Jer 8. 15	θεράπευμα
נאק Ez 30. 24	נהק Job 6. 5	μυκάομαι
פא Job 38. 11	פה Ib.	ᾤδε (ᾠ-δε)
”	כה Gn 31. 37	”
פרא Job 24. 5	פרה Jer 2. 24	θηρίον
צובא IIS 10. 6	צובה Ps 60. 2	ξανθός
צנא Nu 32. 24	צנה Ps 8. 8	ατήνη
קרא Lev 10. 19	קרר Gn 44. 29	κυρέω







ו/ב	IIS 11. 3 IR 14. 9 Jes 48. 16 K ICh 26. 18 Jud 5. 14	בת-שבע נב פרור שוט	Ich 3. 5 Ez 1. 18 Ps 129. 3 ברוח IIR 23. 11 Prv 26. 3	γυῖον στυτάλη
י/ב	Ob 12 Ps 73. 22 Ps 32. 4	אבדם בער הקרבנות	Dt 32. 35 Jer 26. 18 IIR 6. 25	πάθος ἀγριος ἐρέβινθος
כ/ב	Job 34. 36	אבי	Gn 27. 36	ἀρά γε
מ/ב	IIR 5. 12 K IIS 22. 16 Job 36. 15 IIR 20. 12 Jes 40. 7 Gn 21. 20	אבנה בגשרת בענין בראדך נשב רבה	Q Ps 18. 16 מענין Jer 50. 2 Ib 42. 14 Jer 4. 29	βοή πότος πείω ἐρύομαι
פ/ב	Gn 38. 21 Dan 11. 24 Ps 68. 31 Jes 38. 12 Gn 4. 22 Ez 1. 18 Job 11. 8 Dt 19. 5 Jes 10. 15 Prv 13. 11 IIS 7. 7	בנה בזר בזר בצע ברזל גב גבה הטב הצב קבץ שבט	Jos 18. 8 Ps 141. 7 Joel 4. 2 Ps 144. 7 Dan 2. 33 Ex 21. 3 Prv 9. 3 Jes 17. 6 " Dt 15. 7 ICh 17. 6	ὠδε σπείρω διασπείρω ἀποσώζω περίσκλητος γυῖον ἕως κόπτω " πυκάζω δικαστής/ δεσπότης
ד/ג	Ps 15. 1	נר	Ib 84. 11	οἰκέω
ז/ג	Ez 47. 13 Ez 25. 7	נה לבג	Jos 15. 4 Ib 26. 5	ὄδε (ὄ-δε) ἀρπαγή
כ/ג	Ez 3. 24 IS 26. 8	נסתר סתר	Gn 8. 2 Jes 19. 4	κλείω, ἐγ- είσχειρίζω
ע/ג	Dt 1. 17 Jer 30. 23 Jes 14. 9 Joel 2. 10 Ps 77. 17, 19	נדל התעורר רמז "	Ez 31. 18 Job 17. 8 Joel 2. 10 Ps 104. 32	μέγας ἐγείρομαι ὀριάζω, -ίζω ", -ίσσω



ק/ג	גור Ps 5. 5 שאג Jud 14. 5	קרה Gn 44. 29 עקק Prv 28. 15	κυρέω φθέγγομαι
ש/ג	מגרה ICh 20. 3	משור Jes 10. 15 V.s. ב/ג	πρίων
ז/ד	אדרע Esr 4. 23 דבח Esr 6. 3 זבֿח דִּהב Dan 2. 32 זֶעב דחל Dan 5. 19 קפד Jes 14. 23 רעד Ps 104. 32	אָרוע Jer 32. 21 זבה Dt 12. 21 " Gn 2. 11 " Job 32. 6 קפוז Ib 34. 15 רנז Jes 32. 11	χείρ θύω " ξανθός " δειδω, δειλόομαι ἀκανθώδης φρίζω, -κάζω, -ίσσω, -ίττω
ל/ד	מחמד Ez 24. 16 עד Ez 41. 20 „ Ex 22. 8 Dt 30. 2	מחמל Ib 24. 21 על Ib 41. 17 אל IS 9. 9, 10	ἐπιθύμημα ἔως, ἄως εἰς, ἐς
צ/ד	פדה Ps 119. 134	פצה Ib 144. 7, 10-11	δείδομαι
ר/ד	גדל Dt 1. 17 גדד Gn 36. 36 דעואל Nu 1. 14	עזל Ez 31. 18 הדר Ib 36. 39 רעואל Ib 2. 14	μέγας θεοῦ εὐραυλος
ס/ד	רעד Ps 104. 32	רעד Jud 5. 4	φρικάζω
ה/ד	בדים Ez 9. 2 דור Gn 15. 16 דר Dt 32. 7 דור	בתים IIR 23. 7 תר Esth 2. 12 " " " "	ἱμάτια διαδοχή " " " "
		V.s. ג/ד	
ו/ה	אקהלה Gn 9. 21 פה Ez 40. 10, 12 פרעה Ex 32. 25 קצה IIR 19. 23 K פרעה Ex 32. 17 K	אהלו Ib 26. 25 פו Ib. פרעו (עֵהו) קצו (קצהו) Q ברעו Q	αὖλις τῆδε, ὧδε παράσσω ἔσχατος κροτέω, συρίζω
ה/ה	הוללו Ps 78. 63 הרס Jes 19. 18 " " ההרורי ICh 11. 27 מבהלת Q	הלל Dt 20. 6 חרס Job 9. 7 חרסה Jud 14. 18 ההרדי IIS 23. 25 מבחלת Prv 20. 21 K	καινίζω ἥλιος " " ρόδοις



# III. THE FOUNDATIONS

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פצה Gn 4. 11	Jes 14. 7 פצה	πετάννυμι, ἀνα-
"	Job 3. 1, 21. 19 פתח	"
מ/ה ספה Prv 17. 28	IIS 19. 25 שפם	ὑπὸ ἡγῶ
אָרְנָה Gn 20. 12	Ib 18. 13 אמנם	ἢ μήν, οὐ μ.
נ/ה אָבְדָה Prv 27. 20 K	Q. Ib 15. 11 אבדן	ἡδωνεύς
הדה Jer 22. 18	Ib אָדן	ῶδωνις, ὁ
צפה Ex 36. 34	Dt 33. 21 ספן	ἡδωνις
"	Ps 119. 11 צפן	σκαπάζω
סִינֵה	Gn 10. 19 צידן	"
ע/ה אֶשְׁתַּכַּח Jos 15. 50	Ib 21. 14 אשתמוע	ξουθός, Σιδών
נָבָה Am 2. 9	Jud 20. 10 נָבָה	ῥύος
פדה Ex 13. 13	Job 33. 24 פדע	φείδομαι
פצה Ps 144. 7	Job 6. 9 בצע	ἀποσώζω
צִלְמִנָה Nu 33. 41	Jud 8. 5 צלמוע	ἀγῶμα
פ/ה חפה IIS 15. 30	Jes 58. 5 כפה	κίππω
ק/ה פצה Ps 66. 14	Prv 13. 3 פסק	πετάννυμι
פשה Lev 13. 5	"	"
ס/ה יִדְדָה Jer 16. 9	Jer 48. 32 יִדְדָה	ἴσσα
ת/ה זֶה IIR 6. 19	Ib 6. 33 זֶה	ῥῶε
Gn 7. 11 Hos 9. 7 רבה	Ps 123. 4 רבה	μυρίος
Eccl 6. 1		
תהלה Gn 13. 3	Hos 1. 2 תהלה	γένεσις
	ה/ב ה/א ח/ג	
י/י אֵילִי Zach 11. 15	Gn 15. 9 אֵיל	ὄϊς (ovis)
IIR 24. 15 K אֵילִי	Q אֵילִי	θεός, Boeot θιός
	Ez 17. 13	
Jes 45. 2 K אֵשֶׁר	Q אֵשֶׁר	ἀπειλύνω,
		κατορθύω
Jer 4. 19 K אֶחָד	Q אֶחָד	ἐλπομαι
Jer 14. 14 K אֶלּוּל	Q אֶלּוּל	εἰδωλον
Thr 2. 13 K אֶעֱיֶדְךָ	Q אֶעֱיֶדְךָ	ἀπισόω
IIS 24. 20 אֶרְנָה	Ib 24. 18 אֶרְנָה	
IR 5. 6 אֶרֶוֹת	IICh 9. 25 אֶרֶוֹת	ἐπιπροφείον
Jer 6. 7 K בֹּר	Q בֹּר	φρέαρ, φρεῖαρ
Gn 35. 8 בְּכֹת	Ib 50. 4 בְּכִית	κωκυτός
ICh 12. 15 (16) Q נִדְחִיו	K נִדְחִיו	ὄχθη



Jer 16. 16 K	דינים Q	σαγήνεις
„ Ez 47. 10	„ Jes 19. 8	
Am 1. 3	Dt 25. 4	δαίζω •
Gn 11. 30	Ib 4. 23	βλαστός
ICh 14. 1	Q	Ἑρμαιον
ICh 9. 10 K		
Ps 70. 2	Ib 72. 12	ταχίζω, ταχύνω
وَحِيد	Gn 22. 2	ένάς
Zach 14. 6 Q	K	πηγμα
Q	Job 24. 6 K	θερίζω
Zach 14. 6	יקרות	ψυχρότης
Job 12. 6	ישליו	γαληνιάω
Q	Job 30. 13 K	μηκέτι
Jes 3. 16 K	Q	τατός, έν-
Jes 32. 7 Ps 9. 19 K	עניים Q	πέτης
Am 8. 4 K	עניי Q	„
Job 24. 4 K	עניי K	ἀνθήρ
Ps 9. 13 Prv 3. 34 Q	עניים K	εὐνοίος
ICh 13. 19 K	עפרן Q	ἀγοραῖν / forum
Q	Ps 17. 14 K	σκεπαστός
Ez 4. 15 K	צפיעי Q	σπεράς, σό-
Prv 31. 4	Jon 2. 5	οῦ, οὐκ, οὐχ
ICh 2. 6	Ex 26. 1	ἀλουργημα
Dan 5. 16	„	„
Jes 50. 6	Ex 21. 3	γυῖον
IS 31. 10	ICh 10. 12	„
	וְהָיָה וְ/וָא וְ/וָא	
Dt 12. 21	Thr 2. 21	θύω
Jes 34. 6	Ib.	σφάγιον
Hab 3. 18	Prv 7. 18	ἀγλαίζω
IIS 7. 10	Job 26. 12	φρικάζω, -ίζω
Job 36. 2	Ib 32. 6	μικρός
Ps 142. 6	Ib 88. 2	κωκύω
Jos 8. 16	IS 13. 4	συνάγω
Jes 10. 25	Gn 19. 20	μικρός
Hab 3. 18 Ps 68. 5	Ib 9. 3, 68. 4	ἀγλαίζω



ס/ו	IIS 22. 8	רוש Ps 2. 1	φρικάζω
	„ Dt 2. 25	רעס Jes 13. 13	„
	„ „	געט IIS 22. 8	„
		V.s. ו/ז ו/ג	
כ/ח	Job 16. 4	Ib 35. 16	καθάπτω
	Gn 33. 5	Dt 32. 6 Job 31. 15	γεννάω
	IIS 15. 30	Jes 58. 5	κύπτω
	Dt 23. 19	Nu 20. 19	χρημα
		Prv 31. 10	
	Ps 11. 6	IS 10. 1	πρόχοος, -χους
ע/ח	IS 20. 38	Joel 4. 11	ταχύνω, -χίζω
	Jes 5. 10	Ex 16. 36	χοϊνιξ
	Jer 17. 6	Gn 15. 2	χέρσος, χέρρος
	Gn 34. 8	נַעֲשֵׂי	ἀγαπάω
	Ez 17. 6	Jes 28. 20	στόρνυμι
צ/ח	ICh 3. 7	Ex 36. 34	σκεπάω
ק/ח	Dt 19. 5	Ez 17. 4	κόπτω
	Jes 10. 15	Jes 17. 6	„, ἀπανθίζω
	Nu 22. 4	IR 21. 19	λείχω
	Mich 3. 3	Ez 16. 25	πετάννυμι, ἐπι-
		V.s. א/ה א/ה	
כ/ס	Gn 43. 23	Dan 11. 43	δέμα
	Esth 7. 10	Job 37. 17	ψύχω, κατα-
צ/ס	Dt 19. 5	Jes 10. 15	κόπτω
	Dan 4. 9	Neh 13. 19	σκιάζω
	„	ظَلَّلَ	„
	Cant 1. 6	Prv 27. 18	τηρέω, ἐν-
	نظر	„	„
	Ez 17. 4	Jes 10. 15	κόπτω
	„	IIR 6. 6	„
ק/ס	Job 9. 26	Jes 18. 6	θοάζω
ס/ס	Gn 47. 14	Job 24. 6	λέγω, θυλακίζω
ח/ס	Ez 13. 10	Jer 23. 13, 32	ἀποπλάζω
	Jud 21. 21	Job 9. 12	ἀρπάζω
	Dt 27. 9	Jes 7. 4	ήσυχάζω
	Dan 3. 7	Ib 3. 10	ψαλτήριον



קסל Job 24. 14	תל	κτείνω
קסל Dan 5. 19	"	"
רסט Jer 49. 24	רחת Hos 13. 1	ὀρρωδία
פ/כ IIR 6. 13	איפה Gn 37. 16	ποῦ, κοῦ, ὅπου, ὅκου
כה Gn 31. 37	פה Jos 18. 8	τῇδε, ὧδε
כימה Job 9. 9	פימה Ib 15. 27	κομήτης
ק/כ Dt 21. 16 (עֶפֶר) בפר	בקר Lev 13. 36, 27. 33	διαίρῃω
בפר Lev 27. 26	"	ἐξ-
חסף Ps 78. 50 Job 33. 18	חשק Jes 38. 17	ἴσχω, σῶζω
כובע IS 17. 5	קובע Ib 17. 38	κύμαχος
כח Dt 32. 6	קנה Gn 14. 19	γεννάω
לחך Nu 22. 4	לקק IR 21. 19	λείχω
נחך Ez 22. 21	נחך Jer 6. 29	τήκω
הסכית Dt 27. 9	השקיס Jes 7. 4	ῥησχαίζω
שכך Esth 7. 10 (ψυχάζω)	השקיס Job 37. 17	καταψύχω
ר/כ Ps 18. 12	השרת IIS 22. 12	σκότος

כ/כ ח/כ כ/כ V.s.

מ/ל Esr 2. 2	רעמיה Neh 7. 7	Διὸς θύραυλος
נ/ל IS 27. 10	אן Ib 10. 14	ἵνα, ποῦ
לשכה Neh 13. 5	נשכה Ib 13. 7	λέσχη
ר/ל Jer 51. 5	אָרַל	ἀγamos
אלקמה Gn 38. 11	אַרְמֵל ארמלה	"
אלמעתו Jes 13. 22	ארמעתו	ἐρυμνός, ἔρυμα
זמר Ps 57. 3	זמלים Joel 4. 4	ἀμείβω
זל Gn 31. 46	זגר Ib 31. 47	κολώνη
מזלות IIR 23. 5	מורות Job 38. 32	κυνόσυρα
שלוחם Jos 15. 32	שרוחן Ib 19. 6	ἀγορά
	V.s. ל/ד	

נ/מ Gn 29. 4	אנתם Dan 2. 8	σύ (אַתָּה)
אתם	"	"
בימיהם Ps 44. 2	ובימיהם Dan 2. 44	ἡμέραι αὐτῶν
גרשום ICh 6. 1-2	גרשון Gn 46. 11	
הימים Gn 7. 10	הימן Dan 12. 13	αἱ ἡμέραι
כמהם IIS 19. 38	כמהן Ib 19. 41	
מלכים Prv 25. 3	מלכך Prv 31. 3	βασιλεύς



אָם Cant 1. 8	אִן	εἰ
אָם Cant 2. 7	אִן	οὐ
לִי	לִי	„
עָמָהם Esr 8. 13	עָמָהם Ib 5. 2	μετά
צָדִיקִים Jud 18. 7	צָדִיקִים IR 11. 33	ξουθός
יָשָׁעֵלִים Jud 1. 35	יָשָׁעֵלִים Jos 19. 42	κυναλώπηξ
פִּלֵּס IIS 19. 6	פִּלֵּס Ps 17. 13	ἀπαλλάσσω,
		-ττω
Q קָרָק	Jes 65. 4 K קָרָק	βρέγμα
Jes 42. 14 נָסָה	Ib 40. 24 נָסָה	πνέω
Jes 37. 27 קָדָמָה	IIR 19. 26 קָדָמָה	
	מִלְּמִן מִן מִן מִן מִן	
	מִן מִן מִן מִן מִן	
זָפֵן Hag 1. 4	זָפֵן Ps 31. 21	σκεπάζω,
		κρίπτω
הִתְעַלֵּס Prv 7. 18	עֲלֵץ Hab 3. 18	ἀγλαίζω
זָפֵן IR 21. 22	כָּעַס Job 17. 7	ὀργή
זָפֵן Ps 44. 19	זָפֵן IIS 1. 22	χάζομαι
זָפֵן Jon 1. 4	זָפֵן Job 18. 20	ζέσις
זָפֵן Dt 33. 21	זָפֵן Ib 33. 19	σκεπαστός
זָפֵן Ez 17. 6	זָפֵן Jes 28. 20	στόρνυμι
זָפֵן Jes 58. 7	זָפֵן IR 8. 38	χωρίζω
זָפֵן Jer 46. 4	זָפֵן IR 22. 34	θωρακείον
זָפֵן Jer 46. 4	זָפֵן IS 17. 5	„
זָפֵן Dt 27. 9	זָפֵן Jes 7. 4	ἡσυχάζω
זָפֵן Gn 40. 3	זָפֵן Ib 44. 30	δετός
זָפֵן Jes 40. 19	זָפֵן Ez 22. 21	τήκω, ἐν-
זָפֵן Ps 37. 24, 145. 14	זָפֵן Gn 48. 17 Ex 17. 12	ἀνέχω, κλίνω
	זָפֵן	
זָפֵן Jud 14. 6	זָפֵן IS 15. 33	σχίζω
זָפֵן Dan 2. 35	זָפֵן Gn 1. 1	ἔρα, ἔρας
זָפֵן Dan 7. 9	זָפֵן Lev 13. 47	κόμη, ξανθός
זָפֵן Dan 2. 35	זָפֵן Jer 10. 11	ἔρα
זָפֵן Jes 22. 24	זָפֵן Ib 28. 5	στέφος

ע/ח ע/ז ע/ה ע/ג ע/א ז.א.

פ/ע פ/מ פ/כ פ/ו פ/ה פ/ב ז.א.



ק/צ	מחץ Jud 5. 26	מחק Ib.	πιέζω
	ארץ Gn 1. 1	אַרְקָא Jer 10. 11	ἔρα, ἔρας
	פצה Gn 4. 11	פקח Job 14. 3	πετάννυμι, οἷζω
	פצח Jes 14. 7	"	" "
	צלה Jes 44. 16	קלה Jer 29. 22	φρύγω
	צלי Ex 12. 8	קלי Lev 23. 14	φρυκτός
	צלחת IIR 21. 13	קלחת Mich 3. 3	χαλκεῖον
	צלע IR 6. 34	קלע Ib.	ξύλον
ס/צ	פצה Gn 4. 11	פסה Lev 13. 5	πετάννυμι, οἷζω
	"	פסק Prov 13. 3	" "
	פצח Jes 14. 7	"	" "
	פצח Mich 3. 3	פסק Ez 16. 25	πετάννυμι, ἐπι-, κατα-, ἀνοίγω
	צחק Gn 17. 17	צחק Job 30. 1 Eccl 3. 4	καχάζω
	"	צחק IICh 30. 10	"
	" Ex 32. 6	צחק IIS 2. 14	ἀγωνίζομαι
	צחק Gn 21. 9	צחק IIS 6. 21	"
	צפן Ps 17. 14	צפן Dt 33. 19	σκεπάζω
	קץ Jes 18. 6	צוד Job 9. 26	θοάζω
ס/צ	מוציא IIS 22. 49	מסעי Ib 22. 3	σώζω
	נפח Gn 10. 18	נפח Nah 3. 18	διαφυσάω
ת/צ	פצה Gn 4. 11	פתח Job 3. 1, 29. 19	πετάννυμι, οἷζω
	פצח Jes 14. 7	"	" "
V.s. צ/צ/ס/צ/ח/צ/ו/צ/ד			
ס/ק	פקח Job 14. 3	פסה Lev 13. 5	πετάννυμι, οἷζω
	"	פסק Prov 13. 3	" "
ת/ק	"	פתח Ib 3. 1, 29. 19	πετάννυμι
V.s. ק/צ/ק/כ/ק/ח/ק/ה/ק/ג/ק/א			
V.s. ר/ע/ר/ל/ר/כ/ר/ד/ר/ג			
ס/ס	פרש Ex 9. 29	פרש Ez 34. 12	χωρίζω
ת/ס	שם Ps 50. 23	תב Gn 6. 9	τέλειος
V.s. ס/ק/ס/צ/ס/ס/ג			
ת/ס	ברש IIS 6. 5	ברות Cant 1. 17	κυπάρισσος, -ιττος
	חרש Jer 17. 1	חרות Ex 32. 16	χαράσσω, -ττω
	חרש Dt 22. 10	חרث	ἀράω, ἀροτριάζω



כַּתַּח Prv 27. 22	כַּתַּח Ps 89. 24	κόπτω
פֶּסֶר Eccl 8. 1	פֶּתֶר Gn 41. 12	φράζω, -αδάζω
פֶּסֶר Dan 5. 15	פֶּתֶרֶן Gn 41. 11	φραδῆ
טוֹב Gn 18. 33	טוֹב Dan 4. 31	στρέφω
הַטִּיב Nu 22. 8	הַטִּיב Dan 2. 14	ἀντιστρέφω
תְּשׁוּבָה Job 21. 34, 34. 36	تَرْبَه	στρέψις
טוֹר Gn 32. 6	טוֹר Jer 8. 7	ταῦρος
"	טוֹר Esr 6. 9	"
קָלַג Jes 1. 18	קָלַג Dan 7. 9	χάλαζα
"	ثَلَاث	"
קָלַג Gn 11. 13	קָלַג Dan 7. 5	τρεῖς
"	ثَلَاث	"

V.s. כַּתַּח כַּתַּח כַּתַּח כַּתַּח כַּתַּח כַּתַּח  
V.s. תַּח תַּח תַּח תַּח תַּח תַּח

V. Consonants common to both alphabets frequently interchange with other letters in Graeco-Hebraic homology according to Greek dialectal changes, such changes being also reflected in Hebrew modifications.

A. α changes into ε and η, and vice versa; α changes into ο and ω; αυ changes into ω; α is often rejected or prefixed for euphony. There is alpha privativum, alpha copulativum, and alpha euphonicum; initial α may be rejected for euphony. V.i. Y.

אַבִּיר αμβροτος	חֲלִיפָה ἀλλαγμα	עוֹלָם τέλος
אַבִּיר αμβροτος	חֲלִיפָה ἀλλιαγμός	עוֹלָם ὅλον
אֵל οἷς	חֵם καῦμα	עֲלָם ἀγαλμα
אַפְסוֹס ποδοῖν	חֲמִיר ὄνος	עֲלָם κόμη
אַפְסוֹל σταφύλη	حَمِير "	עֲלָם ἐπτάς
חַמּוּתָה ἀθανασία	כָּל πᾶς	אֲבֹע "
חֵר ὄρος	קָל "	עֲבֹע ἐπτά
חֵר "	לָאם λαός	עֲבֹע θραῦμα, ῥῆγμα

B. β changes into δ, and vice versa; β changes into γ and μ; the aspirate changes into β. Sometimes the spiritus lenis is also replaced by β.

אַב ἀγός	בֶּקֶץ διχάς	מֶלֶךְ βασιλεύω, -λίζω
בִּדְשָׁה αἰδώς	בִּדְשָׁה βοάω	מֶלֶךְ "
בִּשְׁת "	בִּשְׁת βηλός	מֶלֶךְ "
בַּחַר αἰρέω	בַּחַר γλάγος	עֲרַבְהָ ἐρημία







אֵי הֵ	קֶרֶס „	מִקְרָה κλειθρον, -ήϊ-
אֵל הֵלִיֹּס	אֵלֹהִים εἰδωλον	מִקְרָה „
הֵלִיל „	אֵלִיל „	עֲדָנָה הֵדֹנָה

Θ. θ changes into σ and v.v.; also into τ, φ, and χ. V.s. Δ.

סִיס θִיס	סֵל κάλαθος	קֶרֶה θέραψ
סֵעֵם χυμός, χυλός	פֶּרֶא θήρ	סִוֶּס σκῦτος
קֶפֶז θεσπίζω	קֶנֶאθ όθόνος	תֶּרֶθ θεωρέω

I. ι changes into ε and υ; ο, ου, and υ change into οι; ι is often inserted to lengthen the syllable. V.s. E.

אֵו ου	דִּוֶּד ἀγαπητός	יֶקֶר ἰχώρ
אֵוֶל οἷς (οεῖς)	דִּוֶּד „	קֶלֶם κλῆμαξ
בֶּפֶל ὑπέρ	תֶּיֶל ἔλη, εἰλή	פִּוֶּסִי, פִּיֶּטִי ὑπτιος

K. κ changes into τ, and v.v.; π and χ change into κ; ν changes into γ before κ; σ is prefixed to words beginning with κ; ξ appears as an aspirated κ. V.s. Γ.

אֵיפֶה ὅπου, ὅκου, ποῦ	אֵיכֶכָּה ὅπη	כֶּלֶה τελέω
אֵיכֶה „	בֵּית οἶκος	קֶלֶס χλευάζω
אֵיכֶה „	כִּי καί	קֶרֶה πόλις

L. λ changes into ν and ρ, and v.v.; initial λ is dropped. V.s. Γ, Δ.

אֵלֶה ἀρά	„ ὀλάω	נֶשֶׁכָּה λέσχη
קֶלֶלֶה „	קֶרֶס κλίσια	לֶשֶׁכָּה „
אֵם λαός	לֵא ου	נֶתֶר λίτρον
לֵא „	אֵ „	„ νίτρον
בֵּב κλέπτω	לֵיל ἰξ	סֶרֶר ψάλλω
חֵיה λόχος	לֵיל „	סֶרֶר „
לֶחִיה „	לֵילֶה „	פֶּסֶנֶתֶרִין ψαλτήριον
חֶלֶם ὀράω	לֵיֶל „	קֶרֶל ῥήν

M. μ changes into ν and π; μ is added at the beginning of a word and after alpha privativum; μ is added in the middle of a word to facilitate pronunciation.

אֵבִיר ἄμβροτος	קֶסֶר νοτερός	קֶבֶעֶת κυμβίον
אֵבִיר ἄβροτος	קֶתִי πότε	נֶבִיע „
אֵצִיל μασχάλη	קֶנֶאθ μοιχεύω	קֶבֶבֶה μυρίοι
כֹּבֶעֱ κύμβαχος	נֶה νομή, νάπη	מֶרֶבֶב „
קֹבֶע „	פֶּן μή	נֶנֶן ὑμνέω, ἐφ-, καθ-
מֹוֶל μασχαλίζω	פֶּנִים μῆνις	תֶּנֶה „ , ἐπιθρηνέω



N. Movable  $\nu$  is added at the end of words. *V.s.* Γ, Λ, Μ.

יֹאכָל, יֹאכִיל	תַּעֲשֶׂה, תַּעֲשִׂי	יַעֲשֶׂה, יַעֲשִׂי
תַּחֲזִי, תַּחֲזִי	תַּעֲשֶׂה, תַּעֲשִׂי	יַפִּיל, יַפִּיל

O.  $\omicron$  changes into  $\upsilon$ ;  $\omicron\upsilon$  changes into  $\omega$ ;  $\omicron$  is often rejected or prefixed for euphony. *V.s.* Α, Ε, Η, Ι.

אַסְפּוּל σταφυλή	ὁδός ὁδός	ὅλος, ὅλος
זָבָה ὕψος	חֹזֶה,,	כֵּן,,
הָנָה ὄνυ	حمار ὄνος	לֹא οὐ
חָנָה (חֵנָה),,,	חָפֶז ὕψασμα	שׁוֹט σκύτος

In compound adjectives,  $\omicron$  is changed metri gratia into  $\eta$ , e.g. θεογενής, θεηγενής/אלהני. In early times  $\omicron$  represents both  $\omicron$  and  $\omega$ —קדש, קדוש; and in many words must have sounded like  $\omicron\upsilon$  قدوس, as in βόλομαι for βούλομαι/פעל Nu 23. 23—while reversely, in Ion. κοῦρος, οὔνομα stand respectively for κόρος לבב, ὄνομα שם.

Π.  $\pi$  becomes  $\phi$ ;  $\mu$  and  $\tau$  change into  $\pi$ ;  $\sigma$  passed into  $\pi\tau$ , and v.v.; in poets  $\tau$  is inserted after  $\pi$ . *V.s.* Γ, Κ.

πόλις בִּלְד	בָּבֶל,,	مَكْتُوب,,
πτόλις جزيرة	כִּתָּב,,	πόλεμος בְּלָחָב
πτολεμέω πτῶν	γράφω, γράφω	πτόλεμος בְּטָל
γραπτός ἑρῶ	γράμμα, γράμμα	πτόλεμος בְּטָל
כתוב,,	γράφω, -άφω	τροχός בְּלָח
כתב,,	γράφω	μῆνις, Dor, בְּנִי
כתב,,	γράφω	Accl μα-

P. Initial  $\rho$  takes the rough breathing, except in Aeol.;  $\rho\rho$  replaces Ion.  $\rho\sigma$ , i.e.  $\sigma$  changes into  $\rho$  when another  $\rho$  goes before. [I diffidently submit that the  $\sigma$  replaces the spiritus asper surmounting the second  $\rho$ .] In Aeol. final  $\sigma$  changes into  $\rho$ ;  $\rho$  is transposed. *V.s.* Α.

ῥοῦς אֲבִיר	בִּיר,,	شَرط,,
בְּעִיר,,	בִּיר,,	عَهْد,,
בְּעִיר,,	ῥοῖος אֲבִיר	ῥέω גִּלְל
בְּקִיר,,	ῥοδόεις בְּרִדִי	גרע,,
פֶּר,,	ῥοῖος אֲרִידִי	זרם,,
פֶּרֶה,,	ῥοῖος בְּרִית	חלף,,



נַח	„	רוּחָה	„	פְּרִידָא	„
נָהַר	„	רִיחַ	„	פָּרַח	„
נֹחַל	„	נָחַל βρόδον	„	קָרַע	ρήγγυμι
עָרָה	„	חֲמוֹר ὄνος	„	רָאָה	ρύτῃ, ρυτόν
עָרַף	„	כָּרַת φρητάομαι	„	רָבִיד	ράβδος
רֹחַר	„	סָחַרָה γέρρον	„	רָחַל	ρήν
רָעַף	„	סָחַרָה „ γερράδια	„	רָחַץ, הִתְרַחַץ	ρύπτω,
דָּרַנִי	„	רָאָה סָרַח טַעַם	„	רָעַץ (B)	ρέζω
רָדַנִי	„	סָרַח טַעַם	„	רָעַץ	ρίζα
וּנְדִי	„	פָּרַח βρόδον, ἔργον	„	קָרַע	„
הִרְנַחָה	„	פְּרִידָא	„	פָּרַח	ράβδος

Σ. σ changes into τ, and v.v.; σ represents the aspirate in Aeol. and Latin; σ is prefixed to words beginning with κ, μ, τ, φ; σσ passed into ττ; σ is dropped. V.s. Δ, Ζ, Θ, Κ, Π, Ρ.

בָּרוּשׁ	κυπάρισσος	בָּרוּשׁ	„	קָלַע	σφενδονάω
בָּרוּת	„	בָּצַעַר	„	קָלַע	σφενδόνη
חִפְרָה	σκοπάω	סֹכַח	ἵππος	חִימְרָה	στέμμα
סָפַח	στέγη, -γα	סִיחַ	ῥῆς	הָם	τέλειος
سَطَح	„	סָלַח	τέλος	הַמִּים	„
כָּר	σ μικρός	סָפַח	ἀπτα	כָּם	„

Τ. V.s. Δ, Θ, Κ, Π, Σ.

בָּרוּשִׁים	κυπάρισσος	חָרַשׁ	χαράσσω	סָרַף	τροφή
בָּרוּתִים	κυπάριστος	חָרַת	„ , γράφω	הִרְוֹפָה	θεραπεία

Υ. ω changes into υ; υ as a semivowel represented ται (τ) — the digamma — sometimes it formed the diphthong αυ, sometimes the diphthong ευ. V.s. Α, Ε, Ι, Ο.

אֲבִיתָר	εὐάτος	עָרַעִים	„	חָר	κύριος, κύριος
אָוֶן	ἀντα, ἀντά	בָּרַף	εὐλογέω	קָבוֹד	κύδος
עָוֶן	„	בָּרַךְ	„	רָבָה	έρυω
עָוֶהָה	„	בָּרַח	„	תָּף	τύπανον

Φ. V.s. Θ, Π.

Χ. V.s. Θ, Κ.

Ω. ω changes with α, ου and υ. V.s. Α, Ο, Υ.

בָּבָה	βωμός	בָּוֶם	μῶμος	פָּרַח, פָּרִיחַ	θωράκισον
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Several of these changes, as we have seen, occur within Hebrew and in Hebrew-Arabic homology—e.g. חָמִץ, חָמִץ, חָמִץ; حَامِض, חָמִץ, חָמִץ.



עֵלֹם, עוֹלָם; יִרְבֶּשֶׁת, מְפִיבֶשֶׁת; פְּרוֹזִי, פְּרוּחִי—all and every one of which can be accounted for by the Propositions herein set out.

*VI. Classified consonants are also interchangeable in Graeco-Hebraic homologies:*

The labials—β, μ, π, φ—e.g.:

βασίλευς/מֶלֶךְ Gn 45. 26, ἐρημία/עֲרֵבָה Dt 3. 17, βρόδον/פָּרָח Nu 17. 23, πυρόω/בָּעַר Ex 3. 2, μή/פֶּן Gn 3. 3, πότε/מָה־יָבִיב Ib 30. 30, ἀντιβολέω/הִתְפַּלֵּל Ib 20. 7, πλήσμη/מָבּוּל Ib 6. 17, φέρω/בָּרָא Ib 1. 1, פָּדָה Dt 29. 17, ἀμάρτυμα/קָרָק Ez 21. 15.

The palatals—γ, κ, χ—e.g.:

γονεύς/קָנָה Gn 14. 19, κύριος/נָבִיר Ib 27. 29, οἶγω/פָּקַח Jes 42. 20, ἔργον/פָּרָק Ex 1. 13, κενός/קָנָה IR 14. 15, κάδος/כֶּד Gn 24. 14, χωρίζω/שָׁדַח Ex 34. 11.

The linguals—δ, θ, λ, ν, ρ, σ, τ—e.g.:

-δε (ad)/אֶל Gn 1. 9/-לִּי Ib 9. 10, δρόσος/טָל Ib 27. 28, πηδάω/פָּסַח Ex 12. 27, καταδουλόω/הִלָּל Ps 137. 3, ἡδὴ Gn 36. 36, ἡδὴ Ib 36. 39; θύρα/תֵּלַח IR 6. 34, θυμίαμα/סִמִּים Ex 30. 34, θύρα/תֵּרַע Dan 2. 49; λήγω/הִדַּל Gn 18. 11, λίτρον/תֵּרַח Jer 2. 22, λεπτός/רַפָּה Nu 13. 18; κενός/הִלָּל Jes 22. 2; ἀρά/אָלָה Gn 25. 28; ἀλητεύω/נָדַח Gn 4. 12, σφαγεύς/שָׁחַח Dan 2. 14, τέλειος/תָּמַם Gn 25. 27, τῶς Ps 50. 23; τρόπος/דֶּרֶךְ Prv 30. 19, ἐκτεπόω/עָצַבַּח Prv 8. 25, τέλος/סֵלַח Ps 3. 3.

The smooth mutes—κ, π, τ—e.g.:

ὄπη, ὄκη/אֵיפָה Gn 37. 16, οἶκος/בֵּית Gn 17. 12; πάλαι/קִדְמָה Jes 23. 7, Πάλμυρα/תְּמָר/תְּמָר IR 9. 18 IICh 8. 4, πάλμη/תְּמָר Joel 1. 12; τροχός/פֶּלֶךְ Jud 9. 53.

The middle mutes—β, γ, δ—e.g.:

βοή/קוֹל Dt 33. 26 Ps 46. 4, βία/חֵץ Ib 89. 10, φόβος/פָּחַד Jes 24. 17, φοῖβος/פָּחַד Gn 31. 42, 53, γλάγος/גִּלְגָּל Gn 49. 12; ἡγέομαι/הִדָּה Jes 11. 8/חָלָה; δειδω/נִדָּה Dt 32. 27.

The rough mutes—θ, φ, χ—e.g.:

θηρίον/פָּרָא Job 39. 5, μισθός/שָׂכָר Zach 11. 12; ὁάγλος/הִלָּל, סֵלִי Jes 40. 11, 65. 25, Φοινίκινος/כְּנַעֲנִי Gn 10. 18, Φοῖνιξ/קִינִי Jud 4. 17, φοῖνιξ/קִינִי Job 29. 18, χωρίζω/פָּרַשׁ Ez 34. 12, μοιχεύω/הִנָּח.

ν changes into γ before the palatals—γ, κ, χ—and before ξ, e.g.:

ἐγγίζω/נָגַח Gn 18. 23, εὐνογος/עֲנֹךְ Nu 13. 22, ἀγκύλη/הִקְנָה Jud 8. 26, ἀνχά/קִנָּח IIS 17. 23, φάρυγξ/תֵּרַח Jes 3. 16.



## IV. PHONETICS

THE following Propositions cover the main phonetic similarities and differences that exist between Hebrew and Greek. They indicate the regular sound-variations which distinguish the words in one language from their respective homologues in the other. By their means one learns that the same letter in one language repeatedly conveys the same variety of sounds *vis-à-vis* the other language; so that familiarity with such literal metamorphoses enables one to penetrate the Graeco-Hebraic palimpsest.

*VII. There are authentic Hebrew words—that is, words about which there is no suspicion that they were borrowed from another language—which resemble Greek words in pronunciation and meaning.*

אגד ἀγείρω	הרף θρύπτω	למל σμίλευμα
אב βαίνω (βάω, in compounds)	הרף τρυφερός	ילע ἀγλαίζω
במה βῆμα, βωμός	„ τροφή	גרג ὀρέγω
גל γέλωτ (Aeol γέλος)	„ θρύμμα	האפ ὄαρος
גורג ξηρός	הרפף τρύφος	למל ὕλός
דף δύτος	חלול τελευταῖος	החפ πτηνός (ὄφεις)
הה ὄρος	חלל οἶνος	החפ ἱστέω
הבס κόπτω	כלי χήλινος	חא „
חבט „	החלף λόχος	החפ κυρέω
החפ τρυφερός, τρυφήλος	לחף λῖς	החפ ὀράω
חלל „	לחף „	חא „
חלל „	לחף λόγος	החפ θώραξ, τεῖχος
חלל „	חח μῶμος	חח „
חלל „	החפ νεῖφω	החפ τύπανον

*VIII. Comparatively few homologues are pronounced alike in both languages.*

אכל φαγεῖν	בנע εὐλογέω	חול χορεύω
ברך εὐλογέω	בליע εὐλογος	חח θίς
בארכ „	החפ γυῖον	חח „
ברכה εὐλογία	החפ δέμας, δημός	חח ἡμαρ
ברכה „	חח ἔδος	חח φοῖνιξ
בלאגה „	חח ζιζάνιον	חח Φοῖνιξ



לְהִיטִי	μηκέτι	נֶסֶר	„	סְכֵלְתָּ	„
מְחֹל	χόρευμα	צָר	στενός	בְּעַל סֶכֶל	πολύσοφος
נָהָר	ρόος	צָרָה	ζήλη	כָּרָק	ταργανόομαι
סוֹס	ἵππος	קָדוֹם	Σκύθης	הַסְתַּרְגָּ	„
עָב	νέφος	כּוֹסִי	„	סְאָר	στέαρ
פֶּסֶק	πετάννυμι	כּוֹפִי	„	סָה	τέλος
פֶּשֶׁר	φράζω	רָצָה	θύραυλος	הַמָּה	θαῦμα
פֶּתֶר	„	סְכֵל	σοφία	הַמָּה	τέλειος

IX. The Hebrew letters which are not to be found in the Greek alphabet—namely: ה, ו, ז, ט, י—*and the Greek letter Ξ which does not occur in Hebrew, naturally interchange with other letters.*

(1). ה interchanges mainly with: the spiritus asper and the spiritus lenis, an internal vowel, a diphthong, γ, κ, ν, χ.

אֲבָדָה	Ἡδωνεύς	הָרָק	ἡχείον	הָר	ρίον
אָבֵדָה	„	הָדָר	ὁδός	הָרָר	ὄρος
אֶהָב	ἀγαπάω, -άζω	הָלָה	χωλεύω	הָרָק	καθαίρω
בְּהֵמָה	βῆμα	הָלָה	σχολή	הָרָק	„
בְּרָק	Παιάν, Διός	הָלָה	κελευστήτης	הָרָק	θυρίς

(2). ו interchanges with the same signs and letters as ה, plus ζ, ξ.

אָהָד	ἔεις	הָרָק	ζυμίτης	הָרָק	λείχω
הָבִית	ὀπτός	הָרָק	καινίζω	הָרָק	μελαίνω
הָדָה	ἡδομαι	הָרָק	ἀγαπάζω	הָרָק	φόβος
הָזֵם	ξανθός	הָרָק	ξηραίνω	הָרָק	καχάζω
הָרָר	κύριος, κύρος	הָרָק	ξηρότης	הָרָק	„
הָרָר	κόρη	הָרָק	ἀραδος	הָרָק	κορός (B)
הָרָב	γλάγος, κλ-	הָרָק	ρύζω	הָרָק	καπνός
הָרָב	ὄνος	הָרָק	χαράσσω	הָרָק	κορός (A)
הָרָב	„	הָרָק	„	הָרָק	τὰ τόξα

(3). ז interchanges with the same letters as ו.

בְּעָר	πυρόω	בְּעָר	δορά, χρώς	בְּעָר	„
הָרָב	σώζω	בְּעָר	ἀλογος	בְּעָר	κόμη
כָּרָע	χρoίζω	בְּעָר	γάμος, -μέτης	בְּעָר	εὐνή
עָב	νέφος	בְּעָר	ἀμιλλα	בְּעָר	ἀκουρος
גָּיֵם	„	בְּעָר	γεμίζω	בְּעָר	„
עָבָר	νάπος	בְּעָר	„	בְּעָר	„



ער <i>oréw</i>	עשק <i>piézw</i>	עש <i>katagoteúw</i>
עריסה <i>ξηρός</i>	פירעש <i>pyraústēs</i>	עצור <i>θύρα, πύλη</i>
ערה <i>réw</i>	ברעגוט „	„ <i>ἀγορά</i>

(4). *Σ* interchanges with: the rough and the smooth breathings, γ, δ, ζ, θ, κ, ξ (κσ), π, σ, σκ, στ, σχ, τ, and χ.

חזק <i>ódos</i>	شجرة „	צדיק <i>ἐνδικος</i>
חוצה „	צלפחד <i>καλλίπαις</i>	צור <i>θεός</i>
חדי „	צבוע <i>ῥαῖνα</i>	צל <i>σκιά</i>
חלק <i>γλουτός</i>	חג „	חל „
עצלה <i>σχολή</i>	צבי „	עצם <i>ἀγαλμα</i>
עצלות „	צביה „	עם „
עظمة „	חגי „	עלע <i>πλευρόν</i>
עצלה <i>ξύλον</i>	צבי <i>σέβας</i>	עברה <i>κόμη</i>
עץ „, <i>ὄξ-</i>	צבאות „, <i>-σις</i>	עבירה <i>στέφος</i>
אילן „	צבע <i>χρῶμα, -οία</i>	צרה <i>ζήλη</i>
כסל „	סג „	

(5). *Ϻ* interchanges the same as *Σ*, as well as with *φ*.

אפר <i>μακαρίζω</i>	פיר <i>θώραξ</i>	על <i>καρπύς</i>
דרס <i>ἐρωτάω</i>	סור „	„ <i>κύλις</i>
חרסה <i>ῥαχίς</i>	פיר <i>χρίω</i>	עלם <i>ὄλος</i>
רגס <i>ὀργίζω</i>	עלע <i>γαληνός</i>	ען <i>ὁδοίς</i>
עבה <i>ζωγρέω</i>	סאן „	ען <i>ἐν</i>
עבעה <i>ἐπά</i>	עלהבת <i>φλόγωσις</i>	עס <i>σχίζω</i>
עגל <i>συγκλίνω</i>	עלה <i>στέλλω</i>	עק <i>ἀκή (C)</i>
עגל „	עלקן <i>ξύλον</i>	עק <i>ρίζα</i>
עור <i>ταῦρος</i>	עלם <i>πέλτη</i>	עש „
עור „		

(6). *Ξ (κσ)* interchanges with *י, π, כ, ס, צ, ק, ש*.

קל <i>φύλαξ</i>	כן <i>ξηνός</i>	קח <i>δρόμαξ</i>
ור <i>ξένος (or σ/י)</i>	כנה „ <i>(or κ/כ)</i>	ענ <i>ξίφος</i>
תעס <i>ξανθώ</i>	סמר <i>ξανθός</i>	עש <i>ξυστός</i>
קרב <i>ξηραίνω</i>	צהב <i>ξανθός</i>	עש „ <i>(or —σ)</i>
קרב <i>χάραξ</i>	צרב <i>ξηραίνω</i>	„ <i>ξυστίς</i>
עש <i>ξύσις, -σµα</i>	קנה <i>ξηνός</i>	עש „ <i>(or —κ)</i>



X. Letters that are common to both alphabets do not always interchange respectively.

(1). א interchanges with κ—as in vernacular Arabic, or κ drops out—the spiritus asper, and the spiritus lenis:

אדן Ἀδωνις	אִפּה κόφινος	אֶפְרַיִם ὑπερῶν
אוזב ὕσσωπος	אִפּוד ἐπωδός	ארב κρύπτω

(2). ב interchanges with β, γ, δ, ι, μ, π, υ, ϕ, ω, the spiritus asper, and the spiritus lenis:

בא βαίνω	בֶּרְדָּאֲנִיֹּן ἄρδάνιον	בֶּלֶג γλάγος
בוש αἰδέομαι	בֵּל מָה	בֶּבּוּד κῦδος
בחר αἰρέω	בֶּקֶע דיחάς	בֶּרְבֵּב μυρίοι
בסח πιστεύω	בֶּרִית εἰρήτη, ῥήτρα	בֶּרֶב ὄροφος
בִּירְדֵּן, הִירְדֵּן (ו) תֹּ	בֶּאב δυνάω	בֶּרֶב „

(3). ג interchanges with β, γ, δ, ζ, κ, λ, π, φ, χ, the spiritus asper, and the spiritus lenis:

גא βοάω	גֶּחֶה ὄχθη	גֶּחֶה καθαιρέω
גאל λύομαι	„ شاعى	גֶּחֶה δηλόω
גבה ὑψόω	גֶּחֶה γυῖον	גֶּחֶה ὀάρυγξ
גביל ἐδόριον	גֶּחֶה ποκίζω, -κά-	גֶּחֶה ἀσταφίς

(4). ד interchanges with β, δ, ζ, θ, σ, τ, φ, χ, and the rough and smooth breathings:

דאθ βοάζω	דֶּחֶה τίκτω	דֶּחֶה ὁμοιάζω
דבק διώκω	דֶּחֶה ζιζάνια	דֶּחֶה σιωπάω
דבר ἔπος	דֶּחֶה βηλός	דֶּחֶה ἤχῳ
דבשת ὕβος	דֶּחֶה φλέγω	דֶּחֶה χεῖρ

(5). ה interchanges as indicated on p. 44.

(6). ו interchanges with μ, υ, ι:

וֶרְבֵּן (אֶרְבֵּן)	וֶרְבֵּן γυῖον	וֶרְבֵּן μόριον
אלούργημα	וֶרְבֵּן νομός	וֶרְבֵּן ἄξιος

(7). ז interchanges with γ, δ, ζ, θ, κ, ξ, σ, τ, χ, the spiritus asper, and the spiritus lenis:

זבθ θύω	זֶחֶה (זֶחֶה) γυνή	זֶחֶה „
זולתי ἄλλ' ἤ	זֶחֶה δείδω	זֶחֶה ζιζάνιον



זעק κωκύω	זרוע χείρ	זרם ρέω
זקן σιαγών	זרע „	זב ψεύδος
זקק! τήκω, δια-	זרע „	זח σείω
זר ξένος	זרע „	זלזל adamas, avtos

(8). Π interchanges as indicated on p. 44.

(9). Ϟ interchanges with γ, δ, θ, σ, τ, the spiritus asper, and the spiritus lenis:

סבא ὀπτάω	סור θυρίς	ספספ „
סב „	סר θίς	ספספ „
סבור ὀμφαλός	סר „	ספספ „
סבע δύω	סר γεύω	ספספ „
סוח τειχίζω	סר γεῦμα	ספספ τελευταῖος

(10). ϟ exchanges with γ, ι, υ, a diphthong, the spiritus asper, and the spiritus lenis:

זד ὀδός	זן οἶνος	זח, זח, זח ναός, ναῦος, ναῖός
זד εἶδω	זח εὐφωγος	
זח γυνή, κύανος	זח ἴζω	

(11). ϟ interchanges with γ, θ, κ, π, τ, φ, χ, and the two breathings:

זכא ὄκου, ὄπου	זכא ὤς, ὤς	זכא γεννάω
זכא „ „	זכא ψεύδος	זכא Φοινίκινος
זכא ἔγωγε	זכא „	זכא χορδή
זכא αἰγίς, χροιά	זכא κίων	זכא „
זכא ἦδη	זכא τελέω	זכא θέσπις
זכא καπνός	זכא πᾶς	זכא ὀπτάω
(καπνίζω)	זכא „ , ὅλος	זכא ὀπτάνιον

(12). ל interchanges with γ, δ, λ, μ, ν, ρ:

זלח ἀρά	זלח ρέω (λν)	זלח λαμπάς
זלח θήλεια ὄνος	זלח γένυς	זלח λέσχη
זלח λύομαι	זלח „	זלח „
זלח κηλιδόω, κατα-	זלח μανθάνω	זלח κλύω

(13). ϟ drops out or changes with β, λ, μ, ν, π, φ:

זלח μανθάνω	זלח νοτερός	זלח φάρυγξ
זלח φάος	זלח λαλέω, προσ-	זלח μάχη



מַקֵּל βάλκλον  
מַרְבֵּב μυρίοι

רַבְבָּה „  
מַשְׁמָה ψάμμη

שְׂמָה ψάμμη  
מָתִי πότε

(14). נ interchanges with γ, λ, μ, ν:

אֲנִי ἐγώ	נָצַר νεκρός	נִיטֵר λίτρον, (νίτρον)
אֲנִי ἐγωγε	נָסַף μεσεγγύτη (מִסְפֵּה)	נָסַף στυγέω
נֶאֱמַר μοιχεύω	נִשְׁכָּה λέσχη (לִשְׁכָּה)	נִשְׁמֵ אγαλμα

(15). ט interchanges with γ, δ, ζ, θ, κ, ξ (κσ), σ, τ, and both breathings:

טָרֶה ἀγοραῖος	טָר „	טָרֶה θωρακείον
טָרֶה γέρρον	טָלֶה τέλος	טָרֶה τεθωρα-
טָרֶה γερράδια	טָלֶה ἐλεέω	κισμένοι
טִס ὕς	טָמֶר ξανθός	טָסֶה πηδάω
טָסֶה σηκός	טָסֶר „	טָסֶה ψαλτήριον
טָסֶה „	טָסֶדֶר „, -όω	טָסֶה χλευάζω
טָסֶה „	טָסֶדֶה κόπτω	טָסֶה πέρθω, πορθέω

(16). צ interchanges as indicated on p. 44.

(17). צ interchanges with β, γ, θ, ι, κ, μ, π, τ, φ, and both breathings:

צָא καί	צָא μῆ	צָא ῥόδον
צָא θιγγάνω	צָא γωνία	צָא ἔργον
צָא φόβος	צָא κενόω, ἐκ-, κατα-	צָא ταρασσώ
צָא τελείος	צָא βους	צָא ποθέω

(18). צ interchanges as indicated on p. 45.

(19). ק interchanges with γ, ζ, θ, κ, ν, ξ (κσ), π, τ, φ, χ, and both breathings:

קָצַח τοξάζομαι	קָצַח κύμβαχος	קָצַח γεννάω
קָצַח καχάζω	קָצַח θρήνος	קָצַח φοῖνιξ
קָצַח χέω	קָצַח καταράομαι	קָצַח πόλις
קָצַח ἀγιάζω	קָצַח εὐνή	קָצַח τοξότης

(20). ר interchanges with γ, λ, ρ, and σ, or drops out:

רָאָה ἄγγος	רָאָה „	רָאָה μέγας
רָאָה ῥεύμα	רָאָה ὀρθός	רָאָה θρήνος



(21). *Ϡ* interchanges with *γ, δ, θ, κ, π, σ, τ, χ*, and both breathings:

משור	πρίω	שיג	σιγή	שָׁר	τραχύς
יִשְׁאָר	„	שיש	γεθέω	שָׁרָה	„, ἔθειρα
שבר	ἐλπίς	שך	σηκός	שָׂרִיד	δραπέτης
שוכך	ἀψίς	שלמה	χλαμύς	שָׂרָה	„
שָׁרָה	„	שְׁמֵלָה	„	שָׂרָה	θεράπων, -αψ
שָׁרָה	„	שָׁמַל	„	שָׂרָה	κυριεύω
שור	πρίω	שם(ו)	τέλειος	שָׂרָה	„

(22). *Ϡ* interchanges as indicated on p. 45.

(23). *τ* interchanges with *δ, θ, κ, π, σ, τ*, and both breathings:

בית	οἶκος	הַיֵּשׁ	αἶξ	הַפֶּר	ράπτω
נתן	δίδωμι	תֵּיִשׁ	„	הַקֶּע	πήγνυμι
שם(ו)	τέλειος	הַם	τέλειος	הַרְוֹפָה	θεραπεία
האז	ταῶς, -ών	הַבִּיִם	„	הַרְן	δόρυ
האז	ταῶς, „	הַתְּ	τύπανον	הַרְע	θύρα

XI. The *spiritus asper* and the *spiritus lenis* interchange with each other and with almost all the letters of the alphabet, and occasionally drop out.

אֲבָד	ἀτδιος, -ον	כָּלִיל	„	כָּבִיר	„
אֵיתָן	„	כָּלֹם	„	אֵיךְ	ὀπῶς, ὀκῶς
עָד	„	כָּלֵם	„	אֶפֶס	„
אָדָן	ἐδαφός	כָּלֹמִים	„	אֶפֶס כִּי	„, κε
אֵיתָן	„	כָּלֵם	„	הֵיךְ	„, ὀπη
קָצַב	„	כָּלִיל	„	כָּאֲפֵר	„
אֶהָב	ἀγαπάω	כָּלֵד	ὀλὸν	כָּמוֹ	„
חָב	„	כָּלֵם	„	כָּכֵר	ὁμοῖος
אֵילָם	ὀλος, οὐλος	כָּלִילָה	οὐχ ὀ., ὀ. οὐ	כָּבֵר	ὑπέρ
אֵל	„	כָּלִיל	ὀλῶς	אֵיתָן	αἶτιος
כָּל	„, πᾶς	כָּלִיל	ὀλῶς	אֶפֶס	„
כָּל	„	כָּלִיל	ὀλῶς	אֶפֶס	ἐξοχος
כָּלָה	„	כָּלִיל	ὀλῶς	„	οὐκ, οὐχ
כָּלוּ	„	כָּלִיל	ὀλῶς	אֶתָּה	ἀθανασία
כָּלִי	„	כָּלִיל	ὀλῶς	הַמָּוֶתָה	„
כָּלִיל	„	כָּלִיל	ὀλῶς	אֶרָג	ἐργον
כָּלִילָה	„	כָּלִיל	ὀλῶς	יָגִיעַ	„



50	فلاحه ἔργον	شُرش „	نَحَا „
פרח „ (cf. ῥόδον)	גלל ῥέω	נחם „	נחם „
פרך „	גרע „	הנעל „ „ „	הנעל „ „ „
قريضه „	הלך „	הדור ὁδός	הדור „
ريح „	זרם „	خدي „	חדי „
ארגון ἀλουργγής, -ημα	גר „	הנך „	הנך „
ארגנא „	נהר „	הוצה „	הוצה „
أرجوان „	נזל „	ד „	ד „
أرغوان „	ערך „	שביל „	שביל „
ארגון „	רור „	שביל „	שביל „
תבולה „	רעף „	הדור αἰδεστός	הדור „
תלע „	נפן οἰνάς	הר ῥίον	הר „
הלעת „	יונה „	הר ὄρος	הר „
ארה ὥρα	גרם ῥήγνυμι, ἐπι-, ῥήσσω, -ττω	ולת ἄλλ' ἢ	ולת „
חרף „	הרץ „	ולת ἄλλος τις	ולת „
خريف „	חקק „	היר ὥχρος	היר „
ירה „	רעץ „	חביר Ὀμηρος	חביר „
שעה „	פרץ „	חביר ὄνος	חביר „
ساعة „	קרע „	حمار „	חמר „
ארה τὰ ὡραία	קרע לו „	חמן θήλεια „	חמן „
בחר αἰρέω	רעע, רעה „	חמר ἡμερίς	חמר „
בושה αἰδώς	רצץ „	חן ἔλεος (pl.)	חן „
בשה „	הקלצץ „ , συρ-	הנחה „	הנחה „
בשדים αἰδοῖα	דבר ἔπος, φε-	רחבים „	רחבים „
ברד ῥοδόεις	דבר „	رحمه „	רחמ „
ברית ῥήτρα	דברה „	חנן ἐλεέω	חנן „
בשם ὁσμή	עברה „	חן „	חן „
בשם „	عبارة „	רחם „	רחם „
בם „	קפה „	رحيم „	רחי „
במן „	דבשה ὕβρος	רחם κατελεέω	רחם „
גביל ἐφόριον	הדה ἡγέομαι	רחם „	רחם „
גבולים (τὰ) ἐφόρια	חדי „	חנן ἐλεεινός	חנן „
גבולות „ „	חנן „ , ἐφ-	רחום „	רחום „
גזע ῥίζα	נהג „	رحيم „	רחי „
جذر „	נהל „	حان „	חן „
קרקע „	נחה „	رحمان ἐλεήμων	רחמן „
عرق „	הניח „ „ „	حَنان „	חנן „
סרס „	הנחה „ „ „		



חרף	ρύπαίνω	עד כ־	ὥστε, ἕως κε	חָבִי	"
חרץ	ρύζω	קואה	ὡς, Lac ἀτε	חָבוּעַ	"
חבור	ὁμόαλος	כזה	"	חָבֻעִי	ὁφίδιον
יום	ἡμαρ, ā-	כזה	"	קנה	ὠνέομαι
ימים	ἡμέτερος	כזה	"	בן	"
מענה	"	כזה	"	קנה	ὠνῆμα
יצק	χέω	כזה	"	קנה	"
הוצק	" , εἰσ-	כזה	"	קנה	ὠνῆτης
הוצק	" , ἐκ-	כזה	"	קנה	ὠνῆς
צעה	" , "	כזה	"	קנה	"
הקיא	" , "	כזה	"	קנה	ἐρπετόν
סכב	" (χ = χχ)	כזה	"	קנה	"
השכיב	" , κατα-	כזה	"	קנה	κουροσύνη
כב	" (כ = ככ)	כזה	"	קנה	χυτός (χ = χχ)
ירקרק	ὠχρόδανθος	כזה	"	קנה	οὐλῶ
כב	"	כזה	"	קנה	οὐλῶ
כב	"	כזה	"	קנה	ὁφίδιον
כב	"	כזה	"	קנה	ἐρπετόν
כב	"	כזה	"	קנה	εὐλή
כב	"	כזה	"	קנה	"
כב	"	כזה	"	קנה	οὐλῶ (B)

XII. *Hebrew homologues of words containing one of six double-consonants—ζ, ξ, σα, σδ, σχ, ψ—suggest, if they do not actually prove, that each of these—when not altogether omitted—was anciently pronounced in one or more of four different ways, that is: (1) both consonants together as a digraph, (2) individually and separately, (3) by dropping the one or (4) the other:*

## (1). Z

אין	ταχίζω, τσάζω	זנים	"	בגיד	ζακρούεις
הין	"	הין	ζυμίζω	כער	ζέω
הין	"	הין	ἀγαπάζω	על	ζυγόν, -ός
הין	"	"	κουρίζω	קדש	κτίζω
עין	"	הרש	χρονίζω,	שאר	ζύμη
אפס	ἀδανίζω		ἀκροάζομαι	ידי	Zeús, Σδεύς
פס	"	הקריש	"	ידן	Zήν
גרט	διαχωρίζω	יסד	κτίζω	ידן	ζαμενής
דודאים	ζιζάνιον	יסד	"	"	ζωμός
זלזלים	"	כנל	ζάγκαλον		



(2).  $\Xi$  (κσ)

שָׁרָא $\Xi\epsilon\rho\alpha$	צרב „ (or κ)	קָשָׁה „
שָׁחַח „	שָׁחַר „ (or σ)	קָשָׁה τοξότης
אָאָ $\acute{\alpha}\nu\alpha\lambda, \acute{\alpha}\nu\alpha, \acute{\omega}\nu\alpha$	שָׁחַח ξύσμα	קָצוֹב ξυστός
אָאָ „ „ „	כָּן ξηρός	קָיָה „
אָרְחָה $\alpha\rho\tau\alpha\lambda\epsilon\rho\eta\varsigma$	כָּנָה „	שָׁש „ (or —κ)
אָרְחָה $\alpha\rho\tau\alpha\lambda\epsilon\rho\eta\varsigma$	קָנָה „ (or —σ)	שָׁש „
אָרְחָה $\alpha\rho\tau\alpha\lambda\epsilon\rho\eta\varsigma$	כָּסִיל ξύλον	שָׁש ξύσμα
„ „ „	צָאֵלָה „ , σχοίνος	קָשָׁה τοξότης
אָשָׁח $\xi\alpha\iota\theta\acute{\upsilon}\varsigma$	צָלַע „	שָׁלַח ξύλοχος
זָר $\xi\acute{\epsilon}\nu\sigma$	שָׁלַח „	שָׁלַח „
זָר „	כָּסִיל תόξενμα	שָׁש ξυστός
כָּן „	מִוֶּרֶה ξύρον	שָׁש „
חָרַב $\xi\eta\rho\alpha\acute{\iota}\nu\omega$	קָשָׁה τόξον	תִּוְחָה τὰ τόξα

(3).  $\Sigma\kappa$ 

קָאָ $\sigma\kappa\epsilon\sigma\sigma\alpha\rho\eta\gamma\delta\acute{\omicron}\nu$	קָאָ $\sigma\kappa\omicron\pi\acute{\epsilon}\omicron\sigma\mu\alpha\iota$	שָׁאָ „ (or σ)
קָרָם „	קָכָה $\sigma\kappa\iota\acute{\alpha}\varsigma$	הָשָׁקִי „
קָאָ $\sigma\kappa\iota\beta\alpha\lambda\omicron\nu$	קָסִינָה $\sigma\kappa\acute{\alpha}\phi\omicron\varsigma$	קָרָה $\sigma\kappa\omicron\tau\acute{\alpha}\omega$
חָסַר $\sigma\kappa\omicron\pi\acute{\alpha}\omega, -\pi\iota\acute{\alpha}\zeta\omega$	צָסָה $\sigma\kappa\omicron\pi\acute{\alpha}\omega, -\pi\iota\acute{\alpha}\zeta\omega$	שָׁקִי $\sigma\kappa\omicron\tau\acute{\iota}\zeta\omega$
הָשָׁקִי $\sigma\kappa\omicron\tau\acute{\iota}\zeta\omega$	שָׁקִי „ , -πένω	שָׁפִי $\sigma\kappa\omicron\pi\eta\acute{\iota}, -\pi\iota\acute{\alpha}$

(4).  $\Sigma\tau$ 

קָאָ $\sigma\tau\acute{\eta}\theta\omicron\varsigma$	„ $-\acute{\alpha}\sigma\sigma\omega, -\acute{\alpha}\tau\tau\omega, -\acute{\alpha}\omega$	צָסָה „
קָנָה „	לִוָּה $\sigma\tau\acute{\eta}\lambda\eta, \pi\lambda\acute{\alpha}\xi$	צָסָה „
קָה „	נָסָה $\sigma\tau\acute{\omicron}\mu\eta\nu\mu\iota$	קָתָר „
עָקַב „ , $\epsilon\upsilon\varsigma$	סָרַח „	קָצוֹב ξυστός
צָד „	הָשָׁחַר „	קָיָה „
סָדָר „	שָׁחַח „	שָׁש „
סָד „	סָתָם $\phi\rho\acute{\alpha}\sigma\sigma\omega$	שָׁש „
סָד „ (or σ)	שָׁתָם „ , $\sigma\tau\omicron\mu\acute{\alpha}\omega$	שָׁש ξυστός
סָדָר „	שָׁרִיר $\sigma\tau\epsilon\rho\rho\acute{\omicron}\varsigma$	שָׁש „
שָׁל „	צָסִירָה $\sigma\tau\acute{\epsilon}\phi\omicron\varsigma$	שָׁרִיר ξυστήρ
שָׁל „	שָׁסִירָה „	כָּסִי $\acute{\alpha}\sigma\tau\eta\gamma\epsilon\acute{\iota}\tau\omega\nu$







עמם στέμμα  
 סדר ψάλλω  
 סדר „  
 עולל ἐλλογάω  
 „ φύλλίζω, ἐπι-

הלל ἐπιφυλλίς  
 עולל פוני ἡ καλλίφω-  
 vos  
 עולל ἐπιφυλλίς  
 עולל „

עולל ἀράσσω, ῥά-,  
 ῥή-  
 עולל „ , Pass.  
 עולל „ , κ...  
 עולל ψάμμη



## V. MORPHOLOGY

GENERALLY, the forms of Hebrew words vary from those of their Greek homologues: some are truncated, others have one letter or more added to them, while some again undergo internal change; some nouns conform to the Greek pattern, others assume what I have termed the prefix-suffix formation; on the other hand, some nouns which are supposed to be simple are actually made up of two words; similarly, some verbs which are supposed to be simple actually embody the affixes of their compound homologues.

These are factual observations authenticated by a systematic classification of thousands of strictly tested homologues; and the following Propositions or theorems methodically set out the morphological differences and similarities between Hebrew and Greek homologues. They help the student to understand the intricacies of the Hebrew disguise in detail, and to see through it the original Greek reality—bearing in mind the phonetic Propositions exemplified in the previous chapter. His success in mastering the theory herein expounded will be proved by his finding out for himself at least the thousands of Hebrew and Arabic homologues discovered by the author, which various considerations preclude from inclusion here.

## XIV. Sometimes the Greek homologue undergoes apharesis or aphaeresis.

פָּטַע	ἀθετέω	קָצוּה	„	פָּגַע	ἰσχυρός
הָטַע	βοτόν	קָצַח	„	רָדַח	κρατέω
אֵי	γῆ, γαῖα	שָׁקַט	ἡσυχάζω	הָרַדַּח	ἐπι-
לָשׁוֹן	γλῶσσα	הִשְׁקִיט	„	הָרִיד	„
עָשָׂב	δασύς	הִסְכִּיחַ	„	צָאן	κατήνος
עָצוּ	„	כָּט	„	צָאָה	„ , κατήνη
רִיב	ἐρίζω	כָּחַק	„	צָנַח	„ „
קִיצוֹן	ἔσχατος	מָוֶת	θάνατος	בָּרוּשׁ	κυπάρισσος
קָצַח	„	מָוֶת	„	בָּרוּחַ	κυπάριττος
קָצַח	„	מָוֶת	„	אָבֵן	λάας, λαῖγξ
קָצוּ	„	רָפָא	θεραπεύω	אָם	λαός
נָחִי	„	רָפָא	„	אָמַח	„

אֱלֹהִים	λαός	جوده	„	תסרה	„	„
قَوْم	„ , δῆμος	(אֶבֶן) הַ מֶנֶן	„	عَمَامَه	„	„
עַם	„ „	(נֶעֱמ) נַאִי	„	قَمَّة	„	„
יִלְאִי	λαῖχος, Ion	אִי	„	خَانَه	„	„
לֹגְגַחַי (B)		אֶדָם	ξανθός	צִנִּי	„	„
אֶחָדָה	„	אֶדָם	„	צִנִּי	„	„
جِصَّة	„	רֹאֶה	ὄραω	רָךְ	τρόχισ, τρέ-	
مِيَاء	λιμήν	חֵיל	ὄχλος	פָּהָה	ὑποκάτω	
(לַחִיָּה) לֹחֶס		חֵל	„	פָּהָה	„	
חֵיָה	„	אֶדָם	πυρόω	פָּהָה	„	
גָּדוֹל	μέγας	עֵלָה	„	(תַּחַת) ὑπό		
عَضَل	„	(شعل בער) „		קָלָה	φαλακρός	
عَضَل	„	גִּיד	ράκίς	קָלָה	φθονέρος	
עֶזֶל	„	רֹחַ	ρόος, τροχός	לָהֶם	φλογιστός	
גָּלָל	„	רֵיחַ	„	לָהֶם	κρέας	
גָּלָל	„	רֵיחַ	„	אֶלָה	χιλιάς	
חֵיל	„	רֵיחַ	„	קָלָה	ψύχρα	
כָּל	„	רֵיחַ	„	רָעָה	ῥύομαι	
עָרָל	„	רֵיחַ	„	רָעָה	ῥυγή, -υθμός,	
גָּדָל	μέγεθος	רֵיחַ	„	רָעָה	ῥυμα, βροντή,	
גָּדָלָה	„	תִּמְרָה	στέφος, στέμμα	רָעָה	βρόμος (A)	
جَلَال	„	תִּמְרָה	„	רָעָה	βασανίζω	

## XV. Some Greek homologues undergo syncope.

אֶפְחָ	ἀμπέχω	בִּרְאָה	βιβρώσκω	הַצִּירָה	ζωνάριον
פָּחָה	„	בִּעַר	„ , κατα-	(כִּזְחָה)	„
חַפֵּ	„	עֶצֶם	δύναμις	יָחַד	ἡτριον
סָבָה	ἀμφιβαίνω	עֶצֶבָה	„	יָדָה	ιάπτω (B)
סָבָה	„	תִּבְרָה	ἐταίρα	כָּתָר	κατακροάομαι
סִוְבָה	„	עֶהֶר	„	נִי	Μέμφις
הָסָבָה	„	תִּבְרָה	ἐταιρεία	סָבָה	ὄνομα
הָסָבָה	„	תִּבְרָה	„	יָדָה	ὀρθός
„	„	תִּבְרָה	ἐταῖρος	פָּקָדָה	παρακαταθήκη,
„	„	חֵלָל	„	„	παρκαθήκα
„	„	עֶם	εὐώνυμος	פָּקָדָה	„
„	„	שָׂבָאֹל	„	אֶבֶר	πτερόν, -ρυξ
„	„	שָׂבָאֹל	„	אֶבֶר	„
„	„	שָׂבָאֹל	„	אֶבֶר	„
„	„	שָׂבָאֹל	„	רָדָה	σανδών, σιν-



סוד	σύνοδος	אָדערט שָׁעַר	δορὰ σατύρου	נָבֵל	φειδωλός,
חצצרה	σῦριγξ, γίγος,	צִפִּיר	τράγος, αἰγίς	שָׁקַר	φειδός, φαῦλος
דד	τίτυρος	קִעִיר	"	שָׁקַר	ψευδηγορέω
צד	τιτθός	קִעִירָה	"	אן	ψευδηγορία
כד	"	כִּלְיָה	τὰ ὑστέρια	(cf. ὠδίνων πόνος	ὠδίς, ὠδίν
כד	"	אָחֵר	ὑστερος	(בן-אני)	
קִעִיר	τίτυρος,	وَرَاء	"	אָרֹז	ἀρκευθος
Σάτυρος		אָחֵרִים	οἱ ὑστεροι	אָנֵס	ἀναγκάζω

## XVI. Some Greek homologues undergo apocope.

חכה	ἀγκιστρον	כַּעַד	ζητήσιμος, pl.	אב	μήτηρ
חלב	ἀλειόαρ, -φα,	צִיד	ζητητής	עב	νάπος
	ἀλοιφή	כִּיָּא	"	(גֵּבֶה)	"
בלע	βρογχιάζω,	גִּיל	ἡλιξ	עב	נέφος
	βρύχω	יִם	ἡμαρ	(גִּיבֶה)	"
בִּע	"	יָרִם	"	כִּסִּיל	ξύλον
בלע	βρόγχος	אֶרֶץ	θηρίον	יָרִם	οἰκουμένη
בִּעֵה	"	צִד	"	כַּקְדָּה	παρακαταθήκη,
בִּעֵמ	"	נָפָה	κόπω		παρκαθήκα
בִּעֵמ	"	הַמִּנְיָה	" , προσ-	כַּרְד	ρόδοεις
יבם	γάμβρος	חכה	" , κατα-	דג	σαγηνεύς
יבמה	"	חכה	" , συγ-	דג	"
חב	"	חכה	" , "	דוגה	σαγήνη, ἀγάνα
חמות	"	חכה	" , "	דג	σαγηνεύω
נאח	γαῦρος	חכה	" , "	היום	σήμερον
דָּרְבָּן	δρέπανον	יָקַב	" , δια-	כיום	"
סל	δρόσος	יָקַב	" , "	צרי	στύραξ, ψωρικόν
(רסיס)	"	יָקַב	" , "	הָהָה	τύμπανον, τύπ-,
זבד	έδωλιάζω	יָקַב	" , "	הָהָה	τυπωτής
זבל	"	חָה	κύκλος	עבוס	ὑποθήκη
זבד	έδώλιον, -λον	(חָה)	"	קלח	όαλακρός
זבל	"	זָעַל	κυναλώπηξ	קא	όθονερός
(זבלח)	"	זָעַל	"	הָאָה	χειροπληθής
ציד	ζήτημα	שָׁעֵלִים	"	(הָאָה)	ὤμος, ὠμία
צידה	"	שָׁעֵלִים	"	כס	ἀκρος ὤμος
(צודה)	"	תָּעַל	"	תלע	ἀλούργημα

XVII. Certain Greek letters sometimes drop out of Hebrew homologues, mainly: δ, θ, κ, λ, ν, π, ρ, τ, φ.

## (1). Δ

צָרַעָה ἀνθρηδών	כָּהֵן διάκονος	כְּנִיָּהּ „
אָמֵן δαήμων, δαίμων	הָאוֹמִים διδυμάων	כְּנִי „
הָצָה δάσσω,	הָבָה δίδωμι	כְּנִיָּהּ „
δατέομαι	נָדַב „	יְהוֹנָדָב Διόδοτος
עָסַב δασύς	נָדַר „	יְהוֹנָדָן „
עָפָו „	נָתַן „	יְהוֹנָדָב „
אֵימָה δείμα	עָסַה „	יְהוֹנָדָן „
אֵימָתָה δείματος	أَغْضَى „	יְהוֹנָדָב Διόθεν
עָלִילָה δεινός	נָתַתִּים οἱ δεδομένοι	כִּישְׁתָּר διόρθωμα
עָסַר δέκα	הָקִינָדָב δίδωμι, ἐπι-	הָ Διός, Παιάν
עָסַר דεκάς	יָדַע διείδω (A)	יָבִשָּׁה διψάς
עָסַרְתָּ „	נָזַר δικάζω	יָבִשָּׁה „
מַעְסָר δεκάτευμα	קָקַח „	יָבִשָּׁה διψάω
עָסַר דεκατεύω	נָקַח „	„ δίψιος
עָסַרְתָּ δεκάτη	נָקַח δικαστής	הָבָה δμωή, -ψίς
עָסַרְתָּ „	קָבַץ „	הָבָה „
עָסַרְתָּ „	קָבַץ „	קִינָה δοκός
יָוֹחַ Δεονῦς, Διονῦ	قَاتَى „	„ δόρυ
קָבַל δέχομαι, ἐπι-	אֲנָדְרָאֵה ἀνδρες	יָבִשָּׁה δόμα, δῶρον
הָבָה „ , προσ-	δικασταί	כְּנִיָּהּ „
הָצָה „ „	קָה דίκη	כְּנִיָּהּ „
אֵם δῆμος	קָקַח „	כְּנִיָּהּ „
הָבָה „	حَقَّ „	אֲנָח דόναξ
אֵל „	جَزَاء „	נַעֲצָר „
הָבִין „	נָקַח „	יָבִשָּׁה δόξα
עָם „	נָקַח „	עָרַר δορά (A), χρώς
אֲנָח „	הָבָה δινεύω	יָבִשָּׁה δορκαλίσ
עָמִית δημότης	عَام „	יָבִשָּׁה „
עָתָה δῆτα, ἄρτι	(دَام) „	אֲנָח δορκάς
יָעַן διά	(دَوَم) „ , ἐπι-	אֵימָה „
إِبْلِسَ διάβολος,	(طاف) „	תְּהִיָּה δόσις
Διοβλής	יְהוֹנָדָן Διογειτής	נָדַב δοτήρ
כָּהֵן διακονέω	יְהוֹנָן „	יָבִשָּׁה δοτός
כְּנִיָּהּ διακονία	יָבִשָּׁה „	נָתַן „
	הָבָה „	גָּלָה δεῦλος
	כְּנִיָּהּ „	גָּלָה δούλη



דע δοχός, ἄγγος  
 חֲזָמֶה δράγμα  
 ירִקֶן δράκων  
 רִקֶן „  
 רִסֶס ὀροσίζω  
 רִסֶס ὀρόσος  
 רִאֶס δρύς  
 עֵל δυγός, ζ-

און δύναμις  
 אֲנִים „  
 אֲנִיות „  
 נִדְבָה δῶρον  
 נִדֵּר „  
 נִדָּה „  
 און ὀδύνη  
 אֲנִיה „, cf.

στέναγμα  
 פֶּרֶחַ ρόδον  
 שֶׁרֶח „  
 פֶּהֶר פֶּהֶר φαιδρός  
 פֶּהֶר, פֶּהֶר κηδεμών  
 אֲמֶנָה „ „  
 אֲמֶנָה „ „  
 און ὠδὴς

## (2). Θ

הַמָּוֶת ἀθανασία  
 אֶל־מָוֶת „  
 מָוֶת ἀθάνατος  
 מָוֶת „  
 מָוֶת ἀθανάτως  
 לִי ἐδέλω  
 יָסַב θαλάσσω, θάσσω,  
 θάλασσα, θαλέω, θα-  
 λῆμα, ἵσμα  
 מָוֶת ἀνάτος  
 מָוֶת „  
 מָוֶת „  
 מָוֶת θαρσέω  
 מָוֶת „  
 מָוֶת „  
 מָוֶת θεογενής  
 מָוֶת „  
 מָוֶת „  
 מָוֶת „  
 מָוֶת θεός

אֵל „  
 רִפְאוּת θεραπεία  
 רִפְאוּת „  
 רִפְאוּת θεράπευμα  
 רִפְאוּת θεραπευτής  
 רִפְאוּת θεραπεύω  
 לִי „  
 רִפְאוּת „, ἐκ-  
 רִפְאוּת „ „  
 רִפְאוּת θεράπων  
 (ἡλίου/θεοῦ)  
 (רִפְאוּת) „ (Δίος)  
 (רִפְאוּת) „  
 רִפְאוּת θέσπις  
 (רִפְאוּת) „  
 רִפְאוּת θαλάζω  
 רִפְאוּת „  
 רִפְאוּת θηρίον  
 רִפְאוּת „  
 רִפְאוּת θηρίωδης

אֲוֶרֶת θησαυρός  
 יוֹצֵר „  
 מָוֶת θιγγάνω  
 מָוֶת „, ἐπι-  
 מָוֶת θιησείδιον  
 מָוֶת θρηνέω  
 מָוֶת „, ἐπι-, κατα-  
 מָוֶת θρήνημα  
 מָוֶת „  
 מָוֶת θύελλα, -αι  
 מָוֶת θυραυλέω  
 מָוֶת θύραυλος  
 מָוֶת θυραυλῶν  
 מָוֶת „  
 מָוֶת (θύραυλος)  
 (θεοῦ)  
 מָוֶת (θύραυλος)  
 מָוֶת Πύθιον, -θείον  
 מָוֶת στρουθός  
 „ (ἐλευθερία)

## (3). Κ

דָּר δίκη  
 דִּין „  
 דִּין δίκη  
 דִּין θωράκιον

דָּר „  
 דִּין „  
 דִּין „  
 דִּין τεθωρακισμέ-

νοι (θωρακίζω)  
 דָּר καθαίρω  
 דָּר „  
 דָּר καί

אף כי κεν (κε) καί  
 „ „ (εἰ καί)  
 יעֲקֹב κακκάβη (A)  
 יַעֲקֹב „  
 „ κακκάβη (B)  
 צאֵה κάκκη  
 צאֵה „  
 צאֵה κακόν  
 מַשׂוּאָה „  
 שׁוֹ „  
 שׁוֹ „  
 רַשָׁע κακουργέω  
 הַרְשָׁע „  
 רַשָׁע κακουργία  
 רַשָׁע „  
 רַשָׁע κάκουργος  
 מַרְשָׁע „  
 סָנֵא καλάθιον  
 אֲלִיפֵא καλλίπαις  
 עֲלֹשׁ καλλιστος  
 עַל καλός  
 לְבִישׁ κάλυμμα  
 מְלִבִּישׁ „  
 לְבִישׁ καλυπτός  
 לִוֵּשׁ „  
 לֵאשׁ καλύπτω  
 לְבִישׁ „  
 לְבִישׁ „  
 לִוֵּשׁ „  
 הָלִישׁ „ , ἐπι-  
 תְּלַבֵּשׁ κάλυψις

אֹפֶן καπάνη  
 אֲבָקָה κάπνισμα  
 הִתְאַבֵּק καπνόομαι  
 אֲבָק καπνός  
 עֵץ „  
 מְרִבִּית καρπισμός  
 (A)  
 מְרִבִּית κάρπωσης  
 הִיטֵב καταβάπτω  
 מְהַרָּא κατακλείς  
 מַעַר „  
 הַעֲלָה „  
 כְּמַר κατακροάομαι  
 נָבוֹב κενός  
 רֵאשׁ κέρας  
 קֵץ κέρκωψ  
 אֲמָן κηδεμονεύω  
 אֲמָן „ , Pass.  
 אֲמָן κηδεμών  
 אֲמָנָה „  
 יַעַר κηρίον  
 יַעֲרָה „  
 בְּדִיל κίβδηλος  
 אֲמָרִי Ηιμμέριοι  
 עֲמָרָה „  
 עֵצ׃ κινέω  
 נְחֶשֶׁת κινητός  
 נֶחָס „  
 אֲצָה κνίσα, Ep -η  
 יַצִּיעַ κοίτη, -τος  
 מַצִּיעַ κοιτάριον  
 קִשְׁיָא κολοκύνθη

יָלֵא „  
 אִיפָה κόφινος  
 רֵאשׁ κράς  
 יָלֵא „  
 רִדָּה κρατεύω  
 רִצָּה κρίθη  
 רִיפָה „  
 יִסַּד κτίζω  
 יִסַּד „  
 יִסַּד „  
 הִוֵּס „  
 יִסַּד κτίσις  
 יִסֻּדָה κτίσμα  
 מוֹסֵד „  
 מוֹסֵד κτισμός  
 מוֹסֵד „  
 מוֹסֵד „  
 יִנָּה κυάνεος  
 יִנָּה „  
 יִנָּה κύανος  
 צִלְזִיל κύκλιος  
 בִּבְחָה κωκύω, λαλέω  
 לֵיִל λαϊκός  
 לְבָן λευκός  
 מֵרֵךְ μικρός  
 מֵרֵךְ πικρός  
 מֵרֵךְ πικρόω  
 מֵרֵךְ πικραίνω, ἐπι-  
 מֵרֵךְ πικράζω  
 מֵרֵךְ πικρίδιον  
 רֵאשׁ πικρίς

## (6). Π

מֵרֵךְ δραπετεύω  
 מֵרֵךְ δραπέτης  
 קָרָה καταψύχω  
 מֵרֵךְ έρπετόν  
 רֵבֵה ήπεροπεύω

מֵרֵךְ ήπεροπηής  
 מוֹסֵד ίππος  
 מוֹסֵד „  
 מוֹסֵד καλυπτός  
 לֵאשׁ καλύπτω

מֵרֵךְ κόπτω  
 מֵרֵךְ „ , ἀπαιθίζω  
 מֵרֵךְ „  
 מֵרֵךְ όπλίτης  
 מֵרֵךְ όπλον



חַיִּי „	אֵי πεί	חַרֵּב „
אִיד πάθος	אִי „	(בָּטָן) πολεμικός, *
عَذَاب „ , -ου	עֵי πείνα, -η	πτο-
חֶסֶד „	נֶדַר „	חַרֵּב πόλεμος
יָהּ Παιάν	עֲנָה πείνάω, δια-	אִילִי πολλάκις, -κι
יָרֵל παίδιον	עֵ „	עַל „
עֵיל „	עֵי πένης	אִלְדַּד πολυδαίδαλος
עֵילֵל „	עֲמַל „	אִלְיָא εἰρην θεοῦ
אֲמַס πακτώω	אֲמַס πένθημα	עֲנָה πονέω, κατα-
מֶ „ , στομάω	עֲמַס „	עֲבָדִי πολύδοτος
עֲבָרַה πανήγυρις	עֵי πενία	עֲבָרַה πολυειδήμων
עֲבָרַה „ , αγορά	„ πόνος	אִלְדַּד „ „
עֲבַר παραβαίνω	עֲנָה πένομαι	חֲלִיסַיִדָּה
חֲבַרְבַּר „	עֲמַל „	אִלְיָא εἰρην θεοῦ
יָרֵל παραγγελεύς	בֵּן πέπνυμαι	אִלְיָא εἰρην Διός
יָרֵל παραγγέλλω	יָרֵל „	יָרֵל πολύοφος,
יָרֵל „ , cf.	„ πεπνυμένος	-ύπαις, -ύπυστος
προσ-	בֵּן πέπων	רַב πολύς
יָרֵל παράγγελμα	סֶרַח πέρθω	רַב „
יָרֵל παραδίδωμι	עֲרַח „ , πορθέω	רַבִּי „
רַבִּי παράδοσις	עַל περί	רַבִּי „
רַבִּי „	רַחֵחַ περικαθαρίζω	רַבִּי πολύφιλος,
עֲרַח παρασκευάζω	יָרֵל πηγή	-ήτος, -φύλος
רַבִּי παρασκευάσμα	יָרֵל πῆμα	יָרֵל „ „
רַבִּי παρασκευή	רַחֵחַ πλαγιάζω	תַּעֲנִי πονέομαι
„ παράταξις	רַחֵחַ πλάγιος	עֲנִי πονέω
רַחֵחַ παρατάσσω	רַחֵחַ πλαγίωσις	עֲנָה „ , κατα-
רַחֵחַ παραψυκτήριον	רַחֵחַ πλάξ, στήλη	רַחֵחַ „ „
רַחֵחַ „	רַחֵחַ πλάσσω	רַחֵחַ ποιηρία
רַחֵחַ παραψυχή	רַחֵחַ πλάνθος	רַחֵחַ „
רַחֵחַ παραψύχω	רַחֵחַ „	רַחֵחַ ποιήρευμα
רַחֵחַ πάσσαλος, -ττ-	רַחֵחַ „	רַחֵחַ „
وَقَدْ „	רַחֵחַ πλινθεύω	רַחֵחַ ποιηρός
רַחֵחַ πατέω	רַחֵחַ πνέω	רַחֵחַ τὰ ποιηρά
רַחֵחַ παύμα, ἀνά-	רַחֵחַ „ , ἐπι-	עֲמַל πόνος
רַחֵחַ „ „	רַחֵחַ πνιή	עֵי „
רַחֵחַ „ „	רַחֵחַ ποίκιλμα	עֵי „
רַחֵחַ παῦσις, ἀνά-	רַחֵחַ πολεμέω	אֲוִי (בֵּן) ὠδίνων
רַחֵחַ παύω	רַחֵחַ „	(πόνος)

אָבוי	πόποι	כּוּב	πρεσβεύω	אַלֶּךְ	πτελέα, -εών
אַיִנֶּה	"	כּוּב	πρέσβυς	طيره	πτερόν
רֶבֶע	πόρευμα	שׂוּבָה	"	רְסֵף	πτέρυξ
עֲרֻבָה	"	בּוֹא	προβαίνω	طيران	"
عَرِيْه	"	אַמְרָה	πρόρρησις	יְרִיעָה	πτέρωμα
רֶכֶב	"	רְסִין	"	תַּגִּין	πτηνός (ὄφης)
מְרַכֵּב	"	אַל	πρός	סְלִמִי	πτολεμαῖος
מִרְכָּבָה	"	אֵל	"	הַלְמִי	"
הֶרֶס	πορθέω	לֵ-	"	חֶסֶר	πτόρθος, πόρ-
(פֶּרֶץ)	ערבω, "	עַל	"	כְּתֹר	πυκάζω
הֶרְסָה	πόρθησις	עַל-יָד	"	הַכְתִּיר	"
הֶרְסוֹת	"	רִגֵּל	προσαγγέλλω	אֵיל	πύλος, πύλη
מִרְכָּב	πορθμείον,	רִגֵּל	" , cf.	אֵיל	"
	προθ-		παρ-	אַלְיָה־מַּח	πυλών
רֶכֶל	ῥωπίζω	הֲצִיג	προσάγω	אַלְמָה, אֶלְמָה	"
רֶכְלָה	πορισμός	נֶעַר	προσaiρέομαι	אֵיֶר	πῦρ
רֶכְלָה	ῥῶπος, "	רָצוֹן	πρόσδεξις	עַץ	πυραύστης
מְרַכֵּלָה	"	רָצָה	προσδέχομαι	עֵשׂ	"
רֶכֶל	ποριστής,	אַרְיָה	προσήκων	עֵשׂ	"
	ῥωποπώλης	לֹאֵץ	"	אֵיד	πύρδαλιον
אַמֶּר	πότερος	כֹּאֵס	προσκαθέζομαι	הֶאֱיִר	πυρσεύω, ἐκ-
אַיָּה	πῶ	שֶׁר, שֶׁר	προσποιέω	רְסֵף	πυρίδιον
אַל	"	(שֶׁר)	πύλη	הֶרָה	πυρώ
אַן	"	יִסָּף	προστίθμι	נֶחֶר	"
אַנָּה	πῶ νυ	הוֹסִיף	"	עֵלָה	"
אַיִן	"	סָפָה	"	(בְּתוּלָה)	πῶλος [πτ-]
(וַיִּין, וַיִּין)	"	הַסָּפָה	"	עֵלָם	"
יָד	πούς, ποδός	כֶּרֶם	πρόσχωρος	עֵלְמָה	"
רָף	πῶος	جَار	"	זֶרַה	σπείρω, ραίνω
رُخו	μαλακός	פָּנִים	πρόσωπον	זֶרַע	"
יִשְׁע, יִשְׁע	πρειαγευ-	זָבָא	πρόφημι, -ητεύω	זֶרֶק	"
	τάς, πρίγιστος	נְבוּאָה	προφήτεια	עֲנָה	ταπεινώω, ἐκ-
(πρείγυς)	"	נְבִיא	προφήτης	הַקְעֵנָה	"
רֶבֶתִּי	πρεπτός	נְבִי	"	רָק	ψακός
רֶבָה	"	נְבִיאָה	προφήτις	אַשֶׁב	ψάω, ἀγνοέω
(שׂוּבָה)	πρεσβεία,	רֶאשׁ	πρῶτος	עֵשֶׂן	ψέφος, ψό-
-σβίς (B),	"	רֶאשָׁה	"	חֶשֶׁב	ψέφω, ψηφίζω
-σβείον	"	רֶאשֶׁן	"	מִחְשָׁבָה	ψηφισμα
	"	רֶאשִׁית	"	מִחְשָׁבַת	"











ערה	φορέω	ערום	φρόνιμος	נטה	φυτεύω
ערך	„	רה"ס	φρυγανίς, ίδος	נטע	„
מערב	φόρημα	מטס	φύκτιμος, φύξι-	נטע	φυτόν
נערה	φυρutos		μος, -εν, φύξιο	ענה	φωινέω
עור	„	מעץ	„	ענה	φωνή
חרד	φρίζω, -ικάζω,	אהל	φύλη, φύλον	מענה	φώνημα
	-ίσσω	أهل	„	הצה	ψηφίζω
רעד	„	עלה	φύλλον	רצה	„
הרעיד	„	ערב	φурμός	רצה	ψήφος
הרהר	φρίκη	התערב	φύρω	חצה	„
רעד	„	נוה	φυσάω	חצה	„
רעדה	„	הזה	„ , δια-	חצה	„
ערם	φρονέω, -ικάζω,	„	„ , κατα-	חצה	„
	-ντίζω	נטיע	φутάριον	חצה	ωφέλεια, -λτεις
הערם	„ , ἐπι-	מטע	φύτευμα	אידות	„
ערבה	φρόνησις	נטוע	φυτευτός	הועיל	ωφέλέω

## XVIII. Prosthesis occasionally occurs in Hebrew homologues.

אגרת	γυρτόν,	(גרע)	„	(א)	„
	κρατήρ	אורוע	„	עבר	πυρός
אנה	γραφή	(ורוע)	„	(בר)	„
(פרסה)	„	(אל)	אקרוס	(בליל)	„
אדרכן	δραχμή		(B), ήίθεος, Ion.	עבר	περάω
(ורכבן)	„		κοῦρος, Dor.	(ברא)	„
(נרמ)	„		κῶρος	העביר, הבעיר	„
אדיר	ἀδορος, δέρος,	(אל)	אקרוס		ἐκπυρόω
	δέρρις, δορά	(אלה)	אקרוס	עצל	σχολάζω
אדר	„	(אל)	אקרוס	(סל)	„
אדרת	„	(נר)	„	עצל	σχολερός
(גלד)	„	בחור	ήίθεος	(סל)	„
(גל)	„	חבל	πάλος, κύβος	עצלה	σχολή
(דר)	„	חציר	δρόσος	עצלה	„
אדרע	χείρ	(סל)	„	(עלוח)	„
		לא (אל)	οὐ		



XIX. Certain Hebrew letters are terminal, i.e. פ, ל, מ, נ, ע, ק, ר.

## (1). פ

פפּ פιστεύειν  
פפּ θύειν  
פפּ „

פפּ „  
פפּפּ ὀπτάω  
פפּפּפּ λάχος, λόγος

פפּ παύειν  
פפּפּ πηδᾶν  
פפּפּ στέλλειν

## (2). ל

ללללל ἄρα  
ללל ἄραομαι  
ללל „ , κατ-  
ללללל βολέω, ἀντι-  
לל ἄρπάζω  
ללל γειννάω  
ללל δέω, αἰτέω  
לללל δουλόω, κατα-  
לל δύω  
ללל ἡγέομαι  
ללל „ , ἐφ-

לל κοῦφος  
ללל, ללל, ללל κυλίνδω  
ללל λαλέω, προ-  
לל λύομαι  
ללל (לל) ἄλ ὁ (Ζεὺς)  
ל „  
ללל-לל ὁ-(δε)  
ללל-לל „ „  
לללל ἡ γύψος  
לל „ „

ללל ὀρίζω  
ללל „  
לל οὐ  
ללל ποιέω  
ללל ποῦ  
ללל ρέω  
לל „  
ללל σκιάζω  
לל „  
ללל ὀαγεῖν, ἐσθίω  
לל „

## (3). מ

ממ ἄγω, προσ-  
ממ προσάγωγος  
ממל ἄθετέω  
ממל ἄμῆτωρ  
„ ἄπάτωρ  
ממל ἀτήρ, ἀνδρός  
מ „  
ממל-מל ἄνθρωπος,  
„ ὥς ἀνὴρ  
ממ ἄράγειν, ἀράσσω  
ממל αὐλή  
ממ γαμβρός  
ממל γεῦμα  
ממ γεύω  
ממ δίκη  
ממ „

ממל πῶλος  
ממ „  
ממל δούλος  
ממל ἔδος  
ממל ἡγέομαι  
ממל τυπόω  
מ „  
ממל λαός  
ממל ξανθός  
ממ χρυσός  
ממל ὅλος  
מ „  
ממל ὀράω, ὀλ-  
ממל ὀρθρεύω, ἐπ-  
ממל οὖλω  
ממל οὖλε

„ οὖλως, ὀλως  
ממל πακτόω  
מ „ , στομάω  
ממל πάλαι  
ממל ῥαγή, -άς,  
„ ῥήγμα  
מ „  
ממ ρέω  
ממ σιωπάω  
ממ σπαράσσω  
ממל τέλος  
מ „  
ממל τύλος  
ממ ὑποκάτω  
ממ ὤδε  
ממל-מ ὁ-(δε)

## (4). 1

אלמ · ἄγαμος  
 אלמנא „  
 אָנְ אַνθρακεύω  
 אָנְ אַνθρακία  
 אָנְ Αἰδης  
 אָנְ „  
 אָנְ αἷτιος (?)  
 אָנְ ἀλούργημα  
 אָנְ „  
 אָנְ ἀλφός, λευκός  
 אָנְ αὐλίζω  
 אָנְ „  
 אָנְ „  
 אָנְ γῆθος, γηθοσύνη  
 אָנְ γλῶσσα  
 אָנְ „  
 אָנְ δασύπους,  
 ὠκύπους  
 אָנְ δειμα  
 אָנְ δῆμας

אָנְ δῆμος  
 אָנְ οἶα  
 אָנְ δίδωμι  
 אָנְ δίκη  
 אָנְ Δίκη  
 אָנְ Διογένης  
 אָנְ „  
 אָנְ δοκεύω  
 אָנְ δόρυ  
 אָנְ ἔσχατος  
 אָנְ ἔτος, γέτορ, -ος  
 אָנְ „, ἐνιαυτός  
 אָנְ ζῶ  
 אָנְ ζωμός  
 אָנְ ἡγέομαι, ὑό-  
 אָנְ θρηνέω  
 אָנְ καπνός  
 אָנְ κυφός, ὑβός  
 אָנְ μή

אָנְ ξανθός, ξουθός  
 אָנְ ὀξύνω  
 אָנְ ὅπως  
 אָנְ Ὀρθώσιος  
 אָנְ ὁσμή, ὁδ-  
 אָנְ πηγῇ  
 אָנְ πόλις  
 אָנְ „  
 אָנְ πόσις  
 אָנְ ποῦ  
 אָנְ πρόορησις  
 אָנְ πρῶτος  
 אָנְ πτολεμαῖος  
 אָנְ σκεπάζω  
 אָנְ „  
 אָנְ „  
 אָנְ τίθημι  
 אָנְ ὑμνέω, ἐκ-  
 אָנְ ὤς

## (5). 2

אָנְ ἀθετέω  
 אָנְ γλύφω  
 אָנְ δύω  
 אָנְ εἶδω  
 אָנְ ἐπτά  
 אָנְ θύρα

אָנְ κινέω  
 אָנְ κοίτη  
 אָנְ κόπτω  
 אָנְ „  
 אָנְ „  
 אָנְ πεινάω

אָנְ ῥέω  
 אָנְ ῥίζα  
 אָנְ σπείρω  
 אָנְ τίθημι  
 אָנְ τυπώω, ἐκ-  
 אָנְ φύτεύω

## (6). 3

אָנְ ἀπτω, καθ-  
 אָנְ „, συν-  
 אָנְ ἀράομαι  
 אָנְ γῆ  
 אָנְ „

אָנְ „, πόλις, βρία  
 אָנְ δέκα  
 אָנְ δόξα  
 אָנְ ἐχθαίρω  
 אָנְ κλείω

אָנְ κομή  
 אָנְ „  
 אָנְ „  
 אָנְ κόπτω  
 אָנְ πάλη



תמר	„	תִּמְרַת	στέμμα	פֶּנַר	„
תפר	ράπτω	נִיר	φαιή	פתר	φράζω
רור	ρέω	נר	„	פֶּנֶר	„

## (7). ק

קקז	τήκω	קקח	ρήγνυμι	קקק	ἐπιποθέω, ὀθέγγω
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XX. Metathesis occurs in Hebrew homologues, especially regarding a consonant and the vowel or diphthong next to it.

אב	πατήρ	חור	ὠχρός	פריס	κάρδοπος
„	φάτις	צח	„	פזר	σπείρω
אוב	„	צח	„	בזר	„
אנך	χειροπληθής	צל	δρόσος	בזב	ἀπας
אדרע	χείρ	צב	οἰκέω	(פצד)	πείθω
אורע	„	כצא	κλισία	פרץ	„
דרע	„	כצא	„	צצא	δειρή
זרע	„	לצן	ἀλόος	„	θώρας
צף	קף	לצ	γελάω	קצב	πυκάζω
צף	„	כצח	Εὐμενής	קצב	„
אלכה	ἀμαλλα	(כצלע)	καταλέω	רצב	ἀρδω, -δεύω
אב	μήτηρ	כצלע	„	צלכה	χλαμύς
גביר	κύριος	קלב	κλίμας	כצלה	„
גבירה	κυρία	נור	χρῶς	כצל	πέλη
גברת	„	(כנד)	ἀναδέω	כרצ	ρίζα
גבר	κόρος, κοῦ-	כצדנ	ἀνάδεμα,	כרש	„
דרכמן	δραχμή		ἀνδε-, ἀνάδη-,	כרש	„
אדרכן	„		ἀνדה-, ἀναδέσμη	כרש	„

XXI. Certain Greek suffixes are often converted into Hebrew prefixes in Graeco-Hebraic homology: -δε, -δης, -θη, -ις, -μα, -μη, -μος, -να, -νη, -ον, -της, -ων.

## (1). מ

מאבוס	φάτνωμα	מאונים	σταθμός	מפאמ	ὀπτήσιμος,
מאקב	ἀγάπημα	מאכל	φάγημα		(-σις)
מאן	„	מאכלת	„	מארה	κατάραμα
מאורה	ὄρυγμα, -υμα	מאמר	ρήμα	מבוא	ἀναβαθμός

מְבוֹא ἀνάβαθρον, βά-  
 „ δυσμή  
 מְבוֹל πλήσιμη  
 מְבוֹס πατησμός  
 מְבָר ἀφαίρεμα  
 מְבַחור „  
 מְבַס πίστωμα  
 מְבָס φθέγμα  
 מְבָס πίστωμα, -τόν  
 מְבַסח „  
 מְבָצַר φραγμός  
 מְבָר οἰκημα  
 מְבַר „  
 מְבָר δείμα  
 מְבַר „  
 מְבַר „  
 מְבָר ἀγερμός, ἀγυρ-  
 מְגַל ζάγκλον  
 מְגַל κυλίνδριον  
 מְגַר πρίων  
 מְדַע εἶδημα  
 מְדִין, מְדִין δόνημα  
 מְדַח ὠθισμός  
 מְדַר ἐρώτημα  
 מְדַל ἀγαλμα  
 מְדַח ἀπάτημα  
 מְדַח κτίσμα, -μός  
 מְדַח „ „  
 מְדַח „ „  
 מְדַח „  
 מְדַח δέσμα, -μός  
 מְדַח „  
 מְדַח φάσμα  
 מְדַח αἶθων  
 מְדַח δίκτυον  
 מְדַח ὄραμα  
 „ τρόμος  
 מְדַח τρυγάιη  
 מְדַח ἴσμα  
 „ οἰκημα

מְזַב θυσιαστήριον  
 מְזַח σταθμός  
 מְזִון θοίναμα  
 מְזִמור ὑμνάριον  
 מְזַר ραντήριον,  
 „ περιρρ-  
 מְזַר δέργμα, -μός  
 מְזַר σπέρμα  
 מְזַר ραντήριον,  
 „ περιρρ-  
 מְזַח ὀπτάνιον  
 מְזַח „  
 מְזַח χόρευμα  
 מְזַח „  
 „ χαλκίον  
 מְזַח ὄψανον  
 מְזַח ἀγορασμός,  
 „ χρήμα  
 מְזַח πλόκαμος  
 מְזַח „  
 מְזַח ἐπιθύμημα  
 מְזַח ζύμωμα  
 מְזַח σκήνημα  
 מְזַח ἀγχόιη (-νίζω),  
 „ πνίγμα  
 מְזַח ἐπισκiasμός  
 מְזַח χρήμα  
 מְזַח ξέσμα  
 מְזַח ἄρατρον  
 מְזַח ψήφισμα  
 מְזַח „  
 מְזַח σκοτισμός  
 מְזַח σκάμμα  
 מְזַח σφάγμα  
 מְזַח κλῶσμα  
 „ (κλώθω)  
 מְזַח στρώμα  
 מְזַח τόξευμα  
 מְזַח θέμα

מְזַח φύτευμα, -ευτόν  
 מְזַח γεῦμα  
 „ ἔδεσμα  
 מְזַח πάσημα  
 מְזַח κατάπλασμα  
 מְזַח πτύον  
 מְזַח καῦμα  
 מְזַח χωρίον  
 מְזַח „  
 מְזַח φάγημα  
 מְזַח αὐλιον  
 מְזַח „  
 מְזַח φάγημα  
 מְזַח θέμα  
 מְזַח θυμίαμα  
 מְזַח κάλυμμα  
 מְזַח σπήλαιον  
 מְזַח ἀγορασμός, -μα,  
 „ χρήμα  
 מְזַח „  
 מְזַח „  
 מְזַח ὄρυγμα  
 מְזַח σφάλμα  
 מְזַח γράφημα,  
 „ -άμμα  
 מְזַח „, ὀθέγμα  
 מְזַח κοπτήριον  
 מְזַח ἔργμα, -γον  
 מְזַח „ „  
 מְזַח κάλυμμα  
 מְזַח αὐλισμα  
 מְזַח „, -μός  
 מְזַח ἄλμη  
 מְזַח λοχισμός  
 מְזַח λαχμός  
 מְזַח κάλυμμα  
 מְזַח θανάσιμος  
 מְזַח οἰκημάτιον  
 מְזַח ἀνάθημα  
 מְזַח δόμα





מרבית καρπισμός

(A)

מרגמה ἄραγμα, -μός

מרטע παραψυκτήριον

מרוצה „

מרוץ τρόχιον

מרוצה „

מריבה ἔρισμα

מרפא θεράπευμα

מרקח φάρμακον

מרקחת „

מרקחת βράσμα,

-μός

מראָה φόρημα, προσ-

מראה αἰθων

מראה προσφόρημα

מרתש גηθοσύνη

מרתש καχασμός

מרתשה ἔχθημα,

-θρασμα

משכית σχῆμα

משרפות πυρόν, -ρά

משאלה αἵτημα, δέη-

משבצה ποίκιλμα

משבר ῥήγμα, -μός

משבר ῥηγμίν, -ίς

משבחה στρέμμα

משבחה ὕψωμα

משבחה στρώμα

משבחה „

משבחה κοιμήμα

משבחה σκήνημα

„ σκήνωμα

משבחה ἐπιχείρημα

משבחה „

משבחה ἀκουσμα

משבחה θέαμα

משבחה σκήπτρον,

σκάπτων

משבחה „ „

משבחה „ „

משבחה σπέρμα

משבחה δίκαιον

משבחה σταῦμος

משבחה πότιμος

משבחה σήκωμα

משבחה „

משבחה „

משבחה „

משבחה „

משבחה σκέπανον

משבחה ἐστίαμα

„ πότημα

משבחה στιβάδιον

משבחה τέχνασμα,

-νημα

משבחה δόμα, δῶρον

משבחה „

משבחה „

משבחה τόπαζον

## (2). Π

תאבה ἀγάπησις

תאבה „

תאבה πρόφασις

(προφαίνω)

תאבה ὄρασις

תאבה φύτευσις

תאבה πίνυσις, -υτή

תאבה φάσις (A)

(φαίνω)

תאבה ἀγαλσις,

-λλιασις

תאבה δόσις

תאבה ἐλπίς

תאבה βούλευσις,

ἐπιβ-

תאבה γένεσις

תאבה ἔλεος

תאבה τάγμα

תאבה κάλυψις

تربوش „

תאבה ἔγκλησις

תאבה μαθητής

تنبہ „

תאבה πρόφασις

תאבה φύτευσις

תאבה εἰδησις

תאבה νήστις

תאבה κατακλείς

תאבה „

תאבה „

תאבה φάντασις

תאבה „

תאבה ἀντιβόλησις

תאבה πλάσις

תאבה ὀπτησις

תאבה προσδοκία

תאבה κάρπωσις

תאבה αἶρεσις

תאבה σύριγξις,

κρότησις

תאבה κατάθεσις

תאבה ποίκιλσις

תאבה δόσις





נָבַת	φυτόν	צִדָּה	ζήτημα	סַחַב	„
נִפְתּוּל	πόλεμος, Ep	צֶלֶם	ἄγαλμα	רִיב	ἔρις, ἰδος
פְּתוֹ-		צֶלֶם	„	רִיבָה	„
סַחַב	κλειθρον	צֶלֶם	„	רִיר	ῥέυμα
סַחַב	„ , σηκός	צֶלֶם	ἐλπίς	רִכָּב	τροχός
סַחַב	ἀγόρασμα	צֶלֶם	ἀγιότης	רִמִּיה	ἡπεροπηίς
סַחַב	„	צֶלֶם	(ἀγίζω)	רִמִּיה	ὄρασις
עָבַר	πόρος	קָרָה	ἀγιωσύνη	רִמִּיה	ὄραμα
עָבַר	σταθμός	קָרָה	„	רִמִּיה	ὄραμακον
עָבַר	ἀναψυχή	קָרָה	φύλον	רִמִּיה	οἶνος
פָּאָר	φᾶρος	קָרָה	φύλη	רִמִּיה	φάρμακίτης
פָּעַל	ποίημα	קָרָה	„	קָרָה	καχασμός
פָּעַל	„	קָרָה	θυμία (-άζω,	קָרָה	γῆθος
פָּעַל	ποίησις	קָרָה	-ατίζω)	קָרָה	πενθερός
פָּעַל	„	קָרָה	„	קָרָה	„
פָּעַל	„	קָרָה	„	קָרָה	„
פָּעַל	παρακαταθήκη	קָרָה	ἐκροή, -ροος	קָרָה	ὁδός
פָּעַל	„	קָרָה	ψυχρότης	קָרָה	ἀγόρασμα
פָּעַל	„	קָרָה	ράκος	קָרָה	ὀήμη
פָּעַל	φθέγμα	קָרָה	ὄρασις	קָרָה	ποτόν (ποτίζω),
פָּעַל	σίτησις, -τία	קָרָה	παραψυχή	קָרָה	ἀκή
פָּעַל	ἄλς (B)	קָרָה	ράγας, -γή,	קָרָה	σῆκωμα
קָרָה	καχασμός	קָרָה	ρήγη, ῥήγμα,	קָרָה	ούτόν
קָרָה	(-άζω)	קָרָה	-μός, ῥώξ (A)		
קָרָה	ζητός				



## VI. GRAMMAR

XXIII. *There are no less than four definite Articles in Hebrew, and they homologize with and correspond to the Greek Article, ὁ, irrespective of Gender and Number: אל, אל-, את, ה-, הל-.*

אל־גִּבֹּרֵת Ez 13. 11, את השמים Gn 1. 1, האֵלִים Gn 20. 7, הַלְלוּ Dan 8. 15, הַנְּשִׁים Ib 14. 16, הַנְּשִׁים Ib 14. 24, האִשָּׁה Ib 3. 12, האִשָּׁה

(1) *The Noun with the Article may be followed by the Adjective which qualifies it, with the Article repeated: הַמֶּלֶךְ הַגָּדוֹל IIR 18. 19, הָאָרֶץ הַטוֹבָה Dt 1. 35.*

(2) *An Adjective without an Article, which follows a Noun with an Article, is a predicate Adjective: וְהָאִשׁ גָּדוֹל IS 9. 6, וְהָאִשׁ נִכְבֵּד Ib 25. 2.*

(3) *Proper Nouns may take an Article: אֵל שֵׁדִי (ὁ Ζεὺς) Gn 17. 1, אֵת שֵׁדִי Ib 49. 25, אֶת־עֵינֶיךָ Ib 4. 18, אֶת־זִמְרָה Ib 37. 3, הַמְּלִיכָה Ib 2. 11, הַמְּלִיכָה (ἡ καλλιφώνος) ICh 4. 3.*

(4) *Abstract Nouns take the Article: הַצֶּדֶק Jes 1. 26, הַחֲכָמָה Eccl 7. 12.*

(5) *So do Nouns qualified by a demonstrative Pronoun: הַדָּבָר Ex 14. 12, הַדָּבָר הַזֶּה Gn 21. 26, אֵלֶּה הַדְּבָרִים Dt 1. 1, אֵלֶּה הַדְּבָרִים Gn 15. 1; but only הָאֵלִים הַלְלוּהָ Ib 24. 65.*

(6) *And Numerals: הָאֶחָד Eccl 4. 9, הַשְּׁנַיִם Ib., הָעֶשְׂרִים Gn 18. 32, הָעֶשְׂרִים Ib 18. 31.*

(7) *In Homer the Article appears generally as a demonstrative or personal Pronoun: הָאֶחָד בְּאֶלְגֹּר Gn 19. 9, אֹתָהּ אֶבְקֶשׁ Ps 27. 4 (cf. ὁ δ' ἐγὼ οὐ λύσω Il. 1. 29).*

(8) *Frequently, without a Substantive, ὁ stands for he, she, it: הוּא Gn 3. 15, הִיא Ib 38. 25 (cf. Il. 1. 12).*

(9) *Adjectives used as Nouns take the Article: הַחֲכָמִים Jes 8. 23, הַחֲכָמִים תּוֹלְעֵי הַבָּקָה אֲשֶׁפְּתוּת Thr 4. 5.*

(10) *The Article may have a generic force, marking an object as the representative of a class:* הָאָדָם Gn 6. 7, הַחַיָּה Gn 8. 1, הַגְּדָלִים Ps 115. 13, הַקְּטָנִים Ib.

(11) *Sometimes the Article has a distributive force, meaning 'each':* לְכֻלָּם נָתַן לְאִישׁ חֵלְפוֹת שְׂמֶלֶת Gn 45. 22.

(12) *A (neutral) Article may precede a whole clause considered as a Noun:* וְטוֹב מִשְׁנֵיהֶם אֵת אֲשֶׁר-עָדָן לֹא הָיָה, אֲשֶׁר לֹא-רָאָה אֶת- וְהַמַּעֲשֵׂה הָרָע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַשׁ Eccl 4. 3; cf. Ruth 2. 19.

(13) *ὁ stands for the relative ὅς (who, which):* הָאָמָר Gn 32. 10 Dt 33. 9, הַהֵלֶךְ Gn 2. 14, הַמֵּלֶךְ Esth 1. 1, הַסֵּבֵב Gn 2. 11, 13.

(14) *ὁ has a single general homologue in Arabic, -ال, as distinct from the particular -ا, irrespective of Gender and Number:* الدَّارُ، الْبَيْتُ، هَذَا، الدِّيَارُ، الْآيَاتُ.

(15) *The compounds of proclitic ὁ—ὅδε, ὅσγε, ὅσπερ, ὅστε, ὅστις, ὅδωντις—have homologues in Arabic as well as in Hebrew:*

ὅδε, ὅσδε, demonstrative Pronoun: *what is present before one: this is or here is* הֵּהָ Ez 41. 22; *this* הֵּהָ Ib 47. 13, הֵּהָ Gn 32. 3; *hither* הֵּהָ Ib 7. 1, הֵּהָ Ib 9. 12, הֵּהָ Ib 12. 7, הֵּהָ Ib 12. 7, הֵּהָ Gn 32. 12, הֵּהָ IR 7. 45, הֵּהָ Gn 19. 8, הֵּהָ Ib 34. 21, הֵּהָ Ib 16. 13; *of Time, to indicate the immediate present* הֵּהָ IR 14. 14; *now for these twenty years,* הֵּהָ Gn 31. 41; *thus* הֵּהָ Jes 56. 12, הֵּהָ Jud 18. 4, הֵּהָ Ib 8. 8, הֵּהָ IIS 17. 15; *hither* הֵּהָ Jud 18. 3. ὅδε: *here* הֵּהָ, פֹּה, פָּה, פֹּה. Note that σδ, in ὅσδε, = זֶה.

ὅσπερ, (Ep. ὅπερ as masc.): *the very man who* אֲשֶׁר Gn 3. 12, 24. 44, 38. 25 Ex 32. 33; *the very thing which* אֲשֶׁר Gn 3. 17, 42. 14; *which way, whither* אֲשֶׁר-לְ Ruth 1. 16; *where* אֲשֶׁר Job 39. 30 Ruth 1. 16. ὅσγε: *who* אִי-זֶה Esth 7. 5; *which* אִי-זֶה Eccl 2. 3.

ὅστε (also written *divisim*), in Homer also ὅτε as masc.: *like the simple ὅς or ὅστις, freq. with a generalizing force; who* אֲשֶׁר Gn 2. 8, 42. 21; *which* אֲשֶׁר Ib 1. 7, 11.



ὅστις, ὅτις masc. collat. form in Hom.: *anyone who, whosoever* אֲשֶׁר Ex 20. 7, 22. 8; *anything which, whichsoever* אֲשֶׁר אֵת Gn 34. 28. ᾧδωνις, i.e. ὁ Ἀδωνις, *the Adonis* הָדָה Jer 22. 18.

(16) However, אֵת is attached to the personal Pronoun, and is almost invariably added to the הֶ (Ex 2. 9) when the Common Noun is in the accusative, unless it is in the construct: אֹתִי Jer 2. 13, אֹתָהּ Lev 20. 24, אֵת אֶת־הָאָרֶץ Gn 1. 1, אֵת אֶת־אֶרֶץ־צָרְפָּתִי Ex 34. 24, אֵת אֶת־הַפִּלִּסְתִּי הַלֵּוֹי Gn 4. 1, אֵת אֶת־לִוְדִים Ib 10. 13, אֵת אֶת־הַחֵמָה.

But Hebrew Nouns and Adjectives form the plural as in Greek: *οἱ*—*οι* being pronounced the modern way—plus terminal ׁ. Yet *ו*. Yet *ו*. אֱלֹהֵי Jer 23. 23 and אֱלֹהֵי Zach 11. 15. The dual is precisely the same as in Greek, the *ν* changing into ׁ.

XXIV. *The Hebrew homologues of some Greek nouns in the masculine or the feminine gender, belong to the same gender as the Greek nouns concerned or to the opposite gender.*

(1). *Masculine—Masculine*

אֵבֶק	καπνός	הַרְבֵּן	ἐρέβινθος	זֶרֶב	ἐρπη
אֵבֶן	σχοῖνος	הַרְיִין	„	זֶרֶן	καπνός
אֵצֶר	οἶκος, θησαυρός	הַרֶם	ἐρπη	זֶרֶל	θάσπλος
אֵחָי	σχοῖνος	הַבֹּר	ὀμφαλός	זֶרֶד	τιτθός, στήθος
אֵשָׁה	θέσπισ, -στής	הַטָּוֶן	τύων	זֶרֶאֶר	θώραξ
בֵּית	οἶκος	הַלֶּק	βροῦκος	קֶרֶה	κῆβος
בֵּית	„	הַכָּפֶן	καπνός	רֶרֶד	ρέος
בֶּרֶךְ	πυρός		(καπνίζω)	רֶרֶק	δρόμαξ
בֶּקֶה	κακωτός	הַכָּפֶה	θέσπισ, -στής	רֶרֶד	σύνδεσμος
בֶּכָה	„	הַכָּתָן	χιτών	רֶרֶק	ἐρπη, ἐρπετόν
בֶּבִי	„	הַלֹּג	λόγος	רֶרֶד	τιτθός, στήθος
בֶּבֶר	βωμός	הַלֶּה	„	רֶרֶד	„
בֶּבֶר	„	הַמֶּם	μῶμος	רֶרֶד	„
בֶּבֶר	ἐρπη	הַמֶּלֶס	μυελός	רֶרֶד	θώραξ, τεῖχος
בֶּד	τιτθός, στήθος	הַמֶּח	„	רֶרֶד	„
הַקֶּן	ὄνος	הַנֶּח	ὑπνος	רֶרֶד	καπνός
הַיֶּבֶר	οἶκος	הַנֶּח	„	רֶרֶד	σχοῖνος
הַיֶּגֶל	„	הַנֶּח	σύννοδος	רֶרֶד	„
הַמֶּר	ὄνος	הַנֶּח	σχοῖνος	רֶרֶד	τύλος
הַמֶּר	οἶκος	הַנֶּח	σηκός	רֶרֶד	„
הַמֶּר	„	הַנֶּח	πυρός	רֶרֶד	θέσπισ

(2). *Feminine-Feminine*

אורה	ἐφέδρα	הבצלה	ἀναγαλλίς	הצלה	θυλακίς
ארה	„	כה	καῦσις	קבצה	κομιδή
בוקה	ἰωκή, δι-	לבנה	σελήνη	קבצה	κομίσκη
בקרה	ἱστορία	מחלה	μάγadis	קמה	κομιδή
בקרת	„	נמלה	νύμφη	תארה	θεραπεία
נאה	βοή	סלה	συγκλείς	תארה	תרופה „
נלה	ἐλασις	„	σύγκλεισις	תש	Στύς
נלה	„	עדות	γάδις, -is	תש	χαίτη
דבה	διαβολή	תאה	γωνία	תלה	χλαμύς
תנה	ἀνοχή	„	φόβη	תלה	„
תנה	γωνία	תנה	γωνία	תנה	δρύς

(3). *Masculine-Feminine*

אבוס	φάτιη, πάθνη	קן	εἰκών, κίων	קן	κίων, ή, ο
אדרכן	δραχμή	קין	„ „	קן	„
אין	βοή	י	καῦσις	קרקע	ρίζα
זע	ρίζα	אטאטא	μάστιξ	זע	σιγή
דרכמן	δραχμή	תה	„	זע	βάσις
זע	„	תה	νύξ	זבל	ἀγκαλίσ
דן	δίκη	קדן	σινδών, ή, ο	זער	ἕως, ἕως
ין	γωνία	עבוס	ὑποθήκη	זע	πέλη
קן	σιαγών, πώγων	קדר	πραπίδες	קדן	γλαῦς
קבל	ἀγκαλίσ	קפ	τυπάς, -πίς	קדן	ρίζα
„	βολή	קפ	πραπίδες	תאה	ὄρασις
ידן	ρίζα	קדן	„	תה	τρυγών

(4). *Feminine-Masculine*

איפה	κόφινος	אף	λόγος	הנה	κωκυτός
אף (אף)	„	מצה	θεσμός	צעקה	„
בכות	κωκυτός	קקסה	σικυών	אף	σχοῖνος
בכית	„	מסוקה	ἀκαιθεών	תה	βραστήρ
בסה	βωμός	נמה	ὑπνος	זע	χιτών, κιθών
זעה	κωκυτός	אף	„	זע	ὑπνος
כתנה	χιτών, κιθών	סופה	τυφών	תננה	„ „ -νωδία



XXV. Some Greek nouns in the masculine or the feminine gender have both masculine and feminine Hebrew homologues.

αἰλός אֵילת	כפה	פַּעַב
„ חֵלִיל	קָבֵל	פָּשַׁע
„ נְחִילוֹת	קִדְקִד	מַגֵּרָה
„ עֲלֻמּוֹת	אֲשׁוּר	מַסּוּר
βωμός בָּמָה	חִיָּה	יִשְׁאָר
„ יִשְׁרָ	יִשׁוּר	חֻקִּים
„ זָב	לַחִיָּה	חֵלֶם
ἐκροή, -ροος קָרָה	לֶכֶד	מַבְעֵת
ἐρις קָרְדָה	אֲמִילֹס	צָבוּעַ
„ קָרַב	קָמִין	נֶגַע
„ רִיב	הַמּוֹלָה	צָבִי
„ רִיבָה	הַמְלָה	צָבִיָּה
θυμός וָעַם	מַשְׁאֵן	צָבִי
„ וָעַף	מַשׁוּאָה	אֲקִדָּה
„ חֶמֶה	πόλεμος, Ερ πρό-	בָּרַק
„ סַעַב	מַלְחָמָה	לָבָה
„ עֲמֹה עָב	„ „ נִפְתּוּל	לָהֶב
καταβολή חֲבַל	πορθμός מַעְבָּר	לִקְבָה
„ חֲבַל	„ מַעְבָּרָה	לָהֶם
„ חֲבַלָה	„ עֲבָרָה	סִרְיִן
καθάλη גְּלוּלָה	πόρος עֲבָרָה	סִרְן
„ חֲבַל	πούς אֲשׁוּר	יָבִיל
„ כָּף	„ יָד	פָּרִי

XXVI. There is no neuter gender in Hebrew, and the Hebrew homologues of Greek nouns in the neuter gender are either heterogeneous, belong to one gender or the other, or appear in both genders.

(1). Neuter-Masculine

ἀγίασμα, -στήριον,	ἐρπετόν שָׂרֶף	θυλάκιον קֶל
ἀγίστευμα מִקְדָּשׁ	εὐρυχωρία רֶוַח	„ צִקְלָן
„ קִדְשׁ	„ רֶחֶב	κέρας שׁוֹפָר
„ נְזִס	ἡχείον הַזִּיז	κυμβίον, γαβαθόν
ἀθροισμα עֲדָר	„ חֶף	„ זָבִיעַ
γῆθος שִׁטָּן	„ שִׁנִּין	πηγμα דְּבַק

πηγάτιον דבק  
 ποτόν ביתן  
 σέβας צבי  
 τείχος דִּיך  
 „ חץ  
 „ חַיֵּט  
 „ סור

„ טיח  
 „ קיר  
 τόξευμα מטחוי  
 φᾶρος אפר  
 „ פאר  
 φυτάριον נטיע  
 φυτόν אבים

„ אִנְבָּה  
 „ נִבָּת  
 „ בִּד  
 „ בִּן  
 „ מִסֵּעַ  
 „ נִסֵּעַ  
 „ שְׁתִּיל

(2). *Neuter-Feminine*

αὔλιον מכלאה  
 „ מכלה  
 „ עליה  
 βῆμα, πᾶμα, πῆμα  
 בהמה  
 „ במה  
 δῶμα דומה

ἔθνος, ἔθος עדה  
 θάμβημα שמה  
 κάπνισμα אבקה  
 λάχανος לצונה  
 νυμφεῖον חפה  
 πλάσμα מפלצת  
 πτύον נפה

πύλον גבינה  
 στύγος שגאה  
 χαλκείον צלחה  
 „ צלחית  
 „ צלחת  
 „ קלחת  
 „ מחלה

(3). *Neuter-Both Genders*

αὔλιον אהל  
 „ מכלאה  
 „ מכלה  
 „ מעלה  
 „ עליה  
 αὐλισμα מלון  
 „ מלונה  
 γέρον חרי  
 „ סהרה  
 „ סהרת  
 ἔθος, ἥ-, σφέ- אש  
 „ דת  
 „ עדה

„ עה  
 „ תורה  
 τὸ ἔθος תעודה  
 κλειδρον מנעול  
 „ מסגר  
 „ מסגרת  
 κῶδος קבוד  
 „ כבודה  
 ὄραμα הלב  
 „ הלב  
 „ מורא  
 „ מראה  
 „ מראה

פוֹלֵט פועל  
 „ פועלה  
 „ מפעל  
 „ מפעלה  
 βῆμα זרם  
 „ זרמה  
 „ קקיר  
 σφάγιον זבח  
 „ זבח  
 „ טבח  
 „ מטבח  
 χόρευμα מחול  
 „ מחלה

(4). *Neuter-Heterogeneous*

βάθυσμα תהום  
 „ תהומות  
 βάκλον מקל  
 „ מקל

„ מקלות  
 δρέπανον דִּרְבָּן  
 „ דרבנות  
 ἔρυμα ארומה

„ ארמן  
 „ ארמט  
 „ אלמט  
 θηρίον ארי



„ ארנה	„ צלעות	„ ספרה
„ אריים	„ אֶזְלַע, זֻלּוּע, אֶזְלָע	„ צוף
„ אריות	„ קניות σκῆπτρα	„ צופים
„ זבח θύος	„ מקנה	„ צפחית
„ זבחים	„ מתנים	„ צפחת
„ זבחות	„ מקטת	„ גג στεγος, τέ-
„ מושב οἶκημα	„ מקדון	„ גנה
„ מושבים	„ מס-, משכנות	„ קנה στήθος
„ מושבות	„ מסכנים	„ קנות
„ עצם ὀστέον	„ סנה	„ באר ὄρεα
„ עצם	„ סנה	„ בארת
„ עצמים	„ כוס σκύφος, σκαφίς	„ באר
„ עצמות	„ כסות	„ בארות
„ אֶזְלַע, עֶזְלַע, אֶזְלַע	„ רים, כפתר	„ בור
„ צלע, כרע σκέλος	„ ספל, סף	„ ברות
„ נֶעַם	„ ספים	„ בֶּרֶךְ
„ צלעים, כרעים	„ ספות	„ אֶבֶן, אֶבֶן, אֶבֶן

XXVII. Greek nouns of common gender have homologues which vary in their gender.

ἀνδραγαθός, ὁ and ἡ: epicene gender: גִּבּוֹר Gn 24. 64, m.; נְבִלִים Ib 24. 10, m.; (מַיִנִּיקוֹת) Ib 32. 16, f.

σπουδός, ὁ and ἡ: צִפּוֹר Nu 22. 16, m., and צִפּוֹרָה Ex 2. 21, f., are proper nouns; צִפּוֹר Lev 14. 5, f.; Ps 102. 8, m.; צִפּוֹרִים Lev 14. 4, f.; Ps 104. 17, m. عُصْفُور, عُصْفُور.

αἶς, ὁ, ἡ: צֵן Gn 15. 9, f.; צֵיִם Ib 30. 35, f.

ὄϊς, ὁ and ἡ: כֶּבֶשׂ Ex 29. 39, כֶּבֶשִׁים Ib 29. 38; כֶּבֶשׂ Lev 3. 7, כֶּבֶשִׁים Ib 1. 10; כֶּבֶשָׁה Ib 14. 10, כֶּבֶשֶׁת IIS 12. 3; כֶּבֶשׂ Gn 21. 28; כֶּבֶשָׁה Lev 5. 6 (Lat. ovis).

XXVIII. Homologues of nouns ending in -is often end with the feminine suffix ῃ or ῃ, and are mostly of the feminine gender.

ἀγρυπία אגריפה	„ אדיר, אדר	„ זלזל
„ זרה	„ סחרה γέρον	„ חליפה ἑλπίς
„ חלזל αἵσις	„ סחרת	„ צפיה
„ סחרה αἵσις	„ זלזל δούλωσις	„ תחלת
„ סחרת	„ זלזל	„ זלפה
„ אדרת, דר δέρρις, δορά	„ זלזל εἰλασις	„ תמה, תם θέμησις





invariably stands *before* the dependent substantive or pronoun, and the *governing substantive* assumes the construct state or form—with consequential changes, if any, e.g. רוּחַ אֱלֹהִים Ez 37. 9, רוּחַ Gn 1. 2; בֵּית יַעֲקֹב Jes 2. 5; הָיָה Gn 1. 28, פְּנֵי הַמַּיִם Gn 1. 2, פְּנֵי תְהוֹם Ez 1. 6, חַיַּת הָאָרֶץ Ib. 1. 25; יָרַע Ib. 1. 11, יָרַע Ib. 34. 1, בְּנוֹת הָאָרֶץ Ib. 5. 4, בְּנוֹת Ib.;

The usual position of the attributive genitive is between the article qualifying the governing substantive and the governing substantive itself, e.g. ὁ τῷ ἀνδρὶ πατρί, ἡ τῷ ἀνδρὶ πατρί. So it seems that whenever and for whatever reason the suffix-prefix phenomenon came into operation, the governing and dependent substantives exchanged places, while the genitival form and function stood put, the process giving birth to the construct.

Judging by similar revolutionary and as yet unaccountable changes elsewhere, those responsible do not seem to have had scruples about such apparently arbitrary proceedings. For they relentlessly applied the phenomenon to compound proper nouns, for instance, עֲמִיאל in ICh 3. 5 is referred to as אֱלִיעֶזֶר in IIS 11. 3.

However, two relics of the original order have survived: מַעֲנֶה צַמֵּד IS 14. 14—in contrast to צַמֵּד בֶּקֶר Job 1. 3 and צַמֵּד פֶּרְדִּים IIR 5. 17—and עַד-שָׁלַל Jes 33. 23 for עַד-שָׁלַל.

#### XXXI. The dative case in Hebrew varies.

It is either inflected or non-inflected, e.g. דָּתָן Gn 37. 17, דָּתָן Ib.; אֶרֶץ Gn 1. 22, אֶרֶץ Ib. 11. 31 ἔραζε, ἔρασσε.

When it is non-inflected, it is either accompanied or unaccompanied by a preposition, e.g. אֶל-הָאָרֶץ Ib. 12. 1, אֶל-הָאָרֶץ Ib. 1. 11, מִן-הָאָרֶץ Ex 1. 10, אֶל-הָאָרֶץ Gn 1. 22, אֶל-הָאָרֶץ Thr 2. 1, אֶל-הָאָרֶץ (Gn 44. 13) Jos 8. 19, אֶל-הָאָרֶץ (IR 10. 2) IS 17. 54.

It must be argued that when a dative is formed with a final ה, that letter stands for the suffix -δε, δ being omitted. But there can be no doubt that when it is formed with the preposition אֶל, then the formation follows the suffix-prefix phenomenon; because אֶל is the homologue of -δε, precisely like the Latin *ad*, δ and ל interchanging in Greek, and δ and ε taking the place of each other according to the vowel-consonant metathesis. Obviously, no

metathesis occurs when לֹא is shortened to ל, vocalization taking over the function of the vowel, e.g. לְבֵיתוֹ Dt 20. 5, לְבֵית Neh 2. 8. Now it is possible to equate εἰς with עַד and לֹא, but not with ל.

XXXII. *The construction of the future tense in Hebrew resembles the Greek.*

The form of the future tense in Hebrew resembles that of the Attic future tense—in which the characteristic σ drops out—except that the Greek personal endings are transposed into prefixes through the suffix-prefix metathesis. Thus:

πιστεύ-σ-ω	אֶבְטַח
πιστεύ-σ-εις	תְּבְטַח
πιστεύ-σ-ει	יְבְטַח
	(תְּבְטַח)
πιστεύ-σ-ο-μεν	נְבְטַח
πιστεύ-σ-ε-τε	תְּבְטַחוּ
πιστεύ-σ-ου-σι	יְבְטַחוּ
	(תְּבְטַחוּ)

In my submission, it is most significant that in Arabic—to emphasize the futurity of the action or condition indicated by the verb—سَوْفَ is added, or its initial (س) is affixed, e.g. سَوْفَ يَفْعَلُ, سَوْفَ يَكُونُ, or سَيَفْعَلُ, سَيَكُونُ. Indeed, I am tempted to think that سَوْفَ is the homologue of ἐσόμενος or τοῦπιόν: *future*.

XXXIII. *The aorist exists in Hebrew.*

The structure of the Hebrew aorist resembles that of the Greek, the augment interchanging with ל. As in the formation of the future tense, the characteristic σ drops out, and the Greek personal endings are transposed into prefixes which follow the ל representing the augment. This ל—vocalized with לָ, except before נ—is called by the grammarians לִּלְפָנַי, because its affixing changes the function of the structure from indicating future time into indicating past time. Thus:

ἐ-πιστεύ-σ-α	לָאֶבְטַח
ἐ-πιστεύ-σ-ας	לָתְבְטַח
ἐ-πιστεύ-σ-ε	לָיְבְטַח
	(לָתְבְטַחוּ)



ἐ-πιστεύ-σ-α-μεν	נִּזְכָּרְנוּ בַּטַּח
ἐ-πιστεύ-σ-α-τε	נִּזְכָּרְתֶּם בַּטַּח
ἐ-πιστεύ-σ-α-ν	נִּזְכָּרְתָּם בַּטַּח
	(נִּזְכָּרְתָּם בַּטַּח-נָה)

#### XXXIV. The Middle Voice exists in Hebrew.

As in Greek, the Middle Voice in Hebrew is made up of the verb in the Active Voice, plus the personal pronoun in the dative case.

The Middle Voice personal suffixes are: -μαι, -η'σαι, -εται, -μεθα, -εσθε, -ονται.

In my submission, the suffix *μαι* stands for the reflexive *μοι*, *σαι* for *σοι*, *εται* for *αὐτῶ*, *μεθα* for *με-δε*, *εσθε* for *σε-δε*, and *ονται* for *αὐτοῖς*.

The following conjugations of *ἔρχω* and of its homologue *הלך* illustrate the similarity between the respective personal terminations, although the tenses vary to accommodate the relevant texts.

ἔρχο-μαι	אֵלַי-לֵךְ	Cant 4. 6
ἔρχ-η'σαι	לְךָ-לֵךְ	Gn 12. 1
"	לְכָל-לֵךְ	Cant 2. 10
ἔρχ-εται	לָהּ-לֵךְ	Cant 2. 11
ἔρχό-μεθα	לָנוּ-לֵכָה	IS 26. 11
ἔρχ-εσθε	לָכֶם-לָכֶם	Jos 22. 4
ἔρχ-ονται	לָהֶם-לָכֶם	IS 26. 12

There are, of course, examples from other verbs, such as: *וַיַּבְחַר-לוֹ* Gn 13. 11, *נִגְזַרְט לָנוּ* Ez 37. 11, *דַּמָּה-לָּךְ* Cant 2. 17, *חַמְדּוּ לָהֶם* Prv 1. 22, *תִּדְעִי לָךְ* Cant 1. 8, *צֵאִי-לָךְ* Ib., *קַח-לָךְ* Ex 30. 34, *וַיַּנְצְלוּ לָהֶם* IICh 20. 25, *תִּתֵּן-לָךְ* Dt 16. 18, *עֲשֵׂתָהּ-לָהּ* Prv 31. 22, *קַבֵּל-לָךְ* ICh 21. 11, *קוּמִי לָךְ* Cant 2. 10, *קוּמִי לָכִי* Ib 2. 13, *קִנִּיתִי לָּךְ* Jer 13. 1, *קִנִּיתִי לִי* Ruth 4. 10, *שְׁלַח-לָךְ* Nu 13. 2, *וַקְשִׁשׁוּ לָהֶם* IS 3. 13, *וַקְשִׁשׁוּ לָהֶם* Ex 5. 7.

#### XXXV. The Subjunctive exists in Hebrew.

The subjunctive occurs in conjunction with: *ἄν*, *ἐάν* or *ἤν* (אם), *εἰ* (אם), *καὶ*, epic for *ἄν* (כי), *μή* (פֶּן), *ὅπως* (לְמַעַן), *πρίν* (כִּה), *ὥς* (כִּה).

It is used: in exhortations and prohibitions, in relation to a

future object of fear or future supposition, and also to indicate that a thing will never happen.

The *first person* of the subjunctive (generally *plural*) is used in exhortation, and may be preceded by *āge* (הִבֵּה) or *āgete*, irrespective of the number or person of the verb which follows. Such *first person* may also be used in questions of appeal, where a person asks himself or another *what he is to do*.

In all these respects Hebrew follows the Greek pattern, e.g.:  
 הִבֵּה נִלְבְּנָה לְבָנִים (Gn 11. 3)—δεύτη (sic) πλινθεύωμεν πλίνθους.  
 הִבֵּה נֹא אָבוֹא אֵלֶיךָ (Ib 38. 16)—ἔασόν με εἰσελθεῖν (sic) πρὸς σε.  
 הִבֵּה נִתְחַכְמָה לוֹ פֶּן־יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה (Ex 1. 10).  
 —Δεῦτε οὖν (sic) κατασοφισώμεθα αὐτούς, μήποτε πληθυνθῇ, καὶ ἡνίκα ἂν συμβῇ ἡμῖν πόλεμος. אֵלֶיךָ לִי אֶל־הָרֵם הַמֹּר (Cant 4. 6).  
 —πορεύσομαι ἐμαυτῷ (sic) πρὸς τὸ ὄρος τῆς σμύρνης. וַיֹּאמֶר יְהוָה הִבֵּה נִתְחַכְמָה לוֹ פֶּן־יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה (Gn 44. 16)—Εἶπε δὲ Ἰούδας, τί ἀντερουῖμεν τῷ κυρίῳ, ἢ τί λαλήσομεν (sic) ἢ τί δικαιωθῶμεν; וְלֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְזְזוּ בּוֹ פֶּן־תָּמוּתוֹן (Ib 3. 3)—οὐ φάγεσθε (sic) ἀπ' αὐτοῦ, οὐδὲ μὴ ᾤψησθε αὐτοῦ, ἵνα μὴ ἀποθάητε.  
 אִם אֶשְׁכַּח יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי כִּי אָמַר אֲדֹנָי יְהוָה לֹא יִהְיֶה לִּי חֵן (Ps 137. 5)—Ἐὰν ἐπιλάβωμαι σου Ἱερουσαλήμ, ἐπλησθεῖη ἡ δεξιὰ μου. אִם אֶשְׁכַּח יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי כִּי אָמַר אֲדֹנָי יְהוָה לֹא יִהְיֶה לִּי חֵן (Jes 7. 7)—τάδε λέγει κύριος σαβαώθ, οὐ μὴ μένῃ ἡ βουλή αὕτη, οὐδὲ ἔσται. אֲבִי תִּתֵּן לָנוּ חֵן וְלֹא תִהְיֶה חֵן לָנוּ (Ib 1. 19, 20)—καὶ ἐὰν θέλητε, καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε. Ἐὰν δὲ μὴ θέλητε, μὴδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδετα. אִם אֶשְׁכַּח יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי כִּי אָמַר אֲדֹנָי יְהוָה לֹא יִהְיֶה לִּי חֵן (Gn 31. 8)—Ἐὰν οὕτως (sic) εἶπη. לֹא יִהְיֶה לִּי חֵן (Nu 15. 40)—ὅπως ἂν μνησθῇτε καὶ ποιήσητε πάσας τὰς ἐντολάς μου. בְּטֶרֶם יִכָּה פֶּרֶעַה אֶת־עֹזָה (Jer 47. 1)—πρὶν πατάξῃ τὴν Γάζαν ὁ Φαραώ (since this verse is missing in the Septuagint, I have resorted to a translation into modern Greek).

#### XXXVI. The Optative mood exists in Hebrew.

There are two unambiguous examples of it: one garbled, and the other absolutely clear—that is to say:

... וְיָמֵי יִתְן Nu 11. 29 = εἴ μοι γένοιτο; thus: וְיָ/עִי, מִי/מוֹי, יִתְן, γένοιτο.

י is not the conjunctive letter here, and it is omitted in Dt 5. 26.

הָיָה בְּיָדָהּ in Dt 33. 16 is the homologue of τράποιτο (con-



textually, *τράποιντο*) in the imprecation *ἐς κεφαλὴν τράποιτο ἐμοί*. In fact, the text reads emphatically by repetition: **תבואתו** **לראש יוסף ולקדקד נזיר אחיו** *May (these blessings) turn on Joseph's head, the head of the wished for among his brothers*. This word is of unique construction, and unrelated to the verb **בוא**. Yet here again the LXX translates the phrase Hebraically: *ἐλθοῖσαν ἐπὶ κεφαλὴν Ἰωσήφ καὶ ἐπὶ κορυφῆς δοξασθεὶς ἐπ' ἀδελφοῖς*.

*XXXVIII. The presence of prefixes in compound Greek verbs is reflected in constant parallel metamorphoses and identical semantic variations in the corresponding Hebrew homologues.*

ὀθίω <b>דָּחַ</b>	ἐφίστημι, καθίστημι <b>דָּחַ</b>
καταφθίω, ἀποφθινύθω <b>דָּחַ</b>	συνίστημι <b>דָּחַ</b>
ἀποφθίνω <b>דָּחַ</b>	κτίζω <b>דָּחַ, דָּחַ, דָּחַ, דָּחַ, דָּחַ</b>
αίρέω, ἐλεῖν <b>בָּחַ</b>	ἀνακτίζω <b>דָּחַ, דָּחַ, דָּחַ</b>
καθαιρέω <b>בָּחַ</b>	ἰζω, οἰκίζω <b>בָּחַ</b>
πυρόω <b>בָּעַר, עָבַר</b>	καθίζω, κατοί-, συνοικέω <b>בָּחַ</b>
ἐκπυρόω <b>בָּעַר, הָעֵבִיר</b>	κωφάω, κωφέω <b>בָּבַח</b>
κειτέω, -τρίζω <b>בָּבַח</b>	ἐκκωφέω, -όόω <b>בָּבַח, בָּבַח</b>
συγκειτέω <b>בָּבַח</b>	γελάω, -λοιάω, -λοιάω <b>בָּבַח</b>
κλέπτω <b>בָּבַח</b>	διαγελάω, ἐγ-, ἐπεγ-, κατα- <b>בָּבַח</b>
(κλέπτης <b>בָּבַח</b> )	μετρέω <b>בָּבַח</b>
διακλέπτω <b>בָּבַח</b>	συμμετρέω <b>בָּבַח</b>
συγκλέπτω <b>בָּבַח, בָּבַח</b>	κεντέω, νύγω <b>בָּבַח</b>
ἐκκλέπτω <b>בָּבַח</b>	κατακεντέω <b>בָּבַח</b>
πήγνυμι <b>בָּבַח</b>	συγκεντέω <b>בָּבַח</b>
ἐπιπήγνυμι <b>בָּבַח</b>	ἰκνέομαι, θιγγάνω <b>בָּבַח</b>
έρχομαι, ἐλθεῖν <b>בָּבַח, בָּבַח</b>	ἐφικνέομαι <b>בָּבַח</b>
ἐπέρχομαι <b>בָּבַח, בָּבַח</b>	καθικνέομαι, ἀφ-, ἐξ-,
μετέρχομαι, συν- <b>בָּבַח</b>	ἐπιθιγγάνω <b>בָּבַח</b>
ἐλεύθω, ἐπ- <b>בָּבַח (θ/χ)</b>	καταρρέω <b>בָּבַח</b>
σπείρω <b>בָּבַח</b>	δίδωμι <b>בָּבַח</b>
κατασπείρω <b>בָּבַח</b>	ἐπιδίδωμι <b>בָּבַח</b>
κρύπτω <b>בָּבַח</b>	ἡγέομαι <b>בָּבַח</b>
ἐπικρύπτω <b>בָּבַח, בָּבַח</b>	ἐφηγέομαι <b>בָּבַח</b>
κατα-, ἐπι- <b>בָּבַח, בָּבַח</b>	διηγέομαι <b>בָּבַח</b>
δύω <b>בָּבַח</b>	παύω <b>בָּבַח</b>
καταδύω <b>בָּבַח, בָּבַח</b>	ἀναπαύω <b>בָּבַח</b>
ἵστημι <b>דָּחַ</b>	ἀπέχω, κατ- <b>דָּחַ</b>

παρέχω  $\text{רָחַן}$   
 κληρόω  $\text{לָחַן, לָחַן}$   
 ἐπικληρόω  $\text{לִי־לָחַן}$   
 κατακληρουχέω  $\text{לְחַנְתָּהּ}$   
 νοέω, ἐννοέω  $\text{נָחַן}$   
 μετανοέω  $\text{נָחַן, נָחַן}$   
 τείνω  $\text{יָלַח, יָלַח, יָלַח}$   
 ἐκτείνω, ἐπι-, κατα-  $\text{נָחַן}$   
 χάζομαι  $\text{נָחַן, נָחַן}$   
 ἀναχάζομαι  $\text{נָחַן, נָחַן, נָחַן}$   
 τήκω  $\text{נָחַן, נָחַן}$   
 κατατήκω, δια-  $\text{נָחַן, נָחַן}$   
 φέρω  $\text{נָחַן}$   
 καταφέρω  $\text{נָחַן}$   
 σείω  $\text{נָחַן}$   
 ἐκσειώ  $\text{נָחַן}$   
 φυσάω  $\text{נָחַן, נָחַן}$   
 διάφυσάω  $\text{נָחַן, נָחַן}$   
 βάλλω  $\text{נָחַן, נָחַן}$   
 ἐπιβάλλω, ἀντιβολέω  $\text{נָחַן, נָחַן}$   
 ἐμβάλλω, κατα-  $\text{נָחַן}$   
 σφάλλω  $\text{נָחַן}$   
 ἐπισφάλλω  $\text{נָחַן}$   
 ἵστημι  $\text{נָחַן}$   
 ἐδείσθημι, ὑφ-, ἀν-, καθ-, παρ-  $\text{נָחַן}$   
 ἀποσυλάω  $\text{נָחַן, נָחַן}$   
 τίνυμι, τίνω  $\text{נָחַן}$   
 ἀποτίνυμι  $\text{נָחַן}$   
 ἐκτίνω  $\text{נָחַן, נָחַן}$   
 ἔχω  $\text{נָחַן}$   
 περιέχω  $\text{נָחַן}$   
 κόπτω, ὀρύσσω  $\text{נָחַן}$   
 ἐκκόπτω, ἐξορύσσω  $\text{נָחַן}$   
 φέρω, πείθω, ὑψόω, προσφέρω,  $\text{נָחַן}$   
 ἀνα-  $\text{נָחַן}$   
 διαφέρω, ἐξυψόω  $\text{נָחַן}$   
 καίω  $\text{נָחַן}$   
 ἐκκαίω  $\text{נָחַן}$   
 σείω, πείθω  $\text{נָחַן, נָחַן}$

ἐπισείω, ἀναπείθω, κατα-, διαφέρω  $\text{נָחַן, נָחַן}$   
 φυσάω  $\text{נָחַן}$   
 διαφυσάω  $\text{נָחַן}$   
 λανθάνω  $\text{נָחַן}$   
 ἐκλανθάνω  $\text{נָחַן}$   
 ἐπιλανθάνομαι, -λήθομαι  $\text{נָחַן}$   
 τίθημι  $\text{נָחַן}$   
 ὑποτίθημι  $\text{נָחַן, נָחַן}$   
 συλάω  $\text{נָחַן}$   
 ἀποσυλάω  $\text{נָחַן}$   
 ἰκνέομαι  $\text{נָחַן}$   
 ἐξικνέομαι, καθ-  $\text{נָחַן}$   
 κυνέω, βόσκω  $\text{נָחַן}$   
 ἐπικυνέω, καταβόσκω  $\text{נָחַן}$   
 ἐντέμνω, κατα-  $\text{נָחַן}$   
 κατὰγνυμι  $\text{נָחַן, נָחַן}$   
 „  $\text{נָחַן, נָחַן}$   
 ὠθέω  $\text{נָחַן}$   
 ἐξωθέω  $\text{נָחַן, נָחַן}$   
 θρώσκω  $\text{נָחַן}$   
 ἀναθρώσκω  $\text{נָחַן}$   
 σκιάζω  $\text{נָחַן}$   
 ἐπισκιάζω  $\text{נָחַן}$   
 δύω  $\text{נָחַן}$   
 ἐνδύω  $\text{נָחַן}$   
 φοβέω  $\text{נָחַן}$   
 καταφοβέω  $\text{נָחַן}$   
 κομέω  $\text{נָחַן}$   
 ἐπικομάω  $\text{נָחַן}$   
 κομίζω  $\text{נָחַן, נָחַן}$   
 συγκομίζω  $\text{נָחַן}$   
 ὀργίζω  $\text{נָחַן, נָחַן}$   
 προσοργίζομαι, συν-  $\text{נָחַן}$   
 θεωρέω  $\text{נָחַן}$   
 καταθεωρέω  $\text{נָחַן}$   
 στέλλω  $\text{נָחַן}$   
 ἀποστέλλω, ἐξαπο-  $\text{נָחַן}$   
 ράπτω  $\text{נָחַן}$   
 ἐπιρράπτω  $\text{נָחַן}$



## VII. GENERAL PROPOSITIONS

XXXVIII. *There are hybrid homologies, that is, Hebrew nouns, adjectives, and verbs which are supposed to be of simple structure but are, in fact, homologues of Greek compounds or derivatives—often incorporating their affixes, including -ζω—or of two separate Greek words. Similarly, one or two Greek compounds homologize with two separate Hebrew words.*

יִפְרִיז ὑπερῶν Cant 3. 9 *the upper part of the house*, where the women resided [—not, as in the LXX, ὑπερῶν]

בָּדַד ἀποστατέω Ps 102. 8 *stand aloof*

בָּדַד ἀποσταδά Lev 13. 46 Dt 32. 12 Thr 1. 1 *standing apart*

נָחַל ἐκπνέω Gn 6. 17, 25. 8, 17 Ps 88. 16 Job 13. 19, 27. 5, 29. 18 *lose breath*; βίον ἐ. *breath one's last, expire*

הַמָּה גִּבּוֹר מֵגָד מֵגָד μέγας, q.v.

אֶל דִּשְׁתָּחִי, אֶל דִּשְׁתָּחִי Ps 9. 10, 10. 18, 74. 21 *unlucky, unfortunate*

הַמִּלֵּל הַיָּדֹנֵה ἡ καλλιφωνος ICh 4. 3 *the one with the fine voice*

אֶל דִּשְׁתָּחִי, εὐαγής, εὐαγής Ex 27. 20 Prv 16. 2 Job 11. 4, 33. 9 *translucent*; of gems תִּכְוִי Job 28. 17; *bright, clear; bright, shining*

נָחַל „ „ „ Jes 18. 4 Jer 4. 11 Cant 5. 10

נָחַל אֶלֶל Ex 5. 1, 23. 14 IS 30. 16 Ps 42. 5 *celebrate*

נָחַל, נָחַל τὰ θέσφατα, τὰ φῶτα Ex 13. 16 *divine decrees, oracles; the illuminations*

נָחַל εὐφής Gn 12. 11, 14, 39. 6 IIS 14. 25 Jer 11. 16 Ps 48. 3 Cant 6. 4 Eccl 5. 17 *well-grown, shapely, suitably formed, well-ordered, graceful*

כִּימָה κομήτης Am 5. 8, Job 9. 9, 38. 31 κ., *with or without ἀστήρ, comet*

כִּמְר „ IIR 23. 5 Hos 10. 5 *wearing long hair*

לֹחֵץ προσλαμβάνω Gn 29. 34 Nu 18. 2, 4 Jes 14. 1, 56. 3 Ps 83. 9 Dan 11. 34 *take to oneself as one's helper or partner, associate*

with oneself, take as an associate (W); Dt 28. 12 Neh 5. 4  
*borrow*; לוה, הלוה Ps 37. 26, 112. 5 Prv 19. 17 Eccl 8. 15  
*lend a hand, help, assist, co-operate with*

מבול πλήμη, πλήσμη, πλημυρίς, -ρα Gn 6. 17, 7. 6, 9. 11, 15  
*flood-tide; generally, flood, deluge (prefix-suffix)*

נשר χάρων Lev 11. 13 Dt 28. 49 Job 9. 26 poet. for χαροπός;  
 also of the eagle (cf. χαροπός, of dogs كلب چلب)

סוד σύνοδος Gn 49. 6 Jer 15. 17, 23. 18, 22 Ps 64. 3, 89. 8, 111.  
 1 Job 29. 4 *assembly, meeting*, esp. for deliberation; also of  
*private meetings or gatherings for discussion; pl., of political clubs*  
 نادى, or *conspiracies*

טעם ράθυμος Prv 11. 22 (ρά, θυμός) *light-hearted, easy-*  
*tempered, frivolous, careless*; mostly in bad sense, *taking things*  
*easy, indifferent*

עבט υποθήκη Dt 24. 10-13 *pledge, deposit, mortgage*; ἐπὶ υπο-  
 θήκαις upon securities given עבטיץ Hab 2. 6

פגע ἐπέχω Jud 8. 21 IS 22. 17, 18 IIS 1. 15 IR 2. 25, 29, 32,  
 34, 46 *aim at, attack, launch out against*; cf. ἐπιτίθεσθαι; Gn 32. 2  
 Ex 23. 4 Nu 35. 19, 21 IS 10. 5 Am 5. 19 פגשׁ Gn 32. 18,  
 33. 8 IIS 2. 13 Hos 13. 8 Prv 17. 12 פגשׁ Ps 85. 11 Prv 22. 2  
 פגשׁ Job 5. 14 *stand facing, face in line of battle*; פגשׁ Ex 32. 1  
 Jud 5. 28 *stay, pause, tarry* (spurious, cf. ὀψίζω)

צמד συνωρίς, ἵδος Jud 19. 3, 10 IS 11. 7, 14. 14 IIR 5. 17  
 Jes 21. 7 *pair of horses, of mules*; generally, *a pair or couple*  
*of anything*

קפד, קפון ἀκανθώδης Jes 34. 11, 15 *full of thorns, thorny; prickly*;  
 ἀκανθόχοιρος: *hedgehog* قنفذ

ראי ορείχαλκος Job 37. 18 *mountain-copper, i.e. yellow copper ore,*  
*copper or brass made from it; a mirror of it*

סרת טעם ράθυμος Hos 7. 5 שרים חמה

שועל κυναλώπηξ Jos 19. 42 Jud 1. 35, 15. 4  
 Neh 3. 35 *mongrel between dog and fox* ثعلب



תולע, תולעת, ἀλουργής Ex 26. 1 Nu 4. 8 Jes 1. 18 Thr 4. 5  
*cloths of purple*

תותח τὰ τόξα Job 41. 21 τόξον: *bow*; in pl. also, *bow and arrows*;  
 sometimes in pl. for the *arrows* only

XXXIX. *Homologies are of two kinds: those whose components are identical, and those whose components are equivalent.*

In the Hebrew or Arabic components of the former, the letters and points of vocalization represent or replace letters in their respective Greek homologues; whereas in the Hebrew or Arabic components of the latter, there is no such representation or replacement. Degrees of similarity or dissimilarity between the Hebrew or Arabic component and its Greek counterpart in any homology are not strictly relevant; because it is not resemblance but literal replacement that matters here. So much so that however transformed the Arabic and Hebrew homologues may be—and some of them are metamorphosed beyond recognition—they may still be identical with their respective Greek counterparts. Thus:

In the homologies אהב/ἀγαπάω and עשק/ἀγαπάζω, all the components in each homology are identical; for the letters and points of vocalization in the Hebrew and Arabic homologues represent or replace letters in the Greek homologue—א/ἀ, ה/γα, ב/π; ח/γα, ב/πα; ו/γα, ו/πα, ז/ζ; ו/γα, ו/πα, ק/ζ; ע/γα, ש/πα, ק/ζ. Similarly, אהב/ἀγαπητός.

However, in the homology אהב/דוד/דוד/ἀγαπητός, each of the Hebrew and Arabic homologues is equivalent to its Greek counterpart and not identical with it; for the second ב in אהב does not replace any letter in ἀγαπητός, but represents the thematic ω in ἀγαπάω, or the emphasis in אהב, as the homologue of ἀγαπάζω, the Epic form of ἀγαπάω. Similarly, the second ד in דוד and דוד—like the second ד in داود—represents the ζ in ἀγαπάζω, the first interchanging with the γ.

Again, in אהב/רעות/תאר/ὄρασις, אהב/מראה/מראה/ὄραμα, אהב/חלום, all the components in each homology are identical; although תאר differs entirely from ὄρασις, as do





μυρίοι: רבבה, רבוא, רבו, רבבה	στύραξ: תורק, צרי
ἡ μήν, ναι μήν: נעם, אמן	σχῆμα: כסבית, סכות
ξανθός: אהב, אשכנז, אדגם, אדם	σχίζω: נטש, נהץ, חצה, جزأ, גזר
ζοβα, צהב, آخر, أسر, סמדר	قسم, قسم, شق, شج, سسك, سسع
شمس, שמסון, שמש, أصفر, צובה	ταραχή: פרעה, תרדה
ὀδύνη: עצב, תאניה, אניה	Τίτυρος, Σάτυρος: שער, שער
ὄψις: צפעוני, אפעעה, צפע	τοκίζω: וצו, נשך
ὄχλος: חסד, אגל, חל, חיל, עגל	τόξον: קשת, נשק
πάθος: חסד, אסון, פיד, איד	τροχός: רכב, רחי, רחיים
παρακαταθήκη: פקדון, פקדה	φέλη, دائره
πληνθεῖον: מלכס, מלך, מלכס	φαρμακεύς: רקה, רקה
(عبد) الملك, (עבד) מלך, מלכס	φάρμαξ: גרן, חץ
πορισμός: מרכלה, רכלה, רכלה	φούρις, Φο-: קב, קב
πράος: טרי, רחו, רך	פני, פני, פנחס, פינקס, נחל
πραότης: בראש, רשון	קון, (פנת) פנה, פונה, כנרת
πρόσθετος: סעפה, סעף, חסר	קני, קב, קני, קני
פראה, פארה	Φοινίκη: שם
πραύτης, ψυχή: עש, עש	חרים, קרים, ראבות, קאב
πυλός: עבר, בער, עלה, סרף	σχῆμα: סלמה, סלמה, סלמה
πυλός: סרבית, שבט, רביד, ביד	سارى, سارى, قرآن, קריאה
ράβδος: ערק, ערק, גיד	χωρός: חץ, ער, ער
ράβδος, -ος, -ος, -ος: ברקן, נגל	ψήφισμα: חשב, הצץ, חצי, חצה
στέμμα, στέμα: עמם, עמם	ὠφέλεια: אגד, חזעיל
cf. πάλη: היקרה	ὠφέλησις: אגל, אגל

XLI. A word in one language may have more than one homologue in the other.

Such a word in Greek may have more than one homologue in respect of one of its meanings, or in respect of several meanings, if it bears more than one, e.g. δαίτω, ὄπλον. That is why ancient Hebrew must have been richer than Greek, but most of its vocabulary has been lost. Witness the wealth of Arabic, which has been jealously preserved and guarded.

But such words in Hebrew are mostly homonyms; otherwise they have homologues of uncertain genuineness. It is very rare indeed for a Hebrew word which is not a homonym to have more than one definitely genuine Greek homologue, e.g. שָׁחַ/ψυχή.

XLII. Some Greek words, supposed to be borrowed, are transformed Hebrew and Arabic homologues of other Greek words.

ἄβα· τρόχος; τρόχος does not exist, but τροχός is *potter's wheel*, מַגְלָלָה Jer 18. 3. Furthermore, the homologue of the homonym מַגְלָלָה Ex 1. 16 is ὀπήεις: (ὀπή) *with a hole*, δίφρος ὁ., i.e. an obstetric chair.

ἄβαγνα· ῥόδα ἀμάραντα, *unfading roses*. 'To fade, droop, wither' in Arabic is وَهِن, the homologue of which is ἐσθίω: *decay, wane*.

ἄβαρταί = πτηναί, *winged*. 'Wing' in Hebrew is כַּנָּף Ps 55. 7, כַּנָּף Ib 91. 4, the homologues of πτέρυξ: *wing*.

ἄβάς· εὐήθης: *simple, silly*; also = ἱερὰ νόσος, *epilepsy*. 'Silly' in Arabic is غَبِي, the homologue of ἀφύης, *not clever, dull*; and 'epilepsy' in Hebrew is קֶרֶב IIS 1. 9, the homologue of ἄβατος—ἀ. πόνος a *plague that hinders walking*, i.e. gout—and or σπᾶσμα/-μός, *spasm, convulsion*.

ἄβδελον, ἄβελλον· ταπεινόν: *downcast, dejected*; מַלְאָךְ Esth 6. 12, homologue of ἀμβλύς: *dull, spiritless*.

ἄβρα, ἄβρα: *favourite slave*; מַלְאָךְ/מַלְאָךְ Mai 2. 14, the homologue of ἑταίρα: *companion, courtesan*.

ἄβω· ἐπινοῶ: *have in mind, intend, purpose*; מַלְאָךְ Ps 132. 13, the homologue of οἶω, ὀτῶ, οἶω, οἶομαι: *forebode, presage; mean, intend*.

ἀγάννα· ἄμαξα ἱερά: *holy, hallowed, consecrated wagon* מַלְאָךְ IS 6. 7, homologue of κύκλα (κύκλος: *wheel*; in which sense the heteroclitic pl. κύκλα is mostly used), calling the whole by the part. Corroboration: κύκλος/מַלְאָךְ Nu 31. 50 *ring, circle*; κύκλος جِل cycle; κύκλωμα מַלְאָךְ IS 26. 5 *that which is rounded into a circle* (suffix-prefix metathesis); εὐκύκλος/מַלְאָךְ IR 7. 23 *well-rounded, round*.

ἀγγρίζειν· ὑφαιρεῖσθαι: *diminish gradually; subtract, deduct* מַלְאָךְ Ex 5. 8, 21. 10 Lev 27. 18 Dt 4. 2 Eccl 3. 14, the homologue of αἰρέω—*take away*—and ὑφ-. Quite apart from the fact that the spiritus asper exchanges with י—e.g. ὑψόω/מַלְאָךְ Ez 28. 2. 31. 5; ὑβός/מַלְאָךְ Lev 21. 20—αἰρέω actually = ἀγρέω.

ἀγέρδα· ἄπιος (*pear-tree*), ὄγχνη (*pear-tree, pear*); إِنجاص إِبْجاص 'pear, pear-tree', the homologue of ὄγχνη.

ἀγήρατος: *stone used by shoemakers to polish women's shoes*: حَجَرَةٌ, 'stone', the homologue of πέτρος: *stone*.

ἀγκταλιάζει· ἄγχει: *squeezes, esp. the throat, strangles, throttles*; מַלְאָךְ Jes 27. 1, derivative of non-extant מַלְאָךְ, the homologue of ἄγχω or κατ-. The extant מַלְאָךְ Hab 1. 4 is the homologue of σκολιάζω:



- to be crooked לִכְרֹךְ IIS 15. 31 לִכְרֹךְ Gn 48. 14 לִכְרֹךְ Gn 31. 28; σκολι-  
αίνομαι, Pass., grow crooked לִכְרֹךְ IIS 24. 10; cf. אֶגְחָו/קִנְחָו.
- ἀγρευτεῖ· ὑβρίζει: treat despitefully, outrage, insult, maltreat; הָרַף IIR  
19. 22, 'insult', homologue of ὑβρίζω and καθ-.
- ἀελλεῖ· κολακεύει: flatters; לָלַח, 'praise, glorify', homologue of ὀλολύζω:  
cry with a loud voice, and ἀγάλλω: glorify, exalt, esp. pay honour to a  
god Ps 44. 9, 111. 1 Piv 31. 28, 31 ICh 16. 4 IICh 20. 21, 23. 12, 30.  
21.
- ἀζαλέα = ψίλωθρον: depilatory; שֵׁשׁ Lev 13. 10, 'hair'; שֵׁשׁ IS 14. 45  
Job 4. 15; homologues of θρίξ, ἔθειρα: hair, hair of the head.
- ἀζανίτης: horse medicine; אֲזָנִי Ez 23. 24; حَسَان, 'horse'; homologues of  
ὄχειος (ἵππος): horse kept for breeding; and ὄχημα: of animals that are  
ridden.
- ἀζάπα· πτισάνη: peeled barley; חָפֵז Jes 47. 2, 52. 10, 'bare, uncover',  
homologue of γυμνός: strip; Pass., left bare; metaph., lay bare.
- ἀζαχῆς = σκληρός (hard; στή, unyielding; of light, strong; of wind,  
strong; of persons, harsh, austere, cruel, stubborn), χαλεπός (difficult;  
hard to do or deal with; dangerous; of ground, difficult, rugged; of persons,  
hard to deal with, cruel, harsh, stern); פִּזִּי, 'strong', homologue of  
ἰσχυρός: strong, esp. of personal strength Nu 13. 3: Jos 14. 11; of  
things (wind) Ex 10. 19, (sound) Ib 19. 16; of armies Jos 17. 13;  
of weapons Jos 27. 1; powerful Ez 26. 17; severe hunger IR 18. 2;  
פִּזִּי, 'hard, difficult', homologue of χαλεπός: severe, difficult, irksome,  
hard, dangerous, cruel, harsh Ex 1. 14, 18. 26, 32. 9 IS 20. 10, 25. 3  
IIS 2. 17 Jes 27. 1 Cant 8. 6.
- ἀζεινοί· κύκνοι: swans; اَوْز 'goose', اَوْز عراقی 'swan', homologue of  
νήττα, νήσσα, νάσσα: duck بَحَّة.
- ἀζειρεί· ξηραίνει: parch, dry up, homologue of צָר Ez 21. 3.
- ἀξένα· πώγωνα: beard; פְּזִי Lev 11. 13 Dt 14. 12; 'bearded vulture',  
homologue of πωγωνίας: bearded.
- ἀζητός· σεβαστός: venerable, reverend, august; טוֹב, 'good, kind, pious',  
homologue of χρηστός: of persons, good, esp. in war, valiant, true  
Ps 149. 5-9; generally, good, honest, worthy; of good citizens, useful,  
deserving Ps 16. 10, 32. 6, 43. 1, 86. 2, 116. 15, 149. 1; of the gods,  
propitious, merciful, bestowing health or wealth Jer 3. 12 Ps 145. 17.
- αἰδώτατον· τειχίονα. There is τειχίον: wall of a building; חָיִל Ez 13. 10  
and חָיִל are homologues of both τειχίον and αἰδώτατον.
- αἰμάτη = λεκάνη: dish, pot, pan נֶחֱסִי Gn 21. 14, אֶחָדָא Esr 6. 2,



homologues of ἀγγεῖον, -ήιον: *vessel* for holding liquid or dry substances; of metal, *jars* or *vases*; *box* for petitions.

αἶξ: *goat*; in pl. *waves*. It seems to me that the Greek sailors used to hear their Phoenician and Israelite colleagues speak of 'goats' as עִיז Gn 32. 15, a homologue of αἶξ; and of 'choppy seas' as עִיזִים Jes 43. 16 Neh 9. 11. Hence the confusion of one with the other; otherwise, there is no apparent relation between them. The homologue of עִז is ἰσχυρός, *strong, violent*.

αἰολίδας· ποικίλους (*many-coloured, spotted, pied, dappled*; of birds and cattle), ταχεῖς (*of motion, swift, fleet*; of persons and animals). Only through Hebrew is it possible to justify the conjunction of these two words and their combined semantic relationship to the third. Thus: first, לָזָז Dt 14. 5, הָלַח Gn 49. 21, and הָלַח Jer 14. 5 are homologues of αἰόλος, η, ον: *quick-moving, nimble*; generally, *changeful of hue, sheeny; speckled, striped* (W); Αἰόλος, ό, the lord of the winds, properly, *the Rapid or the Changeable* הָלַח Ps 29. 9; then, עֶבֶר Ex 25. 5 Nu 4. 6 Ez 16. 10 is the homologue of ταχεύς. So that the coverings of the Tabernacle and ladies' shoes were made of mottled, speckled, and striped skins of gazelle, giraffe, and zebra (Eccl 1. 10).

ἄκρα· ἔνδυμά τι πολυτελές, *a certain very costly garment*: עֶרְבָּא Zach 11. 13, homologue of κριτός: *choice, excellent*.

ἀκροβυστία, ἡ, *foreskin*. I respectfully agree with the Greek scholars who think that this word is different from its quasi-synonym, ἀκροποσθία; and that it is derived 'from ἄκρος and a Semitic root, cf. Bab. *būtu* "puddenda", Heb. *bōsheh* "shame" . . .'. But this is only partly right. The completely correct and full explanation follows. עֶרְבָּא (Jer 48. 39) is the homologue of αἰδέομαι: the initial ע stands for the spiritus lenis, and ר replaces δ. עֶרְבָּא (Ez 7. 18) and עֶרְבָּא (Jer 7. 19 Zeph 3. 19) are homologues of αἰδώς, עֶרְבָּא in Zephaniah bearing the other meaning of αἰδώς, i.e. *reverence, awe, respect*. Bab. *būtu* is the direct homologue of αἰδοῖον; but its equivalent in Hebrew is the indirect homologue by the suffix-prefix process, עֶרְבָּא (Dt 25. 11), characteristically in the plural. But ἀκροβυστία indicates that the direct homologue most probably existed in Hebrew as well as in Chaldean (cf. עֶרְבָּא IS 20. 30). However, one thing is beyond the bounds of probability and as certain as anything can be, and that is that ἀκροβυστία is not a mongrel word, half Greek and half 'Semitic', but pure Greek partly camouflaged.

ἀπασιτόν· τὸ δεσμωτήριον (*prison*), Hsch. (fort. ἀπλίκιτον (*camp-prison*)). Hesychius was right: it is not ἀπλίκιτον, but ἀπασιτόν, the homologue



of حَسْب. Similarly, ἵψον (ἵπτομαι)· τὸ δεσμοτήριον. ἵψον—whether it has or has not anything to do with ἵπτομαι—is another homologue of حَسْب, itself the possible homologue of ἀπόκλεισις: a shutting up.

ἄποδον· βραδύ (slow). ἄποδον is the homologue of بَطِيء ('slow') which, in turn, is the homologue of βραδύς.

ἀραδ(ήσ)ει· θορυβήσσει, ταραξεί:— חרד IS 14. 15. θορυβέω: make a noise, uproar, or disturbance, esp. of crowds, assemblies, etc.; trans. confuse by noise or tumult; θορυβάζομαι: Pass., to be troubled اِنْتَرَب; ταρασσώ, -ττω; also θράσσω: stir, trouble חרד IIR 4. 13 פור Jes 24. 19 חֲפֹרֶר Ib.; agitate, disturb, throw into confusion פורר Ps 74. 13 פָּרַס Job 16. 12; cause confusion, throw into disorder פרע Ex 32. 25 Jud 5. 2 Prv 1. 25; cf. ἀραδος, inf.

ἀραδος, ó, disturbance חֲרָדָה IIR 4. 13, the homologue of ταραχή: disorder, panic חרדה IS 14. 15 IIR 4. 13; physiological disturbance or upheaval חֲלָחָלָה Jes 21. 3; political confusion, tumult, and in pl. tumults, troubles חֲלָחָלָה Ez 30. 4 פִּלְצָה Jud 5. 15 פִּרְעוֹת Ib 5. 2 פִּרְעוֹת Dt 32. 42. (Prob. onomatop., like ἀραβος.) My contention, however, is that this is not an onomatopoeic word, that ἀραδος and ἀράδει are kindred words, and that they are Greek transliterations of cognate Hebrew words of Greek origin. (ἐρις, εδος: חרדה, inf.)

ἄρμα (B), ἡ, (ἀραρίσκω) union, love, Delphic word; غَرَم ('love'), the homologue of ἔρως: love for, desire for. Cf. ἐρωμένιον, τό, a little love, darling.

ἀρμάν· πόλεμος (war, battle, fight): حَرْب ('war, battle, fight'), the homologue of πόλεμος or of ἐρις, or of both; ἐρις: strife, quarrel, contention רִיב Gn 13. 7; mostly, battle-strife חרדה Jer 30. 5 קָרַב Zach 14. 3; generally, quarrel, strife; less freq. in pl. רִבָּה Dt 17. 8; πόλεμος, πό-: war מלחמה Gn 14. 2 Ex 17. 16 Nu 10. 9 Dt 2. 9 Jud 18. 11; battle, fight מלחמה Gn 14. 8 Job 39. 25 IICh 18. 29 בַּתִּיל Gn 30. 8 קָרַב Ps 144. 1 Job 38. 23 Eccl 9. 18. In general, homologues—like רִיב and קָרַב, חרדה and הלחלה—differ either dialectally, because they originate in different tribes; or developmentally, evolving through a process of semantic differentiation.

ἀραβών, ó: earnest-money, caution-money, deposited by the purchaser and forfeited if the purchase is not completed; generally, pledge, earnest עֲרָבֹן Gn 38. 17 עֲרָבָה IS 17. 18 Prv 17. 18 عَرَبُونَ; the homologue of ῥύσιον: surety, pledge; property or person seized as a pledge or compensation עֲרָבֹן, עֲרִיבֹן, עֲרָבָה IIR 14. 14 رَهْن رَهْنَه.



ἄρτος· βόλος: *net* נֶשֶׁךְ Ez 12. 13 Ps 9. 16, the homologue of ἄρκυς: *net, hunter's net*.

ἄρφα· ἄρραβών (i.e. *arrha*), נֶשֶׁךְ; v.s. ἄρραβών, נֶשֶׁךְ.

ἄρχα· ἄρραβών: v.s. ἄρραβών. It is submitted that possibly ἄρχα is a variant of ἄρφα, *sup.*, and a homologue of ῥύσιον; because the spiritus asper sometimes turns into a vowel, e.g. ῥωδιός ἑρωδιός; the φ in ἄρφα—like the β in ἄρραβών—interchanges with ι, while φ interchanges with χ—like π with κ—of which they are the respective aspirates.

ἀσάζειν· λυπεῖσθαι: *grieve, vex*; حزن, the homologue of πενθέω: *be wail, lament, mourn*.

ἀσιδον· ἑρωδιόν. ἑρωδιός: *heron*; נֶשֶׁךְ Lev 11. 19 Jer 8. 7 Ps 104. 17. But נֶשֶׁךְ/μέγας στρουθός, *ostrich* Job 39. 13. The contexts leave no doubt that נֶשֶׁךְ was used for the stork and or heron, as well as for the ostrich.

ἀσιχήρ· δοτικός: *inclined to give, giving freely*; جَدِيْل ('generous'), the homologue of ἀφθονός: *ungrudging, bounteous*.

ἀσμός· ἀγνοεῖ, ἀνάπναι. ἀγνοεῖ: *go wrong, make a false step; to be ignorant of what is right, act amiss*; נֶשֶׁךְ Lev 4. 13, 27, the homologue of ἀγνοέω or of ἀθετέω: *deal treacherously with, break faith with* נֶשֶׁךְ Ex 21. 8 Jud 9. 23 Jer 3. 20 Mal 2. 11. 14 נֶשֶׁךְ Ex 32. 33 Lev 5. 5 נֶשֶׁךְ IIR 1. 1 Hos 8. 1; Pass., *to be struck off the register* נֶשֶׁךְ Prov 18. 19; ἀναπναι: *breathe forth* נֶשֶׁךְ Jer 42. 14.

ἀσπακῶς· φιλοφρόνως: *kindly, to be kindly minded; φιλοφρονέομαι, to be of a kindly, cheerful temper*; بِكَاَمَةٍ, بِكَاَمَةٍ ('with gaiety, with cheerfulness').

ἀταθήνιον· ἑλυτρον (τό, *covering*: *bow-case, sheath of a spear*) נֶשֶׁךְ ICh 21. 27/θήκη: (τίθημι) *sword sheath*; cf. ζώνη: *belt, girdle*, prop. the lower girdle worn by women just above the hips נֶשֶׁךְ Jer 3. 24; of men on the march, *belt* נֶשֶׁךְ Dt 23. 14; man's belt (more freq. ζωστήρ) נֶשֶׁךְ IS 18. 4 נֶשֶׁךְ IIR 3. 21; the belt of barbarians in which they wore the dagger IIS 20. 8.

αὐγεῖν· ἀλγεῖν: *feel bodily pain, suffer, be ill* أَوْجَعُ; *feel pain of mind, grieve* تَفَجَّعُ; both homologues of ἀλγέω: Pass., τὸν ἀλγούμενον ὀδόντα נֶשֶׁךְ Prov 25. 19.

ἀψίος· μέγα, πολύ: μέγας (*big*) كَبِير ('big'); πολύς, πολύ (*many, much*) كَثِير ('many, much'). The spiritus lenis changes into ك, and the σ in ψ drops; while the remaining π changes in one case into ب, and in the other into ث. All according to rule.



## GRAECO-ARABIC HOMOLOGY

The fact that Arabic and Hebrew are sister languages has often misled biblical exegetes, owing to the vast vocabulary gap, real divergences, and deceptive similarities which exist between them. Only reference to Greek can fill or rather bridge that gap, resolve those divergences, and explain those similarities. The following three Propositions adequately deal with the problem in its various aspects.

*XLIII. The Propositions governing Graeco-Hebraic homology apply to Arabic as well as to Aramaic—due account being taken of the differences in the alphabets and vocalizations.*

These differences are: (ذ, ض) (ד, ז), (ث, ت), (ظ, ط), (غ, ع), and ك which is pronounced like כ. Clearly these six additional Arabic letters are variants of letters common to both alphabets. Moreover, فَتْحَة, ˁ, is the equivalent of פֶּתַח and קֶמֶץ; ˁ, of קֶבֶץ and קִוֶּץ; ˁ, of קֶרֶק; and ˁ, of the enclitic ˁִי. Arabic has no equivalent of הוֹלָם, סֶטֶל, צִרִי, or the independent ˁִי; nor does it include in its alphabet a letter symbolizing the sound of ˁ or ˁ.

أب	אב	πατήρ	„	إبراهيم
أب	אב	πατήρ	„	إبراهيم
أب	אב	πατήρ	„	إبراهيم
أب	אב	πατήρ	„	إبراهيم
أب	אב	πατήρ	„	إبراهيم
أب	אב	πατήρ	„	إبراهيم
أب	אב	πατήρ	„	إبراهيم
أب	אב	πατήρ	„	إبراهيم
أب	אב	πατήρ	„	إبراهيم
أب	אב	πατήρ	„	إبراهيم

*XLIV. Greek words frequently homologize with Arabic words which differ from their Hebrew fellow homologues phonetically, morphologically, and/or semantically.*

This is due to the following reasons:

1. The Arabic homologue may contain a letter which does not figure in the Hebrew alphabet, e.g. καχάξω/ضحك, πῶλος/עֶלֶם, δούλος/غلام.

2. The Hebrew homologue may contain a point of vocalization which does not exist in Arabic, e.g.  $\delta\nu\sigma/\text{דָּוָד}$ ,  $\mu\eta\tau\eta\rho/\text{אִמִּי}$ .

3. An Arabic word may omit one letter or more of its Greek homologue, which its fellow Hebrew homologue does not, or vice versa, e.g.  $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega/\text{אָהַב}$ ,  $\pi\upsilon\rho\acute{o}\omega/\text{שָׁעַל}$ ,  $\lambda\acute{\alpha}\rho\upsilon\gamma\acute{\epsilon}\varsigma/\text{חָלְטוּם}$ .

4. Such Greek letters as are not omitted by an Arabic and its fellow Hebrew homologue may be replaced differently in the two homologues, e.g.  $\rho\acute{\alpha}\gamma\acute{\alpha}\varsigma/\text{פָּרַח}$ ,  $\omega\mu\acute{o}\varsigma/\text{עָמַד}$ .

5. The Arabic or the Hebrew homologue may have a prosthetic letter, whereas the other has not, e.g.  $\delta\rho\alpha\chi\mu\acute{\eta}/\text{דֶּרַחַם}$ ,  $\sigma\acute{o}\lambda\omicron\varsigma/\text{أَسْطُول}$ .

6. The Arabic or the Hebrew homologue may have a terminal letter, while the other has not, e.g.  $\lambda\acute{\alpha}\rho\upsilon\gamma\acute{\epsilon}\varsigma/\text{חָלְטוּם}$ ,  $\rho\acute{\alpha}\gamma\acute{\alpha}\varsigma/\text{פָּרַח}$ .

7. An Arabic and its fellow Hebrew homologue may differ as regards prosthetic letters, if any, e.g.  $\delta\acute{\epsilon}\rho\omicron\varsigma, \delta\acute{\epsilon}\rho\rho\iota\varsigma, \delta\omicron\rho\acute{\alpha}/\text{حَصِير}$ .

8. An Arabic and its fellow Hebrew homologue may differ as to the terminal letter, if any, e.g.  $\acute{\alpha}\pi\tau\acute{\alpha}\omega/\text{طَبَخ}$ ,  $\pi\omicron\upsilon/\text{أَيْن}$ .

9. An Arabic word may homologize with a Greek word as regards one of the latter's several meanings, while its fellow Hebrew homologue—whether homophonous or otherwise—homologizes with the Greek word as regards another of its meanings, e.g.  $\xi\eta\rho\alpha\acute{\iota}\nu\omega$ : parch, dry up  $\text{צָרַב}$ ; drain dry  $\text{حَرَف}$ ;  $\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ : divorce  $\text{נָטַל$ ;  $\delta\omicron\phi\rho\omicron\nu$ : gift, present, gift of honour  $\text{شَح}$ ; votive offering or gift to a god  $\text{נָתַב}$ ,  $\text{נָתַב}$ ; hand's breadth, palm, as a measure of length  $\text{شِبْر}$ .

10. An Arabic or its fellow Hebrew homologue may belong to the prefix-suffix phenomenon, whereas the other does not, e.g.  $\beta\omega\mu\acute{o}\varsigma/\text{مِنْبَر}$  (from  $\text{نَبَر}$ , an obsolete homologue of  $\beta\acute{\alpha}\omega$ , with a MV  $\text{ن}$ ; but there is  $\text{أَنْتَبَر}$ , the homologue of  $\acute{\alpha}\nu\alpha\beta\alpha\acute{\iota}\nu\omega$ , go up, mount).



11. An Arabic or its fellow Hebrew homologue may have a MIV נ/נ, while the other has not, e.g. βωμός/מִנְבֵּר/מִנְבֵּר, φέρω/נָשָׂא/נָשָׂא, نقش/קָרַק/קָרַק, نور/אָוֶר/אָוֶר, שָׁלַל/שָׁלַל.

12. An Arabic noun and its fellow Hebrew homologue may belong to opposite genders, e.g. βωμός/מִנְבֵּר/מִנְבֵּר, χρέος/צָרָה/צָרָה, ملك/מַלְכָּה/מַלְכָּה, ضروره/βασιλεία/βασιλεία.

13. An Arabic verb and its fellow Hebrew homologue may belong to different scales, e.g. βασιλεύω, -λίξω, תִּשְׁלַט/שָׁלַט/שָׁלַט.

XLV. Subject to Propositions XLIII and XLIV, an Arabic word and its Hebrew homologue share a common Greek homologue.

אִמַּם	مَهْمَاه	אִמַּם	מֵרִיזֹמֶנוס
בֵּית	بَيْت	בֵּית	פּוּסָדָא
גִּבּוֹר	جَبَل	גִּבּוֹר	פַּיִדוֹן
דּוֹר	طُور	דּוֹר	דּוּלוֹס, פּוּלוֹס
הָא	هَآ	הָא	פֵּטָאנוּמַי
הָא	هَآ	הָא	פַּיִנָא
זָבִיב	ذَبِيب	זָבִיב	פַּיִנָא
זָרַע	زَرْع	זָרַע	פַּיִנָא
חֶסֶד	حَسَد	חֶסֶד	פַּיִנָא
חֶרֶא	حَرَاء	חֶרֶא	פַּיִנָא
טִיב	طَيْب	טִיב	פַּיִנָא
יָד	يَد	יָד	פַּיִנָא
יָלַד	وَلَد	יָלַד	פַּיִנָא
כָּתַב	كَتَب	כָּתַב	פַּיִנָא
לֵיט	لَيْت	לֵיט	פַּיִנָא
מֶלֶךְ	مَلِك	מֶלֶךְ	פַּיִנָא

## VIII. VERBAL ADJECTIVES

XLVI. Verbal adjectives end in -τος, and their homologues are regularly formed on the scale of בִּינוּי פִּעוּל, or its equivalent.

ἄβατος: בתולה Gn 24. 16 Thr 5. 11 untrodden; metaph., pure, chaste; cf. πῶλος [πτῶλος] v. עלב; παρθένος: maiden, virgin

ἄβροτος: אָביר Gn 49. 24 = ἄμβροτος

ἀγαπητός: אהוב Dt 21. 15 Hos 3. 1 Neh 13. 26 דוד Cant 1. 14 דוד IS 25. 22 דוד IS 25. 23 דוד Jes 5. 1 Ps 84. 2 ودود داود حبيب of things, desirable; of persons, beloved

ἀγητός: איום Hab 1. 7 Cant 6. 4, 10 عجب (ἀγαμαι) admirable, wonderful; cf. θαυμαστός

ἁγιστός: קדוש Ex 19. 6, 29. 31 קדש Dan 4. 5 قدس hallowed

ἀγνωστος, -ωτος: אנס Dan 4. 6 אנס Jer 17. 9 ἀκνοειν, unfamiliar, unintelligible; cf. ἀτήκεστος

αἰδεστός: הדור Jes 63. 1 נשא IIR 5. 1 נשא Jes 3. 3 נשא Gn 23. 6 revered, venerable; cf. δόδος

αἰνετός, -νητός: حمود حيد praise-worthy; cf. ἐπαυετός

αἰνaktός: המודות Dan 9. 23, 10. 11 המודים Jes 44. 9 expressed in riddles, riddling; cf. ἐπιθυμητός

αἰρετός: בחר IIS 21. 6 בחר Neh 5. 18 ICh 7. 40 eligible, chosen

αἰτητός: שאול Gn 36. 37 IS 9. 2 asked for; see ἵπποι ἡτημένοι borrowed horses, s.v. αἰτέω IIR 6. 5; cf. εὐκτός

αἰωρητός: תלוא Dt 28. 66 Hos 11. 7 תלוי IIS 18. 10 hanging

ἄμβροτος: אָביר Ps 78. 25 poet. Adj. immortal, divine; cf. ἀγός

ἀναγκαστός: נחרץ IS 21. 9 forced, constrained

ἀνήκεστος, ἀνάκ-: אנס Jes 17. 11 Jer 15. 18 incurable, desperate, fatal

ἀρατός: ארור Gn 27. 29 prayed against, accursed

ἀρδευτός: רטב Job 8. 16 watered

ἀρεστός: רצוי Dt 33. 24 acceptable, pleasing

ἀριθμητός: הרוץ Job 14. 5 that can be numbered, easily numbered, few in number

ἀριστος: עריץ Prv 11. 16 פריץ Jes 35. 9 of persons, best, in birth and rank, noblest; hence, like ἀριστεύς, a chief; of animals, best, finest



ἀρπакτός: בוז Jes 42. 22 גזול Dt 28. 31 שדוד Jud 5. 27 *gotten by rapine, stolen*

ἀρρωστος: רזה Ez 34. 20 *weak, sickly*

ἀόρακτος: פרוי Esth 9. 19 פרוי IS 6. 18 פרוה Ez 38. 11 (cf. ῥηκτός/פרוצה Prv 25. 28) *unfenced, unfortified, unguarded; v. ὄρακτός*

γεμιστός: עמוס Jes 46. 1, 3 *laden, full*

γλυπτός: גליל Lev 26. 1 Job 13. 4 גלול IIR 17. 12, 21. 21 *carved, carved image; cf. εἰδωλον*

γνωστός, -ωτός (A): ידוע Dt 1. 13 Jes 53. 3 *known; of persons, well-known*

γνωτός (B): מידע Ruth 2. 1 *kinsman, kinswoman*

γραπτός: ויה-חרט Jer 17. 1 כתוב Ex 31. 18 Dt 28. 61 Jer 17. 1 *marked as with letters, written; cf. χαρακτόν: engraved*

δετός: אסר Gn 40. 3 IIS 3. 34 IIR 7. 10 Jer 40. 1 אסיר Jud 16. 21 אסר Eccl 4. 14 נעצר IS 21. 8 עצור IS 21. 6 Jer 33. 1, 36. 5 Neh 6. 10 צורה IS 25. 29 IIS 20. 3 צורר Gn 42. 35 קשרה Gn 44. 30 *that may be bound; cf. ἑδετος, σείρατος*

δηλωτός: גלוי Jer 32. 11 *able to be shown*

διατυωτός: יקט Jer 5. 26 Ps 91. 3 Prv 6. 5 יקט Hos 9. 8 *made in net-fashion*

Διόδοτος, Διόδ-: יהודב IIR 10. 15 יד Jer 35. 6 יהזקן IS 14. 6 יד IS 13. 2 נדביה ICh 3. 18 נהגה Jer 41. 15 יהו Jer 41. 9 *given by Zeus, heaven-sent*

δοτός: נתן Nu 3. 9, 8. 16 Dt 28. 31, 32 Esth 3. 11 Esr 8. 17 ICh 6. 33 ICh 1. 12 נתן Esr 8. 20 *granted; cf. ἑδοτος*

εἰρτός: חרט Cant 1. 10 *that can be threaded or sewn*

ἑδετος: קשרה Gn 44. 30 *fastened; cf. δετός*

ἑδοτος: נתן Dt 28. 31, 32 *given up, delivered*

ἐλεκτός: חלץ Nu 32. 27 Jes 15. 4 *picked out, select; cf. λεκτός*

ἐλκτός: חלץ Jes 5. 28, 21. 15 שלובה Nu 22. 23 חלץ Dt 25. 10 *that can be drawn, tensile*

ἐνδυτός: עדי Ez 16. 11 *garment, dress*

ἐντατός: נטה Ez 1. 22, 20. 33 נטהה Jes 3. 16 *stretched; cf. τανός*

ἐξαιρετός: בחרה Jer 24. 2 בחרה Mich 7. 1 בחרים Ex 23. 16 *picked out, chosen, choice; cf. αἵρετός, בחר IIS 21. 6*

ἐπαινετός: حمد محمود مدوح *praiseworthy, laudable*

ἐπιθυμητός: חמד Job 20. 20 חמדו Dan 10. 3 حمد محمود *desired, to be desired*

ἐραστός, ἐρατ-: عروس *beloved, lovely*

εὐκτός: נזיר wished for, desired Gn 49. 26; vowed, dedicated Jud 13. 5, 7; cf. ἐγκατής, -τευτής

- εὐλογητός: ברוך Gn 27. 29 IIS 2. 5 Ruth 3. 10 *blessed*
- ἐφθός, ἄπ-: אופו Dan 10. 5 אופיר ICh 29. 4 פו Cant 5. 11 *boiled; refined gold*
- ζεστός: ידון Ps 124. 5 ניד Gn 25. 29 *seethed, boiled; hot water; ὕδατ' ζ.. of hot springs*
- ζευκτός: שבוּ Jud 19. 10 סוּה Cant 7. 3 *yoked, harnessed; joined*
- ζητός, ζατ- = ζητητός: ציד Lev 17. 13 צידה Gn 27. 3 *sought for*
- ζυμωτός: חמץ Jes 30. 24 חמץ Ex 12. 15 *fermented, leavened*
- θαυμαστός: אים Hab 1. 7 איה Cant 6. 4 *wonderful, marvellous*
- θεριστός, -ριτός: קציר Jes 18. 4 Joel 4. 13 *harvest, harvest-time*
- θετός: הסה Esth 2. 7 סבן Jos 7. 21 Job 18. 10 נתן Neh 13. 4 *placed, taken as one's child, adopted; θετή adopted daughter*
- θηκτός: חדוד Job 41. 22 חתט Jer 9. 7 שן Prv 25. 18 *sharpened, whetted*
- θραυστός: שבור Lev 22. 22 Ps 147. 3 *broken, crushed*
- ίστός: כישור Prv 31. 19 יד Ex 15. 8 ים Nu 21. 8 יצב Jud 3. 22 יצב  
Gn 19. 26 עמוד Ex 13. 22 Jud 20. 40 IR 7. 15 *anything set upright; generally, rod, pole; generally, loom*
- καλυπτός: חתום Jer 32. 14 Job 14. 17 כסב Dt 32. 34 לבוש IS 17. 5 לוש IS 21. 10 סתום Ez 28. 3 Dan 12. 9 סתום Nu 24. 3 *covered*
- καυστός, -τόν, καυτός: גיחת Gn 8. 21 Ex 29. 18 *burnt-offering for the dead; whole burnt-offering*
- κλειστός: נעול Jud 3. 24 Cant 4. 12 סגר Ez 44. 1 *closed*
- κλειτός: קרוא Ez 23. 23 קרא Nu 1. 16 *renowned, famous*
- κλητός: קרוא IS 9. 13 Esth 5. 12 *invited*
- κοπτός: חטבוט Prv 7. 16 כתה Jes 30. 14 *chopped small, or pounded*
- κτιστός: מִסָּד Cant 5. 15 *built*
- κυκλωτός: עגול IR 7. 23, 31 ICh 4. 2 עגיל Nu 31. 50 *rounded*
- κυφός: חפח IIS 15. 30 *bent forward, stooping*
- λεκτός: לקחים Prv 24. 11 חלוצ Nu 32. 27 *gathered, chosen, picked out; cf. ἐκλεκτός*
- λεπτός: תי Ps 9. 10, 10. 18 קד Gn 41. 3, 6 Ex 16. 14 Lev 13. 30 (λέπτοθριξ) IR 19. 12 Jes 29. 5 רפה Nu 13. 18 *thin, fine, delicate; generally, small, weak; rarely of the voice, fine, delicate; cf. δυστυχής*
- μεριστός: נמר Jer 13. 23 *divided [striped]*
- μικτός: מהול Jes 1. 22 חסד Ps 75. 9 *mixed, blended*
- μισθωτός: שכיר Ex 22. 14 Jes 7. 20 שכיר Neh 6. 13 *hired; hireling, hired servant*
- νηφαντός: = -άλιος عیوف عیوف *sober*
- ξεστός: חקק Ez 23. 14 *planed; carved; polished*
- ξυστός: גויה ICh 22. 2 (1) קצובות Cant 4. 2 קצור Jer 9. 25 שיש ICh



29. 2 שֵׁשׁ Cant 5. 15 *whittled with a knife or plane, scraped; trimmed, cropped with scissors*
- ὀπτητός: טבוח Dt 28. 31 חבית ICh 9. 31 *roasted*
- ὄρατός: ראיות Esth 2. 9 *to be seen, visible*
- ὀρεκτός: ערוך Jos 2. 6 Ez 23. 41 שלחה Gn 49. 21 *stretched out; longed for, desired; τὸ ὀ. the object of appetency*
- ὄρυκτός: ערוך Job 30. 6 *dug, formed by digging, opp. a natural channel*
- ὄχετός: ניד Gn 32. 33 Jes 48. 4 Job 40. 17 *conduit, duct; cf. ῥακίς*
- πηκτός: תקועה Jes 22. 25 *stuck in, fixed*
- πνυτός, πν-: נבון Gn 41. 33 قُطُون فطين *prudent, discreet*
- ποικιλτός: בוע ICh 15. 27 IICh 2. 13 סלוא Gn 30. 32, 35 *broidered, variegated*
- ποτός, -όν: שקוי Hos 2. 7 שתי Eccl 10. 17 שתיה Esth 1. 8 ביהן Esth 1. 5, 7. 7, 8 *that which one drinks, drink, esp. of wine*
- προσήκω; -ων, τὰ π.: אריות Esr 4. 14 *befitting, proper, meet, seemly*
- πταιστός: פק Nah 2. 11 *liable to fail* (פוק/פקה/פואו: stumble Jes 28. 7 Jer 10. 4; פוקה/πταῖσμα: failure IS 25. 31)
- πυρετός: הרקר Dt 28. 22 حراره *burning heat, fiery heat; fever*
- ράχιστός: ערופה Dt 21. 6 *cut up, cleft*
- ρήκτός: הרוע Lev 22. 22 פרחים Lev 13. 45 פרוצה IICh 32. 5 קרוע IIS 1. 2, 15. 32 רצון Jes 42. 3 *that can be broken or rent, penetrable*
- ῥητός: ברית Gn 9. 9 *covenant*
- σειστός: נער Neh 5. 13 shaken
- σκαπτός: הצוב Dt 6. 11 *dug, that may be dug*
- σκελετός: צלי Jes 44. 16 קלר Lev 2. 14 קלי Ruth 2. 14 קליא IS 17. 17 *dried up (spurious); ὄρυκτός: roasted*
- σκεπαστός: חבש Job 40. 13 כסר Ps 32. 1 ספן IR 7. 3 Jer 22. 14 Hag 1. 4 צפן Ez 7. 22 Hos 13. 12 שפן Dt 33. 19 *covered; cf. καλυπτός*
- σπαρτός: פורה Jer 50. 17 ורעה Jer 2. 2 *sown, cultivated, scattered*
- στακτός: נדה Lev 12. 2 *oozing out in drops, trickling, distilling*
- στρωτός: נסר IS 30. 16 *spread*
- συγχετός: טנא IIS 5. 8 טנאה Gn 29. 31 Dt 21. 15 *hated, abominated*
- συγκομιστός: קבוע Neh 5. 16 *brought together*
- συρφετός: אספסוף Nu 11. 4 *sweepings, refuse; metaph., mixed crowd, mob, rabble*
- σχιστός: שסועה Dt 14. 7 *cloven, divided; split*
- σωστός: נצור Ez 6. 12 נצורה Jes 1. 8 *safe*
- ταρακτός: פרוע Ex 32. 25 Lev 13. 45 *disturbed; that may be disturbed*
- τατός, ἐντατός: נטר Ez 1. 22 Ps 102. 12 נטשה Jes 21. 15 *that can be stretched; stretched*

- τηκτός: נִסָּךְ Jes 48. 5 נִסָּךְ Dan 11. 8 שָׁחוּט IR 10. 16 *melted, molten*  
 τριχωτός: שְׁעִיר Gn 37. 31 Lev 16. 10 שְׁעִירָה Ib 4. 28 שֶׁר Gn 27. 11  
 שָׂרוּעַ Lev 21. 18 *furnished with hair, hairy; τὰ τ. animals furnished  
 with hair; cf. Σάτυρος*  
 τρυπητός: חָרָם Lev 21. 18 *pierced*  
 φακωτός: נֶקְדוֹת Cant 1. 11 *lentil-shaped*  
 φατός: נֹב, נִיב Jes 57. 19 *spoken or that may be spoken*  
 φλογιστός: לֶחֱמִי Dt 32. 24 יָקוֹד Jes 10. 16 יָקִיד Jes 30. 14 *burnt up,  
 inflammable*  
 φορυτός: עוֹר Dan 2. 35 נֶעֱרַת Jes 1. 31 *whatever the wind carries along;  
 chips, shavings*  
 φρακτός: בְּצוּרָה Ez 21. 25 בְּצֻרוֹת Nu 13. 28 *fenced, protected*  
 φρυκτός: עָגָה Gn 18. 6 Ex 12. 39 Nu 11. 8 *roasted: צֵלִי, קָלִי, קָלִי*  
 φυρτός: צָרֵב Ex 12. 38 Neh 13. 3 *mixed*  
 φύσητός: נִפּוּחַ Jer 1. 13 נִפּוּץ Jer 22. 28 *blown, blown out*  
 φυτειτός: נִטָּע Eccl 3. 2 שָׁתוּל Jer 17. 8 *planted*  
 χρηστός, -όν: חָסֵד Gn 24. 12 חֲסִידִים Gn 32. 11 חֲסִיד Ps 145. 17, 149.  
 5-6 חֲרוּצִים Prov 10. 4, 13. 4 pl. τὰ χ., as Subst., *benefits, kindnesses;  
 of persons, good, esp. in war, valiant, true; generally, good, honest,  
 worthy*  
 χωριστός: נִרְוּשָׁה Lev 21. 7 *separable, existing separately*

## COMMENTS

Although it is not usually difficult to distinguish the genuine likeness from the spurious semblance while prospecting for homologues, if our rules and tests are rigorously applied, the very existence in Hebrew of a homologue to a cognate verbal adjective acts as a reassuring adjuvant in this delicate aspect of our philological exploration. It would corroborate an unusual verbal homology. For instance: ἔλαω means, *inter alia*, to draw a bow; and in that meaning, the homologue of ἔλαω is דָּרַךְ (קִשְׁתּוֹ) Thr 2. 4. ἔλαω also means to draw a sword; and in this meaning the homologue is שָׁלַף (חֶרְבוֹ) Jud. 8. 20 IS 17. 51. Now ἐλατός means *tensile*, and in that meaning, the homologue of ἐλατός is דָּרוּךְ Jes 5. 28: וְכָל-קִשְׁתּוֹ דָּרְכוֹת, 'and all his bows are tensile'. ἐλατός also means *that can be drawn*, and in this meaning the homologue of ἐλατός is שְׁלוּף Nu 22. 23: וַחֲרָבוֹ שְׁלוּפָה, 'and his sword was drawn'. But ἔλαω has a further meaning: to draw, with a collateral notion of force or exertion; and in this meaning



it has two homologues:  $\text{לָקַח}$  Dt 25. 9, as well as  $\text{שָׁלַח}$  Jud 3. 22 Ruth 4. 7. In this meaning the homology of  $\epsilon\lambda\kappa\omega/\text{לָקַח}$  is corroborated by that of  $\epsilon\lambda\kappa\tau\acute{o}s/\text{לָקַח}$  Dt 25. 10, especially in view of the contexts Dt 25. 5–10 and Ruth 4. 1–13.

Incidentally, there are two additional corroborative details which reinforce that of the homology of this verbal adjective, namely: the compound verb and its special meaning. For  $\text{לָקַח}$  has for homologue  $\epsilon\acute{x}\epsilon\lambda\kappa\omega$ , and bears both its meanings: *draw*, *drag out* (Lev 14. 40, 43) and *rescue from* (Ps 6. 5 Prov 11. 8, 9), the latter being a specialized use of the former—'*draw, drag out of danger*'. (Cf.  $\text{שָׁלַח}/\acute{\alpha}\nu\eta\kappa\epsilon\sigma\tau\acute{o}s$ ,  $\text{שָׁלַח}/\nu\sigma\acute{\alpha}\zeta\omega$  IIS 12. 15.)

A unique example—across which I came almost by accident—is  $\text{לָקַח}$ , a verbal adjective bearing two totally different meanings: *slain* and *arms*—the latter hitherto unknown—although derived from a verb with a single meaning, *slay*. This unparalleled phenomenon has placed two verses in Isaiah beyond the comprehension of biblical scholars, because the explanation lies exclusively in the homologue of  $\text{לָקַח}$ ,  $\epsilon\nu\alpha\rho\acute{\iota}\zeta\omega$ : *strip a slain foe of his arms* ( $\epsilon\nu\alpha\rho\acute{\alpha}$ ); hence *slay in fight*  $\text{לָקַח}$  Gn 4. 8 Ex 2. 14; generally, *slay*  $\text{לָקַח}$  Lev 20. 15, 16. Then the homologue of  $\text{לָקַח}$  is  $\epsilon\nu\alpha\rho\acute{\alpha}$ ,  $\tau\acute{\alpha}$ : ( $\epsilon\nu\alpha\rho\acute{\iota}\omega$ ) only pl., *arms and trappings of a slain foe*  $\text{לָקַח}$  Jes 10. 4, 14. 19. There remains, however, another snag of a similar type, the phrase  $\text{לָקַח}$  which occurs in the former verse.  $\text{לָקַח}$  there is the homologue of  $\sigma\epsilon\iota\rho\acute{\alpha}$ : *cord, rope*  $\text{לָקַח}$  Jud 15. 14; *trace*  $\text{לָקַח}$  Jes 10. 4. To complete the matter and corroborate the above,  $\sigma\epsilon\iota\rho\acute{\alpha}$  has two derivatives, namely:  $\sigma\epsilon\iota\rho\alpha\acute{\iota}\omega$ : *joined by a cord or band*  $\text{לָקַח}$  Jud 16. 21 IIS 3. 34 IIR 7. 10 Jer 40. 1 Ps 146. 7 Neh 4. 12  $\text{לָקַח}$  Gn 39. 22 Jud 16. 21  $\text{לָקַח}$  Eccl 4. 14; and  $\sigma\epsilon\iota\rho\acute{\alpha}\omega$ : *bind or draw with a rope*  $\text{לָקַח}$  Gn 46. 29, 49. 11 Jud 15. 13, 16. 5 IS 6. 7 IR 18. 44 IIR 25. 7 Jer 40. 1, 46. 4 Ez 3. 25. Now both texts are perfectly plain:  $\text{לָקַח}$  means 'dressed in armour', and  $\text{לָקַח}$  means 'they will fall in battle in harness under their armour'. Indeed, Hebrew is very Greek.

It is instructive to compare some Hebrew homologues among themselves, and with fellow Arabic homologues. For instance:  $\acute{\alpha}\gamma\alpha\pi\eta\tau\acute{o}s/\text{أَهْلِي}/\text{حبيب}$ ,  $\text{أَهْلِي}/\text{دَوْد}$ ;  $\text{أَهْلِي}/\text{دَوْد}$ ;  $\acute{\alpha}\iota\delta\epsilon\sigma\tau\acute{o}s/\text{أَهْلِي}$ ,  $\text{أَهْلِي}/\text{دَوْد}$ ;  $\acute{\alpha}\iota\delta\epsilon\sigma\tau\acute{o}s/\text{أَهْلِي}$ ,  $\text{أَهْلِي}/\text{دَوْد}$ ;  $\acute{\alpha}\gamma\iota\sigma\tau\acute{o}s/\text{أَهْلِي}$ ,  $\text{أَهْلِي}/\text{دَوْد}$ .



קדִישׁ/قدیس. Note the scale פעול and פעיל in Hebrew and Arabic respectively as regards אהוב and حبيب, while the converse obtains as regards דויד and داود; the initial α in ἀγαπητός changing into י in ידִיד, and into و in ودود; the homologues of αἰδεστός are: one on the scale פעול, and the other on the scale פעיל; so are the two Arabic homologues of ἀγιστός; but their fellow Hebrew homologue is on the scale פעול, whereas the Aramaic is on the scale פעיל; the homologues of αἰρετός and εξαίρετός show that ת was sometimes pronounced like כ, as it is to this day by the Ashkenazim; while אהוב and حبيب show that γ exchanges with both ה and ח, as in חליב/חלב, חליב/חלב, חליב/חלב.

The difference in gender between בתולה and بتول is merely formal, for both nouns are in the feminine. This purely formal difference is convincingly explained by the fact that they are both homologues of ἀβατος, an adjective of common gender. It is significant that because ἀβατος is of the same structure as a verbal adjective, its homologues both in Arabic and Hebrew are on the scale פעול. ἀφθορος, πῶλος and παρθένος also claim homology with בתולה, and are of common gender.

Consider the two pairs of homologies—ἀβρατος אַבְרָט and ἀβρατος אַבְרָט, γνωτός (A) ידע and γνωτός (B) ידע—and mark how closely faithful to Greek Hebrew can be.

The homology γνωτός/ידע is perfectly valid, although the direct homologue of ידע is not γιγνώσκω but οἶδα. This is an irregular verb which belongs to the mixed class of verbs some of the tense stems of which differ from others. Thus, the aorist and perfect for the verb οἶδα (B) are usually supplied by γιγνώσκω. The same phenomenon manifests itself in the homology φόρημα מַשָּׂא (Nu 11. 11), on account of the two verbs associated with φέρω, namely: οἴσειν (fut. inf.) and ἐνεγκεῖν. It is interesting that Hebrew proves the connection between γιγνώσκω and οἶδα, in that the former verb—unlike the latter, but like ידע—preserves the meaning of carnal knowledge.

There is not always an extant verb or kindred word of the homologue of a verbal adjective, e.g. ἀγαπητός/ידִיד. Sometimes the verb of one homologue exists, but not of another, e.g. אהב is the verb from which אהוב is derived; but there is no extant verb in Hebrew from which ידִיד was derived, whereas its equivalent



ودود is derived from ود/ἀγαπάω. Nor is קנין, the homologue of ἀναγκαστός, related either phonetically or morphologically to קנא, the only homologue of ἀναγκάζω. קנא drops the syllable קא by way of syncope, splits ז into its components, and drops ד; whereas non-extant קנין dropped the initial vowel by way of aphaeresis, and ק by way of syncope, converted כ into נ, and ז into צ. Hence the vast difference in the pronunciation of (non-biblical) קנא and קנין.

For one reason or another I had repeatedly been tempted to accept as genuine the homologies αἰρέω/קח and αἰδέομαι/בוי, but had as often resisted the temptation, until I discovered that in an appreciable number of words β replaces the spiritus, e.g. βαγός = Laconic ἀγός, βάδομαι stands for ἡδομαι, βαδύς (i.e. φαδύς) is Elean for ἡδύς; βαλκιωτής (φαλ-), Cretan for ἡλικιωτής; βάριον, cf. ἀρήν; βάριχα, cf. ἀριχα; βήλημα (i.e. φηλ-), ἡλημα; βρίζα, Aeolian for ρίζα; βρόδον, i.e. φρο-, Aeolian for ρόδον ورد פרת Nu 17. 23; ἥλιος, Cretan ἀβέλιος בעל Jud 2. 13 בעל Jes 46. 1; εἴκοσι, Laconic βείκατι; ῥᾶ, cf. Aeolian βρᾶ; ῥαδιός, Aeolian βράδινος; ῥαδίως, Aeolian βραῖδίως; ῥάκος, Aeolian βράκος; ῥατάναν, cf. βρατάναν; ῥήτρα, Elean φράτρα פרת Gn 6. 13; ῥοδοδάκτυλος, Aeolian βροδοδάκτυλος; ῥυτίς, Aeolian βρυτίς; ῥώχειν = βρύχειν, βρύχω, βρύκω קרח Ps 35. 10 Job 16. 9, ἐπιβρύκω حرق; cf. τρίζω.

In fact, αἰρέω/קח (Gn 6. 2, *choose*) is strongly corroborated by καθαιρέω/קח (IICh 34. 6, *destroy*). The *Ketiv* in the latter verse is קחתי בבתיהם, and the *Qeri* קחתי בבתיהם. In the context, however, the *Qeri* does not make sense, whereas the *Ketiv* should have been vocalized קחתי בבתיהם—meaning ‘destroyed their temples’. קחתי is Ashkenazi for קחתי.

At the beginning I also had my doubts about the homology αείρω/תל Gn 40. 19, but they were dispelled when I discovered that the spiritus was sometimes replaced by ת in Graeco-Hebraic homology—thus: ὅλος, Ion. οὗλος (A)/תכל Jes 13. 3; οὗλος (B)/תלת Cant 5. 11; ἀλουργός/תולע Jes 1. 18/תולע Nu 4. 8/תלת Nu 4. 6; εὐλή/תולע Jes 14. 11/תולע Jon 4. 7; εἰς/תחת Psn 17. 10; ἐπ-αινέω/תנה Jud 5. 11; ἄπτω/תפס Dt 21. 19, 22. 28; ἐννέα/תשנ Dt 3. 11. Indeed, in one case at least, i.e. ὀμφαλός/טבור Jud 9. 37 Ez 38. 12, the spiritus is replaced by ט; and in another, ἔλκω/קרח Ps 7. 13, by ק. It is relevant to



observe that the *دبكة*, the traditional dance witnessed by tourists at Baalbek, is obviously homologous to τὰ Βάκχια/Bάκχεια or ἡ Βάκχη.

The related homologies, αἰνετός/حمود حميد and αἰνκτός/חמודות/חמודים, characterize the intricacies of Greek, the thoroughness required in the search for genuine homologues, and the powerful—if not altogether indispensable—assistance lent by Arabic in ascertaining them. That is why these homologies are worth considering in detail.

First, αἰνετός and αἰνκτός respectively derive from αἰνέω and αἰνίσσομαι; the latter verb derives from αἶνος, a cognate of the former. Now αἰνέω is identical with αἰνίζομαι, which accounts for the ט and the ז in the homologues of αἰνέω and its derivatives.

Secondly, these homologues are: αἰνέω, Aeolian αἶημι = αἰνίζομαι—poetical and Ionic verb, very rare in good Attic prose, ἐπαινέω being used instead—properly, *tell, speak of* טוה Ez 17. 2, usu. *praise* אמר Jes 3. 10 טנה Nu 21. 17 Ps 147. 7 טנה Jes 27. 2; *approve* חמד Ps 68. 17; esp. in religious sense, *glorify* God חמד Jes 1. 29 מנח חמד; *advise, recommend* טע Jes 19. 12, 23. 8 ועצ נסח; *commend* חמד, *to be content with, acquiesce in* חמד Gn 24. 5 ונחח Ib 34. 15; *thank* חמד; *to promise* טע Ex. 21. 8, 9, טעבד Am 3. 3; *or vow* טעבד.

Thirdly, compounds: ἐπαινέω, Aeolian -αἶημι, = αἰνέω (for which it is regularly used in Attic), αἰνίζομαι, *applaud* טנה Ex 32. 18 טנה Jes 27. 2 Ps 88. 1 טני אתני על; *commend* חלל Ps 56. 5; *applaud, approve* טבח Eccl 8. 15; *assent* טבה Ex 10. 27; *praise* חלל Ps 106. 1 טבה חלל Ps 117. 1 טבח Ps 117. 1, 31. 30 חלל חלל Ps 27. 2 טבח Jud 5. 11 טני אתני על; *undertake to do* טעבד; *ἐπαῖνος, ἔπαινος, applause (W)* טנות Ex 32. 18; *κατανέω, promise to do* טמ על, esp. *promise in marriage, betroth* חטב.

Fourthly, other derivatives: αἰνετήριος, *laudatory* טחי טחי = αἶνος. αἶνος, poetical and Ionic word, = μῦθος, *a tale, story* חידה Ps 49. 5, 78. 2, αἰνεῖν αἶνον *to tell a tale* Aeschylus, Agamemnon 1483, חור חידה Ez 17. 2, esp. *story with moral, fable* חידה Ez 17. 2 חמד מנח טנא, *praise* חמד מנח טנא, *riddle* חידה Jud 14. 12, *praise* חמד מנח טנא.



resolution *تصميم*. *ἐπαίνεσις*, praise *לְנוֹחַ* Ex 32. 18 *تَسْبِيح*; *ἐπαινέτης*, praiser *حَمَاد*; *ἐπαινετός*, praiseworthy, laudable *مُحَمَّدٌ مَحْمُودٌ مَذُوحٌ*; *ἐπαινός*, panegyric *مَدِيح*. It is interesting to note that the equivalent of *αἰνεῖν αἶνον* to tell a tale (Aeschylus: *Agamemnon* 1483) occurs no less than four times in two different books: Jud 14. 12, 13, 16 Ez 17. 2.

Fifthly, the homologues of *αἰνίσσονται* and its derivatives: *αἰνίσσονται*, speak darkly or in riddles, *לְלַח* Jud 14. 12; *αἶνγμα*, -μός, dark saying, riddle *לְלַח* Ib. *أَحْجِيَّة*.

Sixthly, a word or two about the above group of homologies.

The primary homologues of *לָעַן* are *μήδομαι*, *μητιάω*, -ίομαι, -ίζομαι—because they not only conform phonetically and semantically, but also yield derivatives which are homologous with *לָעַן* (*μητίετα*, -της), *לָעַן* (*μηδος* (A), *μητις*), *לָעַן* (*μηδος*, *μητιμα*, *μητις*). But since *αἰνέω/αἰνίζομαι* do not provide such derivatives, they could only be accepted as secondary and additional homologues of *לָעַן*, *وعظ*, and *نصح*; and even then, not without reservation.

The primary homologues of *לָמַן* are *εἶρω* (B) and its associates, *ἐρῶ*, *εἶπον* and *φήμι*, because—here, again—not only do they conform both phonetically and semantically, but also yield derivatives which are homologous with *לָמַן* (*φήμη*, *ἔπος*, *ρήμα*, *أمر*), *לָמַן*, *לָמַן*, *לָמַן* (*ρήσις*, *φήμη*, *ἔπος*), *לָמַן* *ρήμα*, *φήμη*). And although *αἰνέω* provides no such derivatives, I nevertheless uphold the validity of its claim to homology as a secondary homologue with *לָמַן*, or as a homonym, in view of the context.

However, the invocation of the Greek morphological rule, whereby *μ* is added in the middle of a word to facilitate pronunciation, is not to be resorted to lightly or arbitrarily in order to conjure up homologies at random. On the contrary, it—perhaps more than other philological rules—ought to be treated with great caution and judicial discretion, because by juggling with any of them one could plausibly contrive spurious or unrealistic homologies of a grotesque nature. Here, however, over and above the fact that the families of *εἶρω* and *לָמַן* completely resemble each other in every one of their kindred members, what clinches the argument in favour of inserting the *מ* is the semantic factor operating in Arabic as well as in Hebrew in a strangely



convincing way. For although in none of its various meanings—which Greek verbs are disconcertingly wont to have—does εἶπω specifically convey or even vaguely suggest the notion of ‘replying’, one of the meanings of ῥῆσις is ‘answer’, and this happens to coincide precisely with מַרְא in verses which occur in two quite different books of the Bible, that is: Jud 5. 29 and Prv 22. 21. This is corroborated by another extraordinary coincidence, since one of the meanings of εἶπω is ‘order’, the Arabic homologue of which is أَمْر; while one of the meanings of ῥῆμα is—almost unaccountably—‘matter’, which happens to be homologous with מַרְא (cf. ἔπος מַרְא Ex 18. 22). Finally, since מַרְא is the homologue of ἔπω (the associate of εἶπω), its connexion with εἶπω and its derivatives is similar to that of מַרְא with φέρω and its derivatives; so that the מ dialectally replaces the π.

As to the rest of the above homologies, I have never entertained any doubt.

The homology αἰτέω/לָאֵשׁ is confirmed by the fact that the Boeotian variant of αἰτήσω is θήσω.

The צ in צוֹר/ἀρεστός is preserved from the original homology ἀρέσκω/הִצֵּי, where it replaces the digraph σκ. Now ἀριστος is not a verbal adjective, but since it is in the form of one, its Hebraic homologue is on the scale פִּעוּל. Other examples are θέριτος which has precisely the same homologue as θεριτός and θεριστός/θέριστος.

ἀρκετός/הִרְיָא is confirmed by ἀρκεσις/הִרְיָא II Ch 24. 13 (*help, aid*) and ἀρκέω/הִרְיָא Jes 40. 18 Ps 40. 6, 89. 7 (*to be a match for*)(?).

φρακτός resembles פִּרְזוֹי, פִּרְזוֹה, and פִּרְזוֹ more closely than does ἄφρακτος; but semantically all the texts point to the latter as being the right homologue. Both words derive from φράσσω, the homologue of which is בִּצַּר, not through metathesis, but by the dropping of ρ and the adding of a terminal ר, as in רִשָּׁר/ὀρθός. Cf. ἄβατος/בְּתוּלָה, *sub.*, where the α privativum drops.

In γλυπτός/לִילֵא, the γ exchanges with א, as in γῆ/אֶרֶץ Jes 20. 6 and γυνή (-ναικός)/אִשָּׁה Gn 2. 22 אִשָּׁה; although in these two homologies it can reasonably be argued that the γ is dropped. But there can be hardly any doubt about the exchange in μέγας/מַאֲדָה.

γραπτός derives from γράφω, the homologue of כָּתַב. Admittedly, the metamorphosis which the Hebrew verb has under-



gone is so complete as to render it utterly unrecognizable as a variant of its putative Greek original: the  $\gamma$  and the  $\phi$  have been respectively altered to  $\beth$  and  $\eta$ , and the  $\rho$  has dropped out. Indeed, the Greek word has been so transformed by these changes that it has lost its literal identity in the resulting substitute. Nevertheless, there is abundant evidence that this homologue is merely wayward and not at all spurious.

First, all three consonantal changes are perfectly regular:  $\gamma$  and  $\kappa$ , and  $\phi$  and  $\theta$  (or  $\pi$  and  $\tau$ ) interchange dialectally, whereas the  $\iota$  in the infinitive  $\epsilon\iota\nu$  or the thematic  $\omega$  interchanges with  $\beth$  and  $\rho$  drops out in Graeco-Hebraic homologies.

Secondly, the Doric and Argive versions of  $\gamma\rho\acute{\alpha}\mu\mu\alpha$  ( $\gamma\rho\acute{\alpha}\phi\mu\alpha$ ) are severally  $\gamma\rho\acute{\alpha}\theta\mu\alpha$  and  $\gamma\rho\acute{\alpha}\sigma\sigma\mu\alpha$ . Here one should remember that  $\theta$ ,  $\sigma$  and  $\tau$  are dialectally interchangeable, and that in later Attic  $\sigma\sigma$  passed into  $\tau\tau$ .

Thirdly,  $\beth\eta\eta$  bears various meanings of  $\gamma\rho\acute{\alpha}\phi\omega$ , including one or two highly specialized, which is rather significant: *scratch, graze* Ex 39. 30; *draw maps* Jos 18. 4, 6, 8, 9; (*mark, brand* Lev 19. 28); *write* Jes 8. 1 Jer 36. 6  $\text{كتب خط}$ ; *inscribe* Ex 39. 30 Dt 10. 2 Prv 3. 3; *register, enrol* Ez 13. 9; *prescribe, ordain* Esth 3. 9; *indict; bring an accusation against* Job 31. 35.

Fourthly, all the derivatives of  $\beth\eta\eta$  find counterparts among those of  $\gamma\rho\acute{\alpha}\phi\omega$ , with which they tally quite comfortably, in sense as well as in structure, namely:  $\gamma\rho\acute{\alpha}\phi\acute{\eta}/\beth\eta\eta$ , *that which is written, writing* Esr 1. 22, 4. 7; *letter* IICh 2. 10; *document* Esr 2. 62; *book* Ez 13. 9  $\text{كتاب}$ ;  $\gamma\rho\acute{\alpha}\phi\acute{\eta}/\eta\eta$ , *that which is drawn or painted, drawing, picture, writing* Lev 19. 28;  $\gamma\rho\acute{\alpha}\mu\mu\alpha$ ,  $-\acute{\alpha}\theta\mu\alpha$ ,  $-\acute{\alpha}\sigma\sigma\mu\alpha/\beth\eta\eta$ , *written character, letter* Ex 39. 30; *letter* IICh 21. 12; *inscription* Ex 32. 16 Dt 10. 4; *notes in music*  $\text{מכתם}$  Ps 16. 1. A highly specialized meaning of  $\gamma\rho\acute{\alpha}\phi\acute{\eta}$  is *bill of indictment* in a public prosecution, the homologue of which is  $\text{ספר}$  Job 31. 35.

$\text{סור}$  confirms that the  $\aleph$  in  $\text{אסור}$  and  $\text{אסיר}$  is prosthetic, but I am not quite sure about the status of the  $\text{ק}$  in  $\text{קשורה}$ . If  $\text{קשר}$  is the homologue of the simple verb  $\delta\acute{\epsilon}\omega$ , then the  $\text{ק}$  would be prosthetic; on the other hand, should  $\text{קשר}$  be held to be—like  $\text{עקד}$ —a direct homologue of the compound verb  $\acute{\epsilon}\kappa\delta\acute{\epsilon}\omega$ , embodying the prefix  $\acute{\epsilon}\kappa$ -, then the  $\text{ק}$  would be replacing  $\kappa$ . Yet that choice would not quite dispose of the problem; there is a real dilemma here. For strictly speaking, since  $\text{קשורה}$  is on the scale



פעול, it would usually be the homologue of δετός, the verbal adjective of δέω; whereas grammatically, the homologue of ἔκδετος should regularly (though not necessarily) have been מקשרה or מקשרת. The only way out of the impasse is to accept the ק also as a prosthetic, especially as this would tie up with δέσις/קשר IIR 11. 14, on one hand, and κατάδεσις/קשר Jes 3. 20, on the other. A similar question is posed by קלון in connection with λεκτός and ἐκλεκτός; and by עדה and ענה eis-á-eis δύω and ἐνδύω. Besides, although I know only one other instance of a prosthetic ק—קבל—πρός—there are several instances of other gutturals being prosthetic, e.g. βλέπω, הבר Jes 47. 13 (cf. ἐπι-; λάξις/הלקה Gn 33. 19, קלקל IIR 9. 10; λάχος קלקל Dt 18. 8, הלקה IICh 35. 5; περάω/עבר Gn 15. 17 Jos 4. 22, πυρόω/עבר Jer 23. 9, ἐκπυρόω/העביר IIR 16. 3, πυρός עבר Jos 5. 11.

Incidentally, comparison with Greek proves conclusively that the exceptional structure סור is the genuine original word—and not a freak, as has hitherto been thought. There are several such instances, e.g. γαληνός, שׁאן Am 6. 1, שׁלן Job 21. 23; Ζεὺς (Σδεύς)/שׁדי Gn 17. 1, Ζήν/שׁדין Job 19. 29. Each one of them is a tribute to the absolute fidelity of our scribes who, generation after generation, faithfully transcribed the text of our sacred scriptures as they found it. They have thus transmitted to us relics which establish beyond peradventure that in the distant past our forefathers spoke undiluted and unimpaired Greek.

Mark that whereas Διόδοτος embodies the verbal adjective and means 'given of Zeus', הונית and נתניה embody the noun and mean 'gift of Zeus', ה' being homologous to the genitive Διός—with the not unusual elimination of the initial δ—as כבד Ex 29. 13 is homologous to ἑπατος, the genitive of ἑπαρ. Mark also that נתניה is short for נתניה, because ה' Jes 12. 2 Ps 68. 19 and ב' Jes 26. 4 Ps 68. 5 are the homologues of Διός or Πατέρ.

The homology εὐλογετός/ברך has a somewhat complicated background which deserves to be thoroughly explored, in order to clear up ambiguities and dissipate unnecessary doubts, while pointing out persistent difficulties.

The initial obstacle to be surmounted is phonetic, namely, the exchange of the prefix εὐ with ב. This can be done by taking into consideration five facts: (1) that in proper nouns this prefix exchanges with אב and אב' (2) that in אבר Gn 41. 43—



assuming the word to be related to  $\text{ברך}$ —this prefix actually exchanges with  $\text{ב־}$ ; (3) that in several homologies this prefix exchanges with  $\text{ב־}$ , a letter associated with  $\text{ב}$  in Graeco-Hebraic homologies, e.g.  $\epsilon\upsilon\phi\upsilon\eta\varsigma/\text{פֶּה}$  Gn 39. 6,  $\epsilon\upsilon\phi\omega\nu\omicron\varsigma/\text{פֶּה}$  Nu 13. 6,  $\epsilon\upsilon\delta\omega/\text{פֶּה}$  Cant 5. 2; (4) that in modern Greek,  $\epsilon\upsilon$  is pronounced 'ef'; (5) that Arabic yields the following immediately relevant and closely resembling homologies:  $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega/\text{بارك/بلغ}$ ,  $\epsilon\upsilon\lambda\omicron\gamma\acute{\iota}\alpha/\text{بارك/بلغ}$ ,  $\epsilon\upsilon\lambda\omicron\gamma\acute{o}\varsigma/\text{بارك/بلغ}$ . Cf. Euskadiko/Basque.

Then there lies concealed somewhere a semantic snag, i.e. the word  $\text{ברכה}$  in Jes 36. 16, which commentators and lexicographers have glossed over by inventing for it the meaning of 'treaty', or explaining it away by a circumlocution. As always, I preferred to face the difficulty, instead of evading it with a worse than useless dodge; and, as usual, I discovered a suitable homologue,  $\epsilon\upsilon\acute{\epsilon}\rho\gamma\epsilon\iota\alpha$ ,  $-\acute{\epsilon}\iota\eta$ ,  $-\epsilon\sigma\acute{\iota}\alpha$ ,  $-\epsilon\sigma\acute{\iota}\eta$ , *well-doing, good deed, kindness* (cf. Jos 15. 19). But it behoves me to be modest, because I have an unfair advantage over them, in that I am able to invoke Greek as my authority. However, the trouble is that scholars—one authority excepted, namely, Professor Cyrus H. Gordon—refuse to take me seriously, treating my painstaking philological invocation as if it were a mere incantation, an attempt at summoning the genie!

Accordingly, the following is the result of my research: The simple verb  $\text{ברך}$  is homologous to  $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$ ; but its infinitive,  $\text{ברוך}$  Jos 24. 10, its Passive,  $\text{ברך}$  Gn 12. 3, and its  $\text{לפעל}$ , are the only parts of it extant. Its  $\text{לפעל}$ ,  $\text{ברך}$  has at least two homologues: (1)  $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$  (strengthened for  $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$ )— *speak well of, praise* Nu 23. 11, 20;  *bless, praise a god* ICh 29. 10; of God or men,  *bless* Gn 24. 1 IIS 13. 25 IR 8. 66 ICh 31. 8; also, apparently by an Hebraic euphemism,  *curse* IR 21. 10, 13 Job 1. 5, 2. 9; (2)  $\kappa\alpha\tau\epsilon\upsilon\epsilon\rho\gamma\epsilon\tau\acute{\epsilon}\omega$  (strengthened for  $\epsilon\upsilon\epsilon\rho\gamma\epsilon\tau\acute{\epsilon}\omega$ )— *show kindness to* Jos 14. 13. The  $\text{לפעל}$  is homologous to  $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$  in the Passive Voice— *bless, praise a god* Job 1. 21; of God and men,  *bless, praise* Jud 5. 24. Its  $\text{לפעל}$  is homologous to  $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$  in the Middle Voice— *bless* Gn 22. 18 Jes 55. 16;  *bless, praise* Dt 29. 18. Finally, its verbal noun  $\text{ברכה}$  is homologous (1) to  $\epsilon\upsilon\lambda\omicron\gamma\acute{\iota}\alpha$ — *praise, eulogy* Neh 9. 5;  *blessing called down or bestowed* Gn 27. 12, 35-6; and (2) to  $\epsilon\upsilon\acute{\epsilon}\rho\gamma\epsilon\iota\alpha$ ,  $-\epsilon\sigma\acute{\iota}\alpha$ — *a good deed, kindness* Jes 36. 16 (v. p. 229).

Now I am not happy about the euphemistic use of  $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$  to



mean 'curse' in the Septuagint, especially as there is another verb which has a good claim to homology with  $\text{קָרַךְ}$  in IR 21. 13, that is,  $\kappa\alpha\tau\eta\lambda\omicron\gamma\acute{\epsilon}\omega$  which means 'make of small account'. But this verb is supposed to be instead of  $\kappa\alpha\tau\alpha\lambda\omicron\gamma\acute{\epsilon}\omega$ , a form which we are told does not occur. Is it possible that it is an ancient form of  $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$ , used several times by Herodotus? I am not sufficiently informed to be able to judge. Nevertheless, it is right to point out that on at least one other occasion the Septuagint gave what they believed to be a literal translation of the Hebrew text, when they rendered  $\text{לִשְׁן זָהָב אֶחָד}$  by  $\gamma\lambda\omega\sigma\sigma\alpha\nu \mu\acute{\iota}\alpha\nu \chi\rho\upsilon\sigma\eta\nu$  Jos 7. 21. In fact,  $\text{לִשְׁן}$  there has nothing to do with 'tongue', but is the homologue of  $\pi\lambda\acute{\iota}\nu\theta\omicron\varsigma$ , *ingot*. In this homology, the letters dropped are  $\pi$  and  $\nu$ ; whereas in  $\pi\lambda\acute{\iota}\nu\theta\omicron\varsigma/\text{לִבְנֵה}$ ,  $\text{לִבֵּן}$ , the letters dropped are  $\pi$  and  $\theta$ . In  $\text{מִלְכָּן}$ , one of the five homologues of  $\pi\lambda\acute{\iota}\nu\theta\epsilon\iota\omicron\nu$ ,  $\nu$  and  $\theta$  drop out; while in the others— $\text{מִלְכָּם}$ ,  $\text{מִלְכָּם}$ ,  $\text{מִלְכָּם}$ —only  $\nu$  drops out. Cf.  $\text{הָשִׁיב}$  Esr 10. 14, 18 Neh 13. 23;  $\kappa\alpha\theta\acute{\iota}\zeta\omega$   $\sigma\upsilon\nu\omicron\iota\kappa\acute{\epsilon}\omega$ .

As to  $\text{אֲבָרַךְ}$ , it may be the  $\text{הַפְעִיל}$  imperative of either  $\text{בָּרַךְ}$   $\text{בָּרַךְ}$ /  $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$ , with  $\aleph$  instead of  $\eta$ —as in  $\text{אֲנֹלֶה־יְיָ}$  Jes 63. 3,  $\text{אֲרִשֶׁע}$  IIS 3. 18,  $\text{אֲשַׁתּוֹלֵל}$  Ps 76. 6,  $\text{אֲתַהַבֵּר}$  IICh 20. 35—or of  $\text{בָּרַךְ}$   $\text{בָּרַךְ}$ /  $\pi\rho\omicron\sigma\kappa\upsilon\tau\acute{\epsilon}\omega$  IICh 6. 13, as in Arabic,  $\text{أَبْرِكْ}$ . Accordingly, as Joseph drove by in the State ceremonial procession, the populace lined up along the way was bid by his forerunners or outriders to acclaim or kneel down, as a token of respect.

$\text{אֹפִיר}$ ,  $\text{אֹפִיר}$ , and  $\text{אֹפִיר}$  are apparently indiscriminate spellings. Thus we find that  $\text{אֹפִיר}/\text{אֹפִיר}$  is a personal name: Gn 10. 29 ICh 1. 23;  $\text{אֹפִיר}/\text{אֹפִיר}$  is a geographical name: IR 9. 28, 10. 11, 22. 49 ICh 29. 4 IICh 8. 18, 9. 10; and  $\text{אֹפִיר}$  is an adjective: Jes 13. 12 Ps 45. 10 Job 22. 24, 28. 16. The homologue of this adjective is  $\acute{\alpha}\pi\upsilon\rho\omicron\varsigma$  in at least one context, Job 22. 24; elsewhere it may be  $\acute{\epsilon}\phi\theta\acute{o}\varsigma$ . Another homologue of  $\acute{\epsilon}\phi\theta\acute{o}\varsigma$  is  $\text{אֹפִיר}$  Dan 10. 5, while  $\acute{\alpha}\pi\epsilon\phi\theta\acute{o}\varsigma$  is the homologue of  $\text{מֹאפִיר}$  Jer 10. 9 and  $\text{מֹאפִיר}$  IR 10. 18. Lastly, one of the many remarkable finds in my most exciting research is that each of the following three relevant Greek phrases had an identical twin in Hebrew:  $\acute{\alpha}\pi\epsilon\phi\theta\acute{o}\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$ , *refined gold*  $\text{כֶּתֶם אֹפִיר}$  Jer 10. 9;  $\acute{\alpha}\pi\upsilon\rho\omicron\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$ , *unsmelted gold*  $\text{כֶּתֶם מֹאפִיר}$  Jer 10. 9; and  $\acute{\epsilon}\phi\theta\acute{o}\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$ , *refined gold*  $\text{כֶּתֶם פִּז}$  Cant 5. 11



אופו Dan 10. 5. A phrase identical with זהב מאופו is זהב מופו IR 10. 18, though מאופו might mean 'from *Ephesos*'.

According to the commentators and lexicographers, אופר in its different spellings is invariably a proper noun, and so is אופו; whereas פו is a noun and מופו a participle of the verb פו, on the scale הפעל, meaning 'be refined'.

The homology ζευκτός/חבש/סוגה shows (1) that when a Greek verb—e.g. ζεύγνυμι—bears several meanings, its Hebrew homologues tend to differ with the variation in meaning, (2) that Arabic is of great corroborative value, and (3) that an homology carries conviction when the various meanings of the two homologues concerned coincide. Thus, consider the following meanings of ζεύγνυμι: of riding horses, *harness, saddle, and bridle* חבש IR 13. 13; *bind fast* חבש Ez 24. 17 Jon 2. 6 [סוג Cant 7. 3]; *join together in setting a fractured jaw* חבש Ez 34. 4; *join in wedlock* זָוַג; *join issue at law* חבש Job 34. 17; ἐπιζεύγνυμι, *bind fast* חבש Ps 147. 3; *join to* חבש Ez 30. 21. Mark, on one hand, the close resemblance between סוג and زَوَّج; and on the other hand, the appreciable difference between harnessing a mount, setting a fracture, and going to law—in all of which meanings ζεύγνυμι tallies exactly with חבש. (Cf. σκεπάζω/חבש חבש Ez 16. 10, 24. 17 Job 28. 11, 40. 13; and c. p. 208.)

θετός/חבש, etc., is a most interesting homology.

First, according to the Septuagint, חבש means θρεπτή, 'adopted foundling', the initial ח being the definitive article. Apparently, in the days of the LXX, they knew the word חבש as meaning 'adopted'. But חבש has since been interpreted as an alias of Esther, akin to חבש—interpreted as 'aromatic bush', 'myrtle'—where the ח is an integral letter of the word. In one case, therefore, the homologue would be θετός (θετή, 'adopted daughter'); while in the other, it would be ἡδύς, Doric ἄδύς, 'pleasant' smelling or 'pleasant' looking. Since Esther was an adopted as well as a comely maiden, the probability is that she was surnamed חבש on both accounts.

Secondly, טמן is a homologue of θετός by the insertion of מ in the middle of the verb to facilitate pronunciation; cf. ἱστός/טמן. Otherwise, the relevant homologue of τίθημι would have been טן, instead of טמן Prov 19. 24, the ך being a terminal ך. This is corroborated by the Epic infinitive τιθήμεναι and the



homology θέμα/מִטְמָא Gn 43. 23 Jes 45. 3 מִטְמָא Dan 11. 43, the two Hebrew synonyms reflecting the Greek dialectal exchange of  $\theta$  with  $\chi$ . Pronunciation was facilitated in other homologues of τίθημι by a prosthetic  $\aleph$ , by resorting to the MV ל, or by transliterating the verb in full. However, the difficulty in pronunciation is still experienced in שָׁוָה, where only the Hebrew terminal ו is added to the root  $\theta\epsilon$ ; for in the formation of the הִתְפַּעֵל (שָׁוָה), both the  $\tau$  and  $\theta$  were used: Dan 2. 5 Esr 4. 21, 5. 8. (Cf. τίθημι/הִטָּו ICh 21. 10/לָטַל IIS 24. 12.)

δοτός/תָּנָה is a doubly peculiar homology—in that morphologically, the Hebrew homologue corresponds to  $\theta\epsilon\tau\acute{o}s$  as well as  $\delta\omicron\tau\acute{o}s$ ; while semantically, it is highly specialized to describe one of two grades in the Hebrew hierarchy—the Levites and the *Nethinim* properly so called—subordinate to the priests. For the priesthood in Israel was monopolized by Aaron and his descendants. He and his sons were ceremonially anointed and consecrated to minister to God, and accordingly constituted a strict caste somewhat segregated from the rest of the people (Ex 29. 1–37, 30. 30, 40. 12–15 ICh 23. 13). The priests were assisted in a limited way by their fellow tribesmen, the Levites, who formed a secondary and looser caste. The Levites were formally dedicated—תָּנָה, ‘granted’—by the rest of the people to God, instead of the first-born Israelites; because he had consecrated unto himself all the first-born in Israel, both man and beast, when he excepted them from destruction in the plague inflicted on Egypt (Ex 12. 12, 13, 29 Nu 3. 6–13, 8. 6–19). Supplementary auxiliaries to the priests were dedicated—תָּנָה or תָּנָה, ‘granted’—by king David (Esr 8. 17, 20). The descendants of these votaries set themselves up into a separate category, referred to by the Septuagint as *ἑθνεῖς*, *Nathanim*, *Nathinim*, or *οἱ Ναθιναῖοι*; but only once was their name translated (*οἱ δεδομένοι* ICh 9. 2). However, תָּנָה in Dt 28. 31, and תָּנָה in the next verse, mean simply ‘granted, given, given away’, and are obviously so rendered by the Septuagint.

ἐγκρατής/נָזִיר: Any person, man or woman, might make the vow of a Nazarene, a ‘self-disciplined’ man, whereby he bound himself for a certain period to grow his forelock, to refrain from shaving his head, to keep away from the dead, and to abstain from any product of the vine. He would thus become tempora-



rily 'devoted to the Lord'. At the end of that period—apart from unleavened bread, cakes, and libations—he would bring four sacrifices: a burnt offering, another offering for purification and a payment offering—presumably representing the payment of a ransom or conscience-debt felt by the Nazarene to be due to the Deity. In addition, he would shave his forelock and place the luxuriant crop on the fire beneath the payment offering (Nu 6. 2-21). The whole undertaking, more particularly the sacrifice of his own hair, was a personal votive gift given of himself, probably as a symbol of self-sacrifice. Similarly, the Greeks used to begin their sacrificial rites by cutting off a wisp of hair from the victim's forehead and casting it into the fire (*Odyssey* 3. 446). And Euripides significantly refers to the sacrificer's own hair: δάκρυα τ' ἔδωκα καὶ κόμης ἀπηρξάμην (*Electra* 91). Again: κόμης ἀπαρχὰς καὶ χοὰς φέρουσ' ἐμάς (*Orestes* 96).

The homologies involved in this rite are:  $\Pi\lambda\alpha$  καταξυράω, *shave close*;  $\Pi\beta\iota$  θύμα, *victim, sacrifice*;  $\lambda\iota$  ἀσταφίς, *δσ-, σ-, ἀτ:* grapes, raisins;  $\aleph\beta\eta$  καθαρίζω, *cleanse, purify*;  $\Pi\aleph\upsilon\pi$  καθάρσιον (sc. ἱερόν), *purificatory offering*;  $\Pi\lambda\pi$  κόλλις, *roll or loaf of coarse bread*;  $\gamma\beta\eta$  ῥάξ, ῥαγός, *grape, generally, berry*;  $\psi\beta\iota$  δίδυμος, *of things, dry, parched*;  $\gamma\beta\beta$  καθαρίζω, *cleanse, purify*;  $\Pi\lambda$  λείος, *smooth, metaph. soft*;  $\Pi\pi\beta$  ἀνάθεμα, -θημα, *anything dedicated*;  $\Pi\beta\beta$  μῆζα, *barley-cake, distinguished from ἄρτος (wheaten bread)*;  $\gamma\beta$  δίδωμι, *offer to the gods*;  $\gamma\beta\gamma$  δῶρον, *votive gift or offering to a god*;  $\gamma\iota$  ἄνθος;  $\gamma\iota\pi$  παρέχω, *present, offer*; and/or ἐγκρατεύομαι, *exercise self-control* Nu 6. 12; and/or εὐχομαι, *vow or promise to do*;  $\gamma\iota\eta$  ἀπέχω, *keep oneself from, refrain oneself*; κατ-: *restrain himself from* Ib 6. 3;  $\gamma\iota\eta$  ἐγκρατής, *master of oneself, self-controlled, self-disciplined*; and/or εὐκτός, *vowed, dedicated*;  $\gamma\beta\gamma$  σπονδή, *drink-offering*;  $\Pi\lambda\psi$  ἐκπύρωσις, *calcination*;  $\aleph\beta\eta$  ἀπειλέω, *promise* Lev 27. 2 Nu 6. 2;  $\psi\beta\eta$  προκόμιον, *forelock of a horse, frontal tuft*;  $\psi\beta\eta$  ἀγίζω, *hallow, make sacred, sanctify (W)*;  $\psi\beta\eta$  ἅγιος, *devoted to the gods; in good sense, sacred, holy*;  $\beta\gamma\eta$  καθιερεύω, *sacrifice, offer*;  $\beta\gamma\eta$  ἱερεῖον, Ionic ἱερήϊον, *victim, animal for sacrifice, ἱερέουσ' ἱερήϊον* Od. 14. 94;  $\psi\aleph\gamma$  πρόσθιος, *front*;  $\gamma\eta\eta$  φρυκτός, *roasted, fried*;  $\gamma\psi\psi$  ἔθειρα, *hair, poetic noun*;  $\aleph\beta\eta$  θύημα, θυήλημα, *in pl., sacrificial offering*; θύλημα, *that which is offered, mostly in pl., θυλήματα, cakes, incense, etc.*;  $\aleph\beta\eta$  τέλος, *payment*; *pl. services or offerings due to*

the gods;  $\square\psi\alpha$ /ἀθέτημα, *breach of faith, transgression*;  $\eta\gamma\eta$ /οἶνη, old name for *the vine*;  $\psi\eta\eta$ ,  $\psi\eta\eta\eta$ , any climbing plant with tendrils, esp. *grape-vine* (IIR 4. 39);  $\eta\gamma\eta$ /ζύμωσις, *fermentation*;  $\eta\gamma\eta$ /οἶνας, a wild pigeon, of the colour οἶνωπός, *the rock-dove, Columba livia*;  $\eta\gamma\eta$ /οἶνος, *wine*;  $\eta\gamma\eta$ /οἶνόπη, a kind of *grape-vine*;  $\eta\gamma\eta$ /μέθυ, *wine*; σίκερα, *fermented liquor, strong drink*;  $\eta\gamma\eta$ /στάλαγμα, *that which drops, a drop*;  $\eta\gamma\eta$ /τὸ ξυρόν, *razor*;  $\eta\gamma\eta$ /τρυγών, *turtle-dove*.

Thus both the rite and its nomenclature are Hellenic, though the institution of the Nazirate seems to be purely Hebraic. It will have been noticed that  $\eta\gamma\eta$  has three homologues to cope with, and  $\eta\gamma\eta$  two: one, εὐκτός, a verbal adjective, homologizing with  $\eta\gamma\eta$  like μισθωτός with  $\eta\gamma\eta$ ; the other, ἐγκρατής, a noun, homologizing with  $\eta\gamma\eta$  like μισθωτός, a Subst., with  $\eta\gamma\eta$ .



## IX. PROPER NOUNS

XLVII. Some Hebrew proper nouns resemble Greek proper nouns, others have Greek verbs, adjectives and common nouns as homologues; while some Greek proper nouns have Hebrew common nouns as homologues.

חַדְדָא	Ἡδωνεύς	دائيه	Ἡδης	חַדְדָא	Ὀμηρος
אֵיִם	"	דַּוִּד	ἀγαπητός	חַדְדָא	"
חַדְדָא	"	דַּוִּד	"	חַדְדָא	ἀστήρ (ὁ τὰς
לְאֵי	εὐήλιος	חַדְדָא	ἡ καλλιφω-	חַדְדָא	Ἡόροδίτας), the
חַדְדָא	εὐρημα	חַדְדָא	nos	חַדְדָא	planet Venus
חַדְדָא	εὐρεμα	חַדְדָא	Διὸς ἀνὴρ	חַדְדָא	Ἀπόλλων
חַדְדָא	εὐήλιος	חַדְדָא	Ἡδης	חַדְדָא	φόινις, -νίκινος
חַדְדָא	εὐήλιος	חַדְדָא	Ἡδου	חַדְדָא	Σκύθης
חַדְדָא	ξανθός	חַדְדָא	οἰκῆτωρ	חַדְדָא	"
חַדְדָא	Ἡδωνίς	חַדְדָא	Ὀμηρος	חַדְדָא	"
חַדְדָא	Ἡραί, Ἐρινύες	חַדְדָא	Διός, Παιάν	חַדְדָא	Σκυθῶν
חַדְדָא	Ἥϊας	חַדְדָא	Δίοπαν, Διός	חַדְדָא	"
חַדְדָא	θεός	חַדְדָא	Διογενῆς	חַדְדָא	ὑπερούτης
חַדְדָא	"	חַדְדָא	"	חַדְדָא	"
חַדְדָא	"	חַדְדָא	εὐδωνος	חַדְדָא	Πτολεμαῖος
חַדְדָא	Ἡέλιος	חַדְדָא	ἡίθεος θεοῦ	חַדְדָא	"
חַדְדָא	ὑπερίων	חַדְדָא	Ὀρθώσιος, ἴσος	חַדְדָא	κύρα
חַדְדָא	Ἡμμων	חַדְדָא	Σκύθης	חַדְדָא	κυρία
חַדְדָא	Ἡθήνη	חַדְדָא	Σκυθῶν	חַדְדָא	Ἡδης
חַדְדָא	ἀστήρ	חַדְדָא	μορία	חַדְדָא	"
חַדְדָא	(ὁ τὰς Ἡόροδίτας,	חַדְדָא	"	חַדְדָא	ἐφῆβος θεοῦ
חַדְדָא	the planet Venus;	חַדְדָא	πάμμεγας	חַדְדָא	"
חַדְדָא	cf. Jer 7. 18)	חַדְדָא	Νεῖλος	חַדְדָא	"
חַדְדָא	" δρυς, ξύλον,	חַדְדָא	"	חַדְדָא	"
חַדְדָא	ἀσκηρά	חַדְדָא	Νεῖλος	חַדְדָא	"
חַדְדָא	Διός, Παιάν	חַדְדָא	"	חַדְדָא	σκύμνος
חַדְדָא	πολυόμματος	חַדְדָא	Ἡδης	חַדְדָא	"
חַדְדָא	φύλαξ	חַדְדָא	"	חַדְדָא	"
חַדְדָא	ἥλιος, ἥελιος,	חַדְדָא	Ἡθήνη (Θαρσώ,	חַדְדָא	"
חַדְדָא	ἀβέλιος, πόσις, βέλα	חַדְדָא	οὐς) Ἡδης	חַדְדָא	Ζήν
חַדְדָא	πόσις	חַדְדָא	Ἡδης	חַדְדָא	"

כְּדִי	Zeús, Σδεύς	קָכָם	σηκός, σήκωμα	תָּמָח	θάνατος
קָחַר	ρόος	גְּלָה, קָלָה	Δήλος	תָּמַיִם	Σεμναί
כְּחֹר	„	זֶם	Zeús	תָּרַסַּר	Θαρσώ, οὐς
כְּיָחַר	„	תָּלָכִי	Πτολεμαῖος		

Of necessity, an element of conjecture enters into the search for and ascertainment of homologues of proper nouns: ethnic, personal, and geographical. But I have tried to eliminate it as far as possible by the aid of two determining factors, namely: the context and comparison with other biblical homologues. Judiciously exploited, these two factors play such a decisive role that most of the results obtained through their application in this special research attain a degree of certainty almost equal to that achieved in the ascertainment of other homologues, where more factors and more reliable factors are available. This calculated risk has been amply justified, since there emerges a meaningful multi-lateral pattern of unexpected lucidity, wherein feature religious and social as well as philological details of far-reaching interest. They reveal, *inter alia*, hitherto hidden customs and historical facts which shed a flood of light on the Hellenic nature of Hebrew annals and way of life.

A preliminary exploration indicates that in this sector of our investigation appearances are even more deceptive than elsewhere, because—to the difficulties arising from the camouflage created by literal exchanges—there is added the handicap of homophony. Thus, the components אָח and אִי of אָחִיִּי cannot have their respective ordinary meanings, any more than אָב and אִי in אָבִיִּי. And what about אָבִיִּיִּי and אִיִּיִּי? Equally intriguing is a different set of compounds, i.e. אִשִּׁיִּיִּי and אִשִּׁיִּיִּיִּי. Similarly, the compounds beginning with אִלִּי or ending with אִל—such as אִלִּיִּיִּי and אִלִּיִּיִּיִּי, אִלִּיִּיִּי and אִלִּיִּיִּיִּי, אִלִּיִּיִּי and אִלִּיִּיִּיִּי, and אִלִּיִּיִּי in Jes 29. 1 and אִלִּיִּיִּי in Esr 8. 16.

I first classified these nouns into groups: (1) those beginning with אָבִי and אִיִּי, (2) with אָחִי and אִיִּי, (3) with אִשִּׁי, אִשִּׁיִּי, אִשִּׁיִּיִּי, אִשִּׁיִּיִּיִּי; and (4) those which include in their composition אִל and אִלִּי. This convinced me that אָבִי and אִיִּי had no more to do with 'father' than אָחִי and







This led me to the discovery that the homologue of **בעל**, the Phoenician sun-god, was *ἄβελιος*, Cretan for *ἥλιος*; that its homonym, meaning 'husband', had *πόσις* for homologue; and that *πόσις* was also one of the homologues of **בשת**. For at the time of Gideon and Saul, the connection between **בעל** and *ἥλιος* had long been forgotten, and people thought of **בעל** merely as a spouse (cf. Hos 2. 18, 19). But at that time, the connection of **בעל** (*husband*) with *πόσις* had also been completely forgotten: hence, the alternative appellation, of Baal being **בשת** (the other homologue of *πόσις*). Incidentally, the other homologues of **בשת** are the synonyms, *αἰδώς*, *αἰσχύνη*.

The key to the riddle of the various prefixes to **אל**, **בעל**, **בשת**, and **עם** is to be found in **בשת-איש**—where the homologue of **איש** is *ἰσθεός* rather than *ἀνὴρ*—and the hyphenated **בשת-עם** being in contiguity with **בחר-אין** (Ez 30. 17). For it is *ἰσθεός* and its synonyms, *εἶρην* and *μείραξ*, which are the homologues of the other prefixes—except **שור**, **פִּי**, and **פִּינ**, the homologues of *ἀπό*. Strangely enough, it was when I formed the view that the prefix **פִּינ** was the homologue of *ἀπό*—so that **פִּינ-בשת** meant 'a follower of Baal'—that I appreciated the fundamental function of **בשת-איש** in my investigation, and realized that I stood on the threshold of a massive discovery.

Yet one more series of comparisons with other biblical homologues, to establish the fivefold meaning of **אל**. An obvious homologue is *θεός*, where the *θ* drops out through apheresis, as in *θεραπεία/תרפואה*; while the terminal *σ* turns dialectally into *ρ* which, in turn, also dialectally alters to *λ*. Another equally valid homologue is *ἥλιος*, e.g. **אל עליון** *Hēlios Hypērion*, where the gutturals—**ע** and the *spiritus asper*—interchange, the *π* drops out: as in *ἐρπετόν/רֶפְטָן* and *ἐπέρ/שור*, and *σ* changes to *λ*. A third is *εἶρην*; a fourth *ὄλος*. Finally, *πολύς*; because sometimes **אל** is short for **אל**, and once alternates with **בעל**. Incidentally, **בעל** has two other homologues: *πολύς*, e.g. **בעל שער** *πολύς*; and *πολίτης*, e.g. **בעל שכם**.

Several proper nouns have more than one possible homologue, because of the close similarity between all the structures concerned without their prefixes, e.g. **אשר** is likely to homologize: with *εὐδωρος*, on the basis of the homology *δόσις/תשורה*; with *εὐθώρηξ*, on the basis of the homology *θώραξ/שור*; with



εὐπους, on the basis of the homology πούς/אָשׁוּר. Another example is אורִיאֵל.

On the other hand, there are different nouns which have the same possible homologue or homologues—e.g. אֲבִיאֵל and אֲבִי-עֶלְבֹן—because they refer to the same person. This pair of nouns confirms the accuracy of the inference that אֵל is the homologue of ἥλιος, drawn from the homology אֵל עֶלְיוֹן, Ἡέλιος Ὑπερίων. At the same time אֲבִי-עֶלְבֹן illustrates the interchange of ב and ו. A different example is: אֵל־דָּעָה, אֵל־דָּעָה, and אֵל־דָּעָה בֶּעֱלִידָה homologizing with πολυειδήμων, ἡλιοειδής or Ἡλιάδης. First, אֵל־דָּעָה and אֵל־דָּעָה בֶּעֱלִידָה refer to the same person: the dilemma here being, whether אֵל־דָּעָה is the homologue of πούς or—like אֵל־דָּעָה—that of ἥλιος, ἡέλιος. Then, אֵל־דָּעָה and אֵל־דָּעָה are very similar; so that it is not unreasonable to assume that they have the same homologue. After due consideration, however, I judged the claims of Ἡλιάδης to be of secondary rank.

אֵל־צוּר in Dt 32. 4, 18, 37 is the homologue of θεός; but אֵל־צוּר is synonymous with אֵל־צוּר־יְדִי, both being homologous with εἰρηνη, ἡθεός Διός. However, אֵל־צוּר belongs to a series of proper nouns compounded of two nouns which change with each other not cases but only places—e.g. אֵל־דָּעָה and אֵל־דָּעָה, אֵל־דָּעָה and אֵל־דָּעָה, אֵל־דָּעָה and אֵל־דָּעָה, אֵל־דָּעָה and אֵל־דָּעָה, אֵל־דָּעָה and אֵל־דָּעָה—which repay special scrutiny.

These names illustrate the pattern or principle of the prefix-suffix phenomenon; and the key to the series is the last pair, because it illustrates that phenomenon to perfection. Thus, אֵל־דָּעָה and אֵל־דָּעָה are synonyms, both meaning εἰρηνη Πλούτωνος. This is confirmed by another pair, אֵל־דָּעָה (IIS 11. 3) and אֵל־דָּעָה (ICh 3. 5), which refers to the same person—Bathsheba's father. Now apart from this proper noun, אֵל has several homologues, e.g. δῆμος and γάμος (Gn 19. 38); so that אֵל־דָּעָה might mean πολύδημος or πολύγαμος. But neither homologue is suitable: *populous* is an adjective which applies to a place, while *often married* refers to what a mature adult has been or become, and not to a newly born babe. On the other hand, 'my god is people' does not make sense; still less does 'my god is unlawful wedlock'. But the true homologue of אֵל in this



compound is *γαμέτης*, the synonym of *πόσις*—בִּשְׁת—the alternative name of Baal. Accordingly, אֱלִיעֶם seems to mean *Baal's present*. As a matter of fact, judging by יוֹאֵל (*Διὸς εἰρημῆ*), it actually means 'Baal's young man/gift'; and so does עֲמִיאל. Similarly, אֱלִיצוֹר and צוֹרִיאל mean one and the same thing.

Here the Septuagint comes to our assistance in a big way. To begin with, who in his senses would have equated יֵשֶׁב בְּשֵׁבֶת in IIS 23. 8, with יִשְׁבְּעֵם in ICh 11. 11? Yet this strangest of equations is testified to by the Scriptures, without any explanation for it from the *Lexicon*. Fortunately, the Septuagint reads otherwise: יֵשֶׁב בְּשֵׁבֶת is substituted by *Ἰεσβοσθέ* in the Greek version, and by *Ἰεσβαδά* in the Lucian; while יִשְׁבְּעֵם is *Ἰεσεβαδά* in the former. Mark, incidentally, the consonant/vowel metathesis in *Ἰεσβοσθέ*/*Ἰεσβοσέθ*, *Ἰεσεβαδά* — *-βαδό* — *-βαδά*.

Gesenius states: 'יֵשֶׁב בְּשֵׁבֶת' ('dwelling tranquilly' ['sitting on the seat']) . . . in the parallel passages יִשְׁבְּעֵם; and 'Yashor'am, like יִרְבְּעֵם ('to whom the people turn') . . . On the other hand, the *Lexicon* simply records the different versions, except that it omits to note the significant substitution of *ὁ Μακκαβῆος* for תַּחֲכַמִּי (which it states ought to read תַּחֲכַמִּי, and of *Ἰεσεβαδά* for יִשְׁבְּעֵם. However, my theory reconciles all these versions by proving that the differences between them are purely philological: *Ἰεσβοσέθ*, *Ἰεσεβαδά* אֵשֶׁבֶת בִּשְׁת, *Ἰεσ-*

Thus: אֵשֶׁבֶת בִּשְׁת is literally *ἡθεὸς ποσις* (*Ἰεσβοσθέ*)—יֵשֶׁב homologizing with the genitive of *ἡθεὸς*, *ἡθεου*, the *υ* turning into ב—and יִשְׁבְּעֵם *ἡθεὸς γαμέτου*. Moreover, *πόσις* stands for בַּעַל, as does עֵם for *γαμέτης*. Again, the syllable *δά* in *Ἰεσεβαδά* has undergone consonant/vowel metathesis from *αδ*, while *δ* has replaced *λ* dialectally from *αλ*; so that in the result the word actually reads *Ἰεσεβαάλ*. As for תַּחֲכַמִּי, as usual, the word is accurately recorded; and, as is almost invariably the case, the purported correction by the *Lexicon* is presumptuous. Now תַּחֲכַמִּי in IIS 23. 8 changes—hitherto unaccountably—to בֶּן־תַּחֲכַמִּי in ICh 11. 11. As a matter of fact, this is simply because תַּחֲכַמִּי exemplifies the prefix-suffix phenomenon, its homologue being *Ἀχαμονίδης* (the prefix ת־ exchanging with the suffix *-δης*) or—as the Septuagint has it in ICh 11. 11—*υἱὸς*









The following are the homologues of *μάντις* and their compounds:

מיכיהו (masc.), מיכיה, מיכהו, מיכה, מיכאל, מיכא, מושי, מוצא  
מיכיהו (fem.), משה, משה, מעכה, מעוף, מושה, מושע, מושף, מישאל, מיכיהו (fem.),  
מתניהו, מתניה, מתני, מתני, מתן, מתושאל.

Another series of proper nouns, short but important, also manifests the prefix-suffix phenomenon. Each noun is a name made up of a subject, God; and a transitive verb, the implied object of which is the person bearing that name. But the homologue of such a noun is adjectival; it embodies the subject and the action of the verb, and implicitly qualifies that person. Thus יְהוֹנָתָן or יֹנָתָן changes back to front into נְתַנְיָהוּ or נְתַנְיָהוּ, יְהוֹנָדָב or יֹנָדָב into נְדָבְיָה, and יְהוֹחָנָן or יֹחָנָן or אֶלְחָנָן into חַנְיָה or חַנְיָהוּ or חַנְיָהוּ. The homologue of יֹנָתָן or יֹנָדָב is Διόδοτος or Διόσδοτος, that of אֶלְחָנָן is θεογενής and that of יֹחָנָן is Διογενής.

Numerous names of peoples and places throughout the Middle East—the land conglomeration washed by the Euphrates, the Mediterranean, the Jordan, the Dead Sea, the Red Sea, the Indian Ocean, the Arabian Sea, and the Persian Gulf—resemble *Σκυθης* and its derivatives. They constitute convincing testimony that in very ancient times that part of the world was ruled and inhabited by Cimmerians, Greeks, and Scythians, e.g.:

כוד, 20. 15. Ib לֹדִי, 15. 10. Gn הָה, 34. 11. Ich מוֹדִי, 6. 17. IIR מֹדִי  
כודן, 1. 12. Nu כֹּדֶה, 16. 21. Ib כֹּדֶם, 8. 14. ICh כֹּדֶי, 9. 19. IIR  
כוד, 19. 10. Gn כֹּדֶה, 24. 17. Ib כֹּדֶה, 30. 17. IIR כֹּדֶה, 7. 3. Hab  
כֹּדֶה, 1. 1. Job עֹדֶן, 1. 19. Ex כֹּדֶי, 17. 10. Gn כֹּדֶי, 1. 16. Ex  
כֹּדֶה, 1. 29. Gn קֹדֶה, 21. 5. Jud קֹדֶמִים, 1. 20. Nu כֹּדֶן, 35. 19. Jos  
קֹדֶה, 26. 2. Dt קֹדֶמֶה, 18. 47. Ez 14. 24. IS 19. 15. Gn קֹדֶמֶי, 7. 23. Nu  
קֹדֶה, 28. 21. Jos קֹדֶה, 7. 4. Jud קֹדֶה, 23. 15. IIS קֹדֶה, 5. 1. Cant  
קֹדֶה, 1. 2. Jos קֹדֶה, 1. 2. Jos קֹדֶה, 22. 7. Jud קֹדֶה, 3. 14. Gn קֹדֶה.

Indeed, the biblical map—which stretches from Egypt to India, and from Sparta to Aden—is sprinkled with many names the Greek origin of which has been wrapped up in philological obscurity, e.g.:

הרמון, הדקל, גֵּלָה, בצרה, בעל פרצים, בית לחם, אסדוד, ארם נהרים, נהרי כוש, מִסָּא, מִרְיָה, מצרים, מצור, מִצָּה, מעכה, כנרת, כנען, ירקון, ירדן



רָקֵץ, צָרְפֶּת, צִידוֹן, צֹר, פֶּרֶת, פֹּזֵז, פֶּדֶן אֲרָם, עֹזָה, סָפְרָד, נַחַל מִצְרַיִם, תִּרְשִׁישׁ, שְׂרֹן, סֶלֶח, סִלְחָה, שִׁיחֹר, שֹׁנִיר, שָׁאן.

Four cities have not as yet been definitely identified and located, namely: מַעֲכָה, מֶשָׁא, סָפְרָד, and תִּרְשִׁישׁ. Therefore, they present a challenge to my theory, which I readily pick up.

The word מֶשָׁא is a homologue of *μαρτελα*, and is therefore Hellenic. It occurs once only, in Gn 10. 30, where it is said that the descendants of יִקְטָן *Ἰκθύς* settled all over the land stretching from מֶשָׁא to the Scythian mountains. יִקְטָן has a distinctly Arabic ring, so that the area indicated most probably lies between the Red and Arabian Seas. This was known as עֲרַבְיָה (Dt 1. 1, 2. 6) the homologue of *ἐρημία*, a solitude, desert, wilderness—and its inhabitants were called עֲרָבִים (IR 10. 15) or עֲרַבִּים (Ib 17. 4. 6). The single desert-dweller was called עֲרַבִּי, עֲרַבִּי or עֲרַבִּי, words homologizing with *ἐρημικός* and *ἐρημίτης*.

Now there must have been several *μαρτελα* in that part of the world—such as the one presided over by Jethro—and the fact that the one referred to here was singled out as a landmark goes to show that it was a famous one, most probably مَكَّة. For the antiquity and sanctity of this city go very far back, and it has occupied a central position from time immemorial. Indeed, since its worship was Apollonic, it must have been founded during the occupation and overlordship of the Greeks in that region. Thus the كَعْبَة, the sacred stone in مَكَّة, is cubic in shape and, therefore, كَعْبَة is a homologue of κύβος. Dice are also called in Arabic كَعْب. Moreover, the pilgrims go round that rock seven times in ritual procession, and seven is the Apollonic figure *par excellence*. It is also significant that the heights overlooking Mecca are called عَرَفَات *ἐρεάται*. *ἐρεάται* = *ἐρεάται*: *ἐρεάται* pl., *ἐρεάται* *ἐρεάται* i.e. his temple.

As to the pronunciation of مَكَّة, ك is pronounced ش by the peasants in Israel. I recall an occasion when the شَخَر of Lifta—a village near Jerusalem on the highway to Jaffa—reproved his young son for having eaten two generous portions of cake meant by my grandmother for both of them, exclaiming:

! (كُكَّةُ كُكَّةُ) تَوْتَلِيهِ شَيْئًا

Thus one word in the Bible, rightly interpreted, brings out



into the light a whole epoch which has for so long lain in oblivion. Another such word is ספרד, which also occurs once, that is, in the penultimate verse of the moncapitular book of Obadiah. Here it is:

וְגַלְתָּ הַסֵּלֶסְקָה לְבְנֵי יִשְׂרָאֵל אֲשֶׁר-כְּנָעָנִים עַד-צִרְפָּת וְגַלְתָּ יְרוּשָׁלַם אֲשֶׁר  
בְּסִפְרָד, יִרְשׁוּ אֶת עָרֵי הַגִּבּוֹ:

It appears that there were two Hebrew commercial colonies in Greece; one in צרפת, composed mainly of Israelitish expatriates: the other in ספרד, composed mainly of Judeans. In my opinion, ספרד is Σπάρτη and צרפת Θεράπνη. It will be recalled that the name צרפת was borne by a Phoenician city (IR 17. 9, 10) which is now known as سَرَفَنْد. This word resembles Θεράπνης, the genitive of Θεράπνη, even as closely as does צרפת: in one the σ changes dialectally into δ, and in the other into ת. It is significant that the Continental צרפת was described as צרפת לְצִידוֹן, to distinguish it from another צרפת, presumably the one in Greece—just as שִׁילָה was described in Jos 21. 2 and 22. 9 as מְשֻׁלָּה בְּאֶרֶץ-כְּנָעַן and בְּשִׁילָה בְּאֶרֶץ כְּנָעַן, presumably to distinguish it from another shrine of the same name elsewhere, that on the island of Delos.

Obviously, כְּנָעָנִים means *merchants*, as in Prv 31. 24; and the respective homologues of גַּלְתָּ and חָל are ἑλασσις and ὄχλος. There is no record or tradition that these multitudes of exiles ever returned to the land of their fathers. They certainly did not inherit any part of it. What has happened to them? In fact, both חָל and גַּל bear an uncanny resemblance to ἑλῶς and ἑλωτής. Were the *Helots*, then, Hebrews? Let us examine the evidence, for there is strong circumstantial evidence from Hebrew history, which has never been considered because nobody has ever asked this question before.

To begin with, the Greek annals are scanty and obscure, so much so that even the identity of the Helots has not been definitely determined. Fortunately, the approximate date of the Helot civil war is known and placed *circa* 650 B.C., a generation or so after another war had raged at some distance away, which may well have caused it. I refer to the Assyrian conquest of the kingdom of Israel and the captivity of its inhabitants, a large number of whom must have been bought by Phoenician camp-followers who found a ready market for them in Greece.



'What are you to me, O Tyre and Sidon and all the regions of Philistia? . . . for you have taken my silver and my gold and carried off my desirable objects into your halls. You have sold the people of Judah and Jerusalem to the Greeks, in order to remove them far beyond their own frontiers.' Joel 4. 4-6

Indeed, Δᾱος, the name of a slave, may well be 'David', and I am informed by Professor Cyrus H. Gordon, of New York and Brandeis Universities, that he has it on the authority of Ze'ev Ben-Shlomo in Israel, that serfs in Linear B tablets often have Semitic names. No doubt, many were redeemed by their prosperous brethren who had settled in Greece; but, generally speaking, the sight of thousands of their compatriots crowding the slave markets, the kingdom of Israel completely destroyed and that of Judea considerably weakened, must have humiliated the Hebrews in Greece, who were now condemned to permanent isolation in a strange land. Their helplessness could not but sorely tempt their native neighbours who had witnessed the yearly celebration of the Exodus. Did they resist the temptation of imitating the Egyptians, or did they yield to it? And in the bloody strife that followed, were the Hebrews once more subjugated? I am afraid this actually happened, and what used to be merely a commercial rivalry became a chronic friction between Hebrews, Greeks, and Phoenicians. This bitter enmity continued for centuries all along the Mediterranean shores, now and again flaring up in bloody feuds, under one pretext or another.

The irony of it is that the Israelites had suffered in Egypt because they were Greeks, and here is the philological evidence—again, one word. When Joseph was raised from the status of prisoner to that of prince and regent, Pharaoh gave him the title of פַּעֲנֵף פַּעֲנֵף, δαφνιόφάγος—*bay-eating*: hence, *inspired*. It was a Greek Pharaoh who ruled Egypt through native officials; not a Continental Asiatic Greek, but a Greek from one of the imperial Isles of Crete or Cyprus. Then the Egyptians revolted and expelled the Greeks, with disastrous consequences to the Hebrews: 'There arose a new king in Egypt who knew not Joseph.'

מַעֲכָה is the homologue of μάντις (IIS 3. 3 ICh 11. 43, 27. 16) as well as μαντεῖον (IIS 20. 14-15). (Note the similarity between these homologies and מַעֲכָה/μάντις, מַעֲכָה/μαντεῖον.) The king of מַעֲכָה is mentioned in connexion with the war between Ammon and Israel (IIS 10. 1-19 ICh 19. 1-19), when



the neighbours of the Ammonites came to their assistance. They were three Aramite peoples: אַרַם צוּבָא, אַרַם נַהֲרַיִם, and אַרַם מַעֲכָה. Now since מַעֲכָה is synonymous with מַעֲכָה, and מַעֲכָה happens to be the principal *μαντεῖον* in the region, the context seems to indicate that the king of מַעֲכָה was the ruler of that shrine. But one has to be careful not to jump to conclusions, as one risks doing when dealing with proper nouns.

Lastly, תַּרְשִׁישׁ. This word first occurs in the fourth verse of the tenth chapter of Genesis, a chapter which gives a geo-ethnic survey of the ancient οἰκουμένη (יְקוֹם). There תַּרְשִׁישׁ stands in a purely Greek setting, together with four other names of undoubted Hellenic stamp, i.e.: יוֹן/Iων, אֱלִישָׁה/Ελλάς, כִּתִּים/Κρητικοί, and אַרְבָּאִי/Αρδαίοι. It turns up again in the Book of Esther, as the name of one of the king's advisers. Once at least, in IR 22. 49, (perhaps also in Jes 2. 16) תַּרְשִׁישׁ seems to describe a type of ship equipped with a bank or banks of oarsmen. It is then the homologue of *ταρσός*. In Ez 10. 9 and Cant 5. 14—among other texts—it is the homologue of *Θρακίας* (sc. λίθος), the synonym of *Θρήϊσσα λίθας*, Thracian stone said to take fire in water. Otherwise, תַּרְשִׁישׁ refers to a thriving port in the Mediterranean, whose commerce ruled the waves—for which Jonah's ill-fated ship was bound—and to *another one lying east of Suez*.

It is quite astounding that the authorities not merely doubt the latter's existence but positively deny it. This is what Gesenius states s.v. תַּרְשִׁישׁ:

'Compare my Comment. on Isaiah 23: 1, אֲנִיֹּת תַּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus [in Spain], or returning thence, Isa 23: 14; 60: 9; partly used as a general term for large ships of burden, although going into other countries, Isa 2: 16; Ps 48: 8; and so, 1 Ki 10: 22 (compare 9: 28); 22: 49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge the usage of language; see 2 Ch 9: 21; 20: 36, 37; compare my *Gesch. d. Heb. Spr.* p. 42.'

Here Gesenius does not impugn the accuracy of the copyists, but questions the knowledge and challenges the integrity of the very author of the Chronicles. He might be forgiven the arrogance of thinking that he knew better than that author, but one

can hardly pass over his reckless charge of dishonesty. What possible motive could impel the author to suppress harmless information?!

On the score of knowledge, I beg to disagree with Gesenius that **תרשיש** was *Ταρτησσός*. Among the examples adduced in support of Proposition 29 is *Θαρῶ*—the genitive of which is *Θαρσοῦς*; alternatively *Θραῶ*, the genitive of which is *Θρασόος*, contracted to *Θρασοῦς*—as the homologue of **תרשיש**, *Θαρῶ* and *Θραῶ* being names of Athena. There were two cities of that name: Athens, in the Mediterranean, and **עדן**.

As to the eastern **תרשיש**, on careful examination of the relevant texts, it becomes crystal clear that the destination of the Elath fleet was distant Ophir, and that **תרשיש** was its port of call on its way there and back. The valuable cargo was put aboard at Ophir, and nothing is said to have come from **תרשיש**. Witness the records: IR 9. 28, 10. 11, 22. 49 IICh 8. 18, 9. 10. In the circumstances, the most likely port would be Aden, and **עדן** is a replica of *Ἀθήνη*. If my theory is correct that the very ancient Greeks spread their dominion from the Black Sea to the Indian Ocean, it would not be surprising to find that their furthestmost outpost was named after their goddess or metropolis. After all, the Philistine colonists called their two cities on the shores of Canaan **אשדוד** (*Ἀσδός*, *Ἀσδίδος*, *Attic*, i.e. the Attic City, Athens) and **עזה** (*ἄστυ*, *town*, i.e. Athens).



## X. INITIAL ך

XLVIII. The initial ך of many verbs beginning with that letter is a built-in prefix homologous with ἐν and ἰ.

THIS ך indicates that the Hebrew verb is a deponent homologous with a Greek verb in the Middle or Passive Voice, or in -μι. The compounds and derivatives of such verbs keep the ך.

In the following the initial ך is a prefix:

אָר	ἀράομαι, ἐπ-, κατ-
אָב	πρόφημι
אָבִל	φαῦλος
אָבִל	αὐγάζω
אָבִל	δίδωμι
אָבִל	ἡγέομαι
אָבִל	ὀδύρομαι
אָבִל	ἐγκράτεια
אָבִל	τρέπω, ἀναχωρέω
אָבִל	ἐγκρατεύομαι
אָבִל	παρ-έχω
אָבִל	„
„	ἀπ-έχω, κατ-
אָבִל	ἐγκρατευτής, -ατής
אָבִל	εὐκτός
אָבִל	θέρος
אָבִל	κληρόω
אָבִל	τείνω
אָבִל	ἀρόω, φα-
„	φάρος
אָבִל	ἐγχειρίζω
„	γνωρίζω
אָבִל	τελέω, ἐπι-, ἀπο-
אָבִל	μεριστός
אָבִל	σπένδω
אָבִל	ὠρύομαι
אָבִל	βάλλω, πίπτω

In the following the ך is part of the radical:

אָבִל	μοιχεύω
אָבִל	νήπιος
אָבִל	νοσάζω
אָבִל	ἀνανεύω
אָבִל	ἄνθος (A)
אָבִל	„ (B)
אָבִל	μετανοέω
אָבִל	νείφω
אָבִל	νύμφη
אָבִל	ἀνθίζω
אָבִל	εὐνοέω, -νομέομαι
אָבִל	εὐνουν
„	νόος, νοῦς
אָבִל	ἀνεμώνη
אָבִל	„
אָבִל	ἀνθραξ
אָבִל	νεφέλιζω
אָבִל	ἀνθίζω
אָבִל	νίζω
אָבִל	φενακίζω
אָבִל	νάρδος
אָבִל	ἀντιάζω
אָבִל	νέφος
אָבִל	δανείζω
אָבִל	νίτρον
אָבִל	μάντις (pr. n.)

Initial ך is a prefix:

נפח	ἀναψύχομαι
נצב	ἵστημι
נקר	ὀρύσσω
נשא	πείθω
נשח	αἴθομαι
נשח	„
נתן	ἀνάθημα
נתן	„
נתן	δίδωμι

ך is part of the radical:

מחנה	μαντεῖον (pr. n.)
נאח	νειός
קנא	μυκάομαι
נבל	μαραίνω
נבל	νεφέλη
נב	νότος
נח	νύγω
קנח	μυκάομαι
נח	νωτίζω

The words beginning with ך, in the order in which they appear in the Mandelkern Concordance under the letter ך, and those incidentally referred to therein—such words being marked with an asterisk—showing etymological disarray:

נח	נח, נח, נח Gn 12. 11, 13	נח Jer 6. 2
נח	now; in Ep. mostly as a particle of emphasis	נח* ἀδῶ, ἐπινοέω Jes 26. 9 Ps 132. 13 Job 23. 13 intend, purpose; c. p. 240
נח-ל	נח נח Gn 13. 8 in commands	נח-ל ἀγαπάω, -άω Dt 12. 20 Jes 26. 9 Job 23. 13 Prov 21. 10 desire
נח	Gn 18. 3, 33. 10 or entreaties	נח-ל* Dt 5. 21 Ps 45. 12 desire, love
נח	נח Gn 50. 17 poet. contr. for נח ἀναξ (lord, master, as a title of rank)	נח* ἀγάπημα Dt 12. 15, 20 Jer 2. 24 generally, delight
נח	נח Dan 9. 4 poet. contr. for נח ἀνα (voc. of ἀναξ, king, always as address to gods)	נח* Ps 140. 9
נח	נח Jon 4. 2	נח* ἀγάπησις Gn 3. 6 Nu 11. 4 Jes 26. 8 Job 33. 20 affection
נח	נח Ex 12. 9 لحم ني prop. of flesh, raw, uncooked	נח* εὐθετέω Jer 10. 7 נח* נח
נח	נח Jud 4. 19 any of the cavities in the body	נח נח Jer 23. 31 speak; yes נח; cf. ναι μήν
נח	נח Joel 2. 22 fallow land	נח נח Gn 22. 16 Jer 23. 31 prophetic saying, message
נח	נח εὐθετέω, -τίζω Jes 52. 7 to be suitable, to be timely	נח* στενάζω, -αχίζω, -άχω, -νω Jes 24. 7 Thr 1. 4 sigh deeply; generally, sigh, groan
נח	נח Prov 26. 1 suitable	
נח	נח Cant 1. 5 shapely, suitably formed, graceful (יפה)	



- ΠΠΝΑ\* στοναχή Ps 31. 11 *groan, sigh, wail*  
 ΠΠΠΝΑ\* παύλα (παύω) Jes 21. 2 *rest, peace*  
 ΠΝΑ μοιχάζω, -αίνω, -άω, -χεύω Ex 20. 14 Ptn 6. 32 *commit adultery* (μ/ν; v. μυκάω)  
 ΠΝΑ Jer 3. 8, 29. 23  
 ΠΝΑ μοιχός Job 24. 15 *adulterer, paramour*  
 ΠΠΝΑ μοιχάς, -χή, -χίς Lev 20. 10 *fem. of μοιχός*  
 ΠΠΝΑ μοιχεία Jer 13. 27 *adultery*  
 ΠΠΠΝΑ Hos 2. 4  
 ΠΝΑ ἀτίζω, -ίω (-ιμάζω) Ptn 1. 30 *not to heed*  
 ΠΝΑ IIS 12. 14 Ps 10. 13 *not to honour, slight*  
 ΠΠΠΝΑ (ΠΠΠΠΠ) Jes 52. 5  
 ΠΠΠΝΑ ἀτιμία Jes 37. 3 Ez 35. 12 *dishonour, disgrace, indignities*  
 ΠΠΠΝΑ μυκάομαι Ez 30. 24 *prop. of oxen, low, bellow; of Heracles in agony*  
 ΠΠΠΠΝΑ μυκή Ex 2. 24 *lowing, bellowing, of oxen; rumbling*  
 ΠΠΠΝΑ ἐπαράομαι, κατ- Thr 2. 7 *imprecate curses upon, curse, execrate*  
 ΠΠΠΠΝΑ προφήτεύω, -τάζω, φημίζω IS 10. 11 Jer 2. 8, 27. 15 Ez 12. 27 *to be a προφήτης (prop. one who speaks for a god and interprets his will to man; Διὸς π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer) or interpreter of the gods; with oracular powers; prophecy*  
 ΠΠΠΠΝΑ φημίζω Jer 23. 13 Zach 13. 3-4 *prophecy*  
 ΠΠΠΠΠΝΑ Nu 11. 27 IS 10. 5 IICH 18. 17  
 ΠΠΠΠΠΝΑ προφήτης Ex 7. 1 Dt 13. 2, 34. 10 Zach 13. 2 ΠΠΠΠΠΝΑ  
 ΠΠΠΠΠΠΝΑ προφήτης Ex 15. 20 *fem. of προφήτης*  
 ΠΠΠΠΠΠΠΝΑ προφητεία, φήμη IICH 15. 8 *gift of interpreting the will of the gods, gift of prophecy; concrete, prophecy or oracular response; utterance prompted by the gods, prophetic saying*  
 ΠΠΠΠΠΠΠΝΑ κενός, -νευτός Jer 52. 21 Job 11. 12 *empty*  
 ΠΠΠΠΠΠΠΠΝΑ βαβίζω, -βύζω, βαύζω Jer 56. 10 *bark*  
 ΠΠΠΠΠΠΠΠΠΝΑ ὄψομαι (ὄράω) Jer 5. 30 *look towards*  
 ΠΠΠΠΠΠΠΠΠΠΝΑ ἐποπτάω, -όψομαι, ἐπωπτάω, -άζω, ἐφοράω Nu 23. 21 Ps 34. 6 *observe; look upon, behold*  
 ΠΠΠΠΠΠΠΠΠΠΠΝΑ πίστωμα Jer 20. 5, 6 Zach 9. 5 *assurance, warrant, pledge*  
 ΠΠΠΠΠΠΠΠΠΠΠΠΝΑ βάθρον Job 38. 16 *pl., foundations*  
 ΠΠΠΠΠΠΠΠΠΠΠΠΠΝΑ μαραίνω Jer 1. 30 *waste, wither*  
 ΠΠΠΠΠΠΠΠΠΠΠΠΠΠΝΑ ἀμβλύνω Ex 18. 18 *blunt, dull, take the edge off*  
 ΠΠΠΠΠΠΠΠΠΠΠΠΠΠΠΝΑ ἀπόλλυμι Jer 24. 4 *perish, die, cease to exist*  
 ΠΠΠΠΠΠΠΠΠΠΠΠΠΠΠΠΠΝΑ παλαιόω Lev 5. 2 Dt 21. 23 Jos 8. 29 IR 13. 24 Jer 26. 19 Jer 9. 21 *mostly in Pass., decay through lapse of time*

- לבר\* πλήμη, -μυρα, -μυρίς, -ήσμη Gn 6. 17 *flood-tide; flood, deluge*
- לבר νηπιάζω, -αχεύω, -άχω, -ιεύομαι Prv 30. 32 *to be childish; φείδομαι: spare persons and things in using them, use sparingly; φανλίζω: hold cheap*
- לבר νήπιος Dt 32. 6 *childish, silly; without foresight, blind; φαῦλος: mean, common, low in rank; inefficient, opp. σοφός IIS 3. 33; in good sense, simple, unaffected IS 25. 3*
- לבר νηπιέη Dt 22. 21 *folly; φαυλότης: badness*
- לבר ἐκβάλλω Nah 3. 6 *expose*  
προσπαλαίω Mich 7. 6 *wrestle or struggle with*
- לבר φειδός (φείδομαι) IS 25. 3, 25 Jes 32. 5 *sparing, thrifty; hence Comedy pr. n. Φειδύλος IS 25. 3*  
φειδωλός as Subst., *niggard, miser* Jes 32. 5; *merciful* IS 25. 3
- לבר φειδώ, -δωλή, -λία IS 25. 25 *thrift*
- לבר φύσις Hos 2. 12 *the characteristic of sex, = pudenda, esp. the female organ*
- לבר νάβλα, ναῦλον, -λα IS 10. 5 Ps 33. 2 *a musical instrument of ten or of twelve strings*  
νεφέλη (νέφος), νέφος Job 38. 37 *cloud, mass of clouds*
- ὄπλον IS 1. 24, 10. 3 Jes 30. 14 Jer 48. 12 Thr 4. 2 *tool, implement*
- φείδων IS 1. 24 *oil can with a narrow neck that lets only a little run out; as pr. n. Φείδων, King of Argos (conf. IS 25. 3)*
- עבר πηγάζω Prv 18. 4 *gush forth*
- עבר πηγίδιον Jes 35. 7, 49. 10 Eccl 12. 6 *Dim. of πηγή (running water; fount, source)*
- עבר καταπύθω Eccl 10. 1 *putrefy, become putrefied*
- באז, φημίζω Ps 59. 8, 78. 2, 119. 171, 145. 7 Prv 15. 2 *speak, utter*
- נעבא\* βουβών Ex 9. 9 *in pl., glands; swollen gland = Lat. bubo, owl* بوبه
- נב νότος, του Gn 20. 1 Ex 27. 9 *south*
- נב νότονδε Gn 13. 14 Jos 15. 1 *southward*
- נב διηγέομαι Gn 3. 11, 4. 24, 25 *set out in detail, describe*
- נב Ruth 2. 11
- נב διήγημα Zach 9. 12 *taie*
- נב ἰθὺς (A), εὐθύς Gn 31. 32 *face to face, opposite; cf. ἀντί*
- נב Dan 7. 10
- נב κατιθύς Gn 2. 18 *opposite*
- נב ἡγεμών, ἡγητήρ, -ής, -τωρ لم IIR 20. 5 IICH 31. 12 *leader, guide*
- נב ἰθὺς (A), εὐθύς Prv 8. 6 *straight; in moral sense, straightforward, just*
- נב αὐγάζω, ἐν Jes 9. 1 *illumine; shine*
- נב Jes 13. 10



- גא *αὐγή, αὐγασμα, ἐν-* Jes 50. 10 Dan 6. 20 *light of the sun, dawn, any bright light; brightness; illumination*  
 גהה Jes 59. 9  
 גג *νύγω, νυκχάζω, νύσσω, νύττω* Ex 21. 28 *نخس نطح touch with a sharp point, prick, stab, pierce*  
 גג *δια-* Ez 34. 21 *strengthened. for νύττω; cf. κατα-*  
 גהגה Dan 11. 40 *Pass.*  
 גג *κατανικάω* Ps 44. 6 *strengthened. form of νικάω (conquer, vanquish)*  
 גג\* *ζάγκλον, -λη* Jer 50. 16 *reaping-hook, sickle, Sicilian for δρέπανον (זרזר IS 13. 21)*  
 גג *αἰδῶ, contr. αἶδω (ἀφείδω)* Ps 68. 26 *sing; hoot; of other sounds, twang, of the bow-strings*  
 גג *ἐπ-* IS 16. 16 Jes 38. 20 Ps 33. 3 *sing to or in accompaniment*  
 גגה *ψδῆ, contr. for αἰδῆ* Jes 38. 20 Ps 4. 1, 77. 7 Job 30. 9 *song, lay; joyful song نشيد*  
 גגה *ᾠσμα (ᾠδω)* Thr 3. 63 *song (הלה מלודיה Job 30. 9)*  
 גג *θιγγάνω* Gn 26. 11 Jes 6. 7 Prv 6. 29 *touch, have intercourse with*  
 גגה *ἐπι-* Jes 25. 12 *touch, reach as far as*  
 גג *ἰκνέομαι* Esr 3. 1 *come, arrive*  
 גגה *ἀφ-* Ez 7. 12 Ps 88. 4 Cant 2. 12 Esth 2. 15 *arrive, reach*  
 גג *νοσάζω, -σέω* Job 6. 7 *to be ill, ail*  
 גג *νοσηρός* Jes 53. 4 Ps 73. 14 *diseased, unhealthy*  
 גג *νοσάζω, -σίζω* Gn 12. 17 IICh 26. 20 *causal, produce sickness; make sick*  
 גג Ps 73. 5  
 גג *νύγμα, νύχμα, νόσευμα, νόσημα* Ex 11. 1 *lesion, grievous affliction, sickness*  
 גג *κατανικάω* Jos 8. 15 גג  
 גג *νύγω* Ex 21. 35 גג  
 גג *νικάω* IS 4. 3 IIS 10. 15 גג  
 גגה IR 8. 33  
 גג *νοσάζω* Jes 19. 22 גג  
 גג *νόσημα* Nu 17. 11 גג  
 גגה IS 6. 4  
 גג *πταίω* Ps 91. 12 *stumble, trip; cf. προσκόπτω*  
 גגה Jer 13. 16  
 גג *πταῖμα, -ῖσμα* Jes 8. 14 *stumble, trip*  
 גגה *νίκημα* IIS 18. 7 *victory*  
 גג *ρέω* IIS 14. 14 Thr 3. 49 *flow, run, stream, gush; the fountain runs with water*  
 גג *ἐκρέω* Mich 1. 6 *shed, let fall*  
 גג *ἀπορρέω* Mich 1. 4 *Pass., flow or run off*  
 גג *διαπρίζω* Jer 18. 21 = *πρίω, -ίζω, -όω: saw*  
 גג\* *οἰκέω* Gn 12. 10 Jud 5. 17 Ez 47. 22 *dwell, live, inhabit*  
 גגה\* IR 17. 20  
 גג\* *οἰκητήρ, -ής, οἰκητήριος* Job 19. 15 *domestic, dweller, inhabitant جاريه*  
 גגה\* *πάροιχος* Ex 3. 22 *جار neighbour, sojourner in another's house*

- גר\* οἰκητήρ, -ής Gn 23. 4 Ps 119. 19 dweller, denizen  
 גרות\* οἶκημα, -ησις Jer 41. 17 dwelling-place, shrine, dwelling  
 קנצר\* οἶκημα, -ητήριον Gn 17. 8, 36. 7 dwelling-place, settlement or residence in a foreign city  
 צר\* ἐγείρω Jes 33. 14 Ps 140. 3 rouse, stir up  
 κυρέω Ps 5. 5 جرى befall  
 צר\* μέτοικος Gn 15. 13 IIS 1. 13 settler from abroad, alien resident in a foreign city, denizen  
 קנצר\* δειμα Thr 2. 22 object of fear, a terror, esp. in pl.  
 קנצרה\* οἶκημα Hag 2. 19 store-room  
 קנצרה\* οἰκημάτων Joel 1. 17 Dim. of οἶκημα קנצרה  
 צר\* ἀγείρω Ps 59. 4 gather, assemble (אנר)  
 קנצרה\* ἐγείρω Jer 30. 23 Hos 7. 14 Pass., rouse or stir oneself, be excited by passion  
 צר\* δείδω Dt 1. 17 fear, to be alarmed, anxious about, dread  
 קנצר\* δειμα Jer 6. 25 קנצר  
 קנצרה\* Prv 10. 24  
 צר\* θηρίον Gn 49. 9 Nah 2. 12 in form Dim. of θήρ (beast of prey, esp. a lion)  
 צר\* Jer 51. 38 Nah 2. 13  
 קנצר\* ἀγείρω Lev 11. 7 collect, gather צר  
 צרה\* ἄγρυμμα Lev 11. 3, 7 anything collected  
 קנצר\* διαπρίω IR 7. 9 saw through, saw asunder, Pass.  
 קנצרה\* πρίων IIS 12. 31 ICh 20. 3 saw  
 קנצר\* ἀγρέω, -εύω Hab 1. 15 Prv 21. 7 capture; take by hunting or fishing; catch  
 קנצר\* αἰκίζω, -ζομαι, ἐν- Ex 5. 6 Dt 15. 2 IIR 23. 35 Jes 3. 12, 9. 3, 14. 2 maltreat, torture; scourge  
 קנצר\* Jes 3. 5  
 קנצר\* αἰκιστρια (as if from a mas. αἰκιστής) she who tortures Job 3. 18  
 קנצר\* ἐγγίζω Gn 27. 21 Ex 19. 15 approach; IIR 4. 27 c. inf., to be on the point of doing  
 קנצר\* Gn 33. 7  
 קנצר\* Ex 21. 6 Lev 2. 8 bring near, bring up to  
 קנצר\* IIS 3. 34  
 קנצר\* ιστός Ex 15. 8 beam of loom, loom קנצר  
 קנצר\* ἀπωθέω IIR 17. 21 thrust away, drive away  
 קנצר\* δίδωμι Ex 6. 23, 25. 2, 35. 21, 29 grant permission, give freely  
 קנצר\* ἐπιδίδωμι Jud 5. 2, 9 Esr 2. 68, 7. 15 ICh 29. 6 give freely, give oneself up, devote oneself, esp. contribute as a 'benevolence' for the purpose of supplying state necessities, opp. εἰσφέρειν (which was compulsory)  
 קנצר\* δοτήρ, -τικός Jes 32. 5, 8 giver, dispenser; inclined to give, giving freely  
 קנצר\* δότης Ps 51. 14 inclined to give, giving freely  
 קנצר\* δόσις Jes 32. 8 gift  
 קנצר\* δόσις, δῶρον Lev 7. 16



- Ez 46. 12 Ps 68. 10 *gift; present, gift of honour, votive gift or offering to a god*  
 תתנדבוח\* τὸ ἐπιδιδόν Ez 7. 16 *the giving or contributing, gift, contribution*  
 תנדב\* Διόδοτος, -όδοτος ICh 3. 18 *given by Zeus, heaven-sent*  
 נד\* Ex 6. 23 short for תנדב or נדנ  
 נד אλητεύω, ἀλάομαι Jes 21. 15 *wander, roam; τινάσσω*  
 נד אλήτης, ἀλάτας Jes 21. 14 *wanderer, vagabond*  
 נדני אלה (pl.), -ησις, -ητεία Job 7. 4 *wandering or roaming without home or hope of rest*  
 נד שείω Jes 10. 14 *shake, move to and fro* נד  
 נדן ἀπο- Job 18. 18 *shake off, throw off*  
 נדן Job 20. 8  
 נדנן ἐπι- Ps 64. 9 *shake at or against; שείω, Med.*  
 נדן σεισμός Ps 44. 15 *shaking*  
 נדן ? Ps 68. 13  
 נדן حاض نضغ نض Lev 15. 25 *shed drop by drop, drip; leak*  
 נדן δισωθείω Jes 66. 5 *push from oneself, push away, reject*  
 נדן στάγμα حيز Lev 15. 24 *that which drips*  
 נדן στακτός حاض Ez 18. 6 *oozing out in drops, trickling*  
 נדן αἰδῶ, -ῶς (αἰδέομαι) Lev 20. 21  
 Thr 1. 8 (נדן) Esr 9. 11  
 ICh 29. 5 *shame, scandal, that which causes shame*  
 נדן δόσις, ἔδνον Ez 16. 33 *gift, bride-price; cf. δῶρον*  
 נדן\* μέτρον Neh 5. 4 *measure, allowance*  
 μέτρον Lev 19. 35 *that by which anything is measured, measure*  
 נדן Job 38. 5 *measure or limit*  
 נדן σείω Dt 20. 19, 22. 1 Ez 34. 4 נדן  
 נדן ὠθέω, ὠθίζω Jes 27. 13 Jer 40. 12 *banish*  
 נדן ἐν- IIS 15. 14 *thrust upon*  
 נדן ἐξ- Jes 13. 14 *displace, expel, eject, banish, drive out*  
 נדן ἀπάτη Thr 2. 14 *trick, fraud, deceit, deception (W); in pl. wiles (נ. ב. נ. ד.)*  
 נדן\* ἐξωθέω Jer 27. 10, 51. 34; ὠθίζω Prv 7. 21 *jostle*  
 ἀγνίζω Jes 4. 4 Ez 40. 38  
 ICh 4. 6 *wash off, cleanse away, cleanse, purify*  
 נדן ἐξώθησις Dt 30. 4 Jes 11. 12, 16. 4 *expulsion*  
 נדן\* ὠθέω Dt 4. 19 Jer 23. 12 Ps 35. 5, 118. 13 *push, of human or other force*  
 נדן\* καταθέω Ps 36. 13 *push down, Pass.*  
 נדן\* ὠθισμός Ps 56. 14 *thrusting, pushing*  
 נדן\* Prv 26. 28 *dispute, altercation*  
 נדן δόσις, ἔδνον Ez 16. 33 נדן  
 θήκη ICh 21. 27 *sheath (of a sword)*

- נדף ὠθέω Jes 41. 2 Ps 1. 4  
 נדה, of the wind  
 נדף ἐξ- Ps 68. 3 נדיח  
 נדר δίδωμι Dt 23. 24 give, offer  
 נדר δοτήρ Lev 27. 8 נדיב  
 נדר δῶρον Gn 28. 20 Lev 7. 16  
 נדר Nu 15. 8 IIS 15. 7, 8 נדבה  
 נה ὅτιοῦν (ὅστις, ὅσοῦν), οὐδ' ὅ.  
 Ez 7. 11 not the least mite,  
 nothing whatever  
 נה ἡγέομαι IIR 9. 20 Cant 8. 2  
 Thr 3. 2 guide, drive, lead,  
 conduct  
 נה ἐφ- Gn 31. 26 lead to a  
 place  
 ננה ἡγεμόνευμα IIR 9. 20  
 leading  
 נה ἐπηχέω Nah 2. 8 resound,  
 re-echo, accompany one in  
 shouting  
 נה ἡχέω, ἀχ- Mich 2. 4 sound  
 נה ἡγέομαι IS 7. 2 נה  
 נה ἡχή Jer 9. 17, 18 cry of sor-  
 row  
 נה, ניה Ez 27. 32  
 נה Mich 2. 4  
 נה\* Ez 2. 10  
 נהל ἐφ' ἡγέομαι Ex 15. 13 נה  
 נהל αν- Gn 33. 14 advance  
 נהל ἡγεμών Jes 51. 18 guide,  
 leader إمام زعيم قائد حادي  
 נהל παρέχω Gn 47. 17 IICl  
 28. 15 furnish, supply, provide  
 נהל κοῖλος, -ίλωμα Jes 7. 19  
 of Places, lying in a hollow  
 or forming a hollow נהל  
 נהל\* Jos 19. 15, 21. 35  
 נה ἡχέω, ἀχ- Prv 5. 11 נה  
 נה ἡχή, ἀχή Prv 19. 12 sound,  
 rarely of articulate sounds  
 נה\* Jes 5. 30  
 נה\* κινέω Dt 7. 23 disturb,  
 stir up, agitate  
 נה\* ἡχέω IR 1. 45 נה  
 נה\* ἐπ- Mich 2. 12 נה  
 נה\* κίνημα Dt 7. 23 IS 14.  
 20 uproar, excitement  
 נה\* Jes 63. 15  
 נה οἰμῶζω. αν-, απ-, ἐξ- Ps  
 55. 3 wail aloud, lament  
 נה\* οἰμῶγμα IS 5. 11  
 lamentation, wail  
 κίνημα οἰμῶγμα Ez 7. 7 up-  
 roar; wail  
 נה\* ὀμαδέω IR 1. 41 Jes 22. 2  
 make a noise or din  
 נה\* κινέω Jer 5. 22 Prv 7.  
 11 נה  
 נה\* ὀμαδος Prv 1. 21 noisy  
 throng; noise, din, esp. of the  
 confused voices of a number  
 of men  
 נה\* Ez 7. 11  
 נה\* Jes 14. 11  
 נה κινέω Jer 4. 19 Cant 5. 4  
 stir, to be moved  
 οἰμῶζω Jer 48. 36 Ez 7. 16  
 Ps 55. 18 נה  
 נה κινέω Zach 9. 15 Prv  
 20. 1 set in motion, stir up  
 נה\* θανάτω Prv 19. 18 put  
 to death  
 נה\* δῆμος, δᾶ- IIR 25. 11  
 Jes 13. 4 people  
 נה\* Jer 52. 15  
 נה μυκάομαι Job 6. 5  
 נה  
 נה ρέω Jes 2. 2 נה  
 נה ρόος, Νεῖλος Gn 2. 10, 15.  
 18 stream, flow of water



- נָהַר\* Dan 7. 10 *wailing, lamentation*  
 נִהְרָא\* Esr 4. 16  
 נִהְרָה\* Esr 4. 17  
 נָהַר ῥοή Ps 137. 1 *river, stream; freq. in Homer, always in pl.*  
 נָהַר φάω Jes 60. 5 *shine*  
 נָהַר φάος, φῶς Job 3. 4 *נור light, esp. daylight*  
 נִהְרָא נִהְרָא\* Dan 2. 22  
 נִהְרִיר\* Dan 5. 11 *light, as a metaph., with reference to the illumination of the mind*  
 מְנַהֵר ὄρυγμα Jud 6. 2 *excavation, tunnel*  
 הִנִּיא ἀναεύω Nu 30. 6, 32. 7 *throw the head back, in token of denial, make signs of refusal*  
 הִנִּיא πρόφασις Job 33. 10 *pretext, pretence; cf. הִנִּיא*  
 נַבֵּן φημί Prv 10. 31 *speaking; command, order*  
 פֹּשׁוּ Ps 92. 15 *grow, wax*  
 נִבֵּב ἀναπείθω Zach 9. 17 *persuade, move to do a thing, seduce*  
 נִבֵּב פִּהָמָה Jes 57. 19 *any voice or words, speech, saying*  
 נִבֵּב βοσκή, -ημα Mal 1. 12 *food*  
 הִנִּיב פֹּשׁוּטֵי־שֵׁס Dt 32. 13 Jud 9. 11 Jes 27. 6 Ez 36. 30 *growth, production, pl.*  
 נִדָּא ἀλάομαι Jer 50. 3 *wander, roam, esp. to be outcast, banished נִדָּא*  
 נִדָּא ἀλήτης Gn 4. 12 *wanderer, vagabond*  
 נִדָּא ὀδύρομαι Jer 16. 5 Job 2. 11 *wail, lament, mourn*  
 נִדָּא ὀδυρμα, -μός Jes 17. 11  
 נִדָּא Ps 56. 9  
 נִדָּא Job 16. 5  
 נִדָּא ὀδυρμα, ὠδή Thr 1. 17 *wailing; song, lay, ode*  
 נִדָּא σείω IR 14. 15 *shake, move to and fro נִדָּא*  
 הִנִּיב σείω Jes 24. 20  
 הִנִּיב ἐκ- IIR 21. 8 *drive out or forth*  
 ἀνα-, δια- Jer 18. 16 *swing to and fro; shake violently*  
 מְנַד σείσμαι Ps 44. 15 *shaking*  
 נִדָּא\* ἀνοδος (A) Gn 4. 16 *having no way or road, impassable*  
 נִיב παύω Ex 23. 12 *cease, have done, take one's rest*  
 הִנִּיב ἀνα-, ἀμ- Dt 12. 10 *relieve, give rest*  
 הִנִּיב Thr 5. 5  
 מְנַב παυστήριον Ez 41. 9, 11 *outwork, fence*  
 מְנַב ἀνάπαυμα, ἀμπ- Gn 8. 9 Ruth 3. 1 Thr 1. 3 *repose, rest, resting-place*  
 מְנַב IR 8. 56 Ps 23. 2, 132. 8 Ruth 1. 9  
 נִיב IICH 6. 41  
 נִיב ἡσυχάζω IIR 2. 15 Job 3. 26 Esth 9. 18, 22 *find rest, rest from war*  
 נִיב ἡσυχία Jes 30. 15 Eccl 9. 17 *rest, quiet; silence, stillness*  
 ἰσχύς Jes 30. 30 *strength, might, power*  
 הִנִּיב ἐφηγέομαι Jes 63. 14 *הִנִּיב*  
 הִנִּיב Jud 16. 26  
 הִנִּיב κατατίθημι Gn 2. 15 Jes 14. 1 Ez 37. 14 *set one down in . . .* IR 8. 9 IICH 1. 14

- place, put IR 13. 30, 31  
lay down, in a place (חַ);  
of the dead, bury
- הוּנַח Zach 5. 11  
הוּנַח ἀναψυχή, ἀνάπαυσις, ἀνοχή  
Esth 2. 18 relief, respite; rest  
from a thing, relief from
- הוּנַח καυστός, -υτός Gn 8. 21  
Ex 29. 18 whole burnt offering
- הוּנַח Ex 29. 41  
הוּנַח\* Esr 6. 10  
הוּנַח ? Job 17. 16  
הוּנַח\* ναύτης נָוִי Gn 5. 29 sea-  
man, sailor
- הוּנַח σείω Ps 99. 1 נָד  
הוּנַח ὑπνόςω נָם Jes 5. 27 fall  
asleep, sleep
- הוּנַח ὕπνος Prv 23. 21 sleep,  
slumber
- הוּנַח ὑπνωδία Ps 132. 4 sleepi-  
ness, drowsiness
- הוּנַח τέκνον Job 18. 19 child
- הוּנַח νωτίζω, φεύγω IS 4. 17  
Zach 14. 5 flee
- הוּנַח ἀπονωτίζω Dt 32. 30 turn  
one's back and flee; trs. in  
causal sense
- הוּנַח φύγιμον מָנוֹחַ Jer 16. 19  
Ps 142. 5 place of refuge,  
asylum
- הוּנַח φυγή Jes 52. 12 flight
- הוּנַח ἀνθέω, -ίζω Dt 34. 7 blossom,  
bloom, of the youthful beard;  
Pass., with silvered hair
- הוּנַח σείω Jes 10. 29 נָד
- הוּנַח ἐπαύσω Jud 7. 21 assail,  
assault, swoop; cf. ἀπονωτίζω
- הוּנַח σείω Jes 29. 9 נָד
- הוּנַח δια- Jes 37. 22 הוּנַח
- הוּנַח σείστρον IIS 6. 5 rattle
- הוּנַח κινέω Am 4. 8 Pass., to be  
put in motion, go הוּנַח
- הוּנַח κατα- IIR 23. 18  
strengthened. for κινέω, move,  
disperse
- הוּנַח πεινάω Ps 59. 16 hunger  
after; to be in want of, lack
- הוּנַח πείνα Ps 88. 16 hunger,  
famine
- הוּנַח ρείβω, ρίβω Prv 7. 17 shower
- הוּנַח κατα- Ps 68. 10 cover with  
snow; metaph., sprinkle as  
with snow
- הוּנַח ἀναδέω, -όρῶ Jes 10. 32  
raise up
- הוּנַח Jos 8. 31  
הוּנַח Ex 29. 27
- הוּנַח ἀναόρῶ Ex 29. 27, 38. 24  
Jes 19. 16 rising of a sign.  
offering הוּנַח
- הוּנַח παραπτύω Jes 30. 28  
reject scornfully
- הוּנַח πύον Jes 30. 28 winnowing  
shovel, fan
- הוּנַח τόπος Ps 48. 3 place, region
- הוּנַח Jos 12. 23  
הוּנַח Jos 17. 11
- הוּנַח\* Μέμbris Jer 44. 1
- הוּנַח νωτίζω Job 39. 13 cover  
the back of
- הוּנַח νώτομα Lev 1. 16 Ez 17. 3  
that which covers the back, e.g.  
wings
- הוּנַח\* θηλάζω, θήσαι Jes 60. 16 Job  
3. 12 (θήλη, θάω) suck
- הוּנַח\* θηλάζω, τιθεύω Gn  
21. 7, 32. 16 Ex 2. 7, 9 IR 3.  
21 Thr 4. 3 suckle (שָׁק)
- הוּנַח\* τιθήνη Gn 24. 59, 35.  
8 IIR 11. 2 (θάω with



- redupl.) nurse; *θηλαμῶν*: wet-nurse
- יִנּוּק\* *θηλαμινός* Dt 32. 25 Thr 4. 4 *a suckling* (—θ, λ/2)
- יִנּוּק\* Nu 11. 12 Ps 8. 3
- יִנּוּק\* *θαλλός* Ez 17. 22 *young shoot, young branch*
- יִנּוּק\* Ez 17. 4
- יִנּוּק *γένος* IR 11. 36 *offspring*
- יִנּוּק *φανός*: *φανή* נָאִר IIS 22. 29 *torch*
- יִנּוּק Ex 27. 20 IS 3. 3 Ps 18. 29
- יִנּוּק *φανάριον* Ex 25. 31, 32 *Dim. of φανός* יִנּוּק
- יִנּוּק *πυρός* Lev 2. 4 Jes 31. 9 *oven, furnace*
- יִנּוּק\* *πῦρ* Dan 3. 27 *fire*
- יִנּוּק\* Dan 3. 6, 27
- יִנּוּק *ἀνθήκεστος, ἀνθηκής* Jes 17. 11 Jer 15. 18 Ps 69. 21 *incurable, desperate, fatal*
- יִנּוּק\* Jer 17. 9
- יִנּוּק\* *νοσάζω, -σίζω* IIS 12. 15 *to be ill*
- יִנּוּק *σπείρω* Lev 6. 20 *scatter like seed, strew, spread*
- יִנּוּק *δια-, κατα-* Ex 29. 21 Jes 52. 15 *scatter or spread about, spread as in sowing, disperse* نَزَعَ
- יִנּוּק\* *ζέμα* Gn 25. 29 IIR 4. 38, 39, 40 *that which is boiled, decoction*
- יִנּוּק *ὑγραίνω* Jud 5. 5 *to be liquefied*
- יִנּוּק *καθ-* Jes 63. 19 *liquefy*
- יִנּוּק *ὑγρόν, -ρά* Ex 15. 8 *liquid*
- יִנּוּק *ρέω, ρέομαι* Dt 32. 2 *shed, let fall* הוּל
- יִנּוּק\* *κυνόσουρα, -ρίς* IIR 23. 5 *dog's tail, a name for the*
- constellation *Ursa Minor*
- יִנּוּק Job 38. 32
- יִנּוּק *ἐνώτιον* Gn 24. 47, 35. 4 *ear-ring*
- יִנּוּק *ἀδίκιον* Esth 7. 4 *a wrong, damage*
- יִנּוּק\* Dan 6. 3
- יִנּוּק\* *διαδικέω* Est 4. 13 *do wrong, injure*
- יִנּוּק *ἀναχωρέω* Jes 1. 4 Ez 14. 5 *go back, retire, withdraw; retire from the world*
- יִנּוּק Lev 22. 2 Ez 14. 7 Hos 9. 10 v. p. 512
- יִנּוּק *καθιερώω* Nu 6. 2-3, 5 *dedicate, devote*
- יִנּוּק *θέρος* Lev 25. 5 *summer-fruit, harvest, crop*
- יִנּוּק *ἔθειρα* Nu 6. 19 Jer 7. 29 *hair of the head*
- יִנּוּק *ἱερόν* Nah 3. 17 *holy place, temple*
- יִנּוּק *ἐκκαθαίρω* Lev 15. 31 *cleanse out*
- יִנּוּק *ἐγκρατής, ἀναχωρητής* Nu 6. 2 *master of oneself, self-controlled, self-disciplined; one who has retired from the world, anchorite*
- יִנּוּק *ἄνθος* Ex 29. 6 Zach 9. 16 *chaplet of flowers*
- יִנּוּק *ἡγέομαι* Gn 24. 27 נָהג
- יִנּוּק *ἐφ-* Gn 24. 48 נָהג
- יִנּוּק *κληρόω* Zach 2. 16 *allot, assign*
- יִנּוּק Lev 25. 46 Jes 14. 2
- יִנּוּק *κατα-* Nu 32. 18 *receive as one's portion, esp. of a conquered country*
- Nu 33. 54 Ez 47. 13 *divide among themselves, portion out*

נחל κληρουχέω, κληρώ Ez 47.  
14 obtain by allotment; have  
allotted one, obtain by lot

Ex 23. 30, 32. 13 Jos 17. 6  
Jud 11. 2 Jes 57. 13 Ps 119.  
111 Prv 3. 35 inherit

Nu 34. 17, 18 Jos 19. 49  
divide, allot land

Ex 34. 9 Jos 14. 1 settle  
one as an allotment holder

נחל Jos 13. 32, 14. 1

נחליל ἐπι- Dt 1. 38, 12. 10, 32. 8  
assign by lot

נחל Jos 19. 51

נחל Job 7. 3 Pass., have assigned  
one by lot

נחליל κατα- Dt 21. 16 portion out

נחליל δια- IS 2. 8 Jer 3. 18, 12. 14

Zach 8. 12 Prv 8. 21 allot

נחל κληρος Nu 26. 53, 35. 2 Jos  
13. 6, 7 Jud 18. 1 Ez 45. 1 lot

Nu 26. 54, 35. 2-4, 9 Jos

19. 51, 21. 3, 24. 28 Jud 2. 9,

18. 1 that which is assigned

by lot, allotment of land

Nu 16. 14, 36. 7-8 Jud 21.

24 Mich 2. 2 piece of land,

farm, estate

Gn 31. 14 Nu 18. 21, 27.

7 Dt 12. 9 Jos 13. 14, 14. 14,

17. 6, 18. 7, 19. 49 Jer 3. 19,

12. 14 legacy, inheritance,

heritable estate

נחל Ps 16. 6 lot

נחל ρόος Gn 32. 24 Jos 15. 4 נהר

φοῖνιξ Nu 24. 6 نخل date-palm

נחל μεγαλίζομαι Ps 82. 8 to be

exalted (מ/נ or —με, ÷2)

נחל ἀνάκεια Jes 17. 11

want of strength, feebleness

נחל μέγας Jer 30. 12 great,  
mighty

κοῖλος, -λωμα Jes 7. 19 נחל

ρόή Ps 124. 4 river, stream

נחל αὔλος Ps 5. 1 pipe, flute,  
clarinet

נחל μετανοέω Jud 21. 15 IS 15.

35 change one's mind or pur-  
pose, repent

נחל Gn 6. 6 Ex 32. 12 IS 15. 29

נחל Nu 23. 19

ἐπι- Gn 27. 42 Ez 5. 13 have

in one's mind, intend, purpose

נחל παραμυθέομαι Gn 24. 67

Jer 31. 15 (14) console, com-

fort (μ/נ; v. μυκάομαι [ῥα])

נחל Jes 66. 13

נחל Gn 37. 35

נחל Gn 37. 35 Jes 40. 1, 66. 13

Ruth 2. 13 Thr 1. 9, 17, 21

speak soothingly

נחל παραμυθητής IIS 10. 3

consoler

נחל παραμύθημα Ps 119. 50

consolation

נחל παραμυθητικός Zach 1. 13

consolatory

נחל παραμυθία Jer 16. 7 Job

15. 11 consolation (pl.)

נחל Hos 11. 8

נחל Jes 57. 18

נחל ἀναγκαῖος IS 21. 9 urgent

נחל ἐρυθρίαω Gn 4. 6, 30. 2

IIS 24. 1 Jon 4. 9 Neh 3. 33

blush, colour up; to be inflamed

נחל κατα- Job 19. 11 blush

deeply (v. נחל/πυρόω)

נחל ἐρύθημα, -θημα Ex 11. 8

redness or flush upon the skin,

blush



- נָחֶרֶן \* Ex 32. 12  
 ὀργή Ex 15. 7 Ps 88. 17 *anger, wrath*, pl. הַחֶרֶת ὕστεραίος  
 Neh 3. 20 *following, next*;  
 ἐφυστερέω: *to be late*  
 נִחְרָה \* ἐρίζω Jes 41. 11 Cant 1. 6  
*contend, challenge*  
 הִתְחַרְהָ \* προσ-, συν- Jer 12. 5  
*strive with or against; contend together*  
 תַּחְרָא θώραξ Ex 28. 32 *corslet, coat of mail*  
 נָחַר βέγξος, -γξος Job 39. 20  
*snoring, stertorous breathing*  
 נִחְרָה Jer 8. 16  
 נִחְרִיר ρίς Job 41. 12 *nose or snout*; pl., *nostrils*, but freq. like Lat. *nares*, *nose* (÷*n*)  
 הִרְחָה ξηραίνω Job 30. 30 *parch, dry up*  
 נָחַר \* Ez 15. 4, 5  
 נָחַר \* Ps 69. 4  
 הִרְחָה \* πυρώ Ez 24. 11 Ps 102. 4  
 حرق *burn up*  
 נָחַר \* Jer 6. 29 *burn with fire*  
 נָחַר \* Ez 24. 10  
 הִרְחָה πυρετός Dt 28. 22 *fever*  
 הִרְחָה ἔρηκω (A) Jes 24. 6 *to be clean gone, perish, disappear*  
 הִקְרַח \* ἐγείρω, ἐξ- Prov 26. 21  
*rouse, stir up*; metaph., *awaken, arouse*  
 הַחֲרִיב \* χέρσος, -ρρος Jer 17. 6  
*dry land*; pl., *barren soils*  
 נָחַשׁ ἐκγοντεύω Gn 30. 27 IIChr 33. 6 *strengthened for* γοντεύω:  
*bewitch; fascinate, as a snake; play the wizard*  
 נָחַשׁ γонтеία, -евσις Nu 23. 23  
*witchcraft, jugglery; sorcery*
- נִחְשֵׁן \* γόης, γοητικός Ex 6. 23  
*sorcerer, wizard; skilled in witchcraft, juggling*  
 נִחְשֵׁתָא γοητεύτρια IIR 24. 8  
*sorceress*  
 נִחְשִׁים γοήτευμα Nu 24. 1 *spell, charm*  
 נָחַשׁ ἔχιδνα Gn 3. 1 *viper*  
 נִחְשֵׁתָא \* Ἐχιδνα, Ἐχιδναῖος IIR 18. 4  
 Ἐχιδναῖος: p.n. of a monster; born of Ἐχιδνα  
 נִחְשֵׁתָא καυχός, -χοῦς Cretan for χαλκός Gn 4. 22  
 نحاس *copper*; z. p. 513  
 נִחְשֵׁתָא Job 6. 12  
 נִחְשֵׁתָא Jes 45. 2 Mich 4. 13 Job 41. 19  
 נִחְשֵׁתָא Job 40. 18  
 נִחְשֵׁתָא \* Dan 2. 32  
 נִחְשֵׁתָא \* Dan 2. 35  
 נִחְשֵׁתָא קָלִיל χαλκός ἐρυθρός Ez 1. 7  
*copper, with reference to its polished surface*  
 נָחַת πίπτω Ps 38. 3 *fall down, fall*  
 נָחַת Ps 38. 3  
 נִחְשֵׁתָא \* Dan 4. 10  
 נָחַת εἰς- Jer 21. 13 Job 21. 13  
*fall into, generally with a notion of violence, rush or burst in*  
 הִקְנִיחַ \* ἐκ- Dan 5. 20 *to be driven out, to be banished*  
 נָחַת IIS 22. 35 Ps 65. 11  
 הִנְחִיתָא ἐφηγέομαι Joel 4. 11  
 נָחַת εἰς, εἰς Prov 17. 10 *one*  
 נָחַת τάσσω, -ττω, προσ- IIR 6. 9  
*Pass., to be posted or stationed; to be drawn up; placed or posted at a place*; נִתְּנָה/τάγμα

- תָּהָה\* ἀποτίθημι Esr 6. 1 put away, stow away (v. תָּחַ, s.)  
 κατα- Esr 5. 15, 6. 5 deposit  
 תָּהָה\* πῆγνυμι Gn 33. 19 stick or fix in, pitch a tent  
 τίθημι Ps 21. 12 ICh 21. 10 set, put, place; order, ordain, of gods; cf. IIS 24. 12; p. 372  
 στρέφω Ex 23. 2 IS 8. 3 IIS 2. 19 turn about or aside, turn  
 תָּהָה\* παραστρέφω Ex 23. 2 IS 8. 3 turn aside, alter; metaph., turn aside, esp. for the worse, pervert  
 תָּהָה\* παραστροφή Ez 9. 9 slippery trick, dodge; distortion  
 תָּהָה\* στόρνυμι, στρώνυμι Jer 14. 8 spread the clothes over a bed, spread or make up a bed  
 תָּהָה\* στρωτός Ez 1. 22 Ps 102. 12 spread, laid (v. p. 105)  
 תָּהָה\* στρώμα IS 19. 13 IIS 3. 31 Esth 7. 8 anything spread or laid out for lying or sitting upon, mattress, bed; used on the funeral bier  
 תָּהָה\* στρώσις Jes 8. 8 spreading  
 תָּהָה\* τανύω, τείνω Jos 8. 26 Jes 44. 13 Ps 104. 2 stretch, spread, extend (v. תָּנַח, p. 105)  
 תָּהָה\* Nu 24. 6 Jer 6. 4  
 תָּהָה\* ἐκ- Jer 6. 12 stretch out  
 ἐπι- Prv 7. 21 urge on, incite  
 κατα- Gn 24. 14 Jer 7. 24 extend downwards  
 παρα- Ps 27. 9 stretch on the rack, torture  
 προ- Esr 7. 28 stretch forth, hold out, offer  
 תָּהָה\* φυτεύω Job 26. 7 c. acc. of the thing planted, plant trees, esp. fruit-trees  
 תָּהָה\* βάκτρον Gn 38. 18 Ex 4. 2, 7. 12 Nu 17. 21 IS 14. 27 Jes 10. 5 Jer 48. 17 stick, cudgel  
 תָּהָה\* ἐνερθε, -θεν, -θα, ἐνρθε, -θεν Dt 28. 43 Prv 15. 24 below  
 תָּהָה\* Ex 26. 24 Dt 28. 13 Ez 1. 27  
 תָּהָה\* νοτέω drip Jes 40. 15  
 תָּהָה\* τίθημι IIS 24. 12 Thr 3. 28  
 תָּהָה\*  
 תָּהָה\* ἐκ- Jes 63. 9 pick out for separate treatment  
 תָּהָה\* ναῦλον, -ῦσθλον Prv 27. 3 freight, cargo  
 תָּהָה\* ναῦλος Zeph 1. 11 passage money, fare or freight  
 תָּהָה\* \*φέρω Dan 7. 4 bear, convey  
 תָּהָה\* \*ἀνα- IS 18. 11  
 תָּהָה\* \*ἀνα- Dan 4. 31 lift, raise up; cf. תָּהָה\*  
 תָּהָה\* \*μετα- Jer 16. 13 Jon 1. 4 transfer, divert, shift  
 תָּהָה\* Jer 22. 28; v. p. 638  
 תָּהָה\* κατατίθημι Prv 16. 33 place, put, lay down; v. p. 372  
 תָּהָה\* πῆγνυμι Ps 94. 9 Dan 11. 45 תָּהָה\*  
 תָּהָה\* στόρνυμι Jes 51. 16 תָּהָה\*  
 תָּהָה\* φυτεύω Gn 2. 8, 21. 33 Ex 15. 17 Ps 44. 3 תָּהָה\*  
 תָּהָה\* φυτόν Jes 5. 7 plant, esp. garden plant or tree  
 תָּהָה\* φυτάριον Ps 144. 12 Dim. of φυτόν תָּהָה\*  
 תָּהָה\* φύτευμα Jes 60. 21 that which is planted, plant; φυτόν



- φυτευτήριον, pl. Ez 17. 7, 31. 4  
 Mich 1. 6 *nursery or plantation*  
 נָטַע\* ICh 4. 23  
 נָטַע סָאָזַע Jud 5. 4 Joel 4. 18  
 Cant 5. 5 *shed drop by drop,*  
*drip; metaph.; cf. נָטַע*  
 נָטַע Am 9. 13  
 נָטַע סְאָקְתָּה (סָאָזַע) Ex 30. 34  
*oil of myrrh*  
 נָטַע סְאָגֹוֹן (סָאָזַע) Job 36.  
 27 *drop, of water, wine,*  
*milk; dew-drops*  
 נָטַע סְאָקְתֵּרִיָּא Jud 8. 26 Jes  
 3. 19 *vessel containing aro-*  
*matic oil*  
 נָטַע תִּהְרֶעַע Cant 1. 6 *watch*  
*over, take care of, guard, rarely*  
*of persons*  
 נָטַע\* Dan 7. 28  
 נָטַע תִּהְרֶהֱתִיס, -רֹס Cant 8. 11  
*keeper, observer; warden, guard*  
 נָטַע דֶּסְמֹוֹתֵּרִיֹּן Jer 38. 6  
*prison*  
 נָטַע תִּמְוֶרֶעַע Lev 19. 18 *to be*  
*an avenger, exact or seek to*  
*exact vengeance for, avenge*  
 נָטַע תִּמְוֶרֹס Nah 1. 2 *avenger*  
 נָטַע דֶּהֶרֶמָא, -רֶעֻמָּא Thr 3. 12  
*prey*  
 נָטַע Job 16. 12  
 נָטַע פְּרֹדִידֹוּמִי IS 17. 28 Jer  
 12. 7 *deliver up; betray; for-*  
*sake, abandon*  
 נָטַע Am 5. 2  
 נָטַע Jes 32. 14 *Pass.*  
 נָטַע סְרֹוֹנֻמִּי Nu 11. 31 *spread,*  
*strew* נָטַע  
 נָטַע IIS 5. 18  
 נָטַע סְרֹוֹתֹס IS 30. 16 Jes 21.  
 15 נָטַע
- נָטַע פְּרֹדֹוֹסֹס Jes 18. 5 *aban-*  
*doned*  
 נָטַע אֲנֹוֹתֹוֹν Esth 3. 7 *in Orphic*  
*phraseology, Spring*  
 נָטַע יֹוֹסֹוֹס (יֹוֹסִיֹוֹן) IIS 21. 19  
*beam of a loom, which stood*  
*upright, instead of lying*  
*horizontal as in our looms*  
 נָטַע אֲנֹוֹלְכִיס, -כִּיס, -יֹוֹס Jes 16.  
 7 Prv 15. 13 *without strength,*  
*impotent, feeble; v. נָטַע*  
 נָטַע IIS 4. 4 Jes 66. 2  
 נָטַע קְתֵּהֶמָא (קְתֹוֹמָא) Gn 37. 25  
*anything gotten, piece of pro-*  
*perty, possession; freq. in pl.,*  
*possessions*  
 נָטַע IIR 20. 13  
 נָטַע תֵּכְנוֹן (תִּכְתֹּוֹ) Job 18. 19  
*child*  
 נָטַע פִּלְהֶסְסֵעַע Nu 22. 6 *strike, smite*  
 נָטַע פִּלְהֶסְסֹוֹ IIS 11. 15 נָטַע  
 נָטַע קֹוֹאֹוֹ- Ex 9. 31 *strike down*  
 נָטַע עִפִּי- Jos 11. 10 Jer 18. 18  
*strike*  
 נָטַע Ex 22. 1 Nu 25. 14, 15  
 נָטַע פִּלְהֶגְמָא, -גְּמִי Nu 11. 33 Dt  
 28. 61 Jer 30. 17 Zach 13. 6  
*blow, stroke; metaph., blow,*  
*stroke of calamity, esp. in war*  
 נָטַע קֹוֹאֹוֹנִיקָאֹוֹ Dt 3. 3 IIS 8. 9  
*strengthened. for נִיקָאֹוֹ: conquer,*  
*prevail, vanquish*  
 נָטַע Ez 33. 21 *Pass., to be van-*  
*quished*  
 נָטַע נִיקְתֵּמָא Jos 10. 10 *victory*  
 נָטַע פֹּאָגְתֵּמָא ICh 2. 9 *food,*  
*victuals*  
 נָטַע פֹּאָרֶעַע Job 12. 5 נָטַע  
 נָטַע\* יֹוֹסֹוֹס Ex 8. 22 Ps 57. 8,  
 112. 7 *straight-forward, just*

- וְכֹחַ\* ἰθύτης Ps 5. 10 Job 42. 7, 8 *straightness*  
 כֹּחַ\* γεννάω Dt 32. 6 IIS 7. 24 Jes 45. 18 Ps 8. 4 Prv 3. 19 *mostly of the father, beget; produce from oneself, create; engender*  
 כֹּחַ\* Job 31. 15  
 כֹּחַ\* Ez 28. 13  
 כֹּחַ\* οἰκοδομέω Ex 15. 17 *build, build oneself a house*  
 מִכֹּחַ\* οἰκοδόμημα Ex 15. 17 *building, structure*  
 זָכָה\* εὐθύ, ἰθύ (Adv.) Gn 25. 21 Ex 26. 35 *straight; opposite; straight towards*  
 זָכָה\* Jes 57. 2  
 זָכָה\* εὐθύτης Am 3. 10 *straightness*  
 זָכָה\* εὐθύς, ἰθύς Prv 24. 26 *straight; in moral sense, straight-forward, just*  
 זָכָה\* Jes 26. 10  
 זָכָה\* εὐθύνω, ἰθύνω Gn 20. 16 Job 23. 7 *make straight, straighten*  
 הַתִּיבַח\* Mich 6. 2 *Pass., to be critically examined*  
 זָכָה\* Jes 1. 18  
 הוֹכִיחַ\* ἀπ- Gn 24. 44 Lev 19. 17 IIS 7. 14 Jes 2. 4, 11. 4 Jer 2. 19 Mich 4. 3 Ps 94. 10 Prv 9. 7, 8 *guide aright, direct; make straight, restore; correct, chastise; govern, rule; steer (W)*  
 הוֹכֵחַ\* Job 33. 19  
 מוֹכִיחַ\* εὐθυντήρ, -της Am 5. 10 *corrector, chastiser, judge, public examiner, one who levels or straightens*  
 תּוֹכַח\* εὐθυνσις, -υνα Jes 37. 3 Hos 5. 9 *straightening, setting straight, correction, chastisement, calling to account*  
 תּוֹכַח\* Prv 1. 23, 15. 5, 29. 15  
 וְכָל\* κλεπτήρ, -ης Mal 1. 14 *thief, cheat, knave*  
 וְכָל\* ἐκκλέπτω Nu 25. 18 *speak falsely; disguise; δια-*  
 הַתּוֹכַח\* συγ- Gn 37. 18 *deceive, elude*  
 וְכָל\* κλέπος, -έμμα Nu 25. 18 *stratagem in war, fraud*  
 וְכָל\* κτήμα Jos 22. 8 IICh 1. 11 *freq. in pl., possessions; of all kinds of property; wealth*  
 וְכָל\*  
 וְכָל\* Esr 6. 8  
 וְכָל\* ἐγχειρίζω IS 23. 7 *put into one's hands, entrust*  
 ἀπογιγνώσκω Dt 32. 27 Job 21. 29 *renounce, reject*  
 χρώζω, χρώννυμι Jer 19. 4 *taint, defile*  
 וְכָל\* γιγνώσκω Thr 4. 8 *distinguish, recognize; cf. γνωρίζω*  
 הַכִּיר\* ἐπι- Gn 42. 7 Dt 33. 9 *recognize*  
 διασκοπέω Neh 6. 12 *examine or consider well; investigate (W); cf. קָרָה, p. 204*  
 הַתּוֹכַח\* ἐπικρύπτω Gn 42. 7 IR 14. 5 *freq. in Med., disguise*  
 וְכָל\* γνώριμος IIR 12. 6 *well-known; Subst., acquaintance*  
 הַכִּרָּה\* γνώρισμα, ἀναγνώρισις Jes 3. 9 *that by which a thing is made known; γνωσις: (γιγνώσκω) inquiry, investigation;*



- σκέψις: inquiry, investigation;  
 διά-: examination
- זָכַר ἐγγχώριος, -πος Gn 17. 12  
 Dt 31. 16 in or of the country;  
 Subst., dweller in the land
- זָכַר Gn 31. 15 Dt 17. 15 Esr  
 10. 11
- זָכַר πάθος Ob 12 Job 31. 3  
 incident, accident, unfortunate  
 accident; in a bad sense, mis-  
 fortune, calamity; cf. אָסֶן, אִיד,  
 פִּיד πάθος Job 31. 29
- זָכַר \* αἰσχόω, -χύνω Job 19. 3  
 dishonour, tarnish זָכַר
- הָגִל \* ἀποτελέω Jes 33. 1 bring  
 to an end, complete
- זָכַר \* ὑβρίζω Gn 25. 34 Jes 49. 7  
 Mal 1. 6 Neh 2. 19 treat  
 despitefully, outrage, insult,  
 maltreat
- הָבִיחַ \* Esth 1. 17
- זָכַר \* ὑβρισμα, -μός Esth 1. 18  
 wanton or insolent act, outrage
- זָכַר \* ἀρπαγμα, ἀρπακτός IS 15.  
 9 booty, prey; gotten by rapine
- זָכַר \* νύμφη נָא Prv 6. 6  
 winged male of the ant
- זָכַר \* μασχαλίζω Gn 17. 23 Dt  
 10. 16 put under the arm-pit;  
 mutilate; v. p. 667
- זָכַר \* Gn 17. 10; Pass.
- זָכַר \* μασχαλίσματα Ex 4. 26  
 extremities cut off from a corpse
- זָכַר \* ἐξαπόλλυμι Ps 118. 10  
 destroy utterly
- זָכַר \* μαραίνω Job 14. 2 waste,  
 wither; Pass., waste away
- זָכַר \* Ps 58. 8
- זָכַר \* κατα- Ps 90. 6 cause to  
 wither; Pass., die away
- זָכַר \* πυρός Dt 23. 26 Jes  
 30. 24 Job 6. 5, 24. 6 إبليله  
 wheat, pl.; a grain of wheat
- זָכַר \* προειπεῖν, -πον Gn 21. 7  
 foretell; cf. προλαλέω
- זָכַר \* ἔπος IIS 23. 2 Ps 139. 4  
 Job 4. 2, 13. 17, 26. 4, 29.  
 9, 22, 30. 9 word, utterance,  
 speech, tale, song or lay; דָּבָר
- זָכַר \* μεθόριον Ps 19. 5 pl., borders,  
 marches
- זָכַר \* μεριστός (μείρομαι) נֶר  
 Jer 13. 23 divided
- זָכַר \* ἀμφιβαίνω Dt 2. 3 Dt 32.  
 10 Jos 6. 15 go about or  
 around; surround, encompass;  
 guard, protect; זָכַר \* Gn 19. 4;  
 זָכַר \* Ps 26. 6; זָכַר \* Jos 6. 11
- זָכַר \* συμβεβηκός (-βαίνω) IR  
 12. 15 chance event, contingency
- זָכַר \* IICh 10. 15
- זָכַר \* στρέφω turn, convert, turn  
 round or about, turn to or from  
 an object, turn back, go about  
 Nu 34. 4, 36. 7 Dt 2. 3 IS  
 7. 16, 17. 30, 22. 22 IR 2. 15  
 Jes 23. 16 Jer 6. 12 Ez 1. 9,  
 42. 19 Ps 114. 3, 5 Prv 26. 14  
 Eccl 1. 6 IICh 17. 9, 23. 2
- זָכַר \* Jes 28. 27
- זָכַר \* ἀναστρέφω IIS 14. 20  
 turn upside down; invert
- זָכַר \* ἐπι- Dt 32. 10 IIS 14. 20  
 turn or convert from an error,  
 correct; זָכַר \* Mal 2. 6
- זָכַר \* μετα- IIR 16. 18, 23. 34  
 Esr 6. 22 carry across, transfer,  
 change, alter
- זָכַר \* ἀπο-, δια- Cant 6. 5 IICh 35.  
 22 turn away or aside, divert

- סבב (סוב) θέω (A), τρέπω Cant 2. 17 *run, betake oneself; turn*  
 סבב\* (סוב) ἵζω IS 16. 11 *sit, sit down; sit, recline at meals*  
 סובב\* ἵζω, καθ- Jer 31. 22 (21) *lie in ambush*  
 מסב ἵσμα Cant 1. 12 *seat*  
 מסבה στρέμμα Job 37. 12 *conspiracy, band of conspirators*  
 סביב\* ἀμφί Gn 23. 17 *about, around, all round, the neighbourhood of*  
 סביבה\* Ex 7. 24 Dt 21. 2 Ps 79. 3  
 נסב χάλομαι IIS 1. 22 *give way, draw or shrink back, recoil, retire*  
 נסב Jes 59. 13 Jer 46. 5 Ps 78. 57, 80. 19  
 הסב ἀναχάζω Dt 19. 14 *make to recoil, force back*  
 הסב Jes 59. 14  
 הסב συγγίγνομαι Mich 6. 14 *have sexual intercourse with*  
 סנ, סי, סינ ψιμύθιον Ez 22. 18 *white lead*  
 סנים Jes 1. 25 Prv 26. 23  
 סנים Jes 1. 22  
 סנה λευκτός (λεύγνυμι) Cant 7. 3 *joined*  
 סנ αἶθω Ps 4. 7 *light up, kindle*  
 סנ βασανίζω Gn 22. 1 *put to the test*  
 מסב βάσανος Ex 17. 7 Dt 4. 34 *test, trial of genuineness*  
 βασανισμός Job 9. 23 *torture*  
 נס\* σείω Prv 15. 25 *shake, Pass., metaph., shaken to its foundations*  
 נס Dt 28. 63  
 סהתס\* ἐκ- Esr 6. 11 *Pass., shake out or off*  
 סס παντως IIR 11. 6 *in all ways, absolutely*  
 נס תήκω, τάκω Jes 40. 19 *melt, melt down, of metals*  
 נס ἐν- Prv 8. 23 *Pass., to be cast; τίκτω: engendered*  
 נס τηκτός Jes 48. 5 *melted, molten*  
 נס Dan 11. 8  
 נס σπένδω Jes 29. 10 Hos 9. 4 *rarely without the religious sense, simply pour; make a drink-offering; cf. ספס*  
 נס κατα- ICh 11. 18 *pour as a drink-offering*  
 הסב Ex 25. 29  
 נסב Dan 2. 46  
 הסב Nu 28. 7  
 סנ- Gn 35. 14 *pour upon or over, esp. a drink-offering*  
 נס σπονδή Jes 57. 6 *drink-offering*  
 נס\* Esr 7. 17  
 נסב Dt 32. 38  
 סנ ἡγεμών Jos 13. 21 Ps 83. 12  
 ססب סπονδήσιμος Jes 30. 1 *of or for a drink-offering*  
 ססב τηκτόν Ex 32. 4 *capable of being softened, dissolved, melted*  
 נס ἵστημι Ps 2. 6 *set up, appoint*  
 ססב ἱστόιον, -τός Jes 28. 20 *the web cut from the loom and finished, web of a certain size, piece; web, cloth, sheet*



מסכת *ιστίον, ιστός* Jud 16. 13 *beam of a loom, which stood upright, instead of lying horizontal as in our looms*  
 נ *ιστός* Nu 21. 8 *rod, pole*  
*ιστίον* Jes 33. 23 Ez 27. 7 *sail, web, cloth, sheet*  
 מס *ἀνθέω, -θίζω* Jes 10. 18 *bloom, be brilliant, shine with colour* נצ  
 מס *ἐπανθέω* Jes 59. 19 *show itself, appear plainly; to be bright*  
 מסתת *ἐπανθίζω* Zach 9. 16 Ps 60. 6 *deck as with flowers; metaph., deck as with flowers, decorate, adorn, Pass.*  
 נ *ἀνθος (A)* Ps 60. 6 *blossom, flower, chaplet of flowers*  
 מס *ὀδεύω* Gn 11. 2, 37. 17 *go, travel*  
 מס *ὁδευμα* Gn 13. 3 *journey*  
 מס *σειώ* Jud 16. 14 Jes 33. 20 Zach 10. 2 נד  
 מס Jes 38. 12  
 מס *ἐπηγέομαι* Ps 78. 26, 52 נה  
 מס *ἡγεμόνευμα* Nu 10. 2 Dt 10. 11 *leading*  
 מס *διασειώ* Job 19. 10 ניד  
 מס *σεισמה* Job 41. 18 ננד  
 מס *διακομίζω* Eccl 10. 9 *carry over or across, simply convey*  
*εἰσ-* IR 5. 31 Ps 80. 9 *carry in, bring in for oneself*  
*ἀπο-* IIR 4. 4 *carry away, carry back*  
 מס *εἰσκομιδή* IR 6. 7 *importation*

- מוֹעֵם ἔδεσμα Ps 141. 4 *meal, food; pl. eatables; cf. מטעם*  
 נִצְצוֹךְ ἀκανθικός Jes 7. 19, 55. 13 *spinous*  
 נֶעַר ὠρύομαι Jer 51. 38 *Ion. and poet. Verb, very rarely used in Att., howl, prop. of wolves and dogs; of lions, roar*  
 נֶעַר ἐρημόω Jes 33. 9 *strip bare, desolate, lay waste*  
 הַתְנוֹעֵר ἐκσείω Job 38. 13 *shake out or off; drive out התנעף*  
 נֶעַר Neh 5. 13 *shake out one's clothes*  
 נֶעַר σειστός Neh 5. 13 *shaken*  
 נֶעַר σείω Jes 33. 15 נֶדַר  
 הַתְנוֹעֵר ἐπυγείρω Jes 52. 2 *Pass., to be roused from sleep, wake up; cf. ἐκσείω*  
 נֶעַר ἐγείρω Jud 16. 20 *rouse or stir oneself, arouse oneself*  
 הָעָרָו Ps 109. 23 *Pass., to be borne or carried involuntarily, esp. to be borne along by waves or winds, to be swept away*  
 נֶעַר κατα- Ex 14. 27 *bring down*  
 הַתְנוֹעֵר φορυτός Jes 1. 31 *whatever the wind carries along; chips or shavings*  
 νευρά, -ρον Jud 16. 9 *string or cord of sinew; sinew, cord made of sinew*  
 נֶעַר ἔρρω (A) Zach 11. 16 *wander חרה*  
 νεαντεύομαι Gn 37. 2 *act like a hot-headed youth, wilfully or wantonly, swagger*  
 נֶעַר νεανίας (νέος), -αρός, νέος Gn 22. 5, 41. 12 Ex 2. 6 *IS*  
 1. 24 *young man; poet, for νέος (young, youthful, of children, youths, and of men at least as old as 30—cf. Gn 41. 12, 46)*  
 נֶעֱרָה νεά, νεάνις, -αρά Dt 22. 19 IR 1. 2 Ruth 4. 12 *girl, maiden, of a young married woman*  
 נֶעַר Gn 34. 3 Dt 22. 15  
 נֶעַר νέος, -ότης Job 36. 14 *youth*  
 נְעוּרִים νεότης Gn 46. 34 Ps 127. 4 *youth, in pl.*  
 נְעוּרוֹת Jer 32. 30  
 נֶעַר πείνα Ps 88. 16 *hunger, famine*  
 נִפַח πνέω Jer 15. 9 *blow, breathe out!*  
 הַפִּיחַ ἐκ- Job 31. 39 *make one give up the ghost*  
 נִפַח οὐσάω Jes 54. 16 *blow, puff (opp. ἀάζω: breathe with the mouth wide open פָּנָה Ps 119. 131), of bellows*  
 πνέω, ψύχω Gn 2. 7 *breathe, blow*  
 נִפַח οὐσητός Jer 1. 13 *blown, blown out*  
 נִפַח διαοὐσάω Job 20. 26 *blow or breathe through, Pass.*  
 נִפַח φύσημα Job 11. 20 *that which is blown up; metaph., conceit*  
 נִפַח οὐσητήριον Jer 6. 29 *a furnace with bellows (opp. αὐτοματάρειον)*  
 נִפַח\* φημί, -ίζω, εἰπεῖν Ps 27. 12 *say, speak, utter*  
 φημίζω Hab 2. 3 *prophecy*  
 הַתְנוֹעֵר\* ἐκπνείω, -έω Jer 4. 31



- breathe out; metaph., lose power, lose breath* נָשַׁח  
 נִשְׁחָ\* φεύγω Cant 2. 17 *flee*  
 נִשְׁחָ\* φημίζω Prov 6. 19 נִשְׁחָ  
 καταπνέω Ez 21. 36 *blow or breathe upon or over*  
 ἀπο- Job 31. 39 *make them give up the ghost; cf. ἐκ-*  
 נִשְׁחָ\* φύσημα Ex 9. 8 *dust which is blown or produced by blowing*  
 נִשְׁחָ ἀνθραξ Ex 28. 18 Ez 27. 16 *precious stone of dark-red colour, including the carbuncle, ruby and garnet* بَشْرَه  
 بَشْرَه جَمْرَه ياقوت جمرى عظيم  
 عتيق (احمر) فرخ جمر مقيق  
 cf. נִשְׁחָ פֶּה Prov 26. 21 נִשְׁחָ  
 Jes 3. 24 *قرحه جمره*  
 נִשְׁחָ βάλλω Gn 25. 18 Dt 21. 1  
 Jud 5. 27 IS 26. 20 IIR 6. 5  
*let fall; pour; to be lucky, successful; fall, lie down*  
 נִשְׁחָ Ez 28. 23 *hit with a missile, freq. opposed to striking with a weapon in the hand; fall, lie down*  
 נִשְׁחָ ἐμ- IS 14. 42, 18. 25 Jes 34. 17 Jer 38. 26 Esth 3. 7  
*let one fall into someone's hands, hand in, submit a petition, draw lots*  
 κατα- Dt 25. 2 Jud 2. 19 IS 3. 19 IIR 19. 7 Ps 106. 26, 27  
*throw down, strike down with a weapon, let fall, drop, abandon*  
 נִשְׁחָ ἐπι- Gn 43. 18 *fall upon, esp. in hostile sense, set upon*  
 נִשְׁחָ βολέω Gn 33. 4 *fall about someone's neck*  
 נִשְׁחָ התנפל ἀντι- Dt 9. 18 Esr 10. 1  
*meet as a suppliant, entreat, supplicate*  
 נִשְׁחָ νεφερίζω Gn 4. 5, 6 *wrap in clouds, in Pass.*  
 נִשְׁחָ הפיל Jes 26. 19 Job 29. 24  
 נִשְׁחָ πίπτω Gn 17. 3, 25. 18 Nu 6. 12 Jud 5. 27, 16. 30  
 IS 25. 24 IIS 1. 19, 19. 19 IIR 10. 10 Jer 25. 27, 38. 19  
 Ps 16. 6 Job 1. 15, 12. 3, 13. 2 Ruth 3. 18 Eccl 4. 10  
*Radical sense, fall down and (when intentional) cast oneself down; fall; fall violently upon, attack; throw oneself down; fall in battle; fall, be ruined; fall short, fail; escape; generally, fall, turn out, see how it would fall (Hdt 7. 163); to be lucky; v. p. 643*  
 נִשְׁחָ\* Dan 2. 46  
 נִשְׁחָ δια- Nu 5. 21, 22, 27 Job 31. 22 *fall away, slip away, fall asunder*  
 נִשְׁחָ πτώμα Am 8. 6 *payment which falls due*  
 נִשְׁחָ Jes 23. 13, 25. 2 *ruin*  
 נִשְׁחָ Jes 17. 1  
 נִשְׁחָ Jud 14. 8 *fallen body, corpse, carcass*  
 נִשְׁחָ σφάλω Jes 14. 12 Prov 11. 14 *Pass., to be overthrown, fall, esp. of persons falling from high fortunes*  
 נִשְׁחָ πτώμα, σφάλμα Ez 27. 27  
*trip, stumble, false step, fall,*

- failure, defeat; misfortune, calamity*  
 נפל ἀμβλύς Nu 24. 4, 16 metaph., dim, faint, of sight  
 נפל אֶמְבְּלוֹתְרִידִיוֹן Ps 58. 9 מליץ abortive child  
 נפל Eccl 6. 3  
 נפל ὄπλον Job 41. 15 arms and armour, pl.; v. p. 342  
 נפל πετάννυμι Gn 9. 19 IS 13. 11 spread out; Pass., to be scattered abroad, dispersed  
 נפח\* Gn 11. 4  
 נפח\* Gn 10. 18 IIS 18. 8  
 נפח\* ἐκ- Gn 11. 9 Jer 13. 24 spread out; scatter to the winds  
 נפח אֶΠΟΠΕΤΑΝΝΥΜΙ, -άζω Hab 3. 6 spread out  
 נפח ἀπο-, δια- IR 5. 23 open and spread out  
 נפח πέτασμα Jes 11. 12 anything spread out  
 נפח φύσητός Jer 22. 28 נפח  
 נפח σποδέω Jud 7. 19 pound, smite, crush  
 נפח Jes 27. 9  
 נפח σποδέω Ps 2. 9, 137. 9 dash against the rocks  
 נפח σφάζω Jer 51. 20, 21 slay, slaughter, properly by cutting the throat  
 נפח σφάγμα Ez 9. 2 slaughter  
 נפח σφαγεύς Jer 51. 20 slayer, butcher, murderer, cut-throat; sacrificial knife  
 נפח νιφάς, ἄδος Jes 30. 30 snowflake, snowstorm  
 נפח\* σποδέω Jer 23. 29 נפח  
 נפח\* πιέζω Job 16. 12 press tight, squeeze  
 נפח\* σφάζω Hab 3. 14 נפח  
 נפח ἀναψύχω Ex 23. 12, 31. 17 IIS 16. 14 cool, refresh; Pass., to be revived, refreshed  
 נפח ψυχή Gn 1. 20, 30, 12. 5, 35. 18, 46. 18 Ex 1. 5 IS 18. 1, 3, 19. 5 IR 17. 21 Am 2. 14, 15 Job 2. 4, 6, 6. 11 Thr 3. 51 life, of life in animals. departed spirit, ghost, soul, person, self  
 נפח ὄπισμα, ὀπός Ps 19. 11 Prv 5. 3 the juice of plants; juice  
 נפח αἶθομαι Jer 48. 9 burn, blaze; akin to αἰθύσσω  
 נפח Jes 37. 26  
 נפח αἶθος Jes 1. 31 fire  
 נפח ἵστημι Gn 37. 7 stand  
 נפח ἀν- IR 16. 34 Jer 31. 21 (20) set up, build; build up again, restore; set up a statue  
 נפח Gn 28. 12 make to stand up, raise up  
 נפח καθ- Gn 21. 28, 35. 14 Dt 32. 8 set up, erect, of stones; set in order, array, of soldiers  
 נפח\* ἐφίστημι Dt 7. 24 IIS 18. 30 Job 41. 2 stand by or near; in hostile sense, stand against  
 נפח συν- Nu 11. 16 Ps 2. 2, 94. 16 Job 1. 6 IIS 11. 13 combine, associate, unite; stand together; meet in fight, be engaged with; of friends, form a league or union, band together; league themselves with one side or the other  
 נפח ἰστός Jud 3. 22 rod נפח



- נציב Gn 19. 26 *anything set up-  
right, rod, pole*
- נצב ἐπιστάτης IR 4. 7, 9. 23,  
22. 48 *one who is set over,  
chief, commander; president,  
overseer, superintendent in  
charge of any public build-  
ing or works*
- נציב IIS 8. 6, 14 IR 4. 19 ICh  
11. 16 ICh 17. 2 *governor,  
administrator*
- מצב σύστημα IS 14. 1 IIS 23. 14  
*body of soldiers, corps*
- מצב Jes 29. 3
- מצבה IS 14. 12
- מצבה Zach 9. 8
- מצב στάσις Jos 4. 3 Jes 22. 19  
*the place in which one stands or  
should stand, position, station*
- מצבה ιστίον, ιστός Ex 24. 4  
Dt 7. 5, 16. 22 Mich 5. 12
- נציב
- מצבה Gn 35. 20 IIS 18. 18
- נצב σέβομαι Ps 82. 1, 119. 89  
*revere, worship; generally,  
pay honour or respect to*
- נצב\* σέβω Ex 38. 8 IS 2. 22  
*worship, honour, mostly of the  
gods; of suppliants*
- מצבה σέβασμα Hos 3. 4 *that  
for which awe is felt, an object  
of awe or worship*
- מצב Jud 9. 6
- נציב ἀποξύνω, -ξέω IS 13. 21  
*bring to a point*
- נציב ? Nah 2. 8
- נציב νήστης, -τις (νηστεύω)  
Zach 11. 16 *one who is  
fasting; not eating, fasting, of  
persons*
- נציב ἀλήθεια, ἀλά- Dan 2. 8  
*truth אמנה*
- נציב\* Dan 7. 16
- נציב\* ἀληθής, ἀλα-, -θινός Dan  
2. 45 *true; of oracles, true,  
unerring אמנה*
- נציב\* Dan 6. 13
- נציב\* κίβδηλος, κίβδος Dan 2.  
41 *dross of gold, dross of silver*
- נציב εισάγω Gn 43. 9 Am 5. 15  
*introduce a child to the mem-  
bers of one's ὄρατρά; to bring  
a cause into Court*
- κατ- Jer 51. 34 Job 17. 6  
*reduce to a state*
- נציב ἐξαιρέω Ex 10. 24 *take out  
of a number, except; cf.  
αἰρέω = ἀγρέω; κατέχω*
- נציב σείω Thr 4. 15 נציב
- נציב μάχομαι Ex 2. 13 *fight;  
generally, quarrel, wrangle*
- נציב δια- Nu 26. 9 Ps 60. 2  
*fight, contend; resist to the  
uttermost*
- נציב μάχη Jes 58. 4 *battle,  
combat, contention, strife*
- נציב Jes 41. 12
- נציב\* αἰθύσσω Jes 9. 17 *kindle*
- נציב\* Jer 2. 15 Neh 1. 3 *Pass.,  
αἰθόμαι: burn, blaze נציב*
- נציב\* καταίθω Jos 8. 8 Jes 27. 4  
*burn down, burn to ashes*
- נציב ἐπιστατέω Esr 3. 8, 9 *to  
be set over, to be in charge of;  
stand by, aid*
- נציב ἐπιστάτης ICh 34. 13 *one  
who is set over, supervisor נציב*
- נציב ἡγεμών Hab 3. 19 Ps 4. 1  
*leader of a chorus*
- נציב ἐπαείδω ICh 15. 21 נציב *sing*

to or in accompaniment; ὑπόδω:  
sing by way of accompaniment  
נצה αἰδώς ICh 29. 11 respect,  
reverence  
αἰδῖος IS 15. 29 (cf. אביר  
(אביר יעקב, ישראל) Jer 15. 18  
everlasting, eternal  
αἰδίως Am 1. 11 eternally  
נצה αἰδῖος Jer 8. 5 נצה  
נצה עד-על αἰδῖον Job 34. 36  
for ever, ad infinitum  
נצה δόκημα, προσ-, προσδοκία  
Thr 3. 18 expectation  
φόνος Jes 63. 3, 6 blood when  
shed, gore  
נצה \* ἡγέομαι Dan 6. 4  
rule, have dominion; cf. מנצה  
נצל σώζω Mich 4. 10 save,  
keep alive, preserve, rescue; of  
things, keep safe, preserve  
נצל Ez 14. 14  
הציל Ex 12. 27, 18. 10 Hos 2. 11  
הצל \* Dan 3. 29, 6. 15, 28  
הצלה σωτηρία Esth 4. 14  
deliverance, preservation, salva-  
tion  
נצל ἀποσυλάω Ex 3. 22 strip  
off or take away from  
הנצל συλάω Ex 33. 6 Pass.,  
to be stripped, deprived of a  
thing  
הציל σκιάζω, ἐπι- IIS 20. 6  
overshadow, darken; throw a  
shadow upon  
נצל ἀνθέω (ἀνθίζω) Ez 1. 7 be  
brilliant, shine with colour  
נצר \* Ez 7. 10 blossom, bloom  
נצר ἐξ- Cant 6. 11 put out  
flowers, bloom  
נצר \* Nu 17. 23  
נץ ἄνθος (A) Gn 40. 10 bloom,  
flower נס  
נצה Job 15. 33  
נציץ \* Ex 28. 36 Lev 8. 9 Nu 17.  
23 Jes 28. 1 crown, wreath,  
garland  
נצה \* Jes 28. 4  
נץ ἄνθος (B) Lev 11. 16 a kind  
of bird, perh. the yellow wagtail  
נצן Cant 2. 12  
נצה \* θύσανος, σίσυβος Nu 15.  
38 Ez 8. 3 tassel, mostly  
in pl.; fringe  
נצר τηρέω Pir 13. 3 watch  
over, take care of, guard נטר  
נצר τηρητής, -ρός IIR 17. 9  
Job 27. 18 ناظر ناظر  
keeper, observer, warden,  
guard נטר  
נצר κεραμεύω Job 7. 20 manu-  
facture, make earthenware  
נצר Gn 2. 7, 8 Jes 45. 9, 64. 7  
Jer 18. 11  
נצר κεραμεύς Jes 29. 16, 45. 9  
Jer 18. 2-6 potter  
נצר κέραμος Jes 29. 16 any-  
thing made of potter's clay  
נצר חקר Ib 45. 9  
נצר σώζω Ps 32. 7 נצל  
נצור σωστός Ez 6. 12 safe  
נציר Jes 49. 6  
נצור νεκρῶν, νεκρία Jes 65. 4  
burial place; cemetery, pl.  
נצר νεκρός, -κυσ, -υρ Jes 14. 19  
corpse  
κορμός (A) Jes 11. 1 trunk of a  
tree (with the boughs lopped  
off)  
נקב διακόπτω IIR 12. 10, 18.  
21 cut through; Pass., receive



- a gash; of a coin, have a hole drilled in it
- נקבה διακοπή Gn 1. 27 Lev 5. 6, 12. 5 gash, cleft *نَقَب*; cutting or canal through an isthmus or mountain, narrow passage; v. pp. 189, 647
- מקבה κόπανον: = κοπίς IR 6. 7 chopper, cleaver
- מקבה Jud 4. 21
- σκάμμα Jes 51. 1 that which has been dug, tunnel, pit
- נקב κείμαι Gn 30. 28 Nu 1. 17 Jes 62. 2 to be ordained, be laid down, give, have a name given
- נקב εὐχομαι Lev 24. 11, 16 Nu 23. 8 Job 3. 8 pray for something (good or bad) for a person
- נקב\* κατεύχομαι Nu 22. 11, 23. 13, 27 pray earnestly; pray against one, imprecate
- נקב φακώδης Gn 30. 32 freckled
- נקב Jos 9. 5
- נקבה φακωτός Cant 1. 11 lentil-shaped, of hot-water bottles
- נקב ἵημι Jer 49. 12 release, let go
- נקב Ex 21. 19
- ἀφ- Ex 34. 7 Jer 2. 35 Job 10. 14 let go, loose, set free, release from a thing, acquit of a charge
- נקב ἀφετος (ἀφίημι) Gn 24. 41 let loose, ranging at large, esp. sacred flocks that were free from work, released; free
- נקב ἀγνίζω Nu 5. 28 Jer 2. 35 Job 10. 14 wash off, cleanse away; cleanse, purify; purify oneself
- נקי ἄγνός Job 4. 7 pure, chaste, holy; after Hom., of persons, undefiled, chaste, generally, pure, upright
- נקי-א אי-נקי ἀναγνός Job 22. 30 unclean, unholy, defiled
- נקיין ἀγνεία, -νότης Hos 8. 5 purity, chastity, integrity
- מנקיה ἀγνιστήριον Ex 25. 29 instrument of purification
- נקיין ἀγγεῖον, ἀγνιστήριον Ps 26. 6 vessel; of metal, jar for water
- קוט\* ἄχθομαι Ps 95. 10 to be loaded; mostly of mental oppression, to be weighed down, vexed, annoyed, grieved, at a thing, or with a person
- נקט\* Job 10. 1
- נקוט\* Ez 6. 9, 20. 43, 36. 31
- התקוטט\* ἐπ- Ps 119. 158, 139. 21 to be annoyed at
- נקב ἐκδικάζω, -κέω Dt 32. 43 Jos 10. 13 IS 24. 13 prosecute one's right against another; avenge, punish, exact vengeance for; avenge or vindicate
- נקב Ex 21. 20 Jud 15. 7 IS 14. 24 Pass.
- נקב IIR 9. 7 Jer 51. 36
- נקב Gn 4. 15
- התנקם Jer 5. 9 Ps 8. 3
- נקב δικαστήρ, -ής Nah 1. 2 avenger
- מנקם ἐκδικαστήρ, -ής Ps 8. 3 avenger
- נקב δίκη Dt 32. 43 Jud 16. 28 Jes 34. 8 vengeance, punishment, atonement, satisfaction, penalty; sometimes pl.

- נְקִמָּה Jer 46. 10, 50. 28 Ez 25. 17 Ps 79. 10; 94. 1  
 יִקַּע\* ἀρκέω Ez 23. 17 Pass.,  
 to be satisfied with  
 נִקְעַ\* Ez 23. 18 to be enough,  
 endure  
 יִקַּע\* Gn 32. 26 to be strong  
 enough  
 הִוָּקִיעַ\* ἐποίχομαι Nu 25. 4 IIS  
 21. 9 draw near to the gods  
 with sacrificial feasts; ap-  
 proach with hostile purpose,  
 attack (?)  
 הַמִּוִּקְעִים\* οἱ κατοιχόμενοι IIS  
 21. 13 the departed, the dead  
 נִקַּח κόπτω Jes 17. 6 cut off,  
 chop off; cf. ἐπι-, p. 209  
 נִקַּח κατα- Jes 10. 34 cut down,  
 fell, of trees, in Pass.  
 נִקַּח ἔχω Jes 29. 1 keep up,  
 maintain  
 הִקִּיחַ περι- Jos 6. 11 Ps 88. 18  
 IICH 23. 7 encompass, em-  
 brace, surround; surround so as  
 to guard  
 נִקְפָּה σηπεδών Jes 3. 24 عُفُونَة  
 decay, putrefaction, in animal  
 bodies or wood, or even  
 stone  
 נִקְוָה\* κῆβος IICH 9. 21 a long-  
 tailed monkey, perh. the  
 nisnas monkey  
 הִקְוִיפָה\* τὸ ἔσχατον Ex 34. 22  
 IS 1. 20 the farthest part,  
 pl.; the end  
 נִקִּיחַ διακοπή Jes 7. 19 נִקְבָּה  
 נִקַּח ὀρύσσω IS 11. 2 dig;  
 gouge out the eye  
 נִקַּח ἐξ- Nu 16. 14 Job 30. 17  
 dig out, gouge out  
 נִקַּח Jes 51. 1  
 נִקְרָה ὀρυγμα Ex 33. 22 excava-  
 tion, trench, ditch, moat  
 נִקְשַׁח διακτυόμαι Jes 8. 15 Ps 9. 17  
 to be caught in a net, Pass.  
 נִיוֹקֶשׁ\* Eccl 9. 12  
 נִקְשַׁח Dt 12. 30  
 נִקְשַׁח\* δικάειν Jer 50. 24 Ps 141. 9  
 throw, cast  
 נִקְשַׁח\* διακτυωτός Hos 9. 8  
 made in net fashion  
 נִקְשַׁח\* Ps 91. 3  
 נִקְשַׁח\* δίκτυον Jer 5. 26 Prv 6. 5  
 net, fishing-net, hunting-net  
 מִוִּקְשַׁח\* Dt 7. 16 Jos 23. 13 Am  
 3. 5 Ps 64. 6, 140. 6  
 מִקְשָׁה Ps 141. 9  
 נִקְשַׁח φενακίζω Ps 38. 13 play  
 the δένεαξ, cheat, lie  
 הַהִנְקִישׁ ἀπο- IS 28. 9 delude, mock  
 נִקְשַׁח\* κόπτω Dan 5. 6 strike,  
 beat, knock  
 נִקְדַּח νάρδος Cant 4. 14 spike-  
 nard, oil of spikenard  
 נִקְדַּח\* φέρω, φάρω (ἐνεγκεῖν, ἐνεῖκε,  
 οἶσειν) Gn 13. 6 Ex 10. 13  
 Nu 23. 7 Dt 1. 31 Jes 14. 4,  
 46. 3 Jer 10. 19 Ez 17. 23,  
 19. 1, 29. 19 Joel 2. 22  
 Hag 2. 19 bear or carry;  
 of a pregnant woman; of  
 wind, bear along; endure.  
 suffer; tell, announce; bring  
 forth, produce, bear fruit; rob,  
 plunder; generally, take and  
 carry away, esp. to one's own  
 home; v. p. 638  
 נִקְדַּח Ex 25. 28 IIR 20. 17  
 ἀπο- Am 4. 2 carry off or away  
 προσ- IIS 19. 43 IR 9. 11 ESR



1. 4 *present, offer, esp. food, drink*
- נָשָׂא ICh 21. 24
- נָשָׂא δια- IIS 17. 13 *carry over or across*
- ἐπι- Lev 22. 16 *bring as a charge against*
- נָשָׂא Lev 19. 17
- נָשָׂא φορά Jes 46. 1 *load, freight, burden; pl. contributions, of contributions in kind*
- נָשָׂא φορά, προσ- IIS 19. 43 *payment; bounty, benefit; food, victuals*
- נָשָׂא φορεύω, -έω IS 14. 3 ICh 5. 18 *Frequentat. of φέρω, implying repeated or habitual action; most commonly of clothes, armour and the like, bear constantly, wear*
- נָשָׂא φόρημα Nu 11. 11 IIR 5. 17 Jer 17. 21 ICh 15. 22, 27 ICh 20. 25 *that which is carried, load; metaph., burden; of a harp*
- „ „ προσ- Gn 43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18 ICh 17. 11 *present; food, victuals*
- נָשָׂא αἶθουαι ICh 21. 24 *burn, blaze* נָשָׂא, נָשָׂא
- נָשָׂא αἶθων Jes 30. 27 *of fiery smoke*
- נָשָׂא Jud 20. 38, 40
- נָשָׂא πείθω Ex 35. 21 *persuade*
- נָשָׂא ἀνα- Jer 22. 27 *persuade, convince; persuade, move to do a thing, seduce, mislead*
- נָשָׂא αἰδέομαι Gn 18. 26, 19. 21, 50. 17 Dt 10. 17 Ps 55. 13 *respect; have compassion upon, show mercy; of the homicide, obtain forgiveness*
- נָשָׂא Jes 33. 24
- נָשָׂא Ps 32. 1
- נָשָׂא ἐπ- ICh 19. 7 *reverence*
- נָשָׂא αἰδεστός IIR 5. 1 *revered, venerable*
- נָשָׂא Jes 3. 3
- נָשָׂא αἰδεσις Gn 4. 7 *forgiveness*
- αἰδώς, -δών Gn 49. 3 *reverence, dignity; metaph., sublimity, grandeur* سِت
- נָשָׂא ὑψώω Ex 6. 8 IIR 25. 27 *lift high, raise; metaph., elevate, exalt (opp. ταπεινώνω: humble, abase* נָשָׂא Jer 8. 14 Ps 37. 7, 62. 6, 93. 3, 131. 2)
- נָשָׂא הַהוּא Nu 16. 3, 24. 7 *Pass., to be exalted*
- נָשָׂא ἐξυψώω Esth 3. 1, 5. 11 *raise up, exalt*
- נָשָׂא ὑψήεις, -ηλός Jes 2. 2, 12, 6. 1 *high, lofty*
- נָשָׂא αἰδετός/ὑψήεις, -ηλός Nu 7. 10 *revered, venerable; metaph. high, lofty, stately; upraised, i.e. mighty*
- נָשָׂא Gn 23. 6 Nu 7. 11
- נָשָׂא ὕψος Job 20. 6 *height; metaph., sublimity, grandeur*
- נָשָׂא νέφος Jer 10. 13 Ps 135. 7 Prv 25. 14 *cloud, mass of clouds*
- נָשָׂא μαντεύομαι IIR 9. 25 Jer 6. 1 *divine, prophesy; cf. φέρω*
- נָשָׂא ἐπ- Ez 12. 10 *prophesy*
- נָשָׂא μαντεία, -εῖον Jes 13. 1 Jer 23. 33 Thir 2. 14 *oracle, prophecy, pl.*

- מַשְׂאָה Jer 6. 1  
 מַשָּׂא μάντις Gn 25. 14 Prv 30. 1,  
 31. 1 *diviner, seer, prophet*  
 מִשְׁנָה Gn 41. 51 Jud 18. 30  
 מִשָּׁה Ex 2. 10 Jud 18. 30  
 מִשָּׂא μυθέομαι Nu 23. 7 Jes 14. 4,  
 37. 4 Ez 19. 1 *speaking, say, recount; cf. φέρω*  
 מִשָּׂא הִחָיו Jes 42. 2 Ps 72. 3  
 Job 21. 12 *sound, ring, peal; impers. of an echo*  
 מִשָּׂא הִחָיו, הִחָיו Job 13. 11, 31.  
 23 *noise, rarely of articulate sounds; sound, echo*  
 מִשָּׂא Job 41. 17  
 מִשָּׂא φύω Ez 17. 23 Joel 2. 22  
 Hag 2. 19 *Pass., grow, esp. of the vegetable world; produce; cf. φέρω*  
 מִשָּׂא φύμα Lev 13. 2 *growth; freq. of diseased growths, tumour, tubercle, etc.*  
 מִשָּׂא ἀντιάζω, -άω Esth 2. 15  
*encounter; cf. φερέω*  
 λανθάνω Ps 102. 11 *to escape one, i.e. to forget* نسي  
 ὀνομάζω Ex 20. 7 Ps 16. 4  
*name, specify by naming; utter names or words*  
 σείω Nah 1. 5 טו  
 τίθημι Jud 21. 23 Ruth 1. 4  
 Esr 9. 12 *make a woman one's wife, take her as a wife*  
 ? Dt 24. 15, 33. 3 Prv 19. 18  
 Job 11. 15, 40. 20  
 מִשָּׂא\* φέρω Dan 2. 35 מִשָּׂא  
 מִשָּׂא\* ὑψόω Esr 4. 19 מִשָּׂא  
 מִשָּׂא εὐχομαι IR 8. 31 IICh 6. 22  
 נקב  
 σείω Jer 23. 39 טו  
 δανείζω Jes 24. 2 Jer 15. 10  
*put out money at usury, lend; have lent to one, borrow; cf. נסה*  
 נסה Dt 24. 11  
 מִשָּׂא Ps 89. 23  
 מִשָּׂא δανειστής IS 22. 2 *money-lender or creditor*  
 מִשָּׂא δανεισμός Nch 5. 7 *money-lending; borrowing*  
 מִשָּׂא δάνεισμα Dt 24. 10  
 = δάνειον: *loan*  
 מִשָּׂא πείθω, πειθέω Jes 19. 13  
*prevail upon, persuade, usually by fair means; in bad sense, talk over, mislead*  
 מִשָּׂא ἀνα- Jer 4. 10 Ob 7 מִשָּׂא  
 מִשָּׂא πειθώ Prv 26. 26 *persuasion; means of persuasion; inducement*  
 מִשָּׂא Ps 73. 18  
 ὑψωμα Ps 74. 3 *elevation, height; metaph., exaltation*  
 מִשָּׂא\* μαντεῖον Gn 10. 30 *seat of an oracle*  
 מִשָּׂא\* δηϊόω Jes 6. 11 *waste, ravage a country*  
 מִשָּׂא\* Jes 6. 11 *Pass.*  
 מִשָּׂא\* κατα- Jes 37. 26 *ravage, waste*  
 מִשָּׂא\* IIR 19. 25  
 מִשָּׂא\* δηϊότης Jes 24. 12  
*battle-strife, the battle; mortal struggle, death; cf. δαίς*  
 מִשָּׂא\* Thr 3. 47  
 מִשָּׂא\* θεάομαι / ἀγαίομαι, ἀγαμαι, ἀγάομαι Gn 24. 21  
*gaze at, behold, mostly with a sense of wonder; look on with jealousy or envy; in good*



- sense, admire; admire, wonder  
at; v. συν-, p. 235
- שׂאָה\* πάγη Jes 47. 11 שׂאָה  
שׂאָה\* κακόω Ps 35. 17 maltreat,  
distress אַל
- שׂאָה\* κακόν Ez 38. 9 Zeph 1. 15  
Ps 63. 10 Job 30. 3 evil, ill  
שׂאָה
- שׂאָה\* Zeph 1. 15
- שׂאָה\* Job 30. 3
- שׂאָה\* πάγη Ps 35. 8 anything  
that fixes or fastens, snare,  
noose; fowling net; metaph.,  
trap, snare; cf. שׂוּחַ Jer 18. 20,  
22
- שׂאָה\* ἡχέω Jes 17. 12 שׂאָה  
שׂאָה\* ἡχημα, ἄχ- Jes 66. 6  
sound
- Zeús, Jáν, Zán, Zhén, Tán  
Jer 48. 45 Zeus; cf. שׂאָה בית  
Jos 17. 11 יָאן; cf. Jud  
12. 6
- שׂאָה πνέω Jes 40. 7 blow, of wind  
and air, breathe, breathe out
- שׂאָה ἐκπνέω Ps 147. 18 blow  
through, breathe out or forth  
διαφυσάω κατασοβέω Gn 15.  
11 blow in different directions,  
disperse; frighten away, scare  
the birds
- שׂאָה ἐξικνέομαι Gn 44. 4 Lev  
25. 26, 26. 5 Hos 10. 9  
reach, arrive at a place; arrive  
at, reach an object
- ἐπιθιγγάνω Gn 47. 9 Lev 26.  
5 Prv 2. 19 reach as far as  
ἀναχάζομαι Job 24. 2 שׂאָה
- שׂאָה λανθάνω, λήθω Dt 32. 18  
Thr 3. 17 שׂאָה
- שׂאָה Jes 44. 21
- ἐπι- Gn 41. 51 cause to forget,  
let a thing escape one, forget,  
lose thought of
- שׂאָה Job 11. 6
- ἐκ- Job 39. 17 make one  
quite forgetful of a thing
- שׂאָה λήθη Ps 88. 13 forgetting,  
forgetfulness; after Hom., of  
a place of oblivion in the lower  
world
- שׂאָה ισχίον Gn 32. 33 hip-joint,  
in which the thigh turns;  
fleshy parts round the hip-joint,  
haunches
- שׂאָה σείω Jer 23. 39 שׂאָה  
τίθημι Dt 24. 11 Jer 15. 10  
τίθεσθαι seems to have the  
same meaning as ὑποτίθημι  
(v. p. 239), שׂאָה; cf. שׂאָה
- שׂאָה ὁ θέμενος (τίθημι) Jes 24.  
2 the mortgagee; cf. שׂאָה
- שׂאָה ὁ θείς (τίθημι) Dt 24. 11  
Jes 24. 2 the mortgagor; cf.  
שׂאָה
- שׂאָה ὑποτίθημι Dt 15. 2 put  
down as a deposit or stake,  
pawn, pledge, mortgage
- שׂאָה δανειστής Jes 50. 1 שׂאָה
- שׂאָה δανείζω Dt 24. 10 שׂאָה
- שׂאָה δάνειον IIR 4. 7 loan שׂאָה;  
שׂאָה
- שׂאָה ἐπιλανθάνω, -λήθω Gn 41.  
51 שׂאָה, שׂאָה
- שׂאָה δάκνω, -νάζω Nu 21. 9  
Mich 3. 5 bite, sting
- שׂאָה δακνιστήρ/τοκιστής Hab 2.  
7 biter, stinger; money-lender,  
usurer
- שׂאָה καταδάκνω Nu 21. 6 bite
- שׂאָה τοκίζω (τόκος) Dt 23. 20

- lend on interest*  
 תַּשְׁכַּח Dt 23. 20, 21  
 תַּשְׁכַּח τόκος (τίκτω) Ex 22. 24  
 Lev 25. 36 *offspring*;  
*metaph., produce of money*  
*lent, hence interest*  
 תַּשְׁכַּח לֵשְׁכָה Neh 13. 7  
 תַּשְׁכַּח\* Neh 13. 5 *lounging*  
*place, resort of idlers or*  
*beggars; later, public building*  
*or hall, used as a lounge or*  
*meeting place, esp. at Sparta*  
*and in other Doric cities,*  
*also in Attica; at Cnidus*  
*council chamber*  
 תַּשְׁכַּח ψιλόω Dt 28. 40 *strip bare,*  
*mostly of hair; strip trees*  
*bare; strip off, pull out*  
 תַּשְׁכַּח συλάω, -λέω Ex 3. 5 Dt 7. 1  
*strip off, esp. strip off the arms*  
*of a slain enemy; take off or*  
*out; take the lid off the*  
*quiver; Pass., to be carried off*  
*as spoil, to be taken away*  
 תַּשְׁכַּח ἀπο- IIR 16. 6 *carry off*  
 תַּשְׁכַּח\* συλάω Ez 26. 12, 29. 19  
 Ruth 2. 16 תַּשְׁכַּח  
 תַּשְׁכַּח תַּשְׁכַּח Jes 59. 15 Ps 76. 6  
 תַּשְׁכַּח συλητής, -ήτωρ Jer 50. 10  
*plunderer*  
 תַּשְׁכַּח\* σύλη, σῦλον Jud 5. 30  
 Jes 10. 6 *booty*; τὰ σῦλα  
*booty*  
 πολὺς Jud 5. 30 *many*  
 πολλά Prv 31. 11 *in Hom.*  
*as Subst., much riches, great*  
*possessions*  
 תַּשְׁכַּח\* ψιλός Mich 1. 8  
*generally, bare, uncovered;*  
*naked, unarmed, defenceless*
- שׁוּלל\* Job 12. 17  
 שׁוּלל ψύχω/πνέω Jes 42. 14 נַשׁ  
 שׁוּלל θυμός Jes 30. 33 *wrath*  
 שׁוּלל πνεῦμα Dt 20. 16 IR 17.  
 17 Job 27. 3 *breath, breath*  
*of life; life, living being*  
 שׁוּלל\* Dan 5. 23  
 שׁוּלל ? Lev 11. 18  
 שׁוּלל πνέω/ψύχω Ex 15. 10 Jes  
 40. 24 נַשׁ  
 שׁוּלל νύξ (νυκτός) Prv 7. 9 Job 3.  
 9 *night*  
 שׁוּלל σκῶψ Jes 34. 11 *a small*  
*kind of owl (γλαῦξ, תַּשְׁכַּח,*  
*being the little horned owl)*  
 שׁוּלל Lev 11. 17; εὐσκοπος  
 שׁוּלל αἶθω, -θομαι Ps 78. 21  
*light up, kindle; rarely intr.,*  
*burn, blaze; Pass. נַשׁ*  
 שׁוּלל κατ- Ez 39. 9 *burn down,*  
*burn to ashes*  
 שׁוּלל- Jes 44. 15 *poet., = שׁוּלל-*  
*καίω: burn by applying fire*  
*below*  
 שׁוּלל αἶθομαι Hos 13. 2 שׁוּלל  
 שׁוּלל ἐσθίω Gn 41. 40 *eat; cf.*  
*ἀσπάζομαι*  
 שׁוּלל ἰκνέομαι Job 31. 27 שׁוּלל  
 שׁוּלל βόσκω Ps 2. 12 *prop. of*  
*herdsmen, feed, tend; gener-*  
*ally, feed, nourish; maintain,*  
*keep*  
 שׁוּלל ἀσπάζομαι, ἀσπακά- Gn 27.  
 26, 29. 11, 41. 40 *welcome*  
*kindly, greet; salute; from the*  
*modes of salutation in use,*  
*kiss, embrace; eagerly cleave*  
*to; of things, follow*  
 שׁוּלל Gn 31. 28 IR 19. 20 *take*  
*leave of*



- נִשְׂקָה ἄσπασμα Cant 1. 2  
greeting, embrace; esp. in pl.,  
embraces
- נִשַּׁק θιγγάνω Ps 85. 11 נִשַּׁק  
הִשִּׁק ἐπι- Ez 3. 13 הִשִּׁק  
נִשַּׁק τοξάζομαι Ps 78. 9 ICh  
12. 2 shoot with a bow
- נִשַּׁק τόξον Job 20. 24 arrow  
τεῦχος IR 10. 25 Jes 22. 8  
prop. tool, implement: but  
mostly in pl., implements of  
war, armour, arms, freq. in  
Ep.
- נִשַּׁר πρίων Jes 10. 15 saw  
נִשַּׁר πρίων ICh 20. 3 saw  
נִשַּׁר χάρων Lev 11. 13 poet.  
for χαροπός (fierce), of the  
eagle; cf. τανύπτερος (αἰετός  
עֵיט) long-winged (eagle)
- נִשַּׁר Dan 7. 4 نسر  
נִשַּׁר κηρυξ Hos 8. 1 herald,  
pursuivant
- נִשַּׁח ἀντλήω Jes 41. 17 Jer 51.  
30 bail out bilge water;  
generally, draw water;  
metaph., drain dry
- נִשַּׁח Jes 19. 5  
נִשַּׁח στίβος Job 28. 7 trodden  
way, track, path  
נִשַּׁח Jes 43. 16  
σπειρομένη (στείβω) Prv 12.  
28
- נִשַּׁח αἱ σπειρόμεναι ὁδοί Jud  
5. 6 the beaten tracks
- נִשַּׁח διασπείρω Jes 18. 5 scatter  
or spread about
- נִשַּׁח ἐντέμνω (τεμαχίζω) Lev 1.  
6 cut up a victim  
κατα-, κατατάμνω Jud 19. 29  
cut in pieces, cut up
- נִחַח τόμος (τέμαχος) Ez 24. 4  
slice; generally, piece
- נִחַח תֹּמִיָּה τόμια (τόμιον) Lev 1. 2-  
9 IR 18. 20-39 τὸ τόμιον,  
victim cut up for sacrifice,  
over which oaths were  
taken; τὰ τόμια, the parts of  
the victim used at this  
solemnity
- נִחַח καταχέω Ex 9. 33 Jer 7. 20,  
42. 18 Job 3. 24 Dan 9. 11  
pour, shower down; τήκω: bring  
clouds down in rain; dissolve
- נִחַח תָּהָא Ez 22. 21, 24. 11 נִחַח  
נִחַח κατα- Ez 22. 20 melt  
נִחַח התה Ez 22. 20 Job 10. 10  
נִחַח התה Ez 22. 22  
נִחַח תִּקְעֹדֹן Ez 22. 22  
melting, of snow
- נִחַח δίδωμι Gn 3. 12, 4. 12 נִחַח  
נִחַח δότηρ, -ης Hos 2. 7 נִחַח  
נִחַח δότης Nu 3. 9 Dt 28. 31,  
32 Esth 3. 11 granted
- נִחַח Nu 8. 16  
נִחַח Esr 8. 17 ICh 6. 33  
נִחַח Esr 8. 20 Neh 11. 3
- נִחַח δῶρημα, -ρον Gn 34. 12  
Nu 18. 11 Prv 19. 6, 21. 14  
gift, present, gift of honour;  
votive gift or offering to a god;  
a bride
- נִחַח Gen 25. 6 Ez 46. 16  
נִחַח IR 13. 7 Eccl 3. 13
- נִחַח μεθίημι Gn 31. 7 Nu 21. 23  
Jud 1. 34, 15. 1 IS 18. 2,  
24. 8 IIS 21. 10 permit;  
allow
- נִחַח τείνω, ἐν Ex 9. 23 Jer 12. 8  
Joel 2. 11 Hab 3. 10 Ps 46. 7  
Thr 2. 7, 5. 6 strain the voice,

- raise it high; stretch, hold out  
one's hands, extend to  
 τίνω Ex 21. 22, 23 Lev 27. 23  
 IR 8. 32 Ez 17. 19, 23. 49  
 ICh 6. 30 pay a price by  
 way of a return or recom-  
 pense, mostly in bad sense,  
 pay a penalty, make atonement  
 for, make return or requital;  
 punish; make another pay  
 for a misdeed, visit it on his  
 head  
 τίθημι Gn 3. 12 IR 2. 35 ICh  
 8. 9 set, put, place, assign,  
 award, make her a wife; make  
 one something  
 נתן אל ἐν- Ex 25. 16 Eccl 7. 2  
 Neh 2. 12 generally, put in  
 or into; lay to one's heart  
 נתן על ἐπι- Neh 5. 7 make an  
 attempt upon, attack, make an  
 attack  
 נתן θετός Neh 13. 4 placed, set  
 מצבה ἀνάθημα Nu 18. 6, 7 that  
 which is set up; hence, votive  
 offering set up in a temple,  
 of a slave in a temple;  
 dedicatory offering (W)  
 נתן ומי יהו εἰ μοι γένοιτο Nu 11. 29  
 מי יהו Dt 5. 26  
 נתן\* δίδωμι אָחַד אֶחָד  
 Esr 7. 20 נתן  
 נתן\* δώρημα, -ρον Esr 7. 20  
 מתן  
 מתן\* Dan 5. 17  
 מתן\* Dan 2. 6  
 נתן\* δοτός Esr 7. 24 נתנים  
 מתן\* μάντις/ἀνάθημα IIR 11.  
 18 מתנה, משא  
 מתן\* μαντεῖον Nu 21. 18  
 (ה)נתן\* μάντις/δῶρημα Παιᾶνος  
 IIR 24. 17 prophet/gift of  
 Paean  
 (ה)נתן\* μάντις/δῶρημα Διός  
 (Διφός) ICh 25. 4 prophet/  
 gift of Zeus  
 נתן\* δίδωμι IIS 7. 2 (God) gave  
 לָאֵלֵינוּ\* ἡλίου/θεοῦ δῶρον Nu 1. 8  
 gift of the Sun-god/God  
 נתן\* Διός Παιᾶνος δῶρον IIR  
 25. 23 the gift of Zeus/Paean  
 נתן\* Διῶδῶρον Jer 40. 8 the  
 gift of Zeus  
 נתן κατὰ- Job 4. 10  
 נתן Lev 14. 45 Jud 6. 30 Jer 1.  
 10 Ps 58. 7 break in pieces,  
 shatter; c. pp. 217, 254  
 נתן Jer 4. 26 Nah 1. 6 Pass.  
 נתן ICh 31. 1, 36. 19  
 נתן Jud 6. 28 Pass.  
 נתן Lev 11. 35  
 נתן ὠθέω Jud 20. 32 Jer 22.  
 24 force out, thrust out  
 נתן Jos 4. 18 Pass.  
 נתן ἐξ- Ez 17. 9, 23. 34 thrust  
 out, force out, wrench out  
 נתן Jud 20. 31  
 נתן Jos 8. 6  
 κατ- Jer 12. 3 push down  
 נתן σχιστός Lev 22. 24 cloven,  
 divided, split  
 נתן σχίζω Jes 5. 27, 33. 20  
 Eccl 4. 12 split, cleave, cut  
 out, tear, shatter  
 נתן Jud 16. 9 Jer 2. 20 Ez 23. 34  
 נתן\* στοιχος Ez 41. 16, 42. 3,  
 5 row in an ascending series,  
 course of masonry  
 נתן\* Ez 41. 15  
 נתן ἐπιθρῶσσω Lev 11. 21



<i>leap upon; leap over a space,</i>	נָתַר	νίτρον, λί-	Prv 25. 20
<i>spring at a bound</i>		<i>sodium carbonate</i>	
נָתַר Job 37. 1	נָתַר*	σπείρω	Dan 4. 11 נוה
התיר διαχαλάω Jes 58. 6 Ps 105.	נָתַשׁ	ὠθέω	IR 14. 15 נתק
20 loosen, relax	נָתַשׁ	ἐξ-	Jer 18. 14 נתק
κατατίθηναι IIS 22. 33 lay	נָתַשׁ	κατάγνυμι	Ps 9. 7 נתק
<i>down, make a road; cf. Ps 18.</i>	נָתַשׁ	Jer 31. 40 (39)	נתק
33 נתין Jes 43. 16, 19	התשׁ	Ez 19. 12	התק

## XI. GREEK PREPOSITIONS

XLIX. The Greek prepositions homologize in Hebrew separately and in combination with nouns, adjectives, verbs, and adverbs.

ALL prepositions in compound verbs homologize with the prefix  $\text{ה-}$  of  $\text{הפעיל}$  and the prefix  $\text{הת-}$  of  $\text{התפעל}$ .

$\alpha\mu\phi\acute{\iota}$ , Prep.—radical sense, *on both sides*; chiefly poetical and Ionic prose, replaced by  $\pi\epsilon\rho\acute{\iota}$  in later Greek. Of place, *about, around*  $\text{על}$  Gn 13. 11, 18. 2, 29. 2; *all around, round*  $\text{סביב}$  IR 7. 36  $\text{סביבה}$  Ex 7. 24 IS 26. 5; *by, on, somewhere by, somewhere about*  $\text{על-פי}$  Ex 14. 9; of persons grouped *about* one,  $\text{οἱ ἄ. Πρίαμον}$  Priam and his train;  $\text{οἱ ἄ. Πρωταγόραν}$  the school of Protagoras;  $\text{οἱ ἄ. Εὐθύφρονα}$  Euthyphro's friends;  $\text{סביביו}$  Ps 76. 12  $\text{מפבשת}$  IIS 4. 4  $\text{מפבשת}$  Ib 21. 8  $\text{שמואל}$  IS 1. 20; *on both sides*  $\text{פסיות}$  Ps 149. 6  $\text{פלגש}$  IIS 3. 7  $\text{פילגש}$  Gn 35. 22 [ $\alpha\mu\phi\acute{\iota}$  λέχος]  $\text{παλακίς}$  [an atavism].

$\alpha\acute{\nu}\alpha$ , Aeol, Thess, Arc, Cypr  $\acute{\alpha}\nu$ , Prep.; by apocope  $\acute{\alpha}\nu\alpha$  becomes  $\acute{\alpha}\nu$  before dentals,  $\acute{\alpha}\gamma$  before gutturals,  $\acute{\alpha}\mu$  before labials; *on, upon*, without any notion of motion,  $\text{על}$  Gn 1. 11 [cf.  $\epsilon\acute{\iota}\varsigma$ ,  $\epsilon\acute{\pi}\acute{\iota}$ ] Ez 16. 12 [cf.  $\epsilon\acute{\nu}$ ]  $\text{עלי}$  Ib 49. 17  $\text{على}$ ; implying *motion upwards*  $\text{ב-}$  Ex 19. 12-13 [cf.  $\epsilon\acute{\nu}$ ]  $\text{על}$  Jos 2. 8; as advb., *up! arise!*  $\text{עלה}$  Ps 47. 6; *among, in*  $\text{ב-}$  ICh 36. 23  $\text{על}$  Gn 33. 1 [cf.  $\epsilon\acute{\pi}\acute{\iota}$ ]; of time, *throughout*,  $\alpha\acute{\nu}\alpha \nu\acute{\upsilon}\kappa\tau\alpha$  *all night through*  $\text{בלילה ההוא}$  Esth 6. 1.

$\alpha\acute{\nu}\tau\acute{\iota}$ , Prep.—original sense, *over against*  $\text{תחת}$  Dt 4. 11 Jos 11. 3. Of place, *in the presence of*  $\text{תחת}$  ICh 29. 24; *instead, in the place of*  $\text{תחת}$  Gn 4. 25 Jes 3. 24 Esth 2. 17; *at the price of, in return for*  $\text{אשר}$  IIS 4. 10  $\text{תחת}$  Ex 21. 23, 24;  $\alpha\acute{\nu}\theta' \acute{\omega}\nu$  *wherefore*  $\text{לכן}$  Gn 4. 15; *wherefore? why?*  $\alpha\acute{\nu}\tau\acute{\iota} \tau\omicron\upsilon$   $\text{מדוע}$  Ib 26. 27 Ez 18. 19; *because*  $\text{תחת}$  Dt 21. 14, 28. 47 Prv 30. 21-3; *for the sake of*  $\text{תחת}$  IS 24. 20.

$\alpha\pi\acute{o}$ , Aeolian, Thessalian, Arcadian, Cyprian  $\acute{\alpha}\pi\acute{\upsilon}$ , Prep.—original sense *from*. Of place, of motion *from, away from*  $\text{ב-}$  IIS 22. 16 (cf. Ps 18. 16) Ps 10. 1 Thr 3. 15 (cf. Job 9. 18) Thr 3. 30 (cf. Jer 46. 10)  $\text{ה-}$  Ps 123. 4 (cf. Jes 66. 11 Jer 46. 10 Prv 1. 31, 30. 16, 22 Job 31. 31 ICh 29. 28)  $\text{המ-}$  IR 20. 33  $\text{מ-}$



Dt 6. 21, 32. 25 מִן Gn 19. 37 מִן Ex 1. 10 Nu 23. 7 מִן Dan 2. 41  
 מִן Ib., Job 11. 20 מִן Job 14. 11 מִן Jes 30. 11; partitive,  
 part taken from מִן IS 30. 26 מִן Gn 9. 21 מִן Job 9. 3; from being,  
 instead of מִן Gn 29. 19 Dt 28. 55 Prv 30. 2; of time, from, after  
 מִן Jes 22. 7 מִן Job 20. 4; from the beginning מִן Jes 41. 4 מִן  
 Ps 78. 2; descent from מִן Gn 4. 1 מִן Jud 5. 14; of the material  
 from or of which a thing is made מִן Cant 3. 9; of the person  
 from whom an act comes, i.e. by whom it is done מִן Gn 4. 1 מִן  
 Gn 24. 50 IS 20. 9; of the source from which life, power, etc., are  
 sustained מִן ICh 29. 14 מִן Zach 9. 15, 10. 7; in consequence of  
 מִן Jes 53. 5 מִן Ex 2. 23 מִן Ps 88. 10; with one accord ἀπὸ  
 μίας Jos 9. 2.

διά, poet. διαί, Aeol ζά, Prep.—radical sense *through*. Of place  
 or space, in the midst of בֵּין Jer 25. 27 Ez 19. 2 [cf. μετά]; between  
 בֵּין Gn 1. 7, 13. 3, 8, 31. 53 [cf. μετά]; of time, διὰ παντός con-  
 tinually תָּמִיד Ex 25. 30; between two points of time בֵּין Ib 12. 6;  
 causal, through, by בִּי Dt 4. 34; of the instrument or means, בִּי  
 Jer 38. 6, διὰ χειρῶν by hand בִּי Ex 6. 6 בִּי Gn 38. 20  
 Nu 33. 1 IS 28. 15 IIR 19. 23 Ps 77. 21 Prv 18. 21; of manner,  
 בִּי [cf. ἐν]; through passion, in passion, διὰ ὀργῆς Ps 55. 15;  
 of persons, thanks to, by aid of, διὰ σε, διὰ τοῦτο, διὰ ταῦτα by means  
 of, on account of אֲדֹנָי Gn 21. 11, 25 [cf. παρὰ]; of things, to  
 express the cause, occasion, or purpose, because of, by reason of בִּי  
 Jes 64. 6 בִּיעָן Lev 26. 43 יָעַן Gn 22. 16 Lev 26. 43.

εἰς or εἰς, Prep.—both forms are found in Homer, Ionic poets,  
 and early metrical inscriptions. Originally, εἰς; radical sense, *into*,  
 and then more loosely *to*; Latin, *ad*: of places *into* or *to* אֶתְּ  
 Ex 3. 1 אֶתְּ Gn 19. 2 Lev 14. 46, 50 [cf. ἐν, ἀνά] אֶתְּ Jud 19. 18  
 אֶתְּ Gn 38. 25 Jos 4. 23 אֶתְּ Gn 10. 19 IS 9. 9 Ps 36. 6 Nu  
 24. 20 Jes 65. 18 Ps 147. 6 אֶתְּ Lev 14. 26, 50; upon אֶתְּ Lev 14.  
 25 Esth 1. 2 [cf. ἐπί]; up to, until אֶתְּ Ex 15. 16 Dt 34. 6 Cant 2. 7;  
 towards אֶתְּ Ez 13. 17, 21. 7 [cf. ἐν] אֶתְּ Ez 29. 2, 35. 2 Ob 1; till  
 now, hitherto εἰς τὸ νῦν אֶתְּ Eccl 4. 3 עדֹנָה Ib 4. 2; εἰς αἰῶνα for ever  
 אֶתְּ, עדֹנָה, עדֹנָה, עדֹנָה Nu 24. 20 Ps 83. 18 Prv 12. 19.

εἴσω, εἴσω—εἴσω (as εἰς for εἰς) prevailed in Ionic and old Attic  
 prose—advb. of εἰς, *inside*, *within* אֶתְּ Job 5. 26 אֶתְּ Ex 14. 23, 24.  
 18 IIS 3. 27; inside, i.e. by the side of the road τῆς ὁδοῦ εἴσω אֶתְּ  
 Ex 2. 5 IIS 15. 2 אֶתְּ IS 4. 13.



ἐν—poetical ἐνί, εἰν, εἰνί; Arcadian and Cyprian ἰν; Prep.—radical sense, *in, into* ־ב Jer 38. 6 Ps 119. 11 IIR 10. 15 IICH 36. 23 [cf. ἐπι] לֵא Ex 25. 16 Lev 18. 20 Dt 23. 25 Jes 44. 49 Jer 38. 6 Thr 3. 41 Eccl 7. 2 ־מ Dt 32. 25; with names of cities or islands ־ב IICH 36. 23; *on* ־ב Ex 24. 18; *towards* לֵא Ez 21. 7; of the Instrument, Means, or Manner, *by* ־ב Jer 20. 4; *with* ־ב IS 2. 16 Jer 20. 4; to see *with* one's eyes, i.e. have the object in *one's eyes* ־ב Jes 6. 10; of time, ־ב Gn 2. 4, 19. 27, 21. 22.

ἐκ, before a vowel ἐξ; also in Attic inscriptions before σ ξ ζ ρ and, less frequently, λ; ἐγ in inscriptions before β γ δ λ μ ν; Cretan and Boeotian ἐσ; ἐχ frequently in Attic inscriptions before χ φ θ (and in early inscriptions before σ); also ἐ Ναυπάκτω; radical sense, *from, out of*; frequently also simply, *from*. Of origin; *in accordance with* ־ב Gn 18. 25, 44. 2. In Epic dialect it is used with adverbs in -θεν.

ἐξω, advb. of ἐξ; without any sense of motion, *outside*; τὸ ἐξω the *outside*; *except, besides*.

ἐξωθεν, rarely ἐξωθε, advb. *from without* or *abroad* חוּצָה IR 6. 6; *outside* חוּצָה Lev 13. 46 Jer 21. 4 Thr 1. 20; *besides, apart from* חוּצָה Eccl 2. 25; = ἐξω: the *outside* חוּצָה Lev 18. 9 חוּצָה Dt 25. 5 Ez 34. 21; *except, besides* חוּצָה Eccl 2. 25. [Cf. ἐκτός; ὁδός/חוּצָה/חוּצָה.]

In compounds the sense of *removal* prevails: *out, away, off*. Also to express *completion*, like our *utterly*.

ἐπί, Thessalian (before τ) ἐτ, preposition denoting the *being upon* or *supported upon a surface* or *point*. Of place, *upon, on* עַל; *in* ־ב; *to, towards* לֵא Dt 1. 1 Thr 3. 41; *towards* פֶּאֶה/פֶּאֶה Ez 48. 4; ἐπ' οἴκου *homeward* בֵּיתוֹ לֵא Jud 11. 34 [cf. οἰκαδε] הַמִּצְפָּה Ib. הַרְמָתָה IS 2. 11 עַל-בֵּיתוֹ Ib.; *in addition to, over and above, besides* עַל Ex 20. 3 Prv 31. 29 [cf. παρὰ]; with verbs of eating and drinking, *with* לֵא IS 14. 34 עַל Nu 9. 11 IS 14. 33; *according to* פִּי Lev 25. 16 עַל-פִּי Gn 43. 7; in a hostile sense, *upon* or *against* לֵא Gn 4. 8 עַל Jud 6. 3, 9. 43 IS 2. 1, 20. 33; *before* תֵּא Gn 19. 27 IS 2. 11, 17 עַל-פִּי Nu 33. 7; in the quarter or direction *towards* or *in which* a thing takes place, *to the right* or *left* עַל Gn 24. 49; *on the side* עַל Gn 16. 7; *among* עַל Gn 33. 1 [cf. ἀνά]. Of time, *in* ־ב Gn 14. 1 Ps 44. 2; *at dinner* ־ב Esth 5. 6 [cf. ἐν].

In composition, *inter alia*: of Place, denoting: Support or Rest *upon*; Motion, *to* or *towards*: ἐπέρχομαι, ἐπιστέλλω; *against*;



*up to* a point; *over* a place; *over* and *beyond* boundaries; extension *over* a surface; accumulation of one thing *over* or *besides* another; accompaniment, *to*, *with*. Of Time and Sequence, *after*. In causal senses: superiority felt *over* or *at*. Authority *over*. Motive *for*; to give force or intensity to the verb.

κατά: rare poetical, καταί—found in compounds, as in καταίβασις, poetical for κατάβασις. Preposition: *downwards*. Denoting motion from above, *down from*; denoting *downward motion* תחת Gn 21. 15; *opposite, over against* תחת Dt 4. 11 Jos 11. 3. Of fitness or conformity, *in accordance with* כפי Ex 16. 21 Nu 6. 21; *according to* כד Lev 25. 26 Dt 25. 2; *according to a description of him, like*, כ Nu 13. 33 Dt 2. 10. Of Time, κατά is sometimes dispensed with [as in Hebrew], e.g. καθ' ἡμέραν, κατ' ἡμέραν *day by day, daily* יום יום Gn 39. 10 Ps 61. 9, 68. 20 Prv 8. 30, 34 Esth 3. 4 (יום ביום Neh 8. 18 IICh 30. 21 יומיו Dan 1. 5 ICh 16. 37 IICh 8. 14, 31. 16 יום ויום Esth 3. 4); periphrastically with abstract Subst., *by force* κατ' ἰσχύν בְּחֹזֶק IS 2. 16; καθ' ἔτος *this year* הַשָּׁנָה IIR 19. 29 כִּשְׁנָה Gn 18. 10.

κατά in compounds, *inter alia*: *downwards, down; in answer to, in accordance with; against*, in hostile sense; frequently only to strengthen the notion of the simple word.

κατά as a Preposition was shortened in some dialects, esp. in Epic, into κάγ, κάδ, κάκ, κάμ, κάν, κάπ, κάρ, κάτ, before γ, δ, κ, μ, ν, π (or φ), ρ, σ (or θ), respectively. In compound verbs κατά sometimes changes into καβ, καλ, καρ, κατ, before β, λ, ρ, θ, respectively; and before στ and σχ, the second syllable sometimes disappears.

μετά, poet. μεταί, Aeol, Dor, Arc πεδά: Prep. which, with the gen., gradually superseded σύν; *in the midst of, among, between* בין Gn 1. 4, 10. 12, 31. 37 Ex 12. 6 Dt 1. 16 Jes 2. 4 Ez 1. 13, 19. 2 Ob 4 Ps 104. 10 Job 40. 30 Cant 2. 2, 3 Esth 3. 8 בֵּין Prv 8. 2; *with, along with* (implying a closer union than σύν) תִּשְׁבֵּחַ Gn 5. 22 Ex 1. 1 Jud 8. 7 [cf. Lat., *et* (—μ)] עִם Gn 18. 23 Jos 22. 14 עִם Gn 3. 12; *with, by aid of* תִּשְׁבֵּחַ Jud 8. 7; *with, together with* תִּשְׁבֵּחַ Neh 5. 15 עִם IS 2. 26 IR 14. 31, 22. 50 (') עִם Gn 3. 12; *and* ו IR 10. 15 עִם Dt 32. 14 IIR 10. 15; *in* תִּשְׁבֵּחַ Ib. עִם ICh 22. 7; *to seek after* תִּשְׁבֵּחַ Gn 37. 17 IS 12. 14 IIR 23. 3 Zach 2. 12; *after, behind* תִּשְׁבֵּחַ Ex 11. 5 Jud 3. 22 Cant 1. 4, 2. 9



אֲחֵרִי Gn 24. 61 בְּעַד Jud 3. 23, 5. 28, 9. 51 IIR 4. 5 Job 22. 13  
 بعد; *beyond, on the far side of* אַחֵר Ex 3. 1; *after* אַחֵר Gn 9. 28  
 אֲחֵרִי Gn 5. 4.

In compounds, μετά denotes participation, succession, position, change.

παρά, Epic and Lyric also παρὰ; shortd. παρ: Prep., properly *beside*: hence—*from the side of, from the side* מֵאֵצֶל IR 3. 20; *beside* אֵצֶל Gn 41. 3 עַל Ib 33. 1; *by, near* אֵצֶל Dt 11. 30; *without* בְּלִי Job 24. 10 בְּלִי; *before, in the presence of* קִבֵּל IIR 15. 10 [cf. πρὸς]; *to the side of, to* אֶל Gn 1. 9, 24. 29 אֶל Job 5. 26 אֶל; *on account of* עַל Gn 20. 3, 11, 18, 26. 7, 27. 41; *past, beyond* הֵלָאָה Gn 19. 9, 35. 21 Ez 39. 22 Am 5. 27; *over and above, in addition to* עַל Gn 28. 9, 31. 50, 32. 12.

In Composition all its chief senses recur.

περί, Thess, Delph, also Aeol περ, Elean παρ (prop. different from ἀμφί, *on both sides*): *round about, all round; about, near* עֲלֵי Gn 49. 22 Nu 24. 6 קִרְבֵּן Gn 45. 10 Ex 13. 17 Nu 27. 11 IR 8. 46 Jes 13. 6, 57. 19 קִרְבֵּן; *about, concerning* כִּנְיָ Nu 31. 16 Dt 3. 26 עַל IIS 13. 22 IR 5. 13; *of Place, round about, around* עַל Gn 29. 2 [cf. ἀμφί] חֹל; *of persons who are about one, esp. a person's attendants, connexions, associates, or colleagues; school* (בְּעַל) מְרִי ICh 9. 40 (בְּעַל) Ib 8. 34, 9. 40 קִרְבֵּן Esth 1. 14; *family* קִרְבֵּן Lev 25. 25 Nu 27. 11 Ps 38. 12 Job 19. 14 Ruth 2. 20, 3. 12 Neh 13. 4 קִרְבֵּן.

In Composition all its chief senses recur.

πρό, Prep.; *before, forth; of Time, before* בְּטָרָם Gn 2. 5 בְּטָרָם Ib 27. 4 Jes 28. 4 בְּטָרָם Ruth 3. 14 בְּטָרָם Hag 2. 15 קִבֵּל. Except in Jes 28. 4, where טָרָם governs a noun, it always qualifies a Verb. In fact, it is quite possible that it is the homologue of πρίν, an Adverb formed with a *comparative* force from πρό. Hence, the significance of the isolated instance of טָרָם.

In Compounds, πρό denotes position and distance.

πρός, Ep. προτί, Argive προτ(ί), Joannes Gramm πρές, Cret πορτί, Pamphylian περτ(ί), Ep., Dor ποτί, Cypr πός, πότ (apocope



for ποί), Dor ποί, Prep. expressing direction, *on the side of, in the direction of*, *قَبْلَه*; hence: *from, at, to; from* מִן IR 7. 5 Gn 9. 5. IS 17. 37, 20. 16 Jes 47. 14 Ez 33. 6 Ps 22. 21; *on the side of* לֵּ Ex 32. 26 Jud 7. 18, 20 IIS 20. 11; מִן Lev 5. 8 Jos 8. 33 IS 17. 30 IIS 5. 23, 11. 15 עֲבֵר Ex 28. 26 IS 14. 4; *towards* אֶל Ez 6. 2, 21. 7 מִן Dt 1. 1 מִן Ex 26. 9, 34. 3 Dt 2. 19 IS 14. 5; *on the north side, on the south side, قَبْلَه, etc.* מִן Jos 18. 18 IR 7. 39 IICH 4. 10 פָּאָה Ex 27. 9, 11, 12, 13 Nu 34. 3, 35. 5 Jos 18. 14 Ez 47. 17, 18, 19, 20; cf. ἐπί; Od. 13. 110; *on the face-ward side* מִן Lev 8. 9 פָּאָה Ib 13. 41 *before, in presence of* לֵּ Gn 47. 19 Jer 51. 24 מִן Ex 18. 19 מִן Nu 22. 5 קִבֵּל IIR 15. 10 *in the name of the god* בִּי Gn 44. 18 Jer 22. 5; *hard by, near, at; close to* אֶל Gn 24. 11 IS 4. 18 מִן Ex 34. 3 מִן Nu 22. 5 לֵּ Gn 24. 30, 29. 2; *of place, towards, to* אֶל Gn 1. 9 לֵּ Esr 1. 3; *with Verbs implying previous motion, upon, against* אֶל Nu 22. 25 לֵּ Gn 24. 47 Lev 5. 9; *over and above* לֵּ Gn 28. 9, 31. 50, 32. 12; *with Verbs of seeing, looking, etc., towards* אֶל Ex 14. 24 IIR 9. 32 לֵּ Gn 18. 16 Ps 14. 2; *in a hostile sense, against* אֶל Jer 39. 1, 51. 1 Ez 14. 21, 24. 2 בִּי Nu 21. 7 Dt 4. 26 IICH 24. 19 לֵּ IR 14. 25 Jer 51. 1 Ez 14. 22 Ps 2. 2; *in consequence of, for* בִּי Jer 11. 14 Job 2. 4 לֵּ Thr 1. 5, 16, 5. 17, 18; *with the accompaniment of musical instruments* לֵּ Ps 121. 1 עֲלֵי Ib 92. 4; *for the sake of* בִּי Nu 21. 7 IIS 10. 12 לֵּ Jud 7. 18, 20.

In Composition all its chief senses recur.

σύν, old Att ξύν, Boeot σούν; Prep., gradually gave way to μετά with gen.; *with* אֶל Gn 21. 10 Ex 22. 29; *in company with* אֶל Gn 44. 33; *together with* אֶל Ib 18. 23 Dt 32. 24, 25; *with God's help or blessing* אֶל IS 14. 45, cf. II. 9. 49; *of things that belong or are attached to a person* אֶל IS 16. 12 IIR 10. 15; *generally, of personal cooperation* אֶל ICh 12. 21 (22); *consult with* אֶל Ib 13. 1.

In Compounds: *with, along with, together, at the same time.*

ὑπέρ, Ep. also ὑπείρ, Arc όπέρ, Prep.; *of Place, over; in a state of rest, over, above* לֵּ Gn 29. 2 Ex 14. 16 Lev 16. 2 Nu 9. 15, 17 Dt 32. 11 Neh 8. 5 ICh 21. 16, 28. 18 IICH 5. 8 מֵעַל



IR 7. 3 Esth 3. 1 IICh 24. 20; of a ship at sea, *off* a place אל Esr 3. 7 על IICh 2. 15; in a state of motion, *over, across* על Jud 11. 37 עבר Dt 4. 49 Jos 1. 14, 12. 7, 24. 2 IR 5. 4 Jer 25. 22 Esr 8. 36 ICh 26. 30; *over, beyond* עבר Dt 30. 13; metaph., *in defence of, on behalf of* על Esth 8. 11, 9. 16; generally, *for the prosperity or safety of, in the interests of* על Gn 19. 17; *about* על Gn 21. 12, 41. 32 Ex 18. 9, 22. 8 Dt 22. 19 IR 2. 19; of the cause or motive, *for, because of, by reason of* על Gn 26. 7 IIS 1. 26 בעבור Gn 8. 21 Ex 13. 8; of punishment or reward, *for, on account of* בשל Jon 1. 7, 12 על Gn 20. 3, 26. 7, 27. 41 Am 2. 6 [cf. *παρά*] בעבור Gn 12. 13; *for the purpose of; for the sake of* על Gn 19. 17 Ps 44. 23, 69. 8 בעבור Gn 18. 29, 21. 30 IS 1. 6, 12. 22 IIS 10. 3; *concerning* על Gn 21. 12 Ex 22. 8; of Place in reference to motion, *over, beyond* על IR 14. 15 Mal 1. 5; of Measure, *above, exceeding, beyond* על Ps 108. 5.

In compounds, *ὑπέρ* signifies *over, above*, in all relations.

*ὑπό*, Prep.; Aeol, Boeot *ὑπά*, Arc *όπυ*, in Ep. Poets *ὑπαί*: כַּב־, בַּב־; of the object *under* which a thing is or is placed, *under, beneath* עֲבִי IICh 4. 17 תחת Cant 8. 3, 5; of cause or Agency, *by*: freq. of things as well as persons בְּאֵי IR 9. 27 באניות Dt 28. 68 בהֶעָן Jes 49. 22 בִּי־ Nu 36. 2 במה Gn 15. 8 במסת Dt 4. 34 בְּרוּחִי Zach 4. 6; *ὑπό* freq. serves to denote the appendant or accompanying circumstances; of *accompanying* music בְּשִׁמְחָה וְאֶשְׁלָחָה Gn 31. 27; *in or with* solemn procession וּבְשִׁיר וּבְכִנּוּר Neh 12. 27; *ὑπό* *ἄρμασι* *under*, i.e. *yoked to*, the chariot וְאֶסְרֵתֶם אֶת־הַפָּרוֹת בַּעֲגֹלָה IS 6. 7 וְאֶסְרֵתֶם בַּעֲגֹלָה Ib 6. 10; *advance to the music* of the flute-players בְּהִלָּלִים Jes 30. 29; of Time, *in the course of, during* בְּמִשְׁתָּה הַיּוֹם Esth 5. 6; *about or at the time of* בְּבֹאֶה Jud 1. 14 כְּשֶׁבַח Esth 1. 2.

In compounds: *under* (in place or rank), *agency, underhand, secretly, shyly*.

For compounds—indicating *under, secrecy*—with this preposition and their homologues, e.g. *ὑποκάτω/תחת*, *ὑποφθονέω/קִנָּא*.

*ἀμφιάζω*: *clothe* לבש Jud 6. 34 Job 29. 14 לבש Gn 27. 15 לבש IR 22. 10

לבש Gn 27. 16 Esth 4. 4 لبس put on לבש Lev 6. 3, 4 Job 29. 14 לבس; cf. *καλύπτω*



ἀμφιάσις: garment תְּלַבֵּשָׁת Jos 59. 17 جَلَّيَّة (cf. κάλυψις)

ἀμφιάσμα, -μός: garment בגד Gn 28. 20 לְבוּשׁ Job 24. 7 מְלִבוּשׁ Zeph 1. 8

قَنْطَان مَلْبُوس قَنْطَان قَنْطَان جَلَّاب (cf. κάλυμμα)

ἀμφιβαίνω: go about or around סָבַב Jos 6. 3 IS 7. 16 Cant 3. 3 סוֹבֵב  
Ps 26. 6 הִסֵּב Jos 6. 11 طَاف; to reach in his course נָסַב Jos 15. 3;  
bestride בּוֹנֵן Dt 32. 10 סוֹבֵב Jer 31. 22 (21); protect סוֹבֵב Ib.; of  
titulary deity, guard, protect בּוֹנֵן Dt 32. 10 הִבֵּב Ib 33. 3 אֶפֶף Ib  
33. 12 סוֹבֵב Ib 32. 10; surround, encompass אֶפֶף Jon 2. 6 (cf. Ps 88.  
18) Ps 18. 5 (cf. IIS 22. 6) סָבַב IIS 22. 6 Ps 88. 18 נָסַב Gn 19. 4  
طَاف طَاف حَتَّ Ex 28. 11 הוֹסֵב IICh 14. 6 Ps 7. 8 Dt 32. 10 סוֹבֵב  
= ἀμφιβάσκω

ἀμφικίων: with pillars all round אֶפְיָקִים Job 40. 18, 41. 7

ἀμφορεύς: liquid measure, = μετρητής (a liquid measure); 1½ Roman  
amphorae or nearly 9 gallons; (shortened form of ἀμφοφόρεύς, from  
having two handles) פִּירָה Hag 2. 16

ἀναβαθμός, ό: a flight of steps, stair מְבוֹא Ez 46. 19 מַעְלֹת Ib 40. 31  
Neh 12. 37 מַעְלֹת Ex 20. 26 IIR 9. 13; degrees מַעְלֹת Jes 38. 8;  
= ἀναβασμός

ἀνάβαθρον, τό: raised seat or chair מְבוֹא IIR 16. 18; = ἀνάβαθρα  
(flight of steps מְבוֹא Ez 46. 19 מַעְלֹת Ib 40. 31 Am 9. 6 עֲלִיהַ IIS  
19. 1; going up מַעְלָה Est 7. 9; going up, ascent מַעְלָה Nu 34. 4)

ἀναβαίνω: go up, mount עָלָה IS 15. 34 IR 18. 42; go up to heaven עָלָה  
Ps 107. 26; go up to the upper rooms עָלָה IIS 19. 1 (cf. Ib 19. 6, 8);  
go up to a temple עָלָה Dt 17. 8 Jud 21. 5, 8 IS 1. 3 IIR 20. 8  
Zach 14. 16 Ps 122. 4; ascend to heaven עָלָה IIR 2. 11 Ps 68. 19;  
of rivers in flood, rise, overflow the fields נָבַע Prv 18. 4 עָלָה Jer 46.  
7, 8; of plants, shoot up עָלָה Gn 40. 10; climb on sticks עָלָה Thr 1. 14;  
generally, shoot, spring up עָלָה Jer 4. 7; of the male, mount, cover עָלָה  
Gn 31. 10, 12; surpass עָלָה Prv 31. 29; enter into one's heart, of  
thoughts עָלָה Jer 7. 31; in causal sense, make to go up עָלָה Jos 2. 6  
IS 12. 6 IR 17. 19 IICh 8. 11

ἀναβράζω: intr., also trans., boil or foam up, varia lectio for βράσσω, Att.  
-άπτω, boil well, seethe רָתַח Ez 24. 5 רָתַח Job 30. 27 הִרְתַּח Ib  
41. 23 הִרְקַח Ez 24. 10; cf. βράζω

ἀναβρασμός, ό: prop. boiling up רָתַח Ez 24. 5 מְרַקַּח Ez 24. 10 Job 41.  
23; hence א. γῆς kind of earthquake מְרַקַּח Ib.; cf. βράσμα

ἀναγαλλίς, ή: pimpernel, Anagallis arvensis and A. caerulea תְּצִלָּה Cant  
2. 1

ἀναγιγνώσκω, later ἀναγιγνώσκω; after Hom., fut. ἀναγνώσομαι:



*know well, know certainly*, aor. Pass. once in Euripides, *Helena* 290,  
מִקְרָם Ps 58. 6 Prv 30. 24

ἀναγκάζω: *force, compel; constrain* a person, esp. by argument. אִנְסֵה  
Esth 1. 8

ἀναγκαῖος: *constraining, applying force; urgent, of compulsory nature* נִחַץ  
IS 21. 9 לִצְרִיב; *necessary* לִצְרִיב; *ab/ב*

ἀναγνός, ον: *unclean, unholy, defiled* אִי־נָקִי Job 22. 30

ἀναγνώριζω: *recognize* הִכִּיר Gn 27. 23 Jud 18. 3

ἀναγνώρισις, ἡ: *recognition* הִקְרָה Jes 3. 9

ἀνάγω: *celebrate* הִנֵּה (תִּשָּׁח) Ex 5. 1, 12. 14

ἀναδείκνυμι, also -ύω: *proclaim* אִזְעַע; *dedicate* דִּשַּׁן Ps 23. 5 דִּשַּׁן

ἀναδέσμη: *band for woman's hair, snood; fillet* (W) מַעֲדָנָה Job 38. 31  
עֲסָרָה Jes 28. 5 Ez 21. 31; = ἀναδεσμός, ἀνάδημα, poet. ἀνδημα

ἀναδέχομαι: *receive* קָבַל IICh 29. 22; *receive, entertain as a guest* קָבַל  
ICh 12. 18 (19); *take upon oneself, submit to; undertake* קָבַל Esth.  
9. 23, 27; *accept, receive* קָבַל Job 2. 10 Esth 4. 4; *take upon oneself,*  
κινδύνους (*dangers, hazards*) קָבַל־לוֹ ICh 21. 11; cf. ἐπι-, προσ-

ἀναδέω, poet. ἀνδέω: *bind, tie up* בָּלַם Ps 32. 9 הִנֵּה Gn 50. 2, 26 עֲנֵד  
Prv 6. 21 אֶלְזֵם חֶזֶם; *uthe* עֲטָר Ps 8. 6 Cant 3. 11 הַעֲטִיר Jes 23. 8  
עֲנֵד Job 31. 36; cf. ἐκ-

ἀνάδηγμα, τό: (*δάκνω*) *bite* עָשָׂה

ἀναδίδωμι, poet. ἀνδ-: *deliver* הוֹצִיא IR 10. 29; *give forth, send up*  
הוֹצִיא Ex 3. 10—esp. of the earth, *yield* הוֹצִיא Gn 1. 24 Jes 61. 11;  
intr., of springs, fire, etc., *burst, issue forth* יִצָּא Gn 2. 10, 25. 25-6, 27. 30  
Ex 22. 5 Lev 15. 16, 32 Dt 8. 7 IIS 2. 23 IR 10. 29 Jer 4. 4 Ez 21. 9  
ἀναζωγραφέω: *paint completely, delineate; Pass., to be painted on* הַצְבִּיר  
Jos 9. 4 (cf. διαζωγραφέω)

ἀνάθημα, poet. ἀνθεμα, τό: prop., like ἀνάθημα, *anything dedicated;*  
*dedicatory offering* (W) מִנְחָה Gn 4. 3, 32. 14 Lev 2. 1 Ez 46. 5  
מִנְחָה Nu 18. 6, 7; *anything devoted to evil, an accursed thing* מִנְחָה Jes 1.  
13; *curse* שָׁמָה; ἀνάθημα, τό: of a slave in a temple *devoted to service*  
מִנְחָה Nu 18. 6 נָתַן Esr 2. 43, 58 נָתַן Ib 8. 17; = ἀθάρημα; = δῶρον:  
*gift, gift of honour; votive gift or offering to a god* מִנְחָה Prv 19. 6  
מִנְחָה Ez 46. 16, 17 מִנְחָה IR 13. 7 Ez 46. 5 מִנְחָה Esth 9. 22

ἀναίθω: *light up* אִיר Jes 50. 11 הִיטִיב Ex 30. 7; cf. ἐπεγείρω

ἀνακαινίζω: *renew* הִחַיֵּה IICh 24. 4, 12; *revive, Pass., be renewed* (W)  
הִחַיֵּה Ps 103. 5; cf. -νόω

ἀνακαλύπτω, ἀγκ-: *uncover; reveal; unveil oneself* נִלְפַּח Ruth 3. 8



ἀνάκειμαι: *depend on, depend* הִתְעַנַּנְתִּי Jes 58. 14 Ps 37. 4 Job 22. 26, 27. 10

تَوَكَّلَ; *lie at table, recline* הִתְעַנַּנְתִּי Jes 55. 2, 66. 11 Ps 37. 11

ἀνακτίζω: *rebuild* שָׁדַח Jes 61. 4 קָדַשׁ Neh 3. 1

ἀνάλαϊς, ὁ, ἡ: *without strength, impotent, feeble* נָכָא Prv 15. 13 IIS 4. 4 Jes 66. 2

ἀνανδρος, ον: *husbandless, of virgins* عَذْرَاء; *without men* לֹא-אִישׁ Job 38. 26

ἀνανεάζω: *become young or new again* נִפְעַר Jud 16. 20

ἀνανεόομαι: *renew, revive* הִתְנַחֵץ Jes 52. 2

ἀνανεύω: *throw the head back in token of denial, make signs of refusal, opp. κατα-, ἐπι-; deny, refuse; shake one's head (W)* הִנִּיחַ Nu 30. 6; *reject* הִנִּיחַ Ps 33. 10

ἀναξύω: *scrape up or off; Pass., having the surface scraped off; to be scraped down* קָצַץ IIR 16. 17, 18. 16, 24. 13 IICH 28. 24

ἀνάπαιμα, ἀμπ-, τό: *repose, rest* מְנוּחָה Thr 1. 3 מְנוּחָה Ruth 1. 9 ICh 22. 9 (8) נַחַח Prv 29. 9; *resting-place* מְנוּחָה Gn 8. 9 מְנוּחָה ICh 28. 2

ἀνάπαισις, ἀμπ-, ἡ: *repose, rest; esp. relaxation, recreation* מְנוּחָה Jer 51. 59

ἀναπαύω, ἀμπ-: *to relieve* הִנִּיחַ Jos 23. 1; *lay it in a reposing posture* הִנִּיחַ Ex 17. 11; *give rest* הִנִּיחַ Jos 23. 1 IICH 14. 5; cf. εἰσπίπτειν

ἀναπείθω: *persuade, convince* פָּתָה Prv 25. 15; *persuade, move to do a thing* פָּתָה Jud 14. 15; *seduce, mislead* פָּתָה Ex 22. 15 IR 22. 20 הִסִּיא IIR 18. 29

ἀναπέτομαι, ἀμπ-: *fly up, fly away* הִתְאַבֵּיר Job 39. 26

ἀναπληρόω: *fulfil* מָלֵא IR 8. 15 IICH 36. 21 מָלֵא Lev 22. 21

ἀναπνοή, ἀμπ-, ἡ: *breath* אָף Gn 27. 45, 30. 2 Nu 32. 14 Dt 29. 19 Jes 30. 30 Jer 23. 20, 30. 24 Ps 78. 31 Prv 29. 8 Cant 7. 9 [cf. πνοή]; *respiration, breathing* נְשָׁמָה IR 17. 17 Dan 10. 17; *breathing organ, of the nose* אָף Ex 34. 6 Dt 32. 22 Jer 15. 15 אָף Dan 2. 46 أَنْف; and *mouth* פֶּה Ps 115. 5 פֶּה Dan 4. 28 نَم—only pl. in Trag.

ἀναπτύσσω: *undo* פָּתַח IR 20. 11 Ps 30. 12 Job 12. 18 הִתְפַּתַּח Jes 52. 2 פָּתַח Ez 22. 22 פָּתַח Prv 13. 3 פָּתַח Ez 2. 8 פָּתַח Ez 16. 25 פָּתַח Jes 60. 11; cf. πετάννυμι

ἀναπυρίζω: *kindle, of fire* הִאִיר Mal 1. 10

ἀναρρήγνυμι, -ύω: *break up* שָׁבַר Lev 6. 21 שָׁבַר Ex 34. 1; *tear open a carcass, of lions* שָׁבַר IR 13. 26, 28 (cf. II. 18. 582; θραύω)

ἀνάρτιος, α, ον: *uneven, odd; at odds with one, hostile* יָרֵס Nu 22. 32

ἀνάστημα, τό: *erection, building* מִצְבָּה Gn 28. 18 Ez 26. 11 מִצְבָּה Gn 35. 14, 20 IIS 18. 18; cf. σταθμός



ἀναστρέφω, ἀνσ-: *turn upside down* הפך Hos 7. 8; *turn back* הפך IIR 9. 23 IIR 9. 12 השׁיב Gn 14. 16; *bring back* השׁיב Jer 41. 16; *dwelt in a place* נפל Gn 25. 18; *revolve* הפך Jud 7. 13; of soldiers, *face about, rally* הפך Jud 20. 41; *to be reversed* הפך IIR 21. 13 Hos 7. 8; *retreat* הפך Ps 78. 9; cf. ἀνατρέπω

ἀνασώζω: *recover what is lost, rescue* משה Ex 2. 10; cf. ἀπο-

ἀνατείνω, ἀντ-: *threaten* הסה Am 5. 12; *extend, stretch out* הסה Prv 5. 13

ἀνατέλλω, ἀντ-: *make to rise up* העלה IS 28. 8, 11, 15 Ps 30. 4, 135. 7; *bring forth* העלה Gn 50. 24 Esr 1. 11; *give birth* עלה Gn 33. 13 IS 6. 7, 10 עלה Job 39. 3 עלה Ib 21. 11, 39. 3; *grow, spring up, rise up* ורח Gn 32. 32 Dt 33. 2 Jes 60. 1 עלה Gn 32. 25, 41. 5 اشرق اشرق

ἀνατίθημι: *dedicate* דשׁן Ps 20. 4, 23. 5 דשׁן; cf. ἀναδείκνυμι

ἀνατολή, ἡ, ἀντ-: *rising* עלות Gn 32. 25 طلوع شرفه شروق; *the quarter of sunrise, east, opp. δύσις* (בא Ex 17. 12 בוא Jos 10. 27) מזרח Nu 21. 11 Jos 11. 3 קדם Gn 25. 6 קדמה Ib 2. 14 شروق شرق; *the ascendant, i.e. the point where the eastern horizon cuts the zodiac* سف عال

ἀνατολικόν, τό: κλύμενον (*honeysuckle*) غليق

ἀνατολικός: *eastern* קדמני Ez 10. 19

ἀνατρέπω, ἀντ-: *overturn* הפך IIR 21. 13 Hag 2. 22 Job 9. 5, 28. 9; *overthrow, ruin* הפך Gn 19. 21, 29 Jer 20. 16 Thr 4. 6; cf. ἀναστρέφω

ἀνάτρεψις: *turning upside down*; ἀναστροφή: *overthrow*; ἀνατροπή: *overthrow, ruin* הפך Gn 19. 29 הפך Dt 29. 22

ἀναφέρω, poet. ἀμφ-, fut. ἀνοίσω; aor. ἀνήνεγκα, Ion ἀνήνεικα, also inf. ἀνοῖσαι: *bring, carry up* נשא IR 10. 11; *raise up* נשא Jes 10. 32 הניח Jos 8. 31 IIR 5. 11 Job 31. 21 נשא Gn 13. 10 IIS 20. 21 Jer 52. 31 Ez 44. 12 נשא Esth 5. 11; ἀ. πόδα *lift it* נגדו . . . Gn 29. 1; *take with one* נשא IIS 17. 13; *utter* ἀνενείκατο μύθον נשא Nu 23. 7 נשא Jes 14. 4, φωνήν קלו . . . Gn 27. 38, [ἀράν] אלה . . . נשא IR 8. 31, [μαντείον] נשא IIR 9. 25, [ἀντιβολίαν] נשא Ib 19. 4, [θρήνον] נשא Ez 19. 1 נשא Jer 7. 16, cf. IR 8. 28; *offer in sacrifice* הניח Ex 35. 22 Lev 9. 21 Nu 5. 25; c. p. 148

ἀνταίρω: = ἀνταίρω (*raise against, χεῖρας τινι; intr. rise up or rebel against, withstand*), only in Med., ἀνταίρεσθαι χεῖρας τινι *raise one's hands against one, make war upon him* נד הרים IR 11. 26, 27; cf. IIS 20. 21 Ez 44. 12, v.s. ἀναφέρω/הניח/נשא

ἀνταλλάσσω, Att. -ττω: *exchange one thing with another* החלף Lev 27. 10 Jes 9. 9; *change* החלף Gn 31. 7, 41, 35. 2

ἀναποδίδωμι: *give back* أعاد



ἀνταπόδομα, τό: *requital* عَوَض

ἀνταπόδοσις, ἡ: *rendering, requiting, repayment* تَعْوِض

ἀνταυγάω: *illuminate* دَبِّح زَوْق

ἀντάω: *come opposite, meet face to face, meet with* אָצַח Dt 31. 17; = ἀντιάω (q.v.); *meet*, without any hostile sense אָצַח Gn 36. 24 IS 10. 2 IIR 10. 13; *reach, go up to* אָצַח Ex 22. 5 Lev 25. 26, 28 Jes 10. 10 Job 31. 25 (cf. Lev 25. 49).—The simple Verb never in Com. or Att. Prose; but cf. ἀπαντάω: = ἀντιάω (q.v.), ἀντομαι

ἀντεῖπον: aor. 2 without any pres. (cf. ἀντέρω, ἀντιλέγω, ἀνταγορεύω) *speak against or in answer, gainsay* אָבַח Ez 21. 2, 7 Am 7. 16; ἀ. ἔπος *utter a word of contradiction* אָבַח Job 29. 22; cf. ἐνδοτέομαι

ἀντιάω: *meet face to face; c. acc. pers., encounter*, whether as friend or foe אָצַח Dt 31. 17 IS 10. 2 IR 21. 20 IIR 10. 13; *answer* אָבַח IS 14. 37; *approach as suppliants, hence, simply, entreat, supplicate* אָצַח Jer 10. 18 Hos 12. 5 Ps 32. 6 אָבַח Ib 102. 1 אָבַח Thr 2. 11 אָבַח Thr 2. 12 אָבַח; = ἀντιάω II, v. ἀντιάω. This verb is never used in correct Att. Prose

ἀντιάω: of an arrow, *hit* אָצַח Nu 20. 14 Dt 19. 5; *obtain* אָצַח Lev 25. 26 Thr 2. 9; *match or measure oneself with* אָצַח Nu 11. 22; II. c. dat. pers. *meet with, encounter, as by chance* אָצַח Gn 36. 24 IS 9. 11; III. *happily meet* אָצַח Dt 22. 23, 27; IV. *approach as a suppliant, supplicate* אָצַח Jer 10. 18 Ps 32. 6 אָבַח Ps 102. 1 אָבַח Thr 2. 12; = ἀντάω = ἀντομαι: *meet; approach with prayers, entreat*

ἀντιβολέω: *meet as a suppliant, entreat, supplicate* אָבַח Ps 106. 30 אָבַח Dt 9. 25 Esr 10. 1 אָבַח Dt 9. 26 IR 8. 33, 42 Esr 10. 1

ἀντιβόλῃσις, ἡ: = ἀντιβολία (an entreaty, prayer) אָבַח IR 8. 38 Jes 56. 7

ἀντίγραφος, ον: as Subst. ἀντίγραφον, τό, *transcript, copy, esp. of copies of a book* نُسْخَة

ἀντίος, ἰα, ἰον: *set against* אָבַח Ex 10. 10 אָבַח Ez 3. 8 Neh 12. 24; and so, οἱ ἀντίοι = οἱ ἐναντίοι (one's adversaries, the enemy) אָבַח Gn 49. 27 Jes 33. 23 אָבַח; *against, over against, abs.*, אָבַח Neh 7. 3, 12. 24 אָבַח Jud 19. 10 אָבַח IIS 16. 13 Ez 1. 20, 21 אָבַח; more freq. like a Prep. c. gen., *before* אָבַח Jes 49. 16 אָבַח Ez 14. 4; *in the presence of* אָבַח Gn 31. 32, 37 Ps 119. 46 אָבַח Ib 116. 14, 18; *facing* אָבַח Ez 40. 13 אָבַח Esth 5. 1 אָבַח Ex 25. 27; *against* אָבַח Eccl 4. 12 אָבַח Ez 48. 13; in the phrase τὸν δ' ἀντίον ηὔδα, *answered* אָבַח Ez 3. 13. The word is almost confined to Poets and Ion. Prose; in Att. Prose ἐναντίος is preferred, though Xenophon uses ἀντίος; cf. κατ-



- ἀντιφέρω: *set oneself against, measure oneself with* עָרַךְ Ps 89. 7  
 ἀντιφωνέω: *sound in answer, reply, rejoin* עָנָה Cant 5. 6; esp. *answer in a loud voice* עָנָה Ex 19. 19; ἀ. ἔπος *utter a word in reply* דָּבַר עָנָה Jer 44. 20 Ps 119. 42; c. acc. pers. *reply to, answer, controvert, disagree* עָנָה Job 9. 32  
 ἀντλέω: *bale out bilge-water, bale the ship; generally, draw water; metaph., drain dry* לָאָה Job 14. 11 וְשָׁה Jes 19. 5, 41. 17; v. ἀντλος  
 ἀντλημα, τό: *bucket for drawing water* דָּלִי Nu 24. 7 מִדְּלִי Jes 40. 15  
 ἀντλος, ό: *bucket* דָּלִי Nu 24. 7 Jes 40. 15 سَلْ ذَلُو; *heap of corn, threshed but not yet cleansed* לָאָה IS 20. 19; v. ἀντλέω  
 ἀντολίη, ή: *collat. poet. form of ἀνατολή; as Adj., eastern* קִדְמוֹן Ez 47. 8  
 ἀντωμοσία, ή: (ἀντόμνυμι, וְשָׁבַע) *oath or affidavit* יָבִין Ps 144. 8 יָמִין  
 עֲבֹדָה IR 2. 43 Ez 21. 28; cf. συνόμνυμι  
 ἀνυδρία, ή: *want of water, drought* בְּצָרָה Jer 17. 8  
 ἀνυδρος, ον: (ὑδωρ) *waterless, of arid countries; esp. without spring water, ή ἀνυδρος (sc. γῆ) מִדְּבָרָה Dt 32. 10 Jes 32. 15, 41. 18, 50. 2 Prv 21. 19*  
 ἀνυμέναιος, ον: *without the nuptial song, unwedded* אֶלְמָן Jer 51. 5  
 אֶלְמָנָה Gn 38. 11 Ex 22. 21 IR 11. 26 אֶלְמָנָה Jes 54. 1;  
 cf. ἀγαμος  
 ἀνυποδησία, ή: *a going barefoot* יָחַף Jer 2. 25  
 ἀνυπόδητος, ον: *unshod, barefoot* יָחַף IIS 15. 30 حَاف; = ἀνυποδήματος  
 ἄνω (B), ὄνω: Adv. (ἀνά) with Verbs implying Motion, *upwards; with Verbs implying Rest, aloft, on high; above; in heaven, opp. earth* מִלְּפָנֶיךָ Gn 1. 8 מֵאָל; geographically, *on the upper side, i.e. on the north* מִלְּפָנֶיךָ Gn 14. 15 Jud 3. 21 מֵאֵל Ez 16. 46, 39. 3 מֵאֵל; ἀ. καὶ κάτω *up and down, to and fro* מֵאֵל וְמֵתָּה IR 2. 36 מֵאֵל וְמֵתָּה Ib 20. 40 (cf. ἔνθα καὶ ἐνθα)  
 ἀνώγειον or ἀνώγειον, τό: (ἄνω, γαῖα) *anything raised from the ground* מֵעַל IIS 19. 1 Ps 104. 3; *the upper floor of a house* מֵעַל IR 17. 19, 23 IIR 1. 2; used as granary מֵעַל ICh 28. 11; ἀνάγειον and ἀνόκαιον are also found in codd.; = ἀνάγειον, ἀνώγειον  
 ἄνωθεν and ἀνωθε: *in a narrative or inquiry, from the beginning, from further back* מֵרָחֵק Lev 25. 22 מֵרָחֵק Ib 26. 10; = ἀγκαθεν, ἀνέκαθεν  
 ἄνωθον ὀξύς (sharp, keen) حَافِ  
 ἀνώνυμος: (from ὄνυμα, Aeol ὄνομα) *nameless, inglorious* בְּלִי-שֵׁם Job 30. 8  
 ἀπάγω: *lead away, remove, carry, carry away* (W) הָנָה (הָהָנָה) IIS 20. 13  
 ἀπαείρω: *poet. from ἀπαίρω, depart* דָּבַר Cant 5. 6 עָבַר Ib 2. 11, 5. 6;  
 trans. *remove* הָעֵבִיר Gn 47. 21



- ἀπαιωρέομαι: *hang down from, hover about* הָעִיר Dt 32. 11
- ἀπαλεύομαι: *keep aloof from* מֵעֵצָה Dt 22. 1 Ps 55. 2; cf. ἀλέομαι
- ἀπαλλαγή, ἡ: (ἀπαλλάσσω) *deliverance, release, relief from* خلاص; generally, *relief from* مدد; abs. *divorce, in pl.* מִלְוִחִים Ex 18. 2  
طلاق; *going away, means of getting away, escape* פְּלִיטָה IIS 15. 14  
فراق; *separation* انفلات
- ἀπάλλαξις, ἡ: = ἀπαλλαγή III (*going away, means of getting away, escape* تَخْلُص; *separation* تفريق)
- ἀπαλλάσσω: *set free* פָּלַץ Ps 7. 5; *deliver from* הָלַץ Ib 116. 8 [cf. ἐξέλω] הַפְּלִיט Ib 116. 4 Mich 6. 14 Ps 18. 49 Jes 31. 5  
Mich 6. 14 أطلق خلتص; *make away with, destroy* הָאַבַּל Thr 2. 8 (cf. ἀπόλλυμι) הַפְּלִיט Jes 5. 29; intr. *get off free, escape* הָבַלַי Job 10. 20  
Am 2. 14, 15; Pass. and Med., *to be set free or released from* נִפְלַט IS 20. 29 Jes 49. 24, 25 Dan 12. 1; *get off, escape* נִפְלַט Jud 3. 29 Jer 48. 8  
Ps 124. 7 הַתְּהַלַּט Job 19. 20, 41. 11 תִּמְלֹץ תִּמְלֹץ; *to be acquitted* נִפְלַט Ez 17. 15, 18 Mal 3. 15 Job 22. 30; *to depart from enmity, i.e. to be reconciled, settle a dispute* وُقِيَ تَصَالَحَ صَالِحَ اصطَلح أصلح; cf. διαλλαγή
- ἀπαλλητός, όν: *marvellous* פֶּלֶא Ex 15. 11 Ps 119. 129 נִפְלֵאָה Ex 34. 10 Ps 139. 14; cf. ἑκπαγλος
- ἀπαλλοτριόω: *estrangle, alienate; Pass., to be alienated; to be alienated from one* הִבְדִּיל ICh 12. 8 (9); *of property, alienate* حَوَّلَ; *separate* הִבְדִּיל Gn 1. 6 פָּלַג Ps 55. 10 Job 38. 25; Pass., הִבְדִּיל Neh 10. 29 נִפְלַג Gn 10. 25 فَرَّقَ; *distinguish* הִבְדִּיל Gn 1. 14 הִפְלֵהָ Ex 8. 18 فرق; (Pass.) נִפְלַג IIS 1. 26; *alter* בָּדַל, (Pass.) תִּבְדֵּל; cf. ὁρίζω
- ἀπαλλοτριώσις, ἡ: *alienation* תְּחִוִּיל
- ἀπανθίζω: *pluck off flowers* קָטַף Ez 17. 4 نَتَفَ نَتَشَ قطف; *gather honey from flowers* קָטַף Job 30. 4; *cull flowers* اِنْتَتَى نَتَى; Pass., *to be withered* הִקְטַף Ib 8. 12 جَفَّ; = ἀπολωπίζω; cf. κόπτω
- ἀπαντάω: *mostly of persons, and generally, meet, encounter* נִפְעַד Ex 29. 42, 30. 36 Jos 11. 5 Am 3. 3 Ps 48. 5 Neh 6. 2, 10; freq. with a Prep. -לְ נִפְעַד Ex 25. 22 נִפְעַד אֶל Nu 10. 3 נִפְעַד עַל Ib 14. 35; freq. in hostile sense, *meet in battle* נִפְעַד עַל Ib., Ib 16. 11, 27. 3; generally, *resist, oppose in any way* נִפְעַד Nu 10. 3 הִרְעִיד Jer 49. 19; *face* מִפְעַד Ib 24. 1 Ez 21. 21 פָּנָה IR 7. 25 Jes 8. 21 Jer 2. 27 פָּנָה לוֹ IR 17. 3 הִפְנֵהָ Jer 48. 39; freq. as a law term, *meet in open court* הִרְעִיד Job 9. 19
- ἀπάντη, ἡ: = ἀπάντησις = ἀπάντημα (*chance*) بَخْت
- ἀπάντημα, τό: (ἀπαντάω) *meeting* מוֹעֵד Ex 30. 36 Nu 16. 2 Dt 31. 10 Jud 20. 38 Hos 9. 5, 12. 10 Ps 75. 3 Job 30. 23 Thr 1. 4, 15, 2. 7, 22 ICh 1. 3







- ἀπειπον: fut. in use ἀπερῶ (Ion ἀπερέω), pf. ἀπέειρα; *speak out, tell out, declare* דַּבֵּר Ex 6. 11, 28; *to give full notice* דַּבֵּר Jes 1. 20; *to deliver a verbal message* דַּבֵּר Ex 19. 6; *renounce, disown, give up* נָדַבֵּר Mal 3. 13; *intr., fail, tire, sink from exhaustion* יָעַף Jud 4. 21 עָיַף Jer 4. 31; *to be tired* יָעַף Jes 40. 28, 29, 30, 31 עָיַף Gn 25. 29, 30 Jud 8. 4 IIS 17. 29 הָעֵיף Jes 8. 22, 23
- ἀπέρχομαι: *go away, depart from, depart* בָּרַח Gn 31. 20–22 Ex 14. 5 IIS 19. 10 Job 9. 25 בָּרַח-לּוֹ Gn 27. 43 Nu 24. 11 Am 7. 12 בָּרַח בָּרַח
- ἀπευθύνω: *make straight, restore* הוֹכִיחַ Lev 19. 17, 25 Prv 9. 7, 8 Job 13. 3, 15; *guide aright, direct* הוֹכִיחַ Gn 24. 44 Jes 2. 4 Prv 19. 25; *correct, chastise* הוֹכִיחַ IIS 7. 14; = ἀπιθύνω
- ἀπεφθός, ον: by dissimulation from ἀφθός (ἀφέψω) *boiled down, a. χρυσός refined gold* אֶפְסָר Dan 10. 5 כְּתָם אֶפְסָר Jes 13. 12 Job 28. 16 כְּתָם אֶפְסָר Cant 5. 11 אֶפְסָר Jer 10. 9 אֶפְסָר Job 22. 24 אֶפְסָר Jes 13. 12 Ps 21. 4 [cf. ἀφέψω]
- ἀπέχω: *hold oneself off a thing, abstain or desist from it, refrain from* (W) הָיָה Nu 6. 3; *keep away from* הִתְאַפֵּק Jes 64. 11; *abs., refrain oneself* הִתְאַפֵּק Gn 45. 1; *fail* הִתְאַפֵּק IS 13. 12
- ἀπύλλω: *exclude* הִפְלָה Ex 8. 18 (nisi leg. ἀπεύλλω); cf. ἀπαλλοτριώ
- ἀπισσώ: *make equal* שָׁוָה Ps 18. 34 הִשָּׁוָה Jes 46. 5
- ἀπόβασις, ἡ: *landing place* מְבֹאָה Ez 27. 3; = ἀγών ἀποβατικός (ἀγών: *gathering, assembly; assembly of the Greeks at the national games; ἀποβατικός: of or for one who rode several horses leaping from one to the other*) מְבֹאָה-עַם Ib 33. 31
- ἀποβολή, ἡ: *loss* אֶבְדָּה Lev 5. 22, 23
- ἀπόβρεγμα, τό: *infusion* מְרִקָּה Ez 24. 10; = βρέγμα; cf. φάρμακον
- ἀπογιγνώσκω: *renounce, reject* נָכַר Dt 32. 27 Jer 19. 4 Job 21. 29 אֲנִי; as law term, *reject a charge brought against a man, i.e. acquit him* נָכַר Ib 34. 19; cf. ἐπι-, συγ-
- ἀποδύω: trans. used by Hom. (esp. in Il.) of *stripping armour from the slain* פָּשַׁט IS 31. 9; c. acc. rei, *strip off* פָּשַׁט Lev 6. 4 הַפָּשַׁט Mich 3. 3; c. acc. pers. *strip* פָּשַׁט IS 31. 8 הַפָּשַׁט Lev 1. 6 Nu 20. 28 Ez 16. 39 Hos 2. 5 ICh 10. 9; Pass., *to be stripped of one's clothes; ἀποδυόμενος stripped of its shell, of the nautilus* עָטָה Ez 21. 20; Med., *strip off oneself, take off clothes* הִתְפַּשֵּׁט IS 18. 4; = ἀποδύνω; cf. ἐκ-
- ἀποζέω: *boil till the scum is thrown off; simply boil* הָיָה Gn 25. 29; = ἀποζέινυμι
- ἀποθερίζω: *cut off; Med., of the tonsure of monks* הִנָּחַר Hos 9. 10



- ἀπόθεται, αἱ: a place in Lacedemon into which misshapen children were thrown as soon as born תָּהָן Jer 7. 31, 32, 19. 13; cf. ὀπτησις
- ἀπόθρισμα, τό: that which is cut off נִזְר Jer 7. 29
- ἀποικία, ἡ: (ἀποικος) settlement far from home, colony, settlement תַּעֲזָרָה Jos 15. 53
- ἀποικίς, ἡ: pecul. fem. of ἀποικος, ἀ. πόλις a colony; and without πόλις תַּעֲזָרָה Jos 15. 53
- ἀποικος, ον: away from home, abroad; mostly as Subst., of cities תַּעֲזָרָה Ez 34. 13
- ἀποιμῶζω: bewail loudly הִתְהַלֵּךְ Ps 55. 3
- ἀποινα, τά: (by haplology for ἀπόποινα [ποιή], ransom or price paid, whether to recover one's freedom when taken prisoner, or to save one's life כֶּפֶר Ex 21. 30, 30. 12; generally, atonement, compensation, penalty כֶּפֶר Ib 29. 36 כְּנָאָה; redemption, rescue from death כֶּפֶר Job 33. 24; cf. σκεπάζω
- ἀποκαλύπτω: uncover תִּלְפֹּת Ruth 3. 8; disclose, reveal תִּלְפֹּת Job 6. 18; unmask נִלְבֵּשׁ Prov 10. 8
- ἀποκαμπτός, όν: bent מִצְרָדָה IIS 20. 8
- ἀποκάμπω: ἀποκεκαμμένον ῥάμφος, curved beak מִצְרָדָה IIS 20. 8
- ἀποκείρω: clip, cut off, prop. of hair תִּלְתֵּי IIS 14. 26; to have hair shorn close תִּלְתֵּי Jes 7. 20 תִּתְגַּלֵּת Lev 13. 33; cut off one's hair, esp. in token of mourning תִּלְתֵּי Jer 41. 5 תִּקְרִית Ez 27. 3; תִּקְרִית Ib 29. 18; Pass., shorn or clipped תִּלְתֵּי Jud 16. 22 Jer 41. 5 תִּקְרִית Ez 29. 18; cf. ξυρέω
- ἀποκοπτός, ἡ, όν: severed from others בָּתָר Gn 15. 10 Jer 34. 18, 19 בָּתָר
- ἀποκόπτω: cut off, hew off, freq. in Hom. of men's limbs בָּתָר Gn 15. 10 בָּתָר Ib.; amputate בָּתָר; cut off בָּתָר; cf. διακόπτω
- ἀποκρίνω: separate, set apart בָּקָר Ez 34. 11; distinguish בָּקָר Lev 27. 33; choose; Pass., to be parted or separated, parted from the throng בָּקָר Ib 27. 26 [cf. ἀπάρχομαι]; reject on examination בָּתָל Zach 11. 8 בָּתָלָה Prov 20. 21; פרע Ib 1. 25
- ἀπόκρισις, ἡ: separation בָּקָרָה Ez 34. 12; decision, answer בִּירָה ICh 29. 1 [cf. αἵρεσις]; answer; defence בָּקָרָה Lev 19. 20
- ἀποκυδαίνω: glorify greatly כָּבֵד Jes 29. 13, 43. 23
- ἀποκυλίω: roll away הָגֵל Gn 29. 10; cf. κατα-
- ἀπολαμβάνω: take or receive from קָבַל Job 2. 10; accept קָבַל Esth 4. 4, 9. 23, 27; hear, learn קָבַל Prov 19. 20 [cf. ἀναδέχομαι]
- ἀπολείπω: leave hold of, lose הִרְפָּה Jos 1. 5 Prov 4. 13 Cant 3. 4; leave, allow הִרְפָּה IS 11. 3; desert, abandon הִרְפָּה Dt 4. 31, 31. 6 Jos 1. 5; fail,



*flag, lose heart* הִתְרַפָּה Prv 18. 9, 24. 10; of the moon, *wane* הִפְרָה  
Jes 24. 23; *leave off; depart from* הִרְפָּה Ps 37. 8

ἀπόλλυμι or -ύω: stronger form of ὀλλυμι, *destroy utterly, kill*, in Hom.  
mostly of death in battle אָבַדְלָהּ Jes 24. 4 Hos 4. 3 בָּלַע ICh 17. 9  
Thr 2. 2, 5, 8 חָלַל Ib 2. 2; *demolish* אָמַלְלָהּ Jer 14. 2 Thr 2. 8  
Ib. בָּלַע Ib 2. 2; *lay waste* בָּלַע IIS 20. 19 חָלַל Cant 2. 15 Thr  
2. 2 אָמַלְלָהּ Jes 33. 9; *ruin a woman* (חָלַל) חָלְלָהּ Lev 21. 7; *perish,*  
*die* אָבַדְלָהּ Jes 24. 4, 7 Jer 23. 10 Hos 4. 3 Joel 1. 10 Am 8. 8 אָמַלְלָהּ Jes  
24. 7 Hos 4. 3 Joel 1. 10, 12 Nah 1. 4 בָּלַע Jes 25. 8 נָבַל Ex 18. 18  
Jes 24. 4, 40. 7; *cease to exist* בָּלַע Jes 25. 8; simply, *to be undone*  
אָבַדְלָהּ IS 2. 5 Ps 6. 3 בָּלַע Jes 19. 3; as an imprecation, freq. in part.  
fut. ὦ κακίστ' ἀπολούμενε *o destined to a miserable end! i.e. o thou villain,*  
*scoundrel, knave!* אָבַדְלָהּ Neh 3. 34; of fruit, *fall untimely* אָבַדְלָהּ Jes 24. 7  
Joel 1. 12; = ἀπόλλω, late form

Ἀπόλλων, ὁ: *Apollo* פִּלְאִי Jud 13. 18; acc. Ἀπόλλω (mostly in adjura-  
tions, νῆ τὸν Ἀπόλλω), Ἀπόλλωνα; = Εὐρύαλος אֶרְבָּאֵל Hos 10. 14  
Ἀπολλώνιος, α, ον: *of or belonging to Apollo* פִּלְאִי Jud 13. 18; -ώνιος, ὁ,  
(sc. μῆν) name of month at Elis, Methymna, etc. חֲלִילָהּ Neh 6. 15;  
-ωνισκός, ὁ, Dim. of Ἀπόλλων; *statuette of Apollo* חֲלִילָהּ Jer 14. 14  
חֲלִילָהּ Jes 10. 10 חֲלִילָהּ Ez 30. 13 [cf. εἰδωλον]; Ἀπολλωνιών, ὁ, (sc.  
μῆν) name of month at Halicarnassus חֲלִילָהּ Neh 6. 15

ἀπολύτρωσις, ἡ: *ransoming* (pl.); *redemption by payment of ransom* פְּלִילִים  
Ex 21. 22

ἀπολύω: *loose from; set free, release, relieve from*; abs., *acquit*; in Il. always  
= ἀπολυτρόω, *release on receipt of ransom* פָּלַל IS 2. 25; Med., *set*  
*free by payment of ransom, ransom, redeem* חֲפַלְלָהּ Ib.; cf. ἀντιβόλέω

ἀπομάσσω, Att. -ττω: *wipe off* מָחָהּ Ex 32. 32 Dt 29. 19 מָחָהּ Neh 13. 14,  
δάκρυα מָחָהּ Jes 25. 8; *wipe clean* מָחָהּ IIR 21. 13 Jes 44. 22 מָחָהּ  
Jer 18. 23; esp. in magical ceremonies מָחָהּ Nu 5. 23; *wipe one's mouth*  
מָחָהּ Prv 30. 20 مسح; cf. μάσσω: *wipe* מָחָהּ IIR 21. 13

ἀπόμοργμα, τό: *that which is wiped off* מָרָק Jud 6. 19, 20

ἀπομόργνυμι: *wipe off or away from* מָרָק Lev 6. 21

ἀπονέμω: *portion out, impart, assign* חֲנָהּ Job 7. 3 Dan 1. 10

ἀπονέομαι: *go away, depart* פָּנָהּ Nu 14. 25 Jer 6. 4 Cant 6. 1 פָּנָהּ IR 17. 3

ἀπονεύω: *bend away from other objects towards one* הִפְנָהּ Jer 48. 39;  
*turn off or incline towards* פָּנָהּ Dt 31. 8 IR 10. 13 Jer 2. 27; Astron.,  
*pass away from a cardinal point* פָּנָהּ Jos 15. 2 IR 7. 25 Ez 8. 3

ἀπονίζω: later -νίπτω, *wash clean* וָקָהּ Job 10. 14



- ἀπονῶτιζω: *turn one's back and flee* נִסַּי Jud 7. 21; trans. in causal sense, הִנִּיחַ Ex 9. 20 Dt 32. 30 Jud 6. 11; cf. φεύγω
- ἀποξέω: *scrape to a point* הִצִּיב IS 13. 21; = ἀποξύνω
- ἀποξύνω: *bring to a point, Pass.; make sharp and piercing* הִצִּיב IS 13. 21  
 حَذَّ حَادَّ Ez 21. 21; Pass. הִצִּיב Ib 21. 14
- ἀποπλανάω: *Pass., wander away from; wander from the truth* עָפְלָה Hab 2. 4
- ἀποπνίγω: *choke, throttle, suffocate* أَغْصَى; = ἀμαμίζαι, ἀμμιάζαι
- ἀπορρέω: *Pass., flow or run off, stream forth* הִנִּיחַ Mich 1. 4
- ἀπόρητος, ον: *not to be spoken, secret* סֵתֵר Dan 2. 19, 28, 4. 6
- ἀπορριζόω: *pull out by the root, trichas* כִּרְסָה Esr 9. 3
- ἀπορρίπτω: *poet. ἀπορίπτω, throw away, put away* הִנִּיחַ Jud 5. 18; of words, *utter, esp. in disparagement* הִנִּיחַ IS 17. 26; cf. ἀρπάζω
- ἀποσκίασμα, τό: *shadow* מִחְשֶׁה Jes 42. 16 Ps 143. 3 Thr 3. 6; *illusion* מִחְשֶׁה Ps 88. 19; *deceit* מִחְשֶׁה Ib 74. 20
- ἀποσκοπέω: *Pass., is visible from a distance* הִנִּיחַ Jer 6. 1 Cant 6. 10; = -πεύω, -πιάζω
- ἀποσταδά: *standing apart* בָּדַד Lev 13. 46 Dt 32. 12, 33. 28
- ἀπόστασις, ἡ: (ἀφίστημι) *defection, revolt* פָּצַע Prov 28. 2 [cf. ἀθέτημα, -της] אֶשְׁתַּדֵּוּר Esr 4. 15, 19 عَنَى; *Medic., suppurative inflammation* פָּצַע Jes 1. 6 (late form: ἀποστασία)
- ἀποστατέω: *fall off from, fail one* פָּצַע IIR 1. 1 [cf. ἀθετέω]; *fall away from the divine* פָּצַע Hos 14. 10; *stand aloof from; also stand aloof* בָּדַד Ps 102. 8
- ἀποστάτης, ό: *deserter, rebel* פָּצַע Dan 8. 23
- ἀποστέλλω: *send off, away from* שָׁלַח Gn 25. 6, 31. 27 Jud 12. 9; *send away* שָׁלַח Gn 21. 14, 31. 27 Ex 8. 28, 11. 10; *banish* שָׁלַח Gn 3. 23 Jud 1. 25; *dispatch, on some mission or service, שָׁלַח* Gn 28. 6 IS 31. 9; *freq. of messengers, שָׁלַח* Jes 57. 9, 66. 19 Jer 27. 3 Dan 10. 11 IIR 32. 31 שָׁלַח Ob 1 Prov 17. 11; *or forces, שָׁלַח* IIR 24. 2 שָׁלַח Ib 15. 37; *put off, doff* شَلَحَ خَلَعَ
- ἀποστερέω: *rob, despoil, defraud one of a thing* שָׁבַת IS 27. 10, 30. 14 שָׁבַת IS 31. 8 IIS 23. 10 הִפְשִׁיט IS 31. 9 سَبَّ; = -ρίζω, -ρίσκω [cf. ἀποδύω]
- ἀποστρέφω: *turn back* הָשִׁיב Ex 4. 7 Jos 8. 26 Jud 9. 57 IIS 15. 25, 16. 8 IIR 19. 28 Ez 21. 35 Thr 2. 3, 8 IIR 25. 13 שׁוּבָה Ps 60. 3; *hence, either turn to flight, or turn back from flight* הָשִׁיב IIS 15. 25; *send home again* הָשִׁיב Gn 20. 7, 48. 21 IS 6. 7 Jer 23. 3 Ez 29. 14 שׁוּבָה Jer 50. 19 Ez 39. 27; *bring back word* הָשִׁיב Gn 37. 14 Nu 22. 8 Jes 41. 28 Ez 9. 11; *guide back again* הָשִׁיב IIR 19. 4, 24. 19 שׁוּבָה Jer 49. 5;



- turn backwards הָשִׁיב IIR 20. 11 Jes 44. 25; bring back, recall הָשִׁיב  
 Gn 28. 15 Jud 11. 9 IIS 15. 25 IR 13. 20 Jer 8. 4 Thr 1. 16  
 58. 12 Ps 23. 3; turn away or aside, divert הָשִׁיב IR 13. 26 Jer 8. 5  
 ἀποσουλάω: strip off spoils from a person נָצַל IICb 20. 25 سلب; strip  
 off or take away from נָצַל Ex 3. 22; Pass., הִתְנַצַּל Ib 33. 6; carry off נָצַל  
 IIR 16. 6  
 ἀποσχίζω: split פָּצַע Jer 23. 29; part them off, separate them, cleave off,  
 tear off; sever, detach from נָצַע Jer 51. 21, 22, 23 [cf. σφάζω]; Med.,  
 separate oneself הִתְפַּצֵּץ Hab 3. 6 נִפְרָץ IIR 25. 5  
 ἀποσώζω: save or preserve from בָּצַע Jes 38. 12 חָסָה Ex 2. 10 חָסָה  
 IIS 22. 17 [cf. ἀνα-] פָּדָה Ib 4. 9 פָּצָה Ps 144. 7, 11; keep safe פָּדָה  
 Jes 29. 22 [cf. φείδομαι spare persons and things, e.g. in war, i.e. not  
 destroy them]; preserve בָּצַע Thr 2. 17 [cf. διαπράσσω, ἐκ- bring about,  
 accomplish, achieve]; keep them in mind, remember הִזְכִּיר Jes 63. 7  
 ἀποτειχίζω: wall off, by way of blockade צוּר Dt 20. 12 Jud 9. 31  
 ἀποτείχισμα, τό: = ἀποτείχισις (walling off of a town, blockading) קִצּוּר  
 Dt 20. 19, 20  
 ἀποτελέω: bring to an end, complete הֵתַם Dan 9. 24 [cf. τυπώω] הֵתַם Jes  
 33. 1 Dan 8. 23 أَلَيْسَ خَتَمٌ خَتَمَ; cf. δια-  
 ἀποτέμνω: excise; cut off, divide, sever הֵתַם Ez 24. 10; cut off, check, put  
 an end to הֵתַם Dan 8. 23; cf. ἀποτελέω  
 ἀποτίνομαι, -ίνυμι, -ινύω, -ίνω, ἀπυτεύω: repay; pay for; Med., ἀποτίνο-  
 μαι, -νυμαι, c. acc. rei, take vengeance for a thing, punish it; abs.,  
 take vengeance נָקַם Jud 15. 7 IS 14. 24; cf. ἐκδικάζω  
 ἀποφάινω: show forth, display יָצַח; make known, declare הִתְפָּאֵר Ex 8. 5;  
 abs., make display of oneself, show off הִתְפָּאֵר Jud 7. 2 Jes 10. 15  
 ἀποφέρω: Hom. only in fut. -οίσω (Dor -οισῶ, Med. -οίσομαι) and  
 Ion. aor. ἀπένεικα, Att. aor. -ήνεγκα, aor. 2 -ήνεγκον, pf. -εγήνοχα;  
 generally, bring, hand over as required נָשָׂא IIS 19. 43 IR 9. 11 Esr 1. 4;  
 = φερεύει [a structure similar to פָּעַל]  
 ἀποφεύγω: flee from, escape; get safe away הָעֵר Jes 10. 31 Jer 4. 6, 6. 1 =  
 -φύγγανω  
 ἀπόφθμι: speak out, declare flatly or plainly הִבִּיעַ Ps 94. 4, 145. 7 Prv 1. 23  
 ἀποφθινύθω: causal, make perish אָבַד Ez 22. 27 Esth 8. 5 הָאָבִיד Nu  
 24. 19 Ez 32. 13; lose אָבַד Prv 29. 3 Eccl 3. 6; diminish נָחַס  
 ἀποφθίνω: intr. in pres., perish utterly, die away אָבַד Nu 21. 29 Mich  
 7. 2; causal, make to perish, destroy, waste away אָבַד Prv 29. 3; destroy  
 אָבַד Dt 12. 2 הָאָבִיד Jer 1. 10 אָבַד



ἀποφυγή, ἡ: *escape or place of refuge* מָנוחַ IIS 22. 3 Am 2. 14 מְנוּחָה Lev 26. 36  
 26. 36 إغْتِذَار عَذْر مَعْذَرَة Jer 16. 19 Joel 4. 16 Dan 11. 31  
 ἀποχράω: *suffice, be sufficient, be enough* שָׁפַק IR 20. 10; *deliver an oracle*  
 קִשְׁפִּיךָ Jes 2. 6; *use to the full* סָפַק Job 34. 37  
 ἀποχυρόω: *fortify* בָּצַר Jes 22. 10 Jer 51. 53; Pass., בָּצוֹר Jes 2. 15; *form a fence, of trees* בְּצוֹר Zach 11. 2  
 ἀποψήχω: *wipe away* מָחָה Dt 29. 19 Jes 44. 22 مسح; *scrape or rub off*  
 מָחָה Ex 32. 32, 33 مسح حل מחا; = ἀποψύχω; cf. ἀπομάσσω  
 ἀπωθέω: *thrust away, push back* הָדִיחַ Dt 13. 11; *thrust away from oneself*  
 הָדִיחַ Jer 27. 10; *drive away* הָדִיחַ Jer 50. 17; *drive from* הָדִיחַ Dt 13. 5  
 הָסָה Nu 22. 23 Job 24. 4; *thrust aside, spurn* בִּישׁ Prov 27. 7 בעַס Dt 32. 15 מאַס Jes 8. 6, Pass. וְמָאֵס Jes 54. 6 הָסָה Am 5. 12; *reject* בָּאֵס IS 10. 19, 15. 23, 16. 7 Jer 6. 30, 8. 9 Ps 118. 22; *refuse* מָאֵס Job 30. 1; cf. ἐπιτείνω, κατα-, στόρνυμι

διαβολή, ἡ: *false accusation, slander* בָּבַל Gn 37. 2 Nu 13. 32  
 διαγελάω: *laugh at, mock* הִלְצִיב IICh 36. 16 הִלְצִיב Neh 2. 19 IICh 30. 10  
 διαδοχή, ἡ: (διαδέχομαι) *taking over from another, succession* דּוֹר Gn 15. 16  
 Jes 34. 10, 41. 4 תּוֹר Cant 1. 10, 11; *in turn; relay, relief* תָּר Esth 2. 12.  
 دور دور 15

διάδοχος, ó: *a kind of gem* דָּרָה  
 διαείδω: *discern, distinguish* יָדַע Gn 3. 22; cf. διείδον  
 διαζέω: *boil through* הָיִיד Gn 25. 29  
 διαζωγραφέω: *paint in divers colours* הִצְבִּיר Jos 9. 4 [cf. ἀνα-]  
 διαθήκη, ἡ: *testament* وَثِيقَة وَثِيقَة; *deposit* وَدِيعَة  
 διαίρεσις, ἡ: *distribution; separation; division* הַרְוּמָה Ex 25. 2, 3 Nu 31. 52  
 διαιρέω: *tear away, pull down* עָרַה Ps 137. 7 עָרַר Jes 23. 13; *take down part of the wall, make a breach in it* עָרַר Jer 51. 58 הִקְעַרְעַר  
 Ib.; δ. τὰ ὦτα *lend an ear* אָן Jes 50. 4; cf. ἀφ-, διεγείρω  
 διαίρω: *raise up, lift up* הָרִים Gn 14. 22 IR 14. 7 הָרִים IS 2. 7 Esr 9. 9; *lift up oneself, rise, become prominent* הָרִים Ps 118. 16 הִתְרַוּמָה  
 Dan 11. 36; *separate, remove* הָרִים Lev 2. 9 Nu 31. 28, 52  
 δίαίτα, ἡ: *way of living, mode of life* דָּה Esth 1. 8, 3. 8, 4. 16; *judgement*  
 דָּה Esth 3. 15, 8. 17 Esr 8. 36 שָׁפַט Ex 12. 12 Prov 19. 29  
 δαιτάριος, ó: *title of a subordinate official* שָׂטָר Ex 5. 6, 10, 14, 15  
 δαιτάω: *to be arbiter or umpire* שָׁפַט Ex 18. 22, 26; *decide* שָׁפַט Gn 16. 5 Ex 18. 16, 22, 26 Jes 2. 4 Mich 4. 3; cf. δικάζω  
 διαίτημα, τό: *mostly in pl.; rules of life, regimen, esp. in regard of diet*  
 דָּה Esth 1. 8, 3. 8; *generally, institutions, customs* דָּה Esth 1. 13, 15, 19,



3. 8 מִשְׁטֵר Job 38. 33 מִשְׁטֵט Gn 40. 13 Lev 5. 10 IIR 11. 14, 17. 26  
Ez 20. 18 ICh 15. 13 ICh 35. 13; cf. ἔθνος
- διαιτητής, ό: arbitrator, umpire שֹׁטֵר Dt 16. 18 Prv 6. 7 ICh 23. 4 שֹׁטֵט  
Ex 2. 14 Dt 16. 18; cf. δικάστης
- διακαθαίρω, -ρίζω: purge thoroughly טָהַר Jer 33. 8 Neh 13. 30 הִטָּהַר Jos  
22. 17 قَلَّمَ شَذَبَ ; إَطْهَرَ طَهَّرَ ; prune
- διάκενος, ον: thin, lank כָּהֵל Jes 53. 5
- διακενόω: empty outright הֶאֱנִיחַ Jes 19. 6 חָלַל Ez 28. 9 חָלַל Jes 53. 5  
חָלַל Ib 14. 10 חָלַל Ez 32. 26
- διακλέπτω: steal at different times גָּבַב Jer 23. 30; steal away גָּבַב IIS  
15. 6 גָּבַב Gn 40. 15 Ex 22. 6; disguise נָכַל Nu 25. 18
- διακληρόω: assign by lot, allot נָחַל Jos 19. 51 הִנָּחִיל Dt 1. 38 Jos 1. 6;  
have allotted to one הִנָּחֵל Job 7. 3
- διάκομμα, τό: cut, gash מְקַבֵּה Jes 51. 1
- διακονέω, διακ-: (διάκονος) minister, do service, serve כָּהֵן Ex 28. 41 ICh  
5. 36 כָּהֵן
- διακονία, ή: service כָּהֵן Jos 13. 7; attendance on a duty, ministration  
כָּהֵן Ex 29. 9 Nu 18. 1, 7 כְּהֹנִת ; body of servants or attendants  
כָּהֵן IS 2. 36
- διάκονος, διήκ-, later διάκων: servant כָּהֵן IIS 20. 26; attendant or official  
in a temple or religious guild כָּהֵן Gn 14. 18 Ex 3. 1 Lev 6. 16 IR 2. 27  
IIR 11. 18 כָּהֵן
- διακοπή, ή: gash, cleft הִצִּי Jer 49. 16 Cant 2. 14 נָקַב Ez 28. 13 נָקַב  
Gn 1. 27 Lev 3. 1 Jer 31. 22 (21) נָקַב Nu 25. 8; cutting or canal  
through an isthmus or mountain; narrow channel or passage נָקַב  
(carved on the stone commemorating the excavation of the Jeru-  
salem tunnel); v. pp. 159, 647
- διακόπτω: cut through נָקַב IIR 12. 10, 18. 21 Job 40. 24; Pass., had  
a hole drilled in it נָקַב Hag 1. 6 נָקַב [נָקִיבָה] Gn 1. 27
- διακρύπτω: strengthd. for κρύπτω (hide, cover) כִּסָּה Gn 18. 17, 37. 26,  
38. 15 Ex 15. 10 Lev 13. 13 Nu 4. 5 Jes 6. 2 Ps 32. 5 כִּסָּה Gn 7. 19  
הִתְכַּסֶּה Gn 24. 65 Jon 3. 8
- διαλαλέω: talk with; talk over a thing with another חָלַל Gn 21. 7; cf. προ-  
διαλλαγή, ή: (διαλλάσσω) interchange; change; change from enmity to  
friendship, reconciliation خُلِعَ ; difference خِلَاف ; cf. ἀπαλλάσσω
- διαλλάσσω: interchange, exchange חָלַף Jes 9. 9; change חָלַף Gn 41. 14  
חָלַף Ib 31. 7, 35. 2; to be different خَالَف
- διαμετρέω: measure through, measure out or off; measure with the eye, scan



- ἑνὰ Hab 3. 6; *to be in opposition, to be diametrically opposite* כַּדָּר  
 Job 7. 4; cf. ἐκ-  
 διάνοια, ἡ: Aeol διανοῖα, poet. also διανοία, *thought, i.e. intention* نِيَّة  
 διαπαίζω: *laugh, jest at* הַצִּיחַ Esth 1. 17 [cf. ἐπι-]  
 διαπείθω: *convince; Pass.*, פָּתַח Prv 25. 15  
 διαπεινάω: *hunger one against the other, have a starvation match* עָנָה Lev  
 16. 31 הַעֲנִיחַ Esr 8. 21 [cf. πεινάω, -έω]  
 διαπεραιόω: (πέρα) *take across, ferry over* הַעֲבִיר Ps 136. 14  
 διαπεράω: (πέρα) *reach, arrive at a place* הַעֲבִיר Jer 46. 17 [cf. διαπορεύω]  
 διαπέρθω: *destroy utterly, sack, waste, always of cities* הָרַס Ex 23. 24  
 Jes 49. 17 [cf. ἐπι-, ἐκ-]  
 διαπληρόω: *strengthened. for πληρόω (make full or complete; fulfil)* מָלֵא Ex  
 23. 26; v. ἀνα-  
 διαπλήσσω: *break in pieces, split, cleave* פָּלַג Ps 55. 10  
 διαπολεμέω: *fight it out with one* הָקָרַב IIR 3. 23 احْتَرَب تحارب  
 διαράομαι: *curse* הָאֵלַר IR 8. 31 אָרַר Gn 5. 29 קָלַל Gn 12. 3  
 διαρρίπτω, -τέω, διαρίπτω: *throw about* הַסֵּלִיךְ Jer 7. 15; *throw down*  
 הַסֵּלִיךְ IIS 11. 21 Thr 2. 1; cf. ἀπο-  
 διασειώ: *shake violently* הַסֵּי Job 19. 10  
 διασπαράσσω, -ττω: *rend in pieces* פָּרַק IR 19. 11; *dilate forcibly* פָּרַק  
 Zach 11. 16  
 διασπείρω: *scatter or spread about* בָּזַר Ps 68. 31 סָעַר Zach 7. 14  
 סָעַר Hos 13. 3; *squander* פָּזַר Prv 11. 24; κατα-  
 διαστέλλω: *command expressly, give express orders* הַסֵּלִיחַ IIR 15. 37; cf. ἀπο-  
 διαστρέφω: *turn away, divert* הַסִּיב Nu 25. 11 Jos 8. 26 Ez 18. 17  
 Prv 15. 1 Thr 2. 8 IICH 25. 13; cf. ἀπο-  
 διαστρώννυμι: *spread, Pass.*, הַסֵּקֶרַע Jes 28. 20  
 διασφάζ, ἄγος, ἡ: = τὸ θῆλυ μόριον (*the female genitals*) שְׁפָכָה Dt 23. 2;  
 = διάσφαξις  
 διασώζω: *preserve through a danger, of persons*, הַצִּיל Gn 32. 12 Jud  
 10. 15 Ps 7. 2; *of things, preserve, maintain* הַצִּיל Ex 12. 27 Hos 2. 11  
 διατελέω: *bring quite to an end* כָּלָה Gn 18. 33 Jud 3. 18 Ruth 3. 18  
 ICh 27. 24 כָּלָה Gn 2. 1; v. p. 197  
 διατήκω: *melt* הַצִּיק Jos 7. 23: הָתִיךְ IIR 22. 9 Job 10. 10 הִתִּיךְ Ez 22. 20  
 הִתִּיךְ Ib 22. 22  
 διατίθημι: *arrange* צִוָּה Lev 25. 21 نَقَّم; *distribute* أَوْزَعَ; *arrange each*  
*in their several places* צִוָּה Jos 45. 12 Ps 78. 23; *manage, handle* سَاس; *arrange*  
*as one likes, dispose of; dispose of one's property, devise it by will* צִוָּה IIS  
 17. 23 IIR 20. 1 أَوْصَى ب; ὁ διατιθέμενος, *the testator* مَوْصِي مَوْصَى;



*make a covenant with one* (אַתָּם) Jos 7. 11  
 (אַתְּכֶם) Jos 23. 16 Jud 2. 20  
*Ps 111. 9; settle a quarrel* צוה Ib 7. 7; *set forth, recite* צוה Gn 50. 16  
 [cf. ἐφίστημι] Dt 32. 46

διατριβή, ἡ: *pastime, amusement* طَرَب

διανγάζω, -γίζω: *glance, shine through* זכך Job 25. 5; *to be transparent*  
 זכך Ib 15. 15; cf. ἐν-

διανγής: *translucent, of water; radiant, of gems, ο δ. λίθος* זכוכית  
 Job 28. 17

διαυλίζω: *μηκύνω (delay, put off)* הָחֵל Nu 30. 3

διαφέρω: *carry over or across* הָעֵבִיר Nu 32. 5 IIS 19. 16 [cf. μετα-,  
 διαπεραιόω] הָעֵבִיר Ib 17. 13; *endure, support* הָעֵבִיר Job 7. 21;  
*excel* בָּרַע

διαφθείρω, -θορέω: *destroy utterly* הָהָרִיב Jes 49. 17 Ez 19. 7 נָחַץ חָרַב  
 Dt 12. 3 IICH 36. 19; *make away with, kill* דָּבַר Ib 22. 10 [cf. ἐκτρέφω];  
*seduce a woman* אִתְּחַ אֶתְרַע; Pass., *to be destroyed* הָהָרַב Ez 29. 12 נָחַץ  
 Jud 6. 28 הָהָרַב Lev 11. 35 הָהָרַב Ez 19. 12; *to be murdered* הָהָרַב  
 IIR 3. 23 [cf. διαπολεμέω]

διαφθονέω: *envy* קָנָא Gn 30. 1, 37. 11 Jes 11. 13 Ps 37. 1; cf. ἐκτίνω  
 διαφθορά, -ρή, ἡ: (διαφθείρω) *destruction, ruin* הָרָבָה Lev 26. 31 Jer 44. 2;  
 pl., Jes 52. 9, 58. 12 Ez 36. 4, 10 Esr 9. 9

διάφραγμα, τό: *midriff, diaphragm* פָּרֶס Ex 29. 14 Lev 4. 11; = διάφραγξις  
 διαβύσσάω: *blow in different directions, disperse* הָשִׁיב Gn 15. 11; *blow or*  
*breathe through* הָשִׁיב Ps 147. 18 הָשִׁיב Ez 21. 36; Pass., נָפַח Job  
 20. 26; cf. ἐκθύω

διαχωρέω: *pass through* עָבַר Gn 15. 17 Ex 32. 27 Ez 9. 4, 5; *of coins, to*  
*be current* עָבַר Gn 23. 16

διεγείρω: *wake up* הָעִיר Ps 35. 23; *stir up, arouse* הָעִיר Joel 4. 9 Cant  
 2. 7 Esr 1. 1, 5; *excite* עוֹרֵר Cant 2. 7; *raise* עוֹרֵר IIS 23. 18

διείδον: inf. διῶδεῖν, aor. 2 with no pres. in use (διοράω being used),  
*see thoroughly, discern* (on the Homeric usage v. δια-εἶδω); pl. δίοιδα,  
 inf. διειδέναί, Ep. διίδμεναι, *distinguish, discern* יָדַע Gn 3. 22

διερωτάω: *cross-question; ask constantly or continually* דָּרַשׁ Dt 13. 15, 17. 4

διηγέομαι: *set out in detail* הִגִּיד Gn 3. 11, 41. 25 Ex 13. 8 Jud 14. 12, 16  
 IS 8. 9 הִגִּיד Gn 22. 20 Dt 17. 4 Jos 9. 24 Ruth 2. 11; *describe* Ez 43. 10

διοδεύω: *travel through* אָפַר Prv 4. 14 [cf. אָפַר/όδεύω Ib 9. 6]

διοικέω: *generally, control, manage, administer; abs., exercise authority,*  
*govern* יָצַב Dt 3. 2 Jos 12. 2 Ps 29. 10 ICh 5. 8

διοσπεύω: *watch accurately, spy about* תִּיר Nu 13. 32; cf. θεωρέω



- διοπτῆρ, ό: *spy, scout* הָרָר Nu 14. 6; = διοπτῆρ, διοπτῆς; θεωρός  
 διορίζω, διου-: *separate* הִפְרִיד Gn 30. 40 Dt 32. 8 Ruth 1. 17; Pass.,  
 הִתְפַּרֵּד Ps 22. 15, 92. 10; *determine, declare*; c. inf. *determine one to be so*  
 and so הִפְרִיד Prv 13. 18; *remove across the frontier, banish* הִדְרִישׁ  
 1. 27, 29, 30, 31, 32, 33 طرد [cf. ὑπάρχω/יִרְשׁ]  
 διόρυγμα, τό: *siege-mine, subterranean passage under wall of besieged*  
 fortress מְנִהָרָה Jud 6. 2  
 διωθέω: *push away* הִדָּא IIR 17. 21 הִדִּיחַ Dt 13. 11, 14; cf. ἀπ-  
 εἰς, μία, ἓν (μία only in late Ion. Prose)—Ep. εἰς, Dor ἧς (orig. ἐνς, assim.  
 ἐν(δ) . . .) as a Numeral, *one* (ἐν) אֶחָד Ez 18. 10 (εἰς) אֶחָד Zach 14. 9  
 אֶחָד Ez 18. 10, 33. 30 واحد (واحد) Gn 22. 13 Jes 66. 17 הָאֶחָד Prv  
 17. 10 (εἰς) אֶחָד Jes 40. 26 Ez 1. 23 הָאֶחָד Ez 33. 30 (μία) אֶחָד Gn 17. 17  
 (מיד, vernacular); εἰς ἐσθ' Ex 26. 7; in oppos., made emphatic  
 by the Art., ό εἰς, ἡ μία הָאֶחָד Gn 19. 9, 42. 27, 32, 33 הָאֶחָד Ib 32.  
 9; εἰς ἕκαστος *each one* אֶחָד־אֶחָד Ex 36. 4 אֶחָד־אֶחָד Lev 15. 2; *united*  
 אֶחָד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אֶחָד Jos 9. 2; εἰς ἓν  
*at once* בְּאַחַד Prv 28. 18 אֶחָד־אֶחָד Esr 4. 13 אֶחָד־אֶחָד Nu 12. 4 אֶחָד־אֶחָד  
 22 (cf. παρ ποδός); *first* אֶחָד Gn 1. 5, 8. 5; *one, i.e. the same* אֶחָד Ib 40.  
 5 Eccl 2. 14, 3. 19, 20; *one opposite another* ἐν μὲν . . . ἐν δέ . . . אֶחָד  
 אֶחָד Ex 25. 19; οὐ μίαν οὐδὲ δύο *not once nor twice* אֶחָד אֶחָד  
 IIR 6. 10; v. p. 361  
 εἰσακούω: *hearken or give ear to one* הִשְׁמָעוּ Gn 4. 23 Ex 15. 26 Nu 23. 13  
 Dt 1. 45, 32. 1 Jud 5. 3 הִקְשִׁיעַ IS 15. 22 Jes 28. 23, 42. 23, 48. 13,  
 51. 4 Jer 6. 10, 19 Zach 1. 4 Ps 17. 1 Cant 8. 13 Neh 9. 34  
 εἰσβαίνω: *be imported* הִבִּיא IR 10. 11; causal in aor., *make to go into,*  
*put into* הִבִּיא Gn 6. 19 Ths 3. 13 Dan 1. 2 הִבִּיא Gn 43. 18; εἰσβάλλω.  
 causal of εἰσβαίνω; cf. ἀγώ, εἰσ-, ἐπ-  
 εἰσβάλλω: *make an inroad, fall upon* הִתְנַפֵּל Gn 43. 18; v. προσ-  
 εἰσβάσις, ἡ: *an entrance* אֶבְנִי Neh 12. 25 אֶבְנִי Ez 8. 5 אֶבְנִי Jud 19. 27  
 IR 14. 17 IIR 12. 10 Jes 6. 4 ICh 9. 19, 22  
 εἰσερχομαι: *go in or into, enter, visit* (בָּרַךְ) אֶבְנִי Ps 139. 8  
 εἰσιδεῖν: = εἰσορᾶω (*look into, look upon, behold*; generally, *look at or gaze*  
*upon steadily*)—derivatives: אֶבְנִי Job 16. 19 شاهد Gn 31. 47  
 شهادة شاهد  
 εἰσνέω: *swim into* אֶבְנִי Jes 25. 11 אֶבְנִי Job 40. 23; cf. πλέω  
 εἰσόδιος, ον: *going or coming in*; οἱ εἰσόδιοι *visitors* عَائِد  
 εἰσόδος or ἔσოდος, ἡ: *entrance—place of entrance, entry* אֶבְנִי Nu 21. 15; cf.  
 a mountain-pass אֶבְנִי Dt 3. 17; *visit* عيادة; *study, investigation* אֶבְנִי  
 Ib 33. 2



- εἰσποιέω: *to be adopted into a family* יספח Jes 14. 1; *bring new persons into the public service* ספח IS 2. 36; cf. ἀπτω  
 εἰστίθηναι: *put into, place in* הניח Ez 5. 13, 16. 42; cf. ἀναπαύω  
 εἰσφέρω: *carry in; bring in* אסף Jos 20. 4 IIR 22. 20 IICh 34. 28 יאסף  
 Ex 9. 19 Nu 27. 13 IIR 22. 20 אסף Jud 19. 15; cf. ἀθροίζω  
 εἰσφορά, ἡ: *property-tax levied for purposes of war; in Egypt, special tax; generally, contribution* אֶזְכָּרָה Lev 2. 2, 9, 16, 24. 7 אֶזְכָּר  
 Ez 27. 15 Ps 72. 10 زَكَاةٌ زَكَاةٌ; v. δέκατος  
 εἰσχειρίζω: *put into one's hands, entrust* סגר IS 26. 8 IIS 18. 28 הסגר  
 Dt 23. 16, 32. 30 IS 23. 20, 30. 15 Ps 31. 9, 78. 62 סגר Jes 19. 4  
 εἰσχέω: *pour in or into* יצק Ex 29. 7 Lev 8. 15 IIR 3. 11 Jes 44. 3  
 Ez 24. 3 [cf. יצק/האש] הציק IIR 4. 5 הוצק Lev 21. 10 Ps 45. 3  
 εἶσω, ἔσω: *inside, within* יד IS 4. 18 הוך Ex 14. 23 Dt 21. 12 IIS  
 3. 27; τὸ ἔσω the inner היכון Ez 41. 7, 47. 16; *inside, i.e. by the side of, the road* יד Ex 2. 5 Jer 41. 9 יד IS 4. 13; cf. ἡγυεύς; v. ὁδός  
 ἐκβάλλω: *speak out, declare* בשר Jes 52. 7 Ps 40. 10 בשר; בשרה  
 ἐκβαίνω, ἐκβάω: *step out of, or off from, disembark, dismount* צנה Jos 15. 18 Jud 1. 14 debouch from a defile; *go out of, depart from* יצק Dt 33. 22; *leave, usually with the sense, outstep, overstep; go out of due bounds* יצק Jer 8. 5; *cause to go out* שובב Jes 47. 10; cf. ἀποσπρέω  
 ἐκβαλλέω: Pass., *to be filled with Bacchic frenzy* שבע Dt 28. 34 IS 21. 16 IIR 9. 11 Jer 29. 26 Hos 9. 7; Med., השבע IS 21. 15, 16  
 ἐκβάλλω: *throw or cast out; expose on a desert island* נפל Nah 3. 6; *expel afterbirth; let fall, drop; produce, of women (of premature birth); esp. in case of a miscarriage or abortion; hatch chicks; of plants, put forth fruit* הבלה Cant 8. 5 פלה Job 39. 3  
 ἐκβασίς, ἡ: *deviation, declension, departure; digression* נסבה Jer 8. 5  
 ἐκβολή, ἡ: ἐ. σίτου the time when the corn comes into ear שבלת Gn 41. 5; *shoot* שבלת Zach 4. 12; *mouth of a river* שבלת Jes 27. 12; *projection; (from Pass.) that which is cast out; earth thrown up by a mattock, upcast; = ἐκβολάς (anything thrown out)* שבלת Ps 69. 3, 16  
 ἐκγεννάω: *beget; also bring forth* הוּש Hos 4. 10 [cf. γένος: sort, kind || Dan 3. 5] הלה Jes 14. 10; cf. ἐκκενόω  
 ἐκγίγνομαι: *to be born of a father* הלה Jes 14. 10 (ΓΕΝ → γίγνομαι → γένος, poet. γέννα → γεννάω)  
 ἐκγοητεύω: *strengthened. for γοητεύω (bewitch, beguile) غش; abs. play the wizard* שחש Ps 58. 6 נחש Gn 30. 27, 44. 5 Dt 18. 10 IICh 33. 6)  
 ἐκγονος, ον, ἑγγ-, ἑσγ-: *born of, sprung from, esp. Subst., grandchild; grandson* נכד Gn 21. 23



ἐκδετος: (ἐκδέω) fastened קשר Gn 44. 30

ἐκδέω: bind so as to hang from קשר Jos 2. 18 Prv 3. 3; fasten to or on קשר Dt 6. 8 Prv 7. 3; bind עקד Gn 22. 9 קשר Job 38. 31

ἐκδηλος, ον: strengthd. for δηλος, conspicuous جلي ظاهر; quite plain صريح

ἐκδηλόω: show plainly הלה Jes 26. 21 Jer 11. 20, 49. 10 Ps 98. 2 Job 20. 27, 41. 5 صرح

ἐκδικέω: avenge, punish; exact vengeance for נקם Dt 32. 43 Jos 10. 13 נקם IIR 9. 7 Jer 51. 36 הנקם Gn 4. 15 הנקם IS 14. 24 Jer 15. 15 הנקם Jer 5. 9; avenge or vindicate a person, by taking up his cause נקם Ex 21. 20 הנקם Ib. הנקם Gn 4. 24 [cf. τένω, ἐκ-]

ἐκδιψάω: to be parched with drought, of plant הובש Joel 1. 10, 12, 17 Zach 10. 11; cf. ἐπαιδέομαι, ἐπαισχύνομαι Ib 1. 11

ἐκδοσις, ἑσδοσις, ἡ: giving in marriage הנהג Cant 3. 11

ἐκδοτήρ, ἐσδ-, ἐκδότης, ὁ: one who gives his daughter in marriage הנה Ex 3. 1, 18. 1 Jud 19. 4 [cf. ἐδνωτής: a betrother הנה Joel 2. 16]

ἐκδότις, ἡ: bride's mother הנהג Dt 27. 23

ἐκδύω, -ύνω: take off, strip off העדה Prv 25. 20 פשוט Lev 6. 4 IS 19. 24 Cant 5. 3; strip me, strip me of my cloak, strip cloak העדיש Gn 37. 23 Lev 1. 6 IS 31. 9 Ez 16. 39, 23. 26 Hos 2. 5; Med., strip oneself of a thing העדיש IS 18. 4; Pass., to be stripped of a thing; of the clothes, to be put off עשה Ez 21. 20; cf. ἀπο-

ἐκθεραπεύω: strengthd. for θεραπεύω; cure perfectly רפא IIR 2. 21 Ez 34. 4; Med., get oneself quite cured רפא IIR 8. 29

ἐκθερίζω: reap or mow completely הקציר Job 24. 6

ἐκθηράομαι, -ρεύω: hunt out, catch כתר Jud 20. 43 הקהר Hab 1. 4

ἐκθύω: sacrifice השה Mal 1. 13; destroy utterly השה Job 31. 39

ἐκκαθαίρω: cleanse out, purify הויר Lev 15. 31 השא Ps 51. 9

ἐκκαίω, -κάω: burn out his eyes נקר IS 11. 2 נקר Jud 16. 21 [Jes 51. 1, v. ἐξορύσσω]; light up, kindle הסיק Jes 44. 15 Ez 39. 9; Pass., to be kindled, burnt up אכל Ex 3. 2 Nah 1. 10 Neh 2. 3

ἐκκαλέω: call out or forth, summon forth; Med., call out to oneself הקהל Ex 35. 1 Dt 4. 10, 31. 28 Ez 38. 13 [cf. ἐπι-]

ἐκκενόω: empty out הויר Jes 19. 6 מקלל Ez 28. 9 מקלל Ib 32. 26 הלה Jes 14. 10; clear out הויר IIR 29. 19; to be exhausted מקלל Jes 53. 5 [cf. διακενόω]

ἐκκλησία: (ἐκκλητος) assembly duly summoned קהל Nu 10. 7 Jud 20. 2, 21. 5, 8 IIR 30. 2; an assembly קהל Jer 44. 15 IIR 20. 14, 30. 13 קול Jer 51. 55



ἐκκλησιάζω: trans., *summon to an assembly, convene* לְקַהֵּל Ex 35. 1

Nu 10. 7 Dt 31. 28

ἐκκλησιαστής: *member of the ἐκκλησία*; ἑκκλητος: (ἐκκαλέω) *selected to judge or arbitrate on a point, an umpire* תְּלִיף Eccl 1. 1 [cf. Ib 1. 12; לְקַהֵּל/בַּשִּׁילֵּן: judge]

ἐκκλύζω: *wash thoroughly* רָחַץ Jes 58. 11

ἐκκόπτω: *cut out, knock out, gouge out* (W) the eyes קָצַץ [v. ἐκκαίω]

ἐκλανθάνω: *forget utterly* נָשַׁח Gn 40. 23; Act., *make one quite forgetful of* נָשַׁח Job 39. 17 נָשַׁח Gn 41. 51 נָשַׁח Thr 2. 6 נָשַׁח Jer 23. 27

ἐκλέγω: *pick or single out, esp. of soldiers* קָלַף Nu 31. 3; *pick out for oneself, choose* קָלַף Ruth 2. 2 קָלַף Job 24. 6 קָלַף Jes 27. 12; *pull out* קָלַף Lev 14. 40, 43; *take toll of, levy taxes or tribute* קָלַף Gn 47. 14 [cf. ἀπολέγω: *pick out, choose*; ἐξέλκω]

ἐκλείπω: *forsake, desert, abandon; fail one* קָלַף Jer 50. 12; of the Sun or Moon, *suffer eclipse* קָלַף Jer 24. 23 Jer 15. 9 [cf. ἀπο-]; *fail, be wanting* קָלַף Jer 33. 9

ἐκλεκτός, ἡ, όν: (ἐκλέγω) *picked out, select* קָלַף Nu 31. 5

ἐκλύω: *unloose* חָלַ; *dissolve* חָלַ

ἐκμάσσω: *wipe off, wipe away* מָחַח Jer 18. 23 Neh 13. 14

ἐκμεθύσκω: *make quite drunk* מָחַח Jer 63. 6 Jer 51. 7 מָחַח Dt 32. 42 IIS 11. 13 Jer 51. 39, 57

ἐκμετρέω: *measure out, measure* מָדַד IIS 8. 2 Ps 60. 8; *measure, calculate position by the stars* מָדַד Job 7. 4; cf. δια-

ἐκνέω: *swim out* קָנַח Job 40. 23 קָנַח Jes 25. 11 [cf. εἰσνέω; p. 638]

ἐκνίζω: *wash out, purge away* קָנַח Joel 4. 21; *wash clean, purify* קָנַח Job 10. 14 נָחַץ

ἐκπαγλέομαι: *to be struck with amazement, to wonder greatly*, only used in part.; *wonder at, admire exceedingly* נִפְלָא IIS 1. 26 Ps 118. 23, 139. 14 Prv 30. 18

ἐκπαγλος, όν: *terrible, violent*; in later Poets the word freq. signifies *merely, marvellous, wondrous* נִפְלָא Ex 34. 10 Ps 139. 14 [cf. ἀπαλλητός]

ἐκπαιδεύω: *train thoroughly; teach one a thing* נָחַח Ps 18. 35

ἐκπεράω: *pass beyond* מָעַבַּר Jer 46. 17; cf. δια-, διαπεραιόω

ἐκπέρθω: *destroy utterly, sack, of cities* מָחַח Ex 23. 24 Jes 49. 17

ἐκπέσσω, -ττω: *cook thoroughly* בָּשַׁל Ex 16. 23 Nu 11. 8 IS 2. 13 IIS 13. 8 IIR 6. 29 IICH 35. 13 בָּשַׁל Ex 12. 9 Lev 6. 21; hence, of plants, *ripen* בָּשַׁל Gn 40. 10

ἐκπετάννυμι: *spread out, of a sail* הִפִּיץ Job 40. 11; *scatter something to the winds* הִפִּיץ Gn 11. 8 Jer 13. 24, 18. 17



ἐκπήγνυμι, -ύω: *congeal* אֶפְסָה Job 10. 10; cf. ἐκψύχω

ἐκπηδάω: *leap out, leap, jump* (W) קָפַץ Cant 2. 8; πηδάω Πסכ

ἐκπίμπλημι: *fill up* אָלַף IIR 21. 16 Jer 41. 9; *filled them full of* אָלַף

Ex 35. 35 Job 22. 18; אָלַף Cant 5. 14; *satiate* אָלַף Ps 107. 9;

*fulfil* אָלַף IR 8. 24 Ps 20. 6; *fill up or complete a number* אָלַף

Ex 23. 26 [cf. ἐμπίμπλημι]

ἐκπληξία, -is, ἡ: *consternation; terror caused by misfortunes; mental disturbance* תַּשְׁלֵּיִם Jes 21. 4 [cf. ἀπο-, πλῆξις]

ἐκπληρόω: *fill up* אָלַף IIR 21. 16 Jer 41. 9; *make up to a certain number* אָלַף Ex 23. 26; *fulfil* אָלַף IR 8. 24 Ps 20. 6; cf. ἐκπίμπλημι

ἐκπλήσσω, -ττω: *drive out of one's senses by a sudden shock* אֶפְלַח Jes 29. 14; *amaze, astound* אֶפְלַח Jud 13. 19 Joel 2. 26 IICh 2. 8

ἐκπνέω, -είω: *breath out or forth; βίον ἐ. breathe one's last, expire; lose breath* נָשָׁה Gn 6. 17, 25. 17 Ps 88. 16, 104. 29 Job 13. 19, 27. 5; *metaph. lose power* תִּפְּלוּ־סֵפֶר Jer 4. 31; but simply, *blow, of wind* הָדַח Ps 147. 18

ἐκπρίω: *saw off, excise* אָרַף IR 7. 9

ἐκπυρόω: *burn to ashes, consume utterly* בָּעַר Dt 26. 14 IR 14. 10 Ez 39. 9 הָעֵלָה Gn 22. 2 Lev 14. 20 Jes 57. 6 Am 4. 10 הָבַעִיר Ez 5. 2 IICh 28. 3 הָעֵבִיר IIS 12. 31 IIR 16. 31 *to be heated, to be much heated* קָרַב Hos 7. 6; cf. ἐκπεράω

ἐκπυρσεύω: *kindle* בָּעַר Ex 35. 3 Jes 50. 11 Jer 7. 13 IICh 4. 20 בָּעַר Jer 36. 22 הָבַעִיר Jud 15. 5 הָעֵלָה Nu 8. 2, 3 Prov 15. 1

ἐκπύρωσις, ἡ: *conflagration* הָבַעִיר Ex 22. 5 הָבַעִיר Nu 11. 3

ἐκπῶμα, ατος, τό: *drinking cup* זָבִיעַ Gn 44. 2 Ex 25. 31 קֶסֶת Jes 51. 17 [cf. κύμβη, γαβαδόν]

ἐκπῶματιον, τό: Dim. of ἐκπῶμα קֶסֶת Jes 51. 17 [cf. κύμβιον, γαβαδόν]

ἐκρέω: *shed, let fall* יָרַע Job 36. 27 הָיִיר Mich 1. 6 הָיִיר Jes 48. 21 הָרִיק Mal 3. 10 Eccl 11. 3

ἐκριζόω: *root out* עָקַר Eccl 3. 2 עָרַשׁ Ps 52. 7 [cf. ἐξορύσσω]

ἐκροος, contr. -ρους, ό: *outflow, issue* קָרָה Dt 23. 11 [cf. ρόος]

ἐκσποδιάζω: *remove ashes* דָּפַן Ex 27. 3 Nu 4. 13

ἐκστρώννυμι: *spread* שָׁחַב Ps 88. 10; Pass., *κλῖναι ἐξέστρωτο* Diogenes Cynicus, *Epistulae* 37. 3 (the couches are spread) הִשְׁתַּרְעַת Jes 28. 20 [cf. δια-]

ἐκσώζω, Ep. ἐκσαόω: *preserve from danger, keep safe* הִשָּׁה Job 33. 18 שָׁחַב Jes 38. 17 הִשָּׁה־עַ Dt 20. 4 Jud 2. 18, 7. 2 Jer 15. 20 Ez 36. 29 Zeph 3. 19 Zach 12. 7 Ps 7. 2, 20. 7 הִצִּיל Gn 32. 12 Ex 5. 23, 12. 27 Jos 2. 13 Jes 44. 17 Zeph 1. 18 Ps 7. 2, 70. 2 IICh 32. 14 [cf. δια-, ἀπο-]



- ἐκτείνω: *stretch out* הושיט Esth 4. 11 הטה Jes 31. 3 Jer 6. 12, 15. 6;  
*stretch, spread* הטה IIS 16. 22, 21. 10; *extend* הטה Esr 7. 28, 9. 9  
 [cf. ἐκστρώννυμι]
- ἐκτελευτάω, -έω: *bring to an end, accomplish, end, finish* (W) כלה Gn  
 2. 2, 18. 33, 44. 12 Ex 5. 14 IR 6. 9 Ruth 2. 21, 3. 18 כלו Gn 2. 1  
 ἐκτέμνω: *cut out; circumcise females* חתן Ex 4. 25, 26 ختن
- ἐκτίθημι: *pick out for separate treatment* נטל Jes 63. 9; v. p. 148
- ἐκτός (ἐχθός): (ἐκ) *without, outside* חוץ Gn 6. 14 Lev 18. 9 Jud 12. 9  
 Ez 41. 17 חוצה ICh 24. 8, 33. 15; *except, besides, apart from* חוץ  
 Eccl 2. 25; v. ἔξωθεν, p. 170
- ἐκτρέπω: *turn away* דבר Cant 5. 6
- ἐκτρέφω: *bring up from childhood, rear up* טפח Thr 2. 22 רבה Ez 19. 2  
 Thr 2. 22 رَبَّى
- ἐκτρίβω: *rub out, i.e. to destroy root and branch; wipe out* דבר ICh 22.  
 10; cf. ἐκτρέπω, ἐνέπω
- ἐκτυπόω: *model or work in relief; Pass., formed on a model, to be shaped*  
 הכבש Prv 8. 25 Job 38. 6
- ἐκφέρω: *bring forth, in various senses: of women, bring to the birth*  
 הרה Job 3. 3; *of the ground, bear fruit* הפריח Jes 17. 11; *publish,*  
*deliver* הכביר Job 35. 16 הנשא Ez 12. 10 העביר ICh 30. 5
- ἐκόλέγω: *to set on fire* קלה Jud 1. 8 Ps 74. 7; v. κατα-
- ἐκχέω: *pour out, prop. of liquids; יצק* Lev 2. 1, 8. 15 IIR 3. 11 הציק  
 IIR 4. 5 הוצק Lev 21. 10 Ps 45. 3 הקיא Jon 2. 11 سكب  
 کتب; cf. εἰς-, ἐνθήκω
- ἐκψύχω: *lose consciousness, swoon* קפא Zeph 1. 12
- ἐμβάλλω: *let him fall into Achilles' hands* (Il. 21. 47) הפיל IS 18. 25;  
*hand in, submit a petition* הפיל Jer 38. 26, 42. 9 Dan 9. 18, 20;  
*throw upon or against* הפיל Nu 35. 23 Jer 3. 12, 22. 7; *lay oneself*  
*to the oars, pull at the oar* חבל Ez 27. 29 Jon 1. 6; *abs., draw*  
*lots* הפיל Jos 23. 4 Jes 34. 17 Jon 1. 7 Ps 22. 19 Prv 1. 14 Job  
 6. 27 Esth 3. 7 Neh 10. 35, 11. 1 ICh 26. 13, 14
- ἐμβολή, ἡ: *the head of a battering-ram, battering-ram* קבל Ez 26. 9
- ἐμβολος, ὁ, or -ον, τό: *anything pointed so as to be easily thrust in, a peg*  
 خابور; *brazen beak, ram* יובל Jos 6. 4, 6
- ἐμμαπέως: (μαπέειν, μάρπτω) *quickly, hastily, speedily* מהר Ex 32. 8  
 Jos 2. 5 Zeph 1. 14 מהרה Nu 17. 11 Jes 5. 26 Joel 4. 4 Ps 147. 15
- ἐμπαιγμονή, ἡ: *mockery* בחה Neh 3. 36
- ἐμπαιγμός, ὁ: *mockery, mocking* בח Gn 38. 23 Ps 31. 19, 119. 22
- ἐμπαίζω: *mock at, mock* בח IIR 19. 21 Prv 1. 7, 6. 30, 23. 22 Cant  
 8. 7 הבוה Esth 1. 17



ἐμπειρος, ον: (πεῖρα) *experienced or practised in a thing, acquainted with* מְהִיר Prv 22. 29 Esr 7. 6

ἐμπλήρημι: *fill quite full* מִלֵּא IIR 21. 16; *fill full of* מִלֵּא Ex 35. 35 מִלֵּא Cant 5. 14; *fill a hungry man with food* מִלֵּא Ps 107. 9; *fulfil, accomplish* IR 8. 15 Ps 20. 5, 6 (Freq. written -πίπλ-, but the evidence of the best codd. of Att. writers is in favour of -πίμπλ-)

ἐμπιπίσκω: *give to drink* מְשִׁקָּה Gn 2. 10, 24. 14 Nu 20. 8 Jer 35. 2 Joel 4. 18

ἐμπλεος, α, ον, Att. -πλεως, ων, Ep. ἐμπλειος, ἐμπλειος, η, ον; later ἐνίπλεος: *quite full of a thing* מִלֵּא Ez 10. 12, 17. 3, 28. 12, 37. 1 Prv 17. 1

ἐμπολάω, -λέω: *get by barter or traffic; get by sale; purchase, buy* מְבִיר Dt 2. 6 מְבִיר Am 8. 5; *procure* מְבִיר Gn 41. 56 Jes 55. 1 מְבִיר Gn 42. 6 Dt 2. 28 Am 8. 6 [cf. ἀγοράζω]

ἐμπολή, ἡ: *merchandise* מְבִיר Gn 42. 1 Am 8. 5 Neh 10. 32; *traffic, purchase* מְבִיר Gn 42. 26, 44. 2

ἐμπορεῖον, τό: later form of ἐμπόριον (*trading station, mart; market-centre for a district which had no πόλις*) מְבִיר

ἐμπόρευμα, τό: *merchandise* מְבִיר Ez 27. 24

ἐμπορεύομαι: *travel* מְבִיר Jer 2. 10 Am 6. 2; *walk* מְבִיר Ex 32. 27 Jos 1. 11 Jes 51. 23 Prv 4. 15; *travel for traffic or business, to be a merchant, to trade, traffic; import* מְבִיר Ez 27. 3, 20, 23 [ἐμπορίζομαι, Pass.]

ἐμπορία, -ία, ἡ: (ἐμπορος) *commerce; mostly used of commerce or trade by sea* מְבִיר Ez 28. 5, 16, 18; *merchandise* מְבִיר Ib 26. 12

ἐμπορος, ον: *one who goes on ship-board as a passenger* מְבִיר Jes 23. 2 Ps 8. 9; *wayfarer, traveller* מְבִיר Jes 51. 23 Ez 5. 14 Thr 1. 12 مَعْبِرٌ طَرِيقٍ; *merchant trader, distd. from the retail trader (κάπηλος) by his making voyages and importing goods himself* מְבִיר Cant 3. 6 מְבִיר Ez 27. 3, 20, 23; as Adj. = ἐμπορικός (τὰ ἐμπορικὰ χρήματα money to be used in trade מְבִיר Gn 23. 16)

ἐμπροσθα, -θεν, sts. also -θε: Adv. of Place, *before, in front* מְבִיר IIR 15. 10 قُدَّام; of Time, *before* قَبْل; of old מְבִיר Mich 5. 1 Ps 74. 12 Thr 5. 21; as Prep., *before, in front of* מְבִיר Jes 9. 11 قُدَّام

ἐμόρων: *intelligent, sensible* غَفَّارِم (Iraqi vernacular)

ἐναγής: = ἐν ᾧ γει ὤν, *under a curse* نَحْس; or *pollution* نَجَس

ἐναικίζω: *scourge*; αἰκίζω: *maltreat; Pass., to be tortured* מְבִיר Dt 15. 2, 3 IIR 23. 35 Jes 9. 3; more freq. in Med. -ζομαι מְבִיר Lev 5. 21, 23



ἐναίρω, also ἐννα-: *slay* נָחַר; cf. ἐναπα

ἐναντίος, α, ον: *opposite* = ἀντίος (which is rare in Prose) *on the opposite side, opposite* נֶגֶד Jos 3. 16 נֶכַח Ex 14. 2, 26. 35, 40. 24 Esth 5. 1 עִמָּת IIS 16. 13; hence, *fronting, face to face* נֶגֶד Ex 10. 10 Neh 12. 24 עִמָּת Ib.; *before* נֶגֶד Gn 31. 32, 37 נֶכַח Jud 18. 6 Jes 57. 2 Ez 14. 4 Esth 5. 1; *in the opposite direction* נֶכַח Jos 15. 7 עִמָּת Eccl 5. 15; in hostile sense, *opposing, facing in fight* נֶכַח IR 20. 29, 22. 35; *contrary* עִמָּת Eccl 7. 14; *opposite, facing* נֶגֶד Jos 8. 11 נֶכַח Nu 19. 4 עִמָּת Ex 25. 27; *in the face* נֶגֶד Nu 25. 4 Ps 23. 5; in hostile sense, *against* נֶגֶד Jes 59. 12 Eccl 4. 12 עִמָּת Ez 3. 8; cf. κατ-

ἐναπα: (ἐναίρω) only pl., *arms and trappings of a slain foe* הַרְגִּים Jes 10. 4, 14. 19; cf. ἐναρίζω

ἐναρίζω: (ἐναπα) *slay in fight* הָרַג Gn 4. 8, 25; generally, *slay* הָרַג Gn 4. 14, 15 Ex 4. 23 Lev 20. 15 IIR 17. 25 רָצַח Ex 20. 13 Nu 35. 27, 30

ἐναυγάω: *illuminate; intr. shine* נָגַה Jes 9. 1 הִנֵּיהּ Ib 13. 10

ἐναύγασμα, τό: *illumination* נֹגַהּ Jes 4. 5 Joel 2. 10 נִהָהּ Jes 59. 9

ἐνδατέομαι: *distribute or fling about* נָדָה Ps 1. 4 נִדָּה Lev 26. 36 הִנְדִּיף Ps 68. 3; *speak in detail, i.e. in bad sense, reproach, revile* הִסִּיף Ez 21. 2 Am 7. 16 Mich 2. 6; *dwell on, celebrate* הִסִּיף Mich 2. 11; *scatter or shower abroad* נָסַף Jud 5. 4 Cant 5. 5 הִסִּיף Am 9. 13

ἐνδικος, Arc ἔνδικος, ον: (δίκη) of things, *according to right, just, legitimate* צֶדֶק Lev 19. 36 Dt 16. 20, 25. 15 צֶדִיק Ib 4. 8; *truth* צֶדֶק Prv 8. 3 צֶדִיק Jes 41. 26 צֶדָא Dan 3. 14 حَقِيقَة; ε. πόλις a city in which justice is done עִיר הַצֶּדֶק Jes 1. 26; of persons, *upright, just* צֶדִיק Gn 6. 9, 18. 23 Dt 32. 4 Ez 3. 20 حَقِيقَة; Adv. ἐνδίκως *right, with justice, fairly* בְּצֶדֶק Lev 19. 15

ἐνδον: Adv. *within* בְּטֵן IR 7. 20 Jon 2. 3; οἱ ε. *those of the house, the family, esp. the domestics* עֲבָדָה Gn 26. 14 Job 1. 3 [cf. ὀπήδης]; *below* מִתַּחַת Ex 26. 24 Dt 28. 13, 43 IIR 19. 30 Prv 15. 24 Eccl 3. 21 [cf. ἐνερθε]

ἐνδυμα, τό: *garment, covering* מַעֲטָפָה Jes 61. 3 מַעֲטָפָה Ib 3. 22 מַעֲטָל Ex 28. 34, 29. 5 Lev 8. 7 Esr 9. 3; = δῦμα

ἐνδυτός, όν: τό, *garment, dress* צִדְוֹן IIS 1. 24

ἐνδύω or ἐνδύνω, with Med. ἐνδύομαι: of clothes, *put on, wear* עָדָה Jes 61. 10 Jer 4. 30, 31. 4 (3) Ez 16. 13 Hos 2. 15 עָטָה IS 28. 14 Jes 59. 17 Jer 43. 12 Ps 104. 2, 109. 29 [δ/θ] עָסַף Ib 65. 14; *put on another, clothe in, clothe* עָדָה Jes 61. 10 Ez 16. 11 יָעַט Jes 61. 10 עָטָה Jer 43. 12 הָעֵטָה Ps 89. 46 הָעֵלָה IIS 1. 24 [δ/λ]

ἐνεγγύς: *falsa lectio* for ἐγγύς, of Places, *near, nigh, at hand, hard by, near to* עַל יָד Ex 2. 5 Nu 13. 29; cf. ἐγγίζω



ἐνέπω, lengthd. ἐννέπω, ἐνίσπω in later poets: *tell* or *tell of* תַּלְּוּ Job 15. 17 סַפֵּר Gn 24. 66 Ex 9. 16 סַפֵּר Hab 1. 5 Ps 88. 12 Job 37. 20; *tell news* or *tales* סַפֵּר Gn 40. 8, 41. 8, 12 Ex 10. 2, 18. 8 Job 15. 17; *speak* דַּבֵּר Gn 12. 4, 24. 33, 27. 6 Ex 14. 2 IS 3. 9 דַּבֵּר Ps 87. 3 Cant 8. 8

ἐνερθε and -θεν, ἐνερθα, also νέρθε and -θεν: Adv. *from beneath*, *up from below*; without sense of motion, *beneath*, *below* תַּחַת Job 36. 16 תַּחַת Ib., Gn 1. 7 Ex 38. 4 תַּחַת Ex 19. 17; esp. of the nether-world, οἱ ἔ. the gods *below* תַּחַת Dt 33. 27 תַּחַת Dt 32. 22 Ez 31. 14; cf. κάτω

ἐνέχω: Pass., *to be held*, *caught*, *entangled* תִּקַּח Eccl 9. 12 תִּקַּח Gn 22. 13 Eccl 9. 12

ἐνήλατον, τό: as Subst. mostly pl., *rungs of a ladder*, which are fixed in the poles or sides תַּלְּוֹת Ex 20. 26; cf. ἀναβατήριος

ἐνθα, Adv.: Demonstrative, of Place, *there* שָׁם Gn 2. 8, 48. 7 שָׁם Ib 23. 13, 49. 31 הֵנָּה; also with Verbs of motion, *thither* שָׁמָּה IS 9. 6 שָׁמָּה Gn 19. 20, 24. 6; ἔ. καὶ ἔ. *hither* and *thither* הֵנָּה וְהֵנָּה IR 2. 36 הֵנָּה וְהֵנָּה IIR 2. 8; *where*; with Verbs of motion, *whither* אֵימָּה IS 9. 18 IR 22. 24; *at the place whence* אֵימָּה Gn 16. 8 IIS 1. 3 ἐθάδε, Adv.: of Place, *thither* שָׁמָּה IS 20. 20; *hither* הֵנָּה Gn 15. 16; after Hom. more freq., = ἐνθα, *here* הֵנָּה Gn 38. 21 IS 21. 10 [cf. ὧδε] הֵנָּה Nu 14. 19 IIR 4. 35 הֵנָּה, or *there* הֵנָּה Ib. הֵנָּה; of Time, *here*, *now* הֵנָּה Gn 15. 16 Nu 14. 19 Jud 16. 13

ἐθαπερ, Adv.: *there where*, *where*; stronger form of ἐνθα באשר Gn 21. 17 Jud 5. 27, 17. 8 Ruth 1. 16, 17 אֵלֶּיךָ Ib 1. 16

ἐνθεμα, -θημα, τό: *thing put in*, *graft* שָׁמַיִם; = ἐνθεμα: v. ἐντίθημι

ἐθεν, Adv.: Demonstrative, *thence* שָׁמָּה Gn 11. 8 Lev 2. 2; Relat., for ὅθεν, of Place, *whence* אֵימָּה IIS 1. 3 שָׁמָּה Gn 3. 23; ἔ. μὲν . . . ἔ. δὲ . . ., *on one side . . . on the other . . .*, הֵנָּה . . . הֵנָּה IIR 4. 35, . . . הֵנָּה . . . הֵנָּה Ex 17. 12, 26. 13; ἔ. καὶ ἔ., *on both sides of . . .*, הֵנָּה וְהֵנָּה Ib.

ἐθέδε, Adv.: *hence* הֵנָּה Gn 37. 17, 50. 25

ἐνθουσιάζω, -ιάω: *to be inspired* or *possessed by a god*, *to be in ecstasy* שָׂעִי IS 21. 16 Jer 29. 26 שָׂעִי IS 21. 15

ἐνθουσιασμός, ό: *inspiration*, *enthusiasm*, *frenzy* שָׂעִי Dt 28. 28 IIR 9.

20

ἐνιαυτός, ό: (ἐνί, αὐτός) prop. *anniversary* (pl.); *lapse of a year* אֲנִיָּוִם IS 17. 12; ἐνιαυτῷ *on the expiry of a year* שָׁנָה Gn 18. 10 IIR 4. 10 [cf. τηνικάδε]; and so, *any long period of time*, *cycle*, *period* עֵדָן Dan 7. 25; *times* יָמִים Esth 1. 13 Dan 11. 13; cf. ἔτος; v. προβαίνω



ἐνναίον, τό: *falsa lectio* for ναίον (= ναόν . . .) [ναός, temple; inmost part of a temple, shrine] מְעוֹן Ps 26. 8, 68. 6

ἐνναίω: *dwelt* עָנָה Jes 13. 22 Hos 2. 17

ἐννοέω:—Att. also Dep. ἐννοοῦμαι—*have in one's thoughts, consider, reflect; intend* הִתְנוּחַם Gn 27. 42 نَوَى عَنِ; cf. ἐπι-

ἐνόπη, ἡ: (ἐνέπω) generally, *voice; of things, sound* נִיב Jes 57. 19

ἐνοχος, ον: = ἐνεχόμενος, *held in, bound by; connected with* נֶחָח Eccl 9. 12 Esth 1. 6 נֶחָחוּ Gn 22. 13 Eccl 9. 12 [cf. ἐνέχω]

ἐνριζόω: *implant* הִסְרִיחַ Ps 80. 10; Pass., metaph., *to be rooted, grounded in* סָרַח Jes 40. 24 Jer 12. 2

ἐντατός: (ἐντείνω) *stretched* נִסַּח Ex 6. 6 Jes 3. 16 Ps 102. 12 ICh 21. 16

ἐνταῦθα, ἐνθαῦτα, ἐντοῦθα, ἐνταῦτα: Adv. formed from ἔνθα, but more common in Prose; of Time, *at the very time, then* תִּתְּ, תִּתְּ, תִּתְּ;

of sequence, *thereupon* תִּתְּ, תִּתְּ, תִּתְּ

ἐντείνω: *stretch or strain tight* נִסַּח Jos 8. 26; esp. of any operation performed with straps or cords נִסַּח Gn 33. 19 [cf. πῆγνυμι] Jes 44. 13 Ps 104. 2 נִסַּח Dan 11. 45 [cf. πῆγνυμι]; *pitch the tune high* נִסַּח Jer 12. 8, 51. 55 Thr 2. 7 מִזְזֵן; *place exactly in, esp. put into verse, set to music* אָזַן Eccl 12. 9 מִזְזֵן [cf. τείνω, ἐντατός]

ἐντειχίζω: *wall in, i.e. blockade* צִוַּר Dt 20. 12 Dan 1. 1 ICh 20. 1

ἐντείχιος, ον, -χίδιος, ον: *enclosed by walls* קָסוּר Ez 46. 22

ἐντέμνω: *cut up a victim* נִתַּח Ex 29. 17 Jud 19. 29 IS 11. 7 IR 18. 23

ἐντερον, τό: in Hom. always pl., except Od. 21. 408, *guts, bowels*

מִנִּי, מִנִּי מֵעָא Thr 1. 20 Cant 5. 4 Jon 2. 1 IIS 16. 11 מֵעֵי

צִירִים IS 4. 19 Dan 10. 16 מִסְרָן; *womb, belly* בֶּטֶן Gn 25. 24,

30. 2 Jud 3. 21, 13. 5, 7 Ps 44. 26 Prv 13. 25, 18. 20 Cant 7. 3

Eccl 11. 5 מֵעֵי Cant 5. 14; cf. ἐντός

ἐντεῦθεν, Ion ἐνθεῦτεν, Adv. (related to ἔνθεν, as ἐνταῦθα to ἔνθα): of Time, *henceforth* מֵעַתָּה Jes 9. 6, 48. 6

ἐντήκω: *pour in while molten* נִסַּח Jes 40. 19 נִתַּח Ez 22. 21 IIR 22.

9 Ez 22. 20 נִתַּח Ib. הִצִּיק Jos 7. 23 נִתַּח Ez 22. 22; *to be cast* הִצִּיק

IR 7. 16 Job 37. 18 [cf. δια-, ἐκχέω]

ἐντηρέω: *guard* נִסַּח Cant 1. 6, 8. 11, 12 נִצַּר Prv 13. 3, 27. 18 [cf. τηρέω]

ἐντίθημι: generally, *put in or into* הִנִּיחַ Ez 5. 13 הִנִּיחַ Gn 50. 26; *laid it to his heart* (Od. 21. 355) נָתַן אֶל לִבּוֹ Eccl 7. 2 שָׁנָה IIS 13. 33,

19. 20 Dan 1. 8; *engraft* עָוַק Jes 5. 2 طَعِم

ἐντολή, ἡ: *injunction, order, command, freq. in pl., orders, commands* תּוֹרָה



- Gn 26. 5 Lev 7. 37 Nu 19. 2 Dt 33. 4 Jes 1. 10, 24. 5 Ez 22. 26, 43. 11, 12 Ps 78. 5 Prv 1. 8, 3. 1, 28. 4, 7 Dan 9. 10
- ἐντός: Prep., Adv., *within, inside*, opp. ἐκτός, בְּטֵן Gn 25. 23 IR 7. 20 Jon 2. 3 בית Gn 6. 14 IIS 5. 9 ביתה Ex 28. 26 חדרים Prv 18. 8 תוך Ex 14. 23 Dt 21. 12 IIS 3. 27 Ez 15. 4 בתוך Gn 1. 6 Ex 9. 24 IICH 23. 20 מתוך Gn 19. 29; *within, i.e. on this side*, ἐ. Ἄλυσος ποταμοῦ בתוך הנהל Jos 13. 9, 16; ὁ ἐ. inner, interior (W) יאתון (איתון) Ez 40. 15 אִישׁוֹן Dt 32. 10 إِنْسَان; *between* בתוך Gn 3. 8 Ez 6. 13, 29. 3, 31. 14; τὰ ἐ. the inner parts of the body בְּעֵינַי Gn 15. 4 Jon 2. 1 Cant 5. 4 [cf. ἔνδον, ἔντερον]
- ἐντοσθε, -εν: = ἐντός, *within, inside* בתוכי Ps 116. 19, 135. 9
- ἐντυγχάνω: *light upon, fall in with, meet with; find* מצא Gn 2. 20, 4. 14, 15. 8, 9, 31. 34, 35, 37, 36. 24 Ex 22. 5 Nu 20. 14 Dt 4. 29, 19. 5, 22. 3, 23, 27, 28; ὁ. ἀντιάω
- ἐνύπνιον, τό: (ὕπνος) *thing seen in sleep*, in appos. with ὄνειρος; a vision in sleep סֵמָם
- ἐνώδιον, τό: = ἐνώτιον, *ear-ring* נָזָם Gn 24. 22, 47, 35. 4 Ex 32. 2 Jes 3. 21 Ez 16. 12 Prv 11. 22
- ἐνωθέω: *thrust in or upon* הִדִּיחַ IIS 15. 14
- ἐνωπαδῖς, Adv., = -ίως, -πιδίως, Adv.: (ἐνωπῇ) *in one's face, to one's face* הִפְגִּיחַ Job 2. 5 עַל-פְּנֵי Ib 1. 11 בְּפִי Job 16. 8
- ἐνωπῇ, Adv.: *before the face, openly* קִבַּל IIR 15. 10; cf. ὑποπρό or ὑπὸ πρό
- ἐνώπιος, ον: *facing, to the front* לְפָנַי Gn 6. 13, 18. 22 Ex 16. 34, 17. 5; neut. ἐνώπιον as an Adv., *face to face; in person* פָּנִים IIR 14. 8
- ἐνωτίζομαι: (οὖς) *give ear, hearken to* שָׁמַע Eccl 12. 9 [cf. ἐντείνω] הִאֲזִין Gn 4. 23 Ex 15. 26 Dt 1. 45, 32. 1 Jes 28. 23 Ps 17. 1, 54. 4, 140. 7, 143. 1
- ἑξ: six שֵׁשׁ Gn 7. 6 IIR 13. 19 Prv 6. 16 עֶשְׂרֵת Esr 6. 15 שֵׁשֶׁת
- ἐξαγγέλλω: *tell out, proclaim, make known*, with collateral sense of *betraying a secret* גִּלֵּי IIS 19. 28 [cf. παραγγέλλω]
- ἐξάγγελος, ὁ, ἡ: *messenger who brings out news from within* מְרַגֵּל Gn 42. 9 Jos 2. 1 [cf. παραγγελεύς]
- ἐξαγορεύω: *tell out, make known, declare* אִשֵּׁר
- ἐξάγω: *lead out, lead away* הוֹצֵא Gn 15. 5, 45. 1; *bring out from* הוֹצֵא Gn 15. 7 Ex 12. 51 הוֹצֵא Ez 38. 8; *lead out to execution* הוֹצֵא Gn 38. 24 Jud 6. 30 Hos 9. 13 הוֹצֵא Gn 38. 25; *bring out of prison* הוֹצֵא Gn 40. 14 Jes 42. 7 Ps 68. 7, 142. 8 הוֹצֵא Dan 6. 24 הוֹצֵא Ib.; of merchandise, etc., *carry out, export* הוֹצֵא IR 10. 29 IICH 9. 28 [cf. ἐξοδάω]; *bring off, produce* הוֹצֵא Ps 104. 14; *draw off water* הוֹצֵא Ps 78. 16



- ἐξαγωγή, ἡ: *evacuation* צֵאָה Dt 23. 14 Jes 4. 4, 28. 8; cf. ἀκάκη  
 ἐξαγωγήμος: *unsettled, migratory, of people* מוצא Ez 12. 4; *for drawing*  
*off water* מוצא IIR 2. 21; cf. ἐξοδιασμός  
 ἐξαγωγήιον, τό: *duty on exports* מוצא IR 10. 28  
 ἐξαγωνίζομαι: *fight, struggle hard* שִׁקֵּק Joel 2. 9 הִשְׁתַּקְשֵׁר Nah 2. 5  
 ἐξαιρετός, ἡ, ὄν: *taken out, and so, picked out, chosen, choice; esp. of*  
*booty and things given as a special honour, not assigned by lot* בְּכֹרֶה  
 Jer 24. 2 בְּכֹרֶה Hos 9. 10 בְּכֹרֶה Ex 23. 16 Lev 2. 14  
 ἐξαιρέω, ἐξαγρέω: *choose for oneself, carry off as booty* הָעֵלָה Esr 1. 11;  
*take out of a number, except* הִצַּג Ex 10. 24; *remove people from their*  
*country; generally, remove* הָעֵלָה Gn 50. 24, 25 Esr 1. 11, 4. 2  
 IICb 1. 4, 8. 11; *set free, deliver* حَرَّر [non-biblical שִׁחַרְרַר]  
 ἐξείρω, Ep. ἐξαιείρω: *lift up, lift off the earth* הָעֵלָה Jer 38. 10 Ez 29. 4,  
 37. 12 רוּמָם Ps 9. 14 הָרִים Gn 14. 22, 41. 44 Lev 2. 9, 6. 3 Esr 9. 6;  
*raise in dignity, exalt, magnify* הָעֵלָה Ps 137. 6 רוּמָם Ex 15. 2 IS 2. 7  
 Prv 14. 34 רוּמָם Jes 33. 10 Neh 9. 5 הָרִים Jes 14. 13 Ps 75. 8,  
 113. 7 הַתְרוּמָם Dan 11. 36; *remove* הָסִיר Gn 8. 13 Ez 21. 31 IICb  
 34. 33 הָעִיר Joel 4. 7 הָעֵלָה Gn 50. 25 IIS 6. 2, 21. 13 Esr 1. 11  
 ICh 15. 3, 12, 28 הָרִים Lev 4. 8, 19 Nu 17. 2, 18. 30, 32 Jes 57. 14  
 Ez 21. 31 הָרִים Lev 4. 10; *arouse, stir up* עוֹרֵר Cant 2. 7 הָעִיר Jes  
 13. 17 Jer 51. 1 Ps 78. 38 Cant 2. 7 Esr 1. 1, 5; *to raise* הָעֵלָה IS 2. 6  
 IIS 23. 18 Jes 10. 26 רוּמָם Ps 107. 25 הָרִים Gn 14. 22, 39. 18,  
 41. 44 IS 2. 8 Esr 9. 6  
 ἐξαίφνης: Adv., *on a sudden* غَنَلَةً عَلَى غَنَلَةٍ  
 ἐξαλλάσσω, -τω: *change utterly or quite, strengthd. for* אֲחַלֵּף הַחֲלִיף  
 Gn 31. 7 Lev 27. 10; *changes of raiment; change one's clothes (W)*  
 הַחֲלִיף Gn 41. 14 הַחֲלִיף Gn 35. 2; *take one thing in exchange for another*  
 הַחֲלִיף Jes 9. 9  
 ἐξαμαρτάνω: *miss the mark, fail, miss one's aim* הִחָסִיא Jud 20. 16; *err, do*  
*wrong, commit a fault* אָשָׁם Lev 4. 13, 22 Jud 21. 22 Jer 2. 3; Pass.,  
*to be mismanaged, to be a failure* נֶאֱשָׁם Joel 1. 18; cf. ἀό-  
 ἐξάμω (A): *mow or reap out, finish mowing or reaping* עָמַר Ps 129. 7  
 ἐξανθέω: *put out flowers, bloom* הִנִּיחַ Cant 6. 11  
 ἐξαπατάω: *deceive or beguile, deceive thoroughly* פָּתָה Jer 20. 7 Ez 14. 9  
 פָּתָה Ib. פָּתָה Gn 31. 7; *beguile or assuage* פָּתָה Hos 2. 16; cf. πείθω  
 ἐξαποστέλλω: *dispatch* שָׁלַח Gn 43. 4 IICb 24. 23; Pass., *to be dispatched*  
 שָׁלַח Ob 1 Dan 10. 11; *send forth* שָׁלַח Jud 12. 9; *send away* שָׁלַח  
 Ib 7. 8; *send away, dismiss, e.g. a prisoner* שָׁלַח Ex 8. 17, 28, 13.  
 17, 14. 5 Lev 14. 7 Dt 21. 14, 24. 1 Jer 34. 9, 10, 11, 14, 16 Zach



9. 11; ἐ. τινὰ κενόν (קֵנִי) *send away empty-handed* שָׁלַח Gn 31. 42 Job 22. 9 (cf. Ex 21. 2, 11); *divorce a wife* שָׁלַח Dt 24. 1 Jes 50. 1 Jer 3. 8 Mal 2. 16 أَطْلَقَ; *destroy*, τὰ ὀχυρώματα ἐξαποστελεῖς ἐν πυρί LXX 4Ki. 8. 12, שָׁלַח IIR 8. 12 [cf. φλογίζω]; *expel* שָׁלַח Gn 3. 23 Dt 24. 1
- ἐξαποστολή, ἡ: *sending away* שָׁלַח Ex 18. 2; *discharge of an engine or projectile* اِطْلَاق
- ἐξάπτω: *fasten from* or (as we say) *to* קָבַר Ex 26. 6 קָבַר Ex 28. 7; *set fire to* הִצִּית IIS 14. 30, 31 Jer 51. 30; *kindle* הִשִּׁיב Ex 30. 7
- ἐξαρτύω: *equip thoroughly, fit out* הָרִיק Gn 14. 14
- ἐξεγείρω: *awaken* הָעִיר Zach 4. 1; Pass., *to be awakened* הִתְעוֹרַר Jes 51. 17; *wake up* הָעִיר Jes 50. 4; *raise from the dead* עוֹרֵר Jes 14. 9; *wake up, arouse* הָעִיר Jes 41. 2 Jer 51. 1 Ps 35. 23, 78. 38 Esr 1. 5 [cf. συν-, ἐξαίρω]
- ἐξελαύνω: *drive out, esp. drive out, expel from a place; banish* הִגִּלָּה IIR 15. 29, 16. 9 (ἐλάω is a rare variant of ἐλαύνω, and mainly Poet.)
- ἐξέλαω: *draw, drag out* הִלָּךְ Lev 14. 40, 43; *rescue from* הִלָּךְ Ps 116. 8 خَلَّص; cf. ἀπαλλάσσω, ἐκλέγω
- ἐξερημόω: *make quite desolate; empty* (W) עָרָה Gn 24. 20
- ἐξετάζω: *examine well or closely, scrutinize, review* חָקַר Jer 17. 10 Ps 139. 1, 23 Prv 25. 2 חָקַר Neh 6. 12; *make inquiries into a thing from* חָקַר Dt 13. 15; *examine, approve* חָקַר Eccl 12. 9; *examine or question a person closely* חָקַר Prv 18. 17; *estimate; Pass., to be numbered* נִחָר IR 7. 47; cf. σκοπέω, δια-; v. p. 150
- ἐξέτασις, ἡ: *close examination, scrutiny, test* חָקַר Jud 5. 16 Prv 25. 3; *an inquiry* חָקַר Job 8. 8; *comparison* חָקַר Jes 40. 28 Ps 145. 3 Job 11. 7, 36. 26; cf. σκέψις
- ἐξετασμός, ὁ: = ἐξέτασις, (pl.), *test* חָקַר Ps 95. 4; cf. σκεμμός
- ἐξηγέομαι: *to be the leader of; lead, govern* הִסִּיעַ Ps 78. 52
- ἐξιάομαι: *cure thoroughly* אָסַף IIR 5. 11
- ἐξικνέομαι: *reach, arrive at a place* הִשִּׁיג Prv 2. 19; *come to as a suppliant* הִפְגִּיעַ Jer 36. 25; *arrive at, reach an object* הִשִּׁיג Lev 26. 5 Jes 35. 10; *accomplish* הִשִּׁיג Zach 1. 6; *suffice* הִשִּׁיג Lev 5. 11, 14. 22; v. p. 214
- ἐξισάζω: *make equal* הִעִיד Thr 2. 13
- ἐξισόω: *make equal* שָׁוָה IIS 22. 34 שָׁוָה Thr 2. 13; or *make even* יָשַׁר Jes 40. 3, 45. 2 הוֹשִׁיעַ Ps 5. 9 שָׁוָה Jes 28. 25; *bring to a level with* יָשַׁר IIR 32. 30 שָׁוָה Ps 131. 2; Pass., *to be reduced to a level with* נִשְׁתָּוָה Prv 27. 15; Pass., *is levelled, equalized, i.e. resolved in harmony* יָשַׁר IR 6. 35; *to be equal or like* שָׁוָה Esth 7. 4



ἐξίστημι: *stand aside from, stray* (W) שטה Nu 5. 12 Prv 4. 15, 7. 25  
ἐξοδεύω: *march out* יצא Jes 37. 9 Jer 37. 5; *depart* יצא Gn 27. 30; *egress*  
יצא Ib 25. 26

ἐξοδισμός, ὁ: = ἐξοδία (*expedition, journey*) מוצא Nu 33. 2

ἐξοδος (A), ἡ: pl., *discharges from the bowels* צאה Jes 4. 4 Prv 30. 12  
צאה Dt 23. 14 Ez 4. 12; cf. ἐξαγωγή

ἐξοιδάινω: = -δέω, *swell or be swollen up* להצבות Nu 5. 22

ἐξοιμάζω: *wail aloud* הרים Ps 55. 3

ἐξομοιάζω: *compare, liken* דמה Cant 1. 9 Jes 46. 5 سأل; Pass.,  
*become or be like* התמשל Job 30. 19

ἐξορίζω (A): *send beyond the frontier, banish* הוריש Nu 21. 32, 33.  
52; Pass., גזר Jes 53. 8 IICh 26. 21 גזרו Ps 31. 23; *get rid of* ירש Dt  
28. 42 פרק Ex 32. 2 התפרק Ib 32. 3

ἐξορύσσω: *dig up* נקד Jes 51. 1; *uproot* (W) עקר Eccl 3. 2 Job 31.  
12; *gouge out the eyes* Nu 16. 14; v. p. 525

ἐξυψόω: *exalt, elevate* נשא IIS 5. 12 Esth 5. 11, 9. 3 Nu 16. 3,  
23. 24, 24. 7 IR 1. 5 Ez 17. 14, 29. 15 IICh 32. 23

ἐξω, Adv.: with Verbs of motion, *out* or *out of* הוצה Dt 23. 13 הוצה  
Ez 34. 21; without any sense of motion, *outside* הוצה Gn 15. 5 Dt 23.  
13, 14, 24. 11 IR 8. 8 IICh 5. 9 הוצה Ib 32. 5; τὸ ἐ. the outside  
ההוצה Jud 12. 9 IIR 4. 3 Ez 47. 2 הוצה Ib 40. 44; ἐ. τὸ ἐξέμας out of  
range of arrows כמטחתי Gn 21. 16; without, except, besides הוצה Eccl 2.  
25 (ἐξω is Adv. of ἐξ, as εἰσω is of εἰς; cf. ἐκτός; cf. τόξευμα

ἐξωθέω: *thrust out, force out* הוציא IIS 13. 18 נתק Ez 17. 9 Jos 8. 6  
נתק Jud 20. 31; even by pulling, *wrench out* נתק Ez 17. 9, 23. 34;  
*displace* העתיק Job 9. 5; *expel, eject, banish* הוציא Esr 10. 3, 19 העתיק  
Prv 25. 1 Job 32. 15; *put forth* התיק Jer 12. 3; cf. ἀχίζω

ἐπαγάλλομαι: Pass., *glory in, exult in* התהלל Jer 9. 22, 23 Ps 97. 7; cf.  
αἰνίζομαι, ἐπαίρω

ἐπαγείρω: *gather together, collect, of things* התגורר Jer 30. 23; *of men,*  
*assemble* העיר Joel 4. 9

ἐπαγκαλίζομαι: *embrace* חבק IIR 4. 16 חבק Prv 5. 20 Cant 2. 6 [cf.  
חבק]

ἐπαγλατίζω: *pride oneself on a thing, glory or exult in it* התעלס Prv 7. 18

ἐπαγωνίζομαι: *contend with* האבק Gn 32. 25, 26 צחק Gn 21. 9 Ex 32. 6  
צחק Jud 16. 25

ἐπαείδω, contr. Att. ἐπάδω: *sing to or in accompaniment* נצה Hab 3. 19  
Ps 4. 1 ICh 15. 21

ἐπαινετός: *praised, praiseworthy, laudable* محمود; τὸ ἐ. the object of  
*praise* מחמד Ez 24. 16, 21, 25 מחמד Thr 1. 7 מחמל Ez 24. 21



*ἐπαινέω*: used instead of *αἰνέω* (Poet. and Ion. Verb, very rare in good Attic); *approve, applaud, commend* עֲבַח Eccl 8. 15; *assent, agree* אִוַּת Gn 34. 15 IIR 12. 9 הוֹאִיל Ex 2. 21; *praise* עֲנֶה Jes 27. 2 Ps 83. 1 עֲבַח Ib 145. 4, 147. 12 הִשְׁתַּבַּח Ib 106. 47; *undertake* הִיאִיל Dt 1. 5; cf. *αἰνίζομαι*

*ἐπαίρω*, Ion and poet. *ἐπαείρω*: *raise* הֶעֱלָה IS 2. 6, 28. 8, 11, 15 Jer 38. 13 Ez 37. 13 Ps 30. 4, 40. 3, 137. 6 הָרִים Gn 14. 22, 31. 45 IR 16. 2 Jes 37. 23 רִוּמָם Jes 1. 2 Ez 31. 4 Esr 9. 9; *lift* הֶעֱלָה Gn 37. 28 IS 2. 14 IIR 2. 1 Jer 38. 10, 13 Ez 29. 4 Hab 1. 15 הָרִים Jos 4. 5 רִוּמָם Ps 9. 14; *exalt, magnify* הֶעֱלָה Ps 137. 6 הָרִים IS 2. 8 Ps 75. 3 הָרִים Jes 33. 10 רִוּמָם Ex 15. 2 Jes 25. 1 רִוּמָם Job 17. 4 רִוּם Thr 2. 17 Ps 75. 11 Neh 9. 5 הַתְּרוּמָם Dan 11. 36; *stir up, excite* הֶעֱלָה Jer 50. 9 Ez 16. 40, 23. 46, 24. 8, 26. 3 הָעִיר Jes 13. 17, 42. 13 Jer 50. 9 Esr 1. 1 עֹרֵר Zach 9. 13 Prv 10. 12 Cant 2. 7 רִוּמָם Ps 107. 25; *praise, approve*; esp. in religious sense, *glorify* God הָלַל IIS 14. 25 Ps 104. 35 ICh 16. 4, 23. 5 IICh 23. 12 הָלַל Ez 26. 17 Ps 113. 3; Pass., *flatter oneself* הִתְעַלָּל Jer 51. 3 הִתְהַלָּל IR 20. 11 Prv 25. 14, 27. 1 [cf. *αἰνίζομαι, ἐξαιρέω, ἐξείρω, ἐπαγάλλομαι*]

*ἐπαίσσω*, contr. *ἐπάσσω*: *assail, assault* הִקִּיץ Jes 7. 6; *make a sweep* הִנִּיחַ Jud 7. 21; *إِنقَضَ*

*ἐπαισχύνομαι*: *to be ashamed* הִבִּישׁ Jer 10. 14 Hos 2. 7 הִתְבַּשֵּׁשׁ Gn 2. 25  
*ἐπαιτιάομαι*: *bring a charge against, accuse; lay the blame upon* הָאָשִׁים Ps 5. 11

*ἐπακούω*: *hear* אָשַׁר Job 29. 11 (μακαρίζω: *congratulate* Gn 30. 13)

*ἐπαλθέω*: *heal, cure* عَالَج

*ἐπανθέω*: *bloom, be in flower* הִנִּיץ Cant 6. 11 פָּתַח Ib 7. 13; *to be bright* נִסָּה Jes 59. 19 הִתְנַסָּה Zach 9. 16 [cf. *ἐξ-, ἀ-θίζω*]

*ἐπάνω*, Adv.: (*άνω*) *above, on the upper side or part* עַל Gn 1. 2, 7. 18, 8. 8 IR 7. 42; *before, in front* פָּנֵי Nu 17. 8, 20. 10 Ez 41. 4 פָּנֵי Dt 16. 16 IS 1. 22, 2. 11, 17, 18 עַל Ex 33. 19 IR 6. 3 לְפָנֵי Gn 6. 13, 13. 9, 32. 17 Ex 17. 6, 33. 19 Jud 6. 13 Jes 66. 23 לְפָנֵי; *in the presence of* לְפָנֵי Ex 33. 19 Jud 13. 15 Ps 76. 8 Neh 6. 19; *in former times* לְפָנֵי Dt 2. 10, 12, 20 IS 9. 9 Job 42. 11 Ruth 4. 7 IICh 9. 11; cf. *ἐνωπαδὶς*

*ἐπαράομαι*: *imprecate curses upon; curse solemnly* הָאָלָה IS 14. 24 IR 8. 31 בָּרַךְ IR 21. 10, 13 (?) נָאָר Thr 2. 7 קָלַל Gn 12. 3 Ex 22. 27 Dt 23. 5 IR 2. 8 IIR 2. 24 Jes 8. 21; cf. *κατ-*

*ἐπάρχω*: *rule over; rule besides* הִתְחַל Hos 7. 5; *begin* הִתְחַל Gn 6. 1

*ἐπασκέω*: Pass., *set on one against another* הִתְעַשֵּׂק Gn 26. 20



- ἐπαυγάζω: *examine carefully* עִין IS 18. 9; cf. οἰωνίζομαι  
 ἐπαυλέω: *accompany on the flute* חָלַל IR 1. 40 [cf. προσ-]  
 ἐπαυλίζομαι: *encamp on the field; pass the night* אָהַל Jes 13. 20  
 ἐπαύριον, Adv.: *on the morrow* מָחָר Ex 8. 25 מֶחָרָת ICh 29. 21 הַמָּחָרָת  
 Jon 4. 7 מִמָּחָרָת Gn 19. 34; הָיָה הָיָה הָיָה Gn 30. 33  
 יוֹם הַמָּחָרָת Nu 11. 32  
 ἐπεγχελάω: *laugh at, exult over* הִלְעִיב IICh 36. 16 Ib 30. 10 [cf.  
 δια-, ἐγ-, κατα-]  
 ἐπεγείρω: *awaken, rouse up* עוֹרֵר Jes 14. 9 העִיר Zach 4. 1; metaph.,  
*awaken, excite, stir up* אָוֶר Jes 50. 11 [cf. ἀναιθω] גִּירָה Prv 15. 18  
 הִתְעָרָה Dt 2. 5, 9, 19 הִתְעָרָה Jer 30. 23 עוֹרֵר Zach 9. 13 Cant 2. 7  
 העִיר Jes 13. 17 Jer 51. 1, 11 Cant 2. 7 [cf. ἐξ-, ἐξείρω]  
 ἐπεῖδον, aor. 2, inf. ἐπιδεῖν, with no pres. in use, ἐδοράω being used  
 instead: *look upon, behold, see; esp. of the gods, look upon human*  
*affairs, הָעִיד Job 29. 11 شَاهَد*  
 ἐπειτα, ἐπειτε(ν): Adv., (ἐπί, εἶτα); of mere Sequence, without any  
 notion of cause, *thereupon, thereafter, then* אַחֲרָיִם Esr 4. 13 [cf. παρὰ  
 πόδας, παρ ποδός] בְּעֵד; *just then, at the time* אֲדִין Dan 2. 15  
 Ib 2. 14 וְאֲדִין Esr 5. 5  
 ἐπένδυμα, τό: *upper garment* מִעֲטָפָה Jes 3. 22 כְּעִיל Ex 28. 34, 29. 5; cf.  
 ἔνδυμα  
 ἐπενδύνω, -δύω: *put on over* אָפַד Ex 29. 5 Lev 8. 7 הִעֲטָה Ps 89. 46  
 [cf. ἐκδύω, ἀπο-]  
 ἐπενδύτης, ό: *robe or garment worn over another* אֲבֹנֶת Lev 8. 7, 13 אָפַד  
 Lev 8. 7 אֲפָדָה Ex 28. 8 Jes 30. 22 בְּדִים Ez 9. 2 Dan 10. 5 בְּהִים  
 IIR 23. 7 [cf. βαδδύν] פָּסִיחַ פָּסִיחַ Dan 3. 21  
 ἐπεξέρχομαι: *carry out, accomplish, execute (W)* בָּצַע Zach 4. 9 Thr 2.  
 17; cf. ἀποσώζω  
 ἐπεργάζομαι: *encroach upon, esp. encroach upon sacred ground* הִתְעַשֵּׂק  
 Gn 26. 20; cf. ἐπασχέω  
 ἐπεργασία: *encroachment upon sacred ground* עֲשֵׂק Gn 26. 20  
 ἐπέρχομαι: *come upon; esp. come suddenly upon* הִלָּךְ Prv 6. 11 הִתְהַלָּךְ  
 Ib 24. 34; *go over or on a space, traverse, mostly of persons, walk on*  
 הִתְהַלָּךְ Ps 104. 3, 142. 4 Prv 6. 28, 8. 20 Thr 5. 18 Eccl 11. 9 הִתְהַלָּךְ  
 Gn 3. 8, 13. 17 IIS 7. 6, 7 Ez 28. 14 Job 18. 8 Esth 2. 11; *go the*  
*round of, visit* הִלָּךְ Ps 55. 15 Prv 6. 11 הִתְהַלָּךְ Gn 3. 8 Zach 1. 10,  
 11, 6. 7 Job 1. 7 (ἐπι-/ἐν/פעל)
- ἐπεύχομαι: *boast* תִּבְּחַ  
 ἐπέχω: *extend, spread out* הִחְוִיק Mich 7. 18 IICh 26. 8 מִשָּׁךְ Ps 85. 6

- וְיִשְׁכַּח Jes 13. 22; simply, *hold* הָחִיק Dt 25. 11 מִשָּׁר Jud 5. 14 Am  
 9. 13 Cant 1. 4 ك; of writings, *contain* הָחִיק IICh 4. 5; *aim at*,  
*attack* מִשָּׁר Jud 4. 6; *hold back, keep in check* מִשָּׁר Gn 43. 31, 45. 1  
 Esth 5. 10 עָקַב Gn 27. 36 [cf. κατ-]; *stay, pause, tarry* שָׁבַע Ex 32. 1  
 Jud 5. 28; *preserve (W)* הָחִיק Neh 3. 4, 6; cf. ὀφείζω  
 ἐπιάλλω: *send upon* הָלַךְ IIR 15. 37 [cf. διαστέλλω]; *lay hands upon* הָלַךְ  
 Gn 22. 12 Ex 22. 7, 24. 11 IS 26. 9 Ps 55. 21, 138. 7 Job 1. 12,  
 28. 9 Esth 8. 7 ICh 13. 10 הָלַךְ Prv 31. 19; cf. ἐπιστέλλω  
 ἐπιβοηθέω: *come to aid, succour* הָלַךְ IIS 22. 17 [cf. ἀποσφύζω] שָׁבַע  
 Jer 49. 25 הָלַךְ IICh 28. 23  
 ἐπιβρέμω: *make to roar* הָלַךְ Ps 29. 3; *roar out* הָלַךְ IIS 22. 14 Job  
 37. 4  
 ἐπιγαμβρευτής, ὁ: *one connected by marriage* שָׁבַע Dt 25. 5, 7 הָלַךְ Is 25.  
 7, 9 Ruth 1. 15  
 ἐπιγαμβρεύω: *take a woman to wife as her husband's next of kin* שָׁבַע  
 Gn 38. 8 Dt 25. 5, 7  
 ἐπιγαυρόω: *make proud* שָׁבַע Zach 10. 6  
 ἐπιγίγνομαι, -γίνομαι: of things, *come at the end* שָׁבַע Jos 16. 7, 19. 11;  
*come upon, assault, attack* שָׁבַע Jud 8. 21. 15. 12 IS 22. 17. 13 IR  
 2. 25, 29, 31, 32, 34, 40; v. p. 214  
 ἐπιγινώσκω, -γινώσκω: *look upon, witness, observe* הָלַךְ IR 3. 21 Job  
 31. 1 הָלַךְ Jes 14. 16 Ps 33. 14 Cant 2. 9; *learn to know* הָלַךְ  
 Ps 119. 100, 104 הָלַךְ Eccl 7. 16 [cf. σιγ-, πίνωμι, πέπνυμαι]  
 ἐπιγουνίς, ἶδος, ἡ: *part above the knee* فُجْدَا فُجْدَا; *part above the knee,*  
*great muscle of the thigh, taken as a sign of strength and vigour*  
 הָלַךְ Job 40. 17  
 ἐπιγράφω: *mark the surface, graze* קָקַח Nu 21. 18; *write upon, inscribe*  
 קָקַח Job 19. 23; cf. ῥήγνυμι  
 ἐπιδέχομαι: *receive* קָבַל Est 8. 30; *welcome* קָבַל ICh 12. 18 (19); *take*  
*on oneself, undertake* קָבַל Esth 9. 23, 27 IICh 29. 16; *accept* קָבַל  
 Prv 19. 20 Job 2. 10 ICh 21. 11  
 ἐπιδέω (A): *bind up, bandage* שָׁבַע Jes 30. 26. 61. 1 Ez 34. 4 Hos 6. 1  
 Job 5. 18 שָׁבַע Ps 147. 3 שָׁבַע Jes 1. 6 Ez 30. 21; cf. ζεύγνυμι, ἐπι-  
 ἐπιδιώκω: *pursue after* הָלַךְ Gn 31. 23 Jud 20. 45 IIS 1. 6  
 ἐπιδωράτις, ἶδος, ἡ: *dowry* [nisi legendum ἐπιδωρά τις vel ἐπιδωρίς]  
 إِنْغَدِيد لُغْدُود لُغْدُ [Arabic confirms correctness of ἐπιδωράτις]  
 ἐπίδοσις, ἡ: *free giving; free gift, esp. voluntary contribution to the state,*  
*'benevolence', benefaction* הָלַךְ Ex 35. 29 Lev 7. 16 Ez 46. 12 הָלַךְ  
 IS 9. 7; *devotion, addiction, to a thing* הָלַךְ Hos 14. 5 [cf. δόσις]



ἐπιζητέω: *seek after* שָׁקַח Gn 37. 16 Dt 4. 29, 13. 11 IIS 4. 8 Ez 7. 26 Hos 3. 5, 5. 15 Eccl 7. 28; *wish for* שָׁקַח Ex 2. 15 Nu 16. 10 IS 23. 10, 24. 10 IIS 20. 19 IR 11. 22 Jes 1. 12 Jer 45. 5 Ez 7. 25 Prv 17. 9 Esth 3. 6; *make further search for* שָׁקַח Gn 37. 16 IS 9. 3, 16. 16, 23. 14 Jos 22. 23 IR 1. 2, 3 Jer 5. 1 Ez 34. 4 Hos 2. 9 Cant 3. 1, 2 Ruth 3. 1 Esth 2. 2 שָׁקַח Jer 50. 20 Ez 26. 21 Esth 2. 23; *request* שָׁקַח Esth 2. 15, 4. 8, 7. 7; *seek for besides* שָׁקַח Prv 23. 35; *demand, require* שָׁקַח Gn 31. 39, 43. 9 IIS 4. 11 Dan 1. 20 Neh 5. 18

ἐπιζητήσις: *desire, craving* שָׁקַח Esth 5. 3

ἐπιθάλλω: *flourish* הִצְלִיחַ Gn 39. 2 Jud 18. 5 IR 22. 12, 15 Jes 55. 11 Jer 5. 28, 32. 5 Ps 1. 3 Dan 8. 12 ICh 22. 11 (10) IICh 7. 11; cf. ἀγλαίζω, κατορθόω

ἐπιθεωρέω: *examine over again or carefully; inspect* שָׁבַר Neh 2. 13, 15 [cf. θεωρέω]

ἐπιθήγω: *whet or sharpen yet more* הִתְאָחַד Ez 21. 21 הִתְאָחַד Ez 21. 14, 15, 16

ἐπίθημα, ατος, τό: *something put on; hence, lid, cover* צִבְיָה Nu 19. 15

ἐπικαινίζω: *renew, restore* הִחַדֵּשׁ Jes 61. 4 IICh 24. 4, 12 קִדְּשׁ Neh 3. 1 [cf. ἀνα-, ἐπικατίζω]; שָׁחַדֵּשׁ Ps 103. 5

ἐπικαίω: *burn on an altar* נִחַח Gn 8. 21 Ex 29. 18 Lev 2. 12, 26. 31 Ez 6. 13, 20. 28; *burn on the surface, scorch* אָבַל Ex 3. 2; *brand* קִצְעַנְיָה Lev 19. 28

ἐπικαλέω: *invite; call before one, summon, of the Ephors* הִקְהִיל Nu 20. 8, 10 Dt 31. 28 (הִקְהִיל) וַיִּקְהִלוּ וַיִּקְהִלוּ IIS 20. 14

ἐπικαλύπτω: *cover over, cover up, shroud* כָּסָה Gn 38. 15 Lev 13. 12, 13 Nu 9. 15, 22. 5 Ps 78. 53 Job 36. 30 Neh 3. 37; *Pass., to be covered over, veiled* הִתְכַּסָּה Gn 24. 65 Jes 59. 6 Prv 26. 26 הִלְפָה Ruth 3. 8 עָלָה Cant 5. 14 הִתְעַלָּה Gn 38. 14 Jon 4. 8; *put as a covering, cover* כָּסָה Gn 38. 14 Ex 10. 5 Lev 17. 13 Jer 51. 51 Ez 32. 7 Ps 85. 3 Job 31. 33 כָּסָה Gn 7. 19 ICh 21. 16 הִתְכַּסָּה IR 11. 29 IIR 19. 1, 2; *conceal (W)* כָּסָה Jes 47. 11 [cf. ἐπακρύπτω]

ἐπικάμπτω: *bend into an angle* הִצְמִיד Ps 50. 19; *Pass., bend or turn, form a curved line* צִמֵּד IIS 20. 8

ἐπίκαμψις, εως: *curvature* צִמִּיד Gn 24. 22 Ez 16. 11, 23. 42 [cf. ἐπίθημα]

ἐπικείμε: *to lie in or on* הִצָּיַע Ps 139. 8; *to be laid upon* הִצָּיַע Jes 58. 5 הִצָּיַע Esth 4. 3; cf. κοιτάριον, Dim. of κοίτη, הִצָּיַע

ἐπικεύθω: *conceal, hide* כָּחַד Gn 47. 18 IS 3. 17, 18 Jer 50. 2 Job 27. 11 הִכְחִיד Ib 20. 12 הִתְכַּחֵשׁ IIS 22. 45; v. ἐπιψεύδομαι

ἐπικόπτω: *lop, pollard* נָקַח Jes 17. 6; *dress blocks of stone* הִטָּב Ps 144. 12 הִצַּב Jes 51. 1



ἐπικρίνω: *select, pick out*; Med., *choose for oneself, pick out* לוּ הִקְרָה Nu 35. 11

ἐπικρύπτω: *throw a cloak over, conceal* הִבֵּא Job 24. 4 הִחְבִּיא Jos 6. 17, 25 IR 18. 4, 13 Jes 49. 2 הִתְחַבֵּא Gn 3. 8 IS 14. 11, 22; freq. in Med., *disguise* הִתְחַבֵּר IR 14. 5, 6 הִתְחַפֵּשׂ IS 28. 8 IR 22. 30 Job 30. 18 ICh 18. 29, 35. 22; cf. κατα-, ἐπικαλύπτω

ἐπικτιζω: *found in addition or anew* שָׁדָה Jes 61. 4 קָדַשׁ Neh 3. 1

ἐπικτυπέω: *make a noise upon; stamp on the ground with the feet* נָחַץ Job 39. 24

ἐπικυδής: *glorious, distinguished, brilliant, successful* נִכְבָּד Gn 34. 19 Nu 22. 15 Dt 28. 58 IS 9. 6, 22. 14 IIS 23. 19, 23 Jes 3. 5 Nah 3. 10 [cf. ἑγκυδον]

ἐπικυδιάω: *vaunt oneself* הִתְכַּבֵּד Prv 12. 9

ἐπικυνέω: *kiss on the lips* קָשַׁב Cant 1. 2 [cf. ἀσπάζομαι]

ἐπικωκύω: *lament over* בָּכָה Jer 31. 15 (14) Ez 8. 14

ἐπιλέγω: *say against one* שָׁלַח Ps 41. 8 [cf. συλλέγω]

ἐπιλείχω: *lick* לָחַץ Nu 22. 4 IR 18. 38 Jes 49. 23 קָרַח Jud 7. 6

ἐπιλήθω: Pass., *to be forgotten* הִשָּׁחַח Eccl 8. 10 [cf. ἐκλανθάνω]

ἐπιμαντεύομαι: *prophecy* נִבֵּא Ez 12. 10; cf. ἐκφέρω, προ-

ἐπιμενέω: *stay on, tarry, wait* נִחַם Job 39. 24; *persist in, cleave to* נִחַם Dt 28. 66 נִחַם Ps 78. 8, 37; *endure* נִחַם Dt 28. 59 IIS 7. 16 Jer 15. 18 Ps 78. 8, 37, 93. 5

ἐπινέμω: *allot, distribute* נָחַץ Job 7. 3 Dan 1. 10, 11; κατα-: *distribute, allot, freq. of pasture; plunder, ravage* נָחַץ Ps 68. 24

ἐπινοέω: *think on or of, contrive; have in one's mind, intend, purpose* חָשַׁב Gn 27. 42

ἐπινοτίζω: *sprinkle on the surface* הִזָּה Ex 29. 21 Lev 4. 6, 17, 5. 9, 14. 7

ἐπιξανθίζω: *brown over by toasting* הִצַּח Esr 8. 27

ἐπιξύω: *grate over* קָצַץ Lev 14. 41 קָצַח Ib.

ἐπίουρος, ὁ: = οὔρος (B), *guardian, watcher, ward* خَافِيز خَافِيز; *wooden peg, pin* خَابُور

ἐπιπαίζω: *mock at* הִבִּיחַ Esth 1. 17

ἐπιπετάννυμι: *spread over* פָּרַשׁ Dt 4. 27 Jes 28. 25

ἐπιπηδάω: *leap upon, rush at, assault* פָּסַד IR 18. 26

ἐπιπιέζω: *press upon* פָּצַץ Job 16. 12; cf. πιέζω

ἐπιπίμπλημι: see p. 343

ἐπιποτίζω: *water* הִשָּׂה Gn 2. 6, 10 Dt 11. 10 Ez 17. 7 Ps 104. 13 Eccl 2. 6 [cf. ποτίζω, a different word of which this is a compound]

ἐπιπταίρω: *sneeze* נָחַץ IIR 4. 35



- ἐπιρράπτω: *sew or stitch on* עָרַם Ez 13. 18  
 ἐπιρρέπω: *lean towards, incline* הִתְרַפֵּק Cant 8. 5  
 ἐπιρρήγνυμι: *break* גָּרַם Nu 24. 8; cf. κατα-  
 ἐπισεμνύνομαι: *pride oneself on a thing* הִתְכַּחַם IIS 22. 26  
 ἐπισημαίνω, -σάμαίνω: *mark; indicate, signify; distinguish; ἐπισημαίνομαι*  
 = ἐπισημειόομαι (*distinguish, observe*) זָמַן Esr 10. 14 Neh 10. 35,  
 13. 31  
 ἐπισκεπάζω: *cover over* כָּסָה IICH 3. 5, 7, 8, 9 צָפָה Ex 25. 11 IR 6.  
 15, 20 IICH 3. 6, 4. 9 צָפָה Ex 26. 32 Prv 25. 23 [cf. σκεπάζω,  
 ἐπικαλύπτω]  
 ἐπισκευάζω: *make afresh, repair, restore* בָּדַק IICH 34. 10 פָּכַס Ps 48. 14  
 جَهَرَ (the Hebrew homologues incorporate the preposition)  
 ἐπισκευή, ἡ: *repair, restoration* בָּדַק IIR 12. 6  
 ἐπισκιάζω: *throw a shadow upon* הִסִּיךָ Ps 5. 12, 91. 4 Job 3. 23 הָצִיל  
 IIS 20. 6; *conceal, obscure* הִסִּיךָ Ex 40. 21 Job 38. 8  
 ἐπισκοτέω: (σκότος) *throw a shadow over* הִקְדִּיר Ez 32. 7, 8; metaph.,  
*throw darkness or obscurity over* הִקְדִּיר Ib 31. 15; = ἐπισκοτάζω,  
 -τίζω  
 ἐπισκότησις, ἡ: *darkening, obscurity, of the sun or moon in eclipse*  
 קָדַרְתָּ Jes 50. 3 [cf. σκότῳσις]  
 ἐπισπένδω: *pour upon or over, esp. as a drink offering* שָׁפַךְ ICh 11. 18  
 שָׁפַךְ Gn 35. 14 Nu 28. 7 IIS 23. 16 שָׁפַךְ Ex 25. 29  
 ἐπίστασις, ἡ: (ἐφίστημι) = ἐπιστάσια II (*authority, dominion*), *superin-*  
*tendence* פָּקַדְתָּ Jer 37. 13  
 ἐπιστατεία, ἡ: (ἐπιστατέω) *office of ἐπιστάτης* פָּקַדְתָּ Nu 3. 32, 4. 16; cf.  
 παρακαταθήκη, ψήφισμα  
 ἐπιστατέω: *to be an ἐπιστάτης, to be set over; to be in charge of, to have*  
*the care of* נָצַב Ruth 2. 6 פָּקַדְתָּ Gn 39. 5 IIR 7. 17, 25. 23 פָּקַד  
 IIR 12. 12 פָּקַדְתָּ IIR 22. 5 IICH 34. 12; *stand by, aid* הִתְיַצַּב Ps  
 94. 16 IICH 20. 6; *exercise the office of ἐπιστάτης* III (*president,*  
*overseer, superintendent, in charge of any public building or works*)  
 נָצַב Ps 4. 1 Esr 3. 8, 9 ICh 15. 21 IICH 2. 1 [cf. ἐπαείδω, ὑπάδω]  
 ἐπιστάτης, ὁ: (ἐφίσταμαι) *one who is set over, chief, commander* נָצִיב IS  
 13. 3 IIS 8. 6, 14 IICH 8. 10 פָּקִיד IIR 25. 19 Neh 11. 14 שׁוֹטֵר  
 Dt 1. 15, 16. 18 Prv 6. 7 ICh 23. 4 IICH 26. 11; *supervisor* פָּקִיד  
 Gn 41. 34 Jer 20. 1 Neh 12. 42; *president, overseer, superintendent,*  
*in charge of any public building or works* שׁוֹטֵר Ex 5. 10, 14, 15;  
*governor, administrator* נָצִיב IR 4. 19 IICH 17. 2 פָּקִיד Neh 11. 9  
 ἐπιστεγάζω: *roof over* سَقَى



ἐπιστέλλω: *enjoin, command* שְׁלַח Job 38. 35

ἐπιστρέφω: *turn about, turn round* פָּרַט; *turn towards* הִסִּיחַ Ez 21. 2, 7 [cf. ἐνδατέομαι]

ἐπισφάλλω: *trip up, make to fall* הִפִּיל Ez 6. 4

ἐπισχύω: *make strong or powerful* חִזַּק Ex 4. 21 Jes 54. 2 Nah 2. 2 Job 4. 3 ICh 11. 17 הִחֲזִיק Jer 51. 12 Ez 27. 9, 27 כִּבְּסָהּ Jes 9. 10 שָׁנַב Jes 9. 10 Ps 20. 2, 59. 2 שָׁנַב Prv 29. 25 הִשְׁמַח Job 36. 24 הִשְׁמַח Job 36. 22 שָׁנַב Ps 73. 12; *to be or grow strong* חִזַּק Dan 11. 32 קִיחָהּ Nu 13. 20 IS 4. 9 IIS 3. 6 ICh 19. 13 ICh 1. 1

ἐπιταχύνω: *hasten on, urge forward* שָׁחַח Jes 5. 19 Ps 55. 9; cf. ταχίζω

ἐπιτείνω: = ἐπιτανύω, *stretch; stretch upon or over* הִסִּיחַ Jes 54. 2 Jer 15. 6; *urge on, incite* הִסִּיחַ Prv 7. 21; Pass., *suffer more intensely, to be tormented, racked, to be tortured* הִסִּיחַ Am 5. 12 Mal 3. 5 Ps 27. 9 Prv 18. 5

ἐπιτελειόω: (τέλος) *complete, especially a sacrifice* כָּלָה Jud 3. 18 IS 13. 10 IIS 6. 18 ICh 29. 29

ἐπιτελέω: (τέλος) *complete, finish, accomplish* כָּלָה Gn 18. 33 IS 3. 12 Ruth 3. 18 ICh 27. 24 כָּלָה Gn 2. 1 Ps 72. 20 כָּלָה Jes 33. 1 הִשְׁלֵם Ib., Dan 8. 23; esp. of the fulfilment of oracles הִשְׁלֵם IIR 9. 26 הִשְׁלֵם Jes 44. 26; *bring to perfection* הִשְׁלֵם Job 22. 3; *pay in full* הִשְׁלֵם ICh 9. 15, 16 הִשְׁלֵם Gn 44. 4 Ex 21. 34 Jud 1. 7 IIR 9. 26 Jes 57. 18, 65. 6 Jer 16. 18 Prv 7. 14 הִשְׁלֵם Ps 65. 2 Prv 13. 13; *to have to pay, be subject to a burden* הִשְׁלֵם IR 9. 15, 21; cf. ἀπο-

ἐπιτίθημι: *lay, put or place upon, of offerings laid on the altar* שָׂם Gn 22. 6, 9 נָתַן Lev 2. 15, 22. 22; *set meats on the table* שָׂם Gn 43. 31 IIR 6. 22 נָתַן Ex 25. 30 IIR 4. 43, 44 הִשְׁמַח Gn 24. 33; *turn towards* שָׂם Ez 6. 2, 13. 17, 21. 2, 7 הִסִּיחַ Ib 21. 21; *put on a covering or lid* שָׂם Ex 40. 19 נָתַן Ib 25. 21; *put to, add, grant or give besides* הִסִּיחַ Lev 22. 14 Jes 38. 5 הִסִּיחַ IS 3. 17 IIR 20. 6; *impose, inflict burdens* שָׂם Jud 1. 28 Esth 10. 1 נָתַן Jos 17. 13; *place a helmet on his head* שָׂם Ex 29. 6 Esth 2. 17 נָתַן IS 17. 38; *laying one's hands upon* שָׂם IIR 13. 16 הִסִּיחַ Gn 48. 14; *make an attack* שָׂם IR 20. 12 Job 37. 15 נָתַן Neh 5. 7

ἐπιφαίνω: Pass., *come into view, show oneself, appear, of a divine manifestation* הוֹפִיעַ Dt 33. 2 Ps 50. 2; *show light, dawn* הוֹפִיעַ Job 3. 4, 37. 15

ἐπιφέρω: *bring a charge against, impute folly to* הִשְׁמַח Lev 22. 16

ἐπιφθέγγομαι: *simply, utter, pronounce* בָּטָא Lev 5. 4 Ps 106. 33

ἐπιφθονέω: *bear hate or a grudge against* קָנָא Nu 5. 14 Jes 11. 13 [cf. φθονέω]



- ἐπιφθονος, ον: *liable to envy or jealousy, jealous* (W) אַנְזַר Ex 20. 5 אַנְזַר  
Jos 24. 19 Nah 1. 2 [cf. φθονερός]
- ἐπιφλεγέθω, -λέγω: *heat, inflame; metaph., inflame, excite* קָדַלְתִּי Jes 5.  
11; metaph., *to be brilliant* קָדַלְתָּ Ex 9. 24 Ez 1. 4
- ἐπιφυλλίζω: *glean grapes in a vineyard* עוֹלֵל Lev 19. 10 Dt 24. 21
- ἐπιφυλλίς: (φύλλον) *small grapes left for gleaners* עֲלֵלָה Jud 8. 2 Jes 17.  
6, 24. 13 (φύλλον: *leaf* עֲלֵזָה Lev 26. 36)
- ἐπιχειρέω: *make an attempt on, attack* (י) עָלָה Ex 24. 11 IS 26. 9
- ἐπιχείρημα, τό: *undertaking, attempt* (י) עָלָה Dt 12. 7; esp. of a  
military enterprise (י) עָלָה Jes 11. 14
- ἐπιχλευάζω: *jeer, make a mock of* עֲלֵזָה IIR 2. 23 Hab 1. 10
- ἐπιχρίω: *anoint, besmear* מָשַׁח Gn 31. 13 Ex 29. 7, 30. 26 IS 9. 16;  
cf. χρίω
- ἐπίχρισις: *smearing over* מָשַׁח Ex 40. 15 Lev 7. 35 Nu 18. 8; cf. χρίσις
- ἐπίχρισμα: *unguent* מָשַׁח Ex 25. 6; cf. χρίμα, -ισμα: *anointing*
- ἐπίχριστος: *smearred on* מָשַׁח Ex 29. 2 IIS 3. 39 מָשַׁח Lev 4. 3 IIS 1.  
14, 21; cf. χριστός
- ἐπιχώριος, α, ον: *of persons, οἱ ἐ. the people of the country, natives* אֲזָרָה  
Ex 12. 19, 48, 49 Lev 23. 42 [cf. ἐγχώριος: אֲזָרָה, חֲדָרִי, נִכְרִי]
- ἐπιψάω: *touch on the surface, touch lightly* נָגַח Jes 59. 10 נָגַח Gn 27.  
12, 21, 22 נָגַח Ib 31. 34, 37 Dt 28. 29 נָגַח Ps 115. 7; ἐπιψάω: *stroke*
- ἐπιψεύδομαι: *lie still more; feign* כָּזַב Ez 13. 19 כָּזַב Dt 33. 29 Ps 18. 45  
כָּזַב IIS 22. 45 [cf. κατα-]; *deceive* כָּזַב IIR 4. 16 כָּזַב Zach 13. 4
- ἐπιψηλαφάω: *feel by passing the hand over the surface; ψηλαφάω: feel or  
grope about to find a thing, like a blind man or hoodman-blind*  
נָגַח, נָגַח, נָגַח Gn 27. 12, 21-2, 31. 34, 37 Ex 10. 21 Dt 28. 29 Jes  
59. 10 Ps 115. 7 Job 5. 14, 12. 25; cf. ἐπιψάω
- ἐπιψοφέω: *rattle at or with, applaud* פָּוּ IIS 6. 16
- ἐπιψύχω: *cool* קָרַח Jer 6. 7
- ἐπογκόω: *stuff* קָנַח Nah 2. 13 קָנַח Prv 29. 21
- ἐποικέω: *to be settled near or with hostile views against* הִשָּׁב IR 21. 10
- ἐποικίδιος, α, ον: *presiding over the house* מוֹשִׁיבֵי Ps 113. 9
- ἐποπτεύω: *keep watch* יָבֵב Jud 5. 28
- ἐπόψομαι: fut. of ἐφοράω (*observe*) הִבִּיט Nu 23. 21 Jes 18. 4; *look upon,  
behold* הִבִּיט Gn 15. 5 Ex 3. 6, 33. 8 Nu 21. 9 Hab 2. 15
- ἐπωάδιος, ον: (ᾠόν) *upon the eggs, hatched; ἐπωάζω: sit or brood upon  
eggs* בִּיצָה Dt 22. 6 Jes 59. 5 Job 39. 14 יָצָה
- ἐπωδός, όν: (ἐπάδω) Subst. *a charm for or against* אֶפְדָּה Jud 17. 5, 18.  
14 Hos 3. 4; = ἐπωδή; cf. ἐπενδύτης
- ἐπωμής, ή: (ᾠμος) Poet. *shoulder* עֲכוֹם Gn 9. 23, 49. 15 Job 31. 22



- ἐφαιρέομαι: choose as successor בָּכַר Dt 21. 16
- ἐφάμαρτάνω: miss one's aim הִטָּא Jud 20. 16 [cf. ἀό-, ἐξ-]
- ἐφάπτω, ἐπάπτω: as law term, claim as one's property עָבַד Mich 7. 3;  
Pass., to be kindled הִצִּית Jud 9. 49 IIS 14. 30, 31 [cf. ἐξ-]
- ἐφάδρα, ἐπέδρη, ἡ: stable אָרֶה IICH 32. 28 אָרֶה Ib. אָרֶה Ib 9. 25
- ἐφεδρεία, ἡ: in war, reserve; lying in wait; watchfulness אֹרֶב Jos 8. 7  
אָרֶב Job 37. 8, 38. 40 [cf. ἐνεδρεύω: ambush, ἐνεδρεία: ambush]
- ἐφεδρος, ον: generally, one who waits to take another's place, a successor  
עֲצָר Jud 18. 7
- ἐφέλλω: drag or trail after one; οἱ ἐπελκόμενοι the stragglers of an army  
הִנְחִילִים Dt 25. 18
- ἐφέπω: follow, pursue, once in Hom. in hostile sense עָפָה IIS 22. 5  
Jon 2. 6 Ps 40. 13 [cf. ἀμβλαίνω]
- ἐφεσις, ἡ: (ἐφίημι) a law term, appeal to a judicial tribunal from a lower  
tribunal עָפָה Eccl 5. 7 اِسْتِثْنَان; (ἐφίεμαι) aiming at a thing, appetite,  
desire אָוָה Dt 12. 15, 18. 6 IS 23. 20 אָוָה Gn 3. 6 Nu 11. 4 Ps  
21. 3; cf. ἀγάπη
- ἐφήβος, ἐφάβος, ὁ: (ἡβη) one arrived at adolescence i.e. the age of 18  
years) صَبِي شَاب; v. p. 127
- ἐφήβουσύνη, ἡ: age of an ἐφήβος, adolescence صَبَاب
- ἐφηγέομαι: lead to a place הִנִּיחַ Ex 15. 13 הִנִּיחַ Jud 15. 25 Jes 14. 1 Ez  
37. 14, 44. 30 [cf. ἀναπαύω] הִנִּיחַ Nu 23. 7 IIR 18. 11 Prov 18. 16  
הִנִּיחַ Dan 2. 25 [cf. ὑπό]
- ἐφίημι: long for, desire אָוָה Dt 12. 20 Jes 26. 9 Prov 21. 10 אָוָה Nu  
11. 4 Jer 17. 16 Ps 45. 12 אָוָה Ps 119. 131; cf. ἀγαπάω
- ἐφικνέομαι: simply, reach or hit with a stick פָּגַע Ex 5. 3 IS 22. 18;  
reach, extend הִגִּיעַ Gn 28. 12 Job 20. 6 IICH 3. 11, 12; reach, attain  
הִגִּיעַ Jes 25. 12 IICH 28. 9; to visit with פָּגַע Gn 12. 17 פָּגַע Ps 73. 5  
פָּגַע Ex 5. 3 הפגיעה Jes 53. 6; v. p. 204
- ἐόλισσμι: set over צָוָה ICH 17. 10; set up הִצִּיב Gn 33. 20 IIS 18. 18  
Jer 31. 21 (20); establish הִצִּיב Ps 74. 17; ordain, prescribe יָסַד  
Esth 1. 8; stop, cause to halt הִשְׁבִּית Jes 21. 2 Ps 45. 10 Neh 4. 5;  
stand by or near הִתִּיצַב Ex 14. 13, 34. 5 Nu 23. 3 Zach 6. 5 Job  
1. 6; in hostile sense, stand against הִתִּיצַב Dt 7. 24 Ps 2. 2 IICH  
11. 13; halt, stop שָׁבַת Gn 2. 2, 3, 8. 22 Jes 24. 8 Job 32. 1
- ἐφόλκιον, τό: (ἐφέλλω) small boat towed after a ship فَوْكَة
- ἐφοπλίζω: get ready; fit out, equip, make ready; arm oneself, get ready to  
attack הִעָפִיל Nu 14. 44; cf. ὀπλίζω



ἐφοράω: *observe* רָעָה; *oversee* רָעָה Jer 23. 2, 4 Ez 34. 8, 23 Mich 5. 3, 5; of the gods, *watch over* רָעָה Gn 48. 15; cf. ἀλγέω, θυραυλέω, τρώγω  
ἐφόριος, α, ον: (ὄρος) *on the border or frontier*, ἀγορά ἐ., where the people  
of the adjacent states met for market and other purposes נָלִיל  
IR 9. 11 Jes 8. 23; ἐφόρια, τά, *boundaries* גְּבוּל Gn 10. 19 IS 5. 6  
גְּבוּלָה Dt 32. 8 Jes 28. 25

ἐφορος, ό: (cf. ἐπίουρος) *overseer, guardian, ruler* רָעָה Jer 56. 11 Jer 23.  
1, 2 Ez 34. 2 Mich 5. 4 Zach 10. 3; at Sparta, ἑφόροι, οί, *the ephors*;  
title of magistrates at Heraclea, in the Eleuthero-Laconian cities,  
also of officials of corporations פְּרָשִׁי (פּוֹטִי) Gn 39. 1 פְּרָשִׁי Ib 41. 45  
פְּרָשִׁי Ib 12. 15; cf. Κάβειροι, οί: *the Cabeiri*, divinities  
worshipped especially in Lemnos, Samothrace and Boeotia; sg.  
Κάβειρος; freq. in Boeotian inscr. (written -βει-); Καβειρίδες  
νύμφαι, and Καβειρώ, ἡ, *the sisters and mother of the Cabeiri* גְּבִירָה

ἐφύμνέω: *chant or utter over* זָמַר Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 21.  
14, 33. 2, 47. 7, 8, 66. 2, 71. 22 שָׁמַח Dt 6. 7 זָמַח Jud 5. 11; *sing a*  
*dirge or mournful strain* זָמַח Ib 11. 40; *sing of* זָמַח Jud 5. 3 Jes 12. 5  
ἐφύμνιον, τό: *burden, refrain* קִינִיָּה Dt 28. 37

καθά: Adv. for καθ' ἃ, *according as, just as* כַּכְּרָה Gn 47. 30 (כְּתִיב)  
IR 2. 3 כַּכְּרָה Lev 25. 52 Nu 6. 21, 7. 5; also καθάπερ, κατάπερ, *like as*  
*if, exactly as* כַּכְּרָה Gn 7. 9, 8. 21; *like* (כְּרִאֲבִין) Ib 48. 5; = καθώς  
καθαγίζω: *devote, dedicate* קָדַשׁ Ex 29. 1, 37 Nu 6. 11 IR 8. 64  
Nu 3. 13 Dt 15. 19 Jud 17. 3 IIS 8. 11 ICh 26. 26; *make offerings*  
קָדַשׁ Ex 29. 27; generally, *burn*, esp. *burn a dead body* דָּשַׁן Ps 20. 4  
καθαγνίζω: *purify* קָדַשׁ Lev 16. 19 קָדַשׁ Ez 48. 11; *hallow* קָדַשׁ Ex 29.  
1, 37 IR 8. 64 קָדַשׁ ICh 30. 8

καθαιμακτός: *bloodstained* מְאָדָּם Nah 2. 4

καθαιμάσσω, -ατόω: *make bloody, sprinkle or stain with blood*, Pass.,  
מְאָדָּם Nah 2. 4

καθαίρεσις: *demolition, destruction* (W) הָרָבָה Lev 26. 31 Jes 49. 19  
Jer 25. 13 Ez 33. 24 Mal 1. 4 הָרָבָה Zach 14. 11 Mal 3. 24  
Nu 21. 3; *subjugation* הָרָבָה Jes 43. 28

καθαίρῃω, κατ-, κατάγρημι, λαθελεῖν: of sorcerers, *bring down from the*  
*sky* הִתְנַחֵם Dan 2. 34, 45; הִתְנַחֵם (נִתְנַחֵם) Ib 2. 27, 4. 4 [cf. δικάζω,  
σπαράσσω]; *kill, slay; put down; annihilate, exterminate* (W)  
הִתְנַחֵם IIR 19. 17 הִתְנַחֵם Nu 21. 3 Dt 3. 6, 7. 2 Jos 6. 21, 10. 28  
Jud 21. 11 IS 15. 8, 9, 18, 20 IR 9. 21 Jes 34. 2 Jer 25. 9, 51. 3  
Dan 11. 44 קָטַל Dan 5. 19; Pass. הִתְנַחֵם IIR 3. 23 קָטַל Ex 22. 19  
קָטַל Dan 5. 30, 7. 11 קָטַל Ib 2. 14, 3. 22 קָטַל Ib 2. 13



- [cf. ἀτείνω] جزر; *remove utterly from*, Pass., נָזַר Jes 53. 8 Ps 88. 6  
 IICh 26. 21 [cf. ἐξοπίζω]; *raze to the ground, demolish* בָּהַר IICh 34. 6  
 Jes 49. 17 הָחֲרִים Nu 21. 2, 3 Jos 11. 21 עָרַעַר Jer 51. 58; Pass.,  
 הָחֲרַב Ez 29. 12 עוֹרַר Jes 23. 13 הִתְעַרְעַר Jer 51. 58; as law-term,  
 נָזַר Ez 37. 11 Thr 3. 54 הָחֲרִים Jes 34. 2; simply, *decide* נָזַר  
 Job 22. 28 Esth 2. 1; *fetch down as a reward or prize* הָחֲרִים Lev  
 27. 28 Mich 4. 13; Pass., הָחֲרַם Lev 27. 29 Esr 10. 8; cf. καθιερώνω  
 καθέζομαι, fut. καθεδουμαι: *sit down, take one's seat* قَعَد; *preside* יָשַׁב Ps  
 29. 10; cf. ἵζω  
 καθιερεύω: *sacrifice, offer* הִקְרִיב Lev 1. 13, 7. 29, 23. 3, 16 Nu 28. 2,  
 26, 27  
 καθιερώνω: *dedicate, devote* הִוִּיר Nu 6. 2, 5, 12 הִקְדִּישׁ Lev 27. 28; Pass.,  
 הִנָּזַר Hos 9. 10 הָחֲרַם Lev 27. 29 [cf. ἐύρω: *set* Jos (6. 24) 7. 1]  
 καθίζω, κατ-: *causal, make to sit down, seat* הִיָּשַׁב IR 2. 24, 21. 9, 10,  
 12 Thr 3. 6 IICh 23. 20; *set, place* הִיָּשַׁב Gn 47. 6, 11; *encamp*  
 הִיָּשַׁב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *marry* הִיָּשַׁב Esr 10. 2, 10, 14,  
 17, 18 Neh 13. 23, 27  
 [καθίζω, in the sense 'marry', is a Hebraism used exclusively by the  
 LXX; the genuine homologue is συνοικέω, q.v.]  
 καθικετεύω, κατ-; *strengthened for* ἱκετεύω (*supplicate, beseech; beg of one*  
 that חָכַה Jes 30. 18 פָּנַע Gn 23. 8 Ruth 1. 16 اِسْتَشْنَعْ اِلَى شَيْءٍ  
*entreat earnestly* חָכַה Jes 8. 17, 64. 3 Ps 33. 20 Job 32. 4 הִפְגִּיעַ  
 Jes 53. 12, 59. 16 Jer 36. 25; cf. ἱκετεύω; p. 214  
 καθιναέομαι: *reach, touch* הִגִּיעַ Jes 6. 7 Jer 1. 9 Ps 88. 4 הִשִּׁיג Ez 3. 13;  
 κατακόμενον, τό, *that which comes to one, one's share of an inheri-*  
*tance*, הִגִּיעַ Eccl 8. 14  
 κάθισμα: *seat* מוֹשֵׁב IS 20. 18, 25 Ez 28. 2 Ps 132. 13 כִּסֵּא Cant 1. 12;  
 cf. ἵσμα  
 καθιστάνω, -τημι: *set down* חָטָה; *set up, erect, of stones* הִצִּיב Jer 31. 21  
 (20); *replace, restore* הִסֵּה Gn 31. 39; *set in order, array, of soldiers*  
 הִצִּיב Gn 21. 28; *ordain, appoint* הִצִּיר Neh 13. 13 צִוָּה IR 1. 35;  
*to be established or instituted, prevail* נָצַח Ps 82. 1, 119. 89 [cf. σέβομαι]  
 καθοράω, κατ-; fut. κατόψομαι, 3 sg. pf. κατῶπτα, aor. 1 κατῶφθην:  
*look down* הִבִּיט Jes 51. 6, 63. 15 Ps 33. 13, 104. 32; *see distinctly*  
 הִבִּיט Hab 1. 5; *descry, perceive* הִבִּיט Nu 23. 21; *behold* הִבִּיט Ib 12.  
 8, 21. 9 Jes 51. 1, 2, 63. 5 Hab 2. 15 Ps 13. 4, 84. 10, 91. 8,  
 119. 15; *observe* הִבִּיט Jes 18. 4 Hab 2. 15 Ps 119. 15 Job 6. 19; *to*  
*look and see whether* הִבִּיט Thr 1. 12  
 καθώς: Adv. = καθά; *of Time, as, when* כַּאֲשֶׁר Gn 18. 33, 20. 13  
 κάπ: Ep. for κατά before π, φ



- καταβάλλω, Ep. 3 sg. κάββαλε, imp. καταβαλόντων: *throw down; drop*  
הפיל Dt 25. 2 IIR 6. 5 פלח IIR 4. 39; *strike down with a weapon, slay*  
הפיל Ib 19. 7 Ez 6. 4 Prv 7. 26; *cast down or away, cast off, reject*  
הפיל Jud 2. 19 Ps 106. 26; *let fall, drop* הפיל Jud 2. 19 IS 3. 19;  
*throw down seed, sow* הפיל Ps 106. 27; *let fall, drop; set down*  
הבל Cant 8. 5; *to be the author of, commit to writing* כתב Ex 24. 12, 34. 1 (a spurious or secondary homology; cf. γράφω, κατα-)  
καταβαπτίζω: *dip* טבל Gn 37. 31; Pass., *to be submerged* נטבל Jos 3. 15  
הטבע Jer 38. 22; *drown* טבל Job 9. 31 טבע Ex 15. 4; cf. καταδύω  
καταβάπτω: *dip; soak, v. καταβαπτίζω; dye, colour* הטיב IIR 9. 30; Pass.,  
*deep-coloured* טבול Ez 23. 15  
καταβιβρώσκω: *eat up, devour* בער Ex 22. 4 הבעיר Ib. [cf. δια-]  
καταβολή: *throwing down, esp. begetting* הבל Job 39. 3; *paying down, esp. by instalments; money as a deposit by way of caution* הבל  
Ez 18. 12 הבלה Ib 18. 7; *periodical attack of illness, fit* הבל Hos 13. 13 Ps 18. 5  
καταβρέχω: *drench, soak, steep; Pass., מרבה* Lev 7. 12; cf. δια-  
καταβρύκω: *bite in pieces, eat up* כרסב Ps 80. 14; cf. κατατρώγω  
καταγελάω: *laugh, jeer at; laugh scornfully, mock; deride* הלעייב IIR 36. 16  
הלעייב Ps 22. 8 Job 21. 3 Neh 2. 19, 3. 33 IIR 30. 10  
καταγιγνώσκω: *lay as a charge against a person, pronounce a verdict against*  
הקב Ps 105. 22; Pass., *to be condemned* מקבב Ib 58. 6; cf. ἀνα-  
καταγλωττίζω: *use the tongue against another* הלשין Ps 101. 5 הלשין Prv 30. 10  
κατάγνυμι, late pres. κατάσσω, κατεάσσω: *break in pieces, shatter* נדע  
Dt 7. 5, 12. 3 Jes 45. 2 IIR 34. 4 נחס Job 30. 13 נתץ Lev 14. 45  
Dt 7. 5 Jud 6. 30 נתץ Dt 12. 3 IIR 31. 1; Pass., *to be broken, to be shattered*  
נדע Jes 9. 9 נתץ Jud 6. 28 נתץ Lev 11. 35; v. p. 166  
καταγράφω: *prescribe, ordain* כתב Jes 10. 1; cf. καταβάλλω  
κατάγω: *reduce to a state* הציג Jer 51. 34 Job 17. 6; cf. προσ-  
καταδάκνω: *bite* נשך Jer 8. 17; cf. δακνάω; p. 157  
κατάδεσις, -σμος: *binding fast; binding by magic knots; hence, spells, enchantments, in pl.* קשרים Jes 3. 20 Jer 2. 32  
καταδέω: *bind fast* קשר Gn 44. 30 Dt 6. 8 Jos 2. 18 IS 18. 1 קשר Jes 49. 18 Job 38. 31  
καταδιώκω: *follow hard upon, pursue closely* הדביק Gn 31. 23 Jud 18. 22, 20. 45 IS 31. 2 IIR 1. 6  
καταδουλεύομαι, -λίζω, -όω: *reduce to slavery, enslave* תולל Ps 137. 3  
καταδύω or -δύνω: *go down, sink, set, esp. of the sun* שקע Nu 11. 2  
Jer 51. 64 Am 8. 8, 9. 5; causal, *make to sink*, rarely in prose,



- ῥבע Ex 15. 4 הִסְבֵּעַ Jer 38. 22 הִשְׁקִיעַ Ez 32. 14 Job 40. 25; cf.  
 ἐκδέω, καταβαπτίζω  
 κατάθεσις: *payment down, payment; in Law, promise, covenant* הַשָּׂמָה  
 Lev 5. 21  
 καταθραύω: *break in pieces, shatter* פָּרַק IR 19. 11 שָׁבַר Ex 9. 25,  
 34. 1 IIR 11. 18 Jes 21. 9 Jer 43. 13 Ps 29. 5, 48. 8  
 καταθρώσκω: *leap down* נָתַר Lev 11. 21; cf. ἐκ-  
 καταθύω: *sacrifice* זָבַח IR 3. 2, 8. 5 IICH 30. 22, 33. 22 نَذَرَ  
 καταιδέομαι: *feel shame or reverence before another, stand in awe of him*  
 הִתְיַוָּה Dan 9. 4 Esr 10. 1 Neh 9. 3; *to be ashamed to do a thing*  
 הִתְיַוָּה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6  
 καταίθω: *kindle* אִיר Jes 50. 11  
 καταίνεσις: *betrothal* خُطْبَة خطوبه  
 καταινέω: *grant, promise; esp. promise in marriage, betroth* خُطِبَ  
 καταισχύνω: = καταχέζειν (*besoul*) קָדַשׁ IS 21. 6 Jes 65. 5  
 κατακαίνω: = κατακτείνω (*kill, slay*) הִקְרַע Nu 25. 4 IIS 21. 6 הִקְרַע  
 Ib 21. 13  
 κατακαίω: *burn completely; to be burnt* אָכַל Ex 3. 2 Nah 1. 10 Neh 2. 3  
 κατακενόω, strengthd. for κενόω: *empty, make space empty* הֶאֱוִיחַ Jes  
 19. 6 חָלַל Ez 28. 9 פָּנָה Gn 24. 31 Lev 14. 36 Jes 40. 3 Mal 3. 1  
 חָלַל Ez 32. 26 חָלַל Jes 53. 5; *desert* הֶעֱזַיחַ ICh 28. 9 חָלַל Thr 2. 2  
 פָּנָה Zeph 3. 15  
 κατακληιδόω, strengthd. for κηליδóω: *stain, soil* אִמָּלְתִּי Jes 63. 3; Pass.,  
 אִמָּל Jes 59. 3 Thr 4. 14 אִמָּל Jes 9. 4; metaph., *defile, sully* אִמָּל  
 Mal 1. 7; Pass., אִמָּל Dan 1. 8 אִמָּל Mal 1. 12 Esr 2. 62  
 κατακινέω, strengthd. for κινέω: *set in motion, simply move* הָנִיעַ IIS  
 15. 20 IIR 19. 21 Am 9. 9 Dan 10. 10; *alter* שָׁנָה IIR 25. 29 Jer 2. 36  
 שָׁנָה Eccl 8. 1 הִשְׁתַּנְּהָה IR 14. 2; *disturb* הָנִיעַ IIS 15. 20 IIR 23. 18  
 κατακλείς or κατάκλεις, -κληῖς: *sheath for a pin* הָעֵר IS 17. 51 IIS 20.  
 8 Jer 47. 6; cf. τὸ ξυρόν  
 κατακληρονομέω: *leave as an inheritance* הִנְחִיל IS 2. 8 ICh 28. 8 הִנְחִיל  
 Lev 25. 46  
 κατακληρόω, -ουχέω: *receive as one's portion, esp. of a conquered  
 country, divide among themselves, portion out; assign as a portion,  
 portion out to colonists* הִנְחִיל Nu 33. 54  
 κατακοιμάω: (κεῖμαι) causal, *put to sleep* הִשְׁכִּיב IIS 8. 2 IR 3. 20, 17. 19  
 הִשְׁכִּיב IIR 4. 32 Ez 32. 32 [cf. κεῖμαι, κοιτάζω]  
 κατακόπτω: *cut down, fell, of trees* יָקַח Jes 10. 34 קָצַע Nu 15. 32; *cut in  
 pieces, cut up* פָּתַח IIR 18. 4 Jes 2. 4 IICH 34. 7 קָצַע Ex 39. 3 IIR



24. 13 Ps 46. 10  $\text{כָּרַח}$  Ex 5. 7 IR 17. 12; Pass.,  $\text{הִכָּח}$  Mich 1. 7; *cut down, massacre, butcher*  $\text{הִכָּח}$  Job 4. 20; in a military sense, *cut in pieces, 'cut up'*  $\text{כָּתַח}$  Zach 11. 6  $\text{הִכָּח}$  Nu 14. 45 Dt 1. 44; Pass.,  $\text{הִכָּח}$  Jes 24. 12 Jer 46. 5; generally, *break in pieces, destroy, fretted in pieces*  $\text{כָּתַח}$  IICh 15. 6  $\text{הִכָּח}$  Job 4. 20; cf.  $\sigma\upsilon\gamma$ -; p. 224
- $\kappa\alpha\tau\alpha\kappa\rho\acute{o}\sigma\mu\alpha\iota$ : *listen attentively*  $\text{כָּתַח}$  Job 36. 2
- $\kappa\alpha\tau\alpha\kappa\rho\acute{\iota}\pi\tau\omega$ : *hide, conceal, cover* (W)  $\text{הִתְכַּיֵּי}$  Job 17. 13 Cant 2. 5  $\text{הִתְכַּיֵּי}$  Jos 6. 17 IIR 6. 29; Pass.,  $\text{נִתְכַּיֵּי}$  (נִתְכַּיֵּי) IIR 6. 9  $\text{הִתְכַּיֵּי}$  Job 24. 4  $\text{הִתְכַּיֵּי}$  Prv 28. 12 [cf.  $\text{הִתְכַּיֵּי}$ ]  $\text{הִתְכַּיֵּי}$  Jes 42. 22; *use concealment, conceal oneself or one's true nature*  $\text{הִתְכַּיֵּי}$  Gn 3. 8 IS 13. 6 IIR 11. 3  $\text{הִתְכַּיֵּי}$  IS 28. 8 IR 22. 30; cf.  $\epsilon\pi\iota$ -
- $\kappa\alpha\tau\alpha\kappa\upsilon\lambda\acute{\iota}\nu\delta\omega$ ,  $-\kappa\upsilon\lambda\acute{\iota}\omega$ : *roll down*  $\text{גָּלַל}$  Jer 51. 25 [cf.  $\alpha\pi\omicron$ -]
- $\kappa\alpha\tau\alpha\lambda\acute{\epsilon}\iota\pi\omega$ : *bequeath*  $\text{חָלַף}$  (cf.  $\gamma\epsilon\nu\nu\acute{\alpha}\omega$ : *beget*); *leave, forsake, abandon*  $\text{הִרְפָּה}$  Dt 31. 6 Jos 1. 5; *leave alone*  $\text{הִרְפָּה}$  IIR 4. 27 Job 7. 19
- $\kappa\alpha\tau\acute{\alpha}\lambda\epsilon\iota\psi\iota\varsigma$ : *posterity*  $\text{חֲתָן}$ ; cf.  $\gamma\omicron\nu\omicron\varsigma$ : *offspring; progeny* (W)
- $\kappa\alpha\tau\alpha\lambda\epsilon\upsilon\kappa\acute{o}\omega$ : *whiten*  $\text{הִלְבִּין}$  Jes 1. 18 Joel 1. 7 Ps 51. 9
- $\kappa\alpha\tau\alpha\lambda\acute{\epsilon}\omega$ : *grind*  $\text{הִתְלַעַץ}$  Joel 1. 6 Prv 30. 14 Job 29. 17  $\text{הִתְלַעַץ}$  Ps 58. 7
- $\kappa\alpha\tau\alpha\mu\alpha\iota\tau\epsilon\upsilon\omicron\mu\alpha\iota$ : *foretell against or about one*  $\text{הִנְדִּיף}$  Ez 12. 10; cf.  $\alpha\nu\alpha\phi\acute{\epsilon}\rho\omega$
- $\kappa\alpha\tau\alpha\mu\epsilon\gamma\alpha\lambda\alpha\upsilon\chi\acute{\epsilon}\omicron\mu\alpha\iota$ : *strengthd. for*  $\text{מַגְדִּיל}$ , *exalt oneself against*  $\text{הִגְדִּיל}$  Ps 35. 26
- $\kappa\alpha\tau\alpha\mu\epsilon\theta\upsilon\sigma\kappa\omega$ : *make drunk, intoxicate* (W)  $\text{הִשְׁכִּיר}$  Jer 51. 7 Dt 32. 42 Jer 51. 57
- $\kappa\alpha\tau\alpha\mu\epsilon\lambda\acute{\epsilon}\omega$ : *give no heed to, neglect*  $\text{הִתְעַלַּם}$  Jes 58. 7 Ps 55. 2
- $\kappa\alpha\tau\alpha\mu\acute{\upsilon}\omega$ , Ep.  $\kappa\alpha\mu\mu\acute{\upsilon}\omega$ : *close the eyes*  $\text{עָצַם}$  Jes 33. 15 Ib 29. 10  $\text{עָצַם}$  IS 4. 15 IR 14. 4
- $\kappa\alpha\tau\alpha\kappa\epsilon\acute{\iota}\phi\omega$ ,  $-\nu\acute{\iota}\phi\omega$ : *snow all over, cover with snow; metaph., sprinkle as with snow*  $\text{הִגִּישׁ}$  Ps 68. 10
- $\kappa\alpha\tau\alpha\nu\acute{\iota}\zeta\omega$  (pres.  $-\nu\acute{\iota}\pi\tau\omega$ ): *wash well*  $\text{כָּבַשׁ}$  Gn 49. 11 Ex 19. 10 Mal 3. 2; *wash out, purge*  $\text{כָּבַשׁ}$  Jer 4. 14 Ps 51. 4, 9
- $\kappa\alpha\tau\alpha\nu\iota\kappa\acute{\alpha}\omega$ , *strengthd. for*  $\nu\iota\kappa\acute{\alpha}\omega$ : *conquer, vanquish; generally, overpower*  $\text{כָּבַשׁ}$  Ps 44. 6
- $\kappa\alpha\tau\alpha\nu\acute{\iota}\pi\tau\eta\varsigma$ : *washer; at Athens, he who washed the peplos of Athena*  $\text{כֹּבֵשׁ}$  Jes 36. 2
- $\kappa\alpha\tau\alpha\nu\omicron\tau\acute{\iota}\zeta\omega$ : *bedew*  $\text{מָוַעַ$  Ps 65. 11  $\text{הִתְמַוַּעַ$  Am 9. 13 (?)  $\text{נָדָה}$
- $\kappa\alpha\tau\alpha\nu\tau\acute{\iota}\omicron\nu$ , Adv.: *facing one*  $\text{קָדָם}$  Ps 139. 5  $\text{קָדָם}$  Dan 2. 6, 9, 10  $\text{קָדָם}$  [cf.  $\kappa\alpha\tau\acute{\epsilon}\nu\alpha\nu\tau\alpha$ ,  $-\tau\acute{\iota}\omicron\nu$ ]
- $\kappa\alpha\tau\alpha\nu\acute{\upsilon}\sigma\sigma\omega$ : *stab, gouge*  $\text{קָרַע}$  Nu 16. 14 Jud 16. 21 [cf.  $\epsilon\acute{\xi}\omicron\rho\acute{\upsilon}\sigma\sigma\omega$ ]

καταξέω: *carve* קָרַח Nu 21. 18; in Pass., קָרַח IR 6. 35 Ez 8. 10 קָרַח  
Job 19. 23; cf. ἐπιγράφω

καταξηραίνω: *dry up* הִקְרַיַּב IIR 19. 24 Jes 50. 2; Pass., הִקְרַב Jud 16. 7

καταξιών: in bad sense, *degrade* הוִיל Thr 1. 8

καταξυράω: *shave close* חָלַח Gn 41. 14 Lev 14. 9 Nu 6. 9 חָלַח Jud 16.  
17, 22 Jer 41. 5 חָלַח Lev 13. 33 Nu 6. 19 חָלַח Ez 27. 31  
חָלַח Ib 29. 18; cf. ξυρίζω

καταπαλταφέτης: *artilleryman* קָלַע IIR 3. 25

καταπάλτης, -πέλτης: (πάλλω) *engine of war for hurling bolts, catapult*  
קָלַע IS 17. 50; cf. σφενδόνη

καταπάσσω: *sprinkle, strew over* הָסַח Ex 29. 21 Lev 4. 6, 14. 7, 16 Nu  
19. 4, 21 Jes 52. 15 טָשׂ [cf. δια-, καταρραίνω, διασπείρω]

καταπήγνυμι, -ύω: *stick fast in something* דָּבַק Dt 28. 21 קָדַם Ez 3.  
26 [cf. ἐπι-]

καταπίμπλημι: *fill quite full* מָלֵא Dt 6. 11 IIR 21. 16 Ps 129. 7; *fill*  
*full of* מָלֵא Ex 28. 3, 35. 35 Jes 33. 5 Jer 51. 14, 34

καταπνέω, -είω: *blow or breathe upon or over* הָפַח Ez 21. 36

καταποικίλλω: *deck with various colours or in diverse modes, mottle*; Pass.,  
שָׁבַע Ex 28. 20; *embroider (W)* שָׁבַע Ib 28. 39

καταπονέω: *subdue after a long struggle; handle roughly, crush, damage;*  
*maltreat, oppress* מָצַח Gn 15. 13, 16. 6, 31. 50 Ex 1. 11, 22. 21 Nu  
24. 24 Dt 26. 6 Jes 60. 14; esp. in Pass., מָצַח Jes 53. 4 Ps 119. 71  
מָצַח Gn 16. 9

καταπρίω: *saw up, saw asunder, cut into pieces* הָעִיר Jer 18. 21 Ez 35. 5  
Ps 63. 11; cf. πρίω/בָּרַא/נָשַׁר Jos 17. 15. 18 ICh 20. 3

κατάπυγος, ον: = καταπύγων, ό, ή, *given to unnatural lust* קָדַם Dt 23.  
18 IIR 23. 7 קָדַם Gn 38. 21 Dt 23. 18 Hos 4. 14

καταπυγοςύνη: *unnatural lust* קָדַם IR 14. 24, 22. 47

καταπύγων: *the middle finger (used in an obscene gesture)* אֶצְבַּע Jes  
58. 9

καταπύθω: *putrefy* הִבְאִישׁ Ex 5. 21, 16. 24 Eccl 10. 1 עָפָן Ib. עָפָן;  
Pass., *become putrefied* הִבְאִישׁ ICh 19. 6 תַּעֲפֶן

κατάραμα: *curse* מָאַר Mal 3. 9 Prv 3. 33, 28. 27

καταράομαι: *call down curses upon, curse, execrate* הָאֵלַח IR 8. 31 אָרַר  
Gn 5. 29 אָרַר Thr 2. 7 קָלַל Gn 8. 21, 12. 3 Ex 21. 17, 22. 27  
IIS 16. 7 IIR 2. 24 Job 3. 1 Neh 13. 2, 25 הָאִיר Jes 27. 11;  
Pass., אָרַר Mal 3. 9 קָלַל Job 24. 18 אָרַר Nu 5. 18 אָרַר Nu 22. 6  
[cf. ἐπι-]



καταράσσω, -τω, καταρράσσω, -τω: *dash down, break in pieces* רָצַץ Ps

74. 14 Job 20. 19 ICh 16. 10 רָצַץ Jud 10. 8 הָרִיץ Jud 9. 53

καταρραίνω: *besprinkle, sprinkle* יָרָה Ps 139. 3 וָרָק [cf. κατασπείρω]

καταρρακτήρ, -της (from καταρράσσω), or καταράκτης (from καταράσσω): as Subst., *waterfall, cataract* شَلال

καταρρήγνυμι and -ύω: *break down; tear in pieces* נָרַם Nu 24. 8; Pass., *to be broken down; to be broken in pieces; comminuted, crumbling soil* הִתְרַעַע Jes 24. 19

καταρρυσόμαι: Pass., *become wrinkled* تَقَلَّصَ تَقَلَّصَ

καταρχή: *beginning* הֶחֱלָה Gn 13. 3 IIS 21. 9, 10 הֶחֱלָה Hos 1. 2 [cf. γένεσις]

κατάρχω: *begin* הֶחֱלָה Gn 6. 1 הֶחֱלָה Ib 4. 26

κατασβέννυμι or -ύω: *put out, quench* כָּבַה IIS 21. 17 Jes 1. 31; metaph., כָּבַה IIS 14. 7; of passions, כָּבַה Cant 8. 7

κατασείω: *shake down* נָעַר Neh 5. 13; *throw down* נָדָה Ps 36. 12; *shake the head* in token of contempt הִנִּיד Jer 18. 16; cf. κατακινέω

κατασκευάζω: *furnish, equip fully; prepare, make ready for* מָכִן Ex 19. 11 מָכִן Nu 21. 27 מָכִן IR 5. 32 Ps 78. 8 מָכִן Prov 21. 31 Est 7. 10; *construct, build* מָכִן Jud 16. 26 מָכִן Hab 2. 12 מָכִן IR 6. 19 ICh 33. 16, 35. 20 מָכִן Ez 40. 43 Zach 5. 11; generally, *prepare, arrange, establish* מָכִן Gn 43. 16, 25 Ex 16. 5 Jos 4. 4 Jer 51. 12 Zeph 1. 7 Ps 7. 14 Esth 6. 4 ICh 22. 3 (2); *establish* מָכִן IIS 7. 16 מָכִן Ib 7. 13 Hab 2. 12 מָכִן IS 13. 13 IIS 5. 12 IR 2. 24 Ps 103. 19 ICh 12. 1 Jes 16. 5; *prepare for the purpose* מָכִן Est 7. 10 ICh 28. 2; *prepare oneself or make ready for doing* מָכִן Ez 38. 7 מָכִן Ps 59. 5 מָכִן Est 7. 10

κατασκεύασμα: *work of art, esp. building, structure* מָכִן Ex 15. 17 IR 8. 13, 49 Jes 4. 5 Ps 104. 5 מָכִן Est 3. 3 מָכִן Zach 5. 11; in pl., *engines of war; contrivance* מָכִן IR 7. 27, 28

κατασκηνάω: = -νόω, *take up one's quarters, encamp* מָכִן Gn 14. 13, 35. 22 Nu 24. 2 Mich 4. 10 Ps 120. 5; generally, *rest* מָכִן Ex 24. 16, 40. 35 Jos 22. 19 IIS 7. 10; *settle, of birds* מָכִן Jes 13. 21 Ez 17. 23 Ps 55. 7; cf. σκήνημα/מָכִן

κατασκοπέω: *spy out, reconnoitre* تَجَسَّسَ

κατάσκοπος: *one who reconnoitres, scout, spy* جاسوس

κατασπείρω: *sow, plant* זָרַע Jes 40. 24; *beget* הִזְרִיעַ Gn 1. 11 Lev 12. 2; *spread as in sowing* יָרָה Lev 26. 33 Jer 31. 10 (9), 49. 32 Ez 12. 15, 20. 23 Prov 15. 7, 20. 8, 26; Pass., *to be spread abroad, dispersed* זָרַע Jes 30. 24; *besprinkle* יָרָה Ps 139. 3 זָרָה Jes 1. 6 Job 18. 15



- κατασπένδω: *pour as a drink-offering* נסך ICh 11. 18 הסיף Gn 35. 14  
 Nu 28. 7 IIS 23. 16 [cf. ICh 11. 18] Jer 7. 18, 44. 17 Ps 16. 4;  
 Pass., נסך Ex 25. 29, 37. 16  
 κατασπεύδω: *urge, hasten on* בהל IICh 35. 21 Esth 8. 14 הבהיל  
 IICh 26. 20; *make haste, hasten* בהל Eccl 5. 1, 7. 9 הבהיל Esth 6. 14  
 καταστέφω: *deck with garlands, crown, wreath* הכתר Ps 142. 8; *encircle*  
 כתר Jud 20. 43 Ps 22. 13  
 καταστολίζω: *clothe, dress* (Pass.) חתל Ez 16. 4 הטהל Ib.  
 κατασώχω: *rub in pieces, pound* דכא Ps 51. 10 Prv 22. 22 Job 19. 2  
 Thr 3. 34 דכא Job 22. 9 הדכא Job 5. 4 הדק Ex 30. 36 IIS 22. 43  
 IIR 23. 6, 15 Mich 4. 13 IICh 15. 16, 34. 4. 7 הדק Jes 28. 28;  
 cf. δαίζω  
 καταταχέω: *accelerate* תהיח Jud 20. 37 Jes 5. 19, 60. 22; *escape by*  
*superior speed* תהיח Ps 55. 9  
 κατατείνω: *rack, torture; overwork* תטה Am 5. 12 Mal 3. 5; *tend; strive*  
*earnestly* תטה Ex 23. 2; *stretch* תטה Jer 6. 12; *stretch, extend downwards*  
 תטה Gn 24. 14 Ps 88. 3, 116. 2; v. p. 188  
 κατατέμνω: *cut in pieces, cut up* נתח Lev 1. 6, 12 Jud 19. 29, 20. 6 IS  
 11. 7 נתח Ez 24. 10  
 κατατεύχω: *make, construct* עֲצַב Job 10. 8  
 κατατήκω, -τάκω: *melt* הניח Ez 22. 20 הנהיך Ez 22. 20 הנהיך Ib. הנהיך  
 Ib 22. 22  
 κατατίθημι: *place, put, lay down* הניח Lev 16. 23 Nu 17. 19, 19. 9 Dt  
 26. 4 Ez 5. 13, 37. 1; *deposit* קההחין (נהח) Esr 6. 1 קהח (נהח) Ib  
 6. 5 קהח Ib 5. 15; *deposit in the tomb, bury* הניח IR 13. 30; *sow seed*  
 שים IS 2. 20; *lay down, make a road* נתן Ps 18. 33 החרר IIS 22. 33  
 [cf. Ps 18. 33]; *dish up, serve* שים Gn 43. 31 IS 9. 24 הושם Gn 24. 33;  
*lay down in a place; of the dead, bury* הניח IR 13. 31 הושם Gn 50. 26;  
*make a testamentary disposition* צוה Gn 49. 29, 33, 50. 16; v. p. 148  
 κατατιλάω: *make dirt over* עָלַל Job 16. 15, κατὰ τῆς κεφαλῆς κατατετι-  
 λῆσθαι, Artemidorus Daldianus 2. 26 [cf. καταλάω]; Pass., הָעֵלַל  
 IS 31. 4  
 κατατίλλω: *pull to pieces* טלא Jos 9. 5  
 κατατρίβω: *of clothes, wear out—hence metaph., οἱ τὰ βήματα κατατε-  
 τριφότες, i.e. constant frequenters of the tribune, Isocrates, Epistolae*  
 8. 7; cf. וְעַל בְּמַתֵּי יְדֻרָּכֵי Hab 3. 19—הדרוך Job 28. 8; *of persons,*  
*wear out, exhaust* הדרוך Jud 20. 43  
 κατατρίζω, strengthd. for τρίζω: *grind* طَرَسَ; *gnash* הרק Ps 35. 16 Job  
 16. 9 حَرَقَ; cf. βρύκω, τρίζω



- κατατρύχω: *wear out, exhaust* הִטְרִיחַ Job 37. 11 יָנַע Jos 7. 3 Eccl 10. 15 הִנָּע Jes 43. 23, 24 (τρύχωσις/יגיעה/טרח Dt 1. 12 Jes 1. 14 Eccl 12. 12 *exhaustion, distress*)
- κατατρώγω: *eat up, esp. fruits and vegetables* כָּרַס Ps 20. 14
- κατατυγχάνω: *hit one's mark, reach the object of; abs., to be lucky or successful* הִשְׁכִּיל Dt 29. 8 Jos 1. 7, 8 IS 18. 5, 14, 15 IR 2. 3 IIR 18. 7 Jes 52. 13 Jer 10. 21, 20. 11 Ps 101. 2 Prv 17. 8 (?)
- κατατύπτω: *pound* הִתְדַּפֵּק Jud 19. 22 נָחַץ (κατα-פעל)
- καταυγάζω: *shine upon, illuminate* הִנִּיחַ IIS 22. 29; intr., *shine brightly* הִנִּיחַ Jes 13. 10
- καταυλέω: *play on the flute* הָלַל IR 1. 40
- καταυλίζομαι: *to be under shelter of a hall, house, tent* אָהַל Jes 13. 20 [cf. νῦν μὲν καταυλίσθητε, Euripides *Rhesus* 518, Now to your tents (W) לָאֵהָלֶיךָ לְיִשְׂרָאֵל IR 12. 16]; cf. αὐλίζομαι
- καταφαρμακεύω: *dose with drugs; anoint with drugs or charms* רָקַח IICH 16. 14 [cf. הרקח/enchanted potion]; *poison* הִפְרִישׁ Prv 23. 32
- καταφέρω: *bring down* הִדְבִּיר Ps 18. 48, 47. 4 [cf. IIS 22. 48]
- καταφεύγω: *flee and take refuge, flee for protection* הִעֲרַח Jer 4. 6, 6. 1
- καταφθέγγω: *sound loudly* הִקְהִיחַ Jes 8. 19
- καταφθείρω: *destroy* נָהַץ Dt 12. 3 IICH 33. 3 נָהַץ Jud 6. 28 הִתָּחַץ Lev 11. 35; cf. κατάγνυμι
- καταφύω: *ruin, destroy* אָבַד Nu 33. 52 Dt 12. 2, 3 IIR 11. 1, 21. 3 Jes 26. 14 Jer 12. 17, 15. 7 Ez 22. 27 Ps 9. 6 Prv 1. 32 Thr 2. 9 Esth 3. 9 אָבַד; = καταφθινύω
- καταφλέγω: *burn up, consume, burn down* (W) בָּלַע Nu 4. 20 Ps 21. 10 כָּלָה Jes 10. 18 Ez 22. 31 Zach 5. 4 שָׁלַח Jud 1. 8 IIR 8. 12 Ps 74. 7; v. ἐκ-, ἐκπυρόω
- καταχέω, -εύω: *pour, shower down* יָצַק Job 36. 27 יָצַק Lev 2. 1, 8. 15 IIR 3. 11, 4. 4, 41 Jes 44. 3 Ez 24. 3 Job 29. 6, 38. 38 הִצִּיק IIR 4. 5 הִצִּיק Lev 21. 10 נָהַץ Ex 9. 33 سَبَّكَ سَفَكَ; metaph., יָצַק Jes 44. 3 הִצִּיק Ps 45. 3 נָהַץ Jer 42. 18 Job 3. 24 Dan 9. 11 נָהַץ Jer 42. 18 Nah 1. 6; *cause to flow* הִשְׁכִּיב Job 38. 37; *to have metal melted* יָצַק Mal 3. 3 יָצַק Ps 12. 7 ICh 28. 18 יָצַק Ex 25. 12, 26. 37 IR 7. 46 יָצַק Job 28. 2 IICH 4. 3 הִצִּיק Jos 7. 23 הִצִּיק IR 7. 23 Job 37. 18 נָהַץ Ez 22. 21, 24. 11 הִתָּחַץ IIR 22. 9 Ez 22. 20 Job 10. 10 הִתָּחַץ Ez 22. 20 הִתָּחַץ Ib 22. 22 [cf. τήκω, ἐν-, ἐπι-, κατα-]
- καταψεύδομαι: *tell lies against, speak false of, accuse falsely* כָּזַב Job 34. 6 כָּזַב Job 24. 25 כָּחַשׁ Jos 24. 27 Jes 59. 13 Jer 5. 12 Prv 30. 9;



- say falsely, pretend, feign, invent* כָּזַב Nu 23. 19 IIR 4. 16 Ez 13. 19 Ps 78. 36, 89. 36 Prv 14. 5 Job 6. 28 כָּחַשׁ Gn 18. 15 IR 13. 18 Hos 4. 2 Zach 13. 4 Ps 18. 45 Job 8. 18 כָּחַשׁ Dt 33. 29 חָתַח IIS 22. 45; *Pass., to be wrong, in error* שָׁחַח Lev 5. 21, 22; cf. ψεύδομαι: *give a false account of*; v. ἐπικεύθω
- καταψήχω*: *rub down, pound in a mortar* שָׁחַח Prv 27. 22 כָּתַח IIR 18. 4 Jes 2. 4 IICH 34. 7 כָּתַח Ib 15. 6 חָתַח Nu 14. 45 Jer 46. 5 Mich 1. 7 דָּחַ [cf. σῶχω, ψά-, κατα-, ἰγδίον, -ισμα, -ίζω]
- καταψύχω*: *cool, chill* חָקַח Jer 6. 7
- κατεγγυεύω*: *give security* חָקַע Prv 6. 1, 11. 15; cf. πῆγνυμι
- κατέναντα, -τίον*: *Adv. over against, opposite* נֶגֶד Ex 19. 2 Jos 3. 16, 5. 13. 8. 33 Job 10. 17 נֶגְדָה Ps 116. 14 כִּנְגַד Gn 2. 18 קִדְמָה Ez 39. 11 נֶגְמָה
- κατεργάζομαι, ἐργάζομαι, ἐργάδδομαι*: *work, labour, esp. of husbandry*: יָעַ Jos 24. 13 Jes 62. 8 עָבַד Gn 2. 15, 4. 2 Jer 27. 11; but also of all manual labour—with brass חָרַשׁ Gn 4. 22; *do something to* חָרַשׁ Prv 14. 22; chiefly in bad sense, *do one* !!! חָרַשׁ IS 23. 9; *perform rites* עָבַד Ex 13. 5 Nu 18. 6 פָּלַח Dan 3. 12; *prevail upon* חָצַב IICH 34. 33; *till the land* חָרַשׁ Am 9. 13 פָּלַח Ps 141. 7 [cf. πολέω] פָּלַח Prv 7. 23 فَح; cf. ἀροτριάω, ὀπηδέω
- κατερημόω*: *strip entirely off* חָצַרָה Lev 20. 18, 19; cf. ἐξερημόω
- κατέρχομαι*: *go down* יָרַד Ex 15. 5; *go down to the grave* יָרַד Gn 37. 35 Ez 32. 30; *from high land to the coast* יָרַד Jon 1. 3; *of a river, come down* יָרַד Dt 9. 21
- κατέχω, κατίσχω*: *hold fast* חָזַק Ex 9. 2 Dt 22. 25 IS 17. 35 IIS 15. 5 Jes 41. 13 Jer 50. 33 Mich 7. 18 Neh 4. 11; *hold back, withhold* חָצַח Ex 10. 24 (cf. ἐξαιρέω); *restrain oneself from* חָזַר Nu 6. 3; *cling to* חָזַק Jes 4. 1, 56. 2, 4 Jer 8. 5 Prv 3. 18, 7. 13 Job 2. 3, 27. 6; *possess, occupy, esp. of rulers* חָזַק IIR 15. 19 Dan 11. 21; *hold fast, have one in their power* חָזַק Jer 6. 24, 49. 24 Mich 4. 9; *occupy in right of conquest* חָזַק Dan 11. 7; *follow close upon* חָזַק Neh 3. 4; cf. חָזַק Jer 20. 7 ἔχω: *take advantage of*
- κατηλογέω*: *make of small account* בָּרַךְ IR 21. 10, 13; cf. εὐλογέω
- κατικετεύω, καθ-*: *strengthened. for* ἰκετεύω (פָּנַע Gn 23. 8 Ruth 1. 16) *entreat earnestly* פָּנַע Jer 36. 25
- κατισχυρεύομαι*: *strengthen oneself* חָזַק Gn 48. 2 Nu 13. 20 IS 4. 9 IIS 10. 12 IR 20. 22 Dan 10. 19 IICH 1. 1
- κατισχύω*: *strengthen, encourage* חָזַק Dt 1. 38, 3. 28 Jos 11. 20 IIR 12. 7 Jes 41. 7 Ez 13. 22 Dan 10. 18, 19 Esr 6. 22 IICH 29. 34, 35. 2 חָזַק IIR 15. 19 Ez 27. 9, 30. 25 Dan 11. 1



κατοικίζω: *settle, establish* הוֹשִׁיב IIR 17. 6, 24 Jer 32. 37 Ez 26. 20  
 נָסַן Nu 14. 30 Jer 7. 3, 7 הִשְׁכִּין Gn 3. 24 Ez 32. 4; *colonise, people  
 a place, Pass.*, הוֹשִׁיב Jes 5. 8, 44. 26; *bring home and re-establish there,  
 restore to one's country* הוֹשִׁיב Ez 36. 11

κατοικισμός: (in pl.) = κατοίσεις, *habitation* מוֹשָׁב Ex 10. 23 IR 10. 5  
 Ez 6. 14, 34. 13, 48. 15 Ps 107. 4 ICh 6. 39

κάτοικος: *inhabitant, esp. of military colonists* תוֹשֵׁב Gn 23. 4 Ex 12. 45  
 Lev 22. 10, 25. 40, 45, 47 IR 17. 1; cf. οἰκέτης, οἰκητής

κατοιμώζω: *bewail, lament* הָהִים Ps 55. 3

κατορθόω: *metaph., keep straight, set straight* אָצַר Jes 3. 12, 9. 15  
 אָצַר Ib. יָצַר Prv 3. 6, 4. 25, 15. 21 הוֹשִׁר Jes 45. 2 הִיָּשֵׁר Ps 5. 9;  
*Pass., succeed, prosper; intr. as in Pass., go on prospering, succeed, opp.*  
 πταίειν (כָּסַל, נָפַח *stumble, trip, fall*) הִרְשִׁיעַ Prv 12. 2; of success in  
 war הִרְשִׁיעַ IS 14. 47; v. pp. 633-4

κατωθέω: *push down; Pass.*, דָּחָה Ps 36. 13

κάτωμος: *low in the shoulder or forequarter* קִטְף Ex 28. 12 Dt 33. 12  
 Jes 46. 7 Ez 24. 4, 34. 21 Job 31. 22 [cf. ἑπώμις: *poet., shoulder*  
 סָבַב Gn 9. 23, 21. 14 Jes 10. 27 Job 31. 22]

μεθερμηνεύω: *translate* עָרַב; freq. in Pass. מִתְּרַגְּמָה Est 4. 7 [spurious  
 homology; cf. μεταγράφω]

μεθίημι, imp. 3 pl. μέθουσιν Od. 21. 377, Ep. μεθίσκασεν: *let loose, let go*  
 what is bound, stretched or held back נָטַח IS 4. 2; *release a*  
*prisoner, set one free to do as he will, dismiss, a wife, dismiss (W)*  
 פָּטַר ICh 23. 8; *Pass., let loose (as if from a leash)* נָטַח Jes 33. 23;  
*give up, abandon* נָטַח Jud 6. 13 Jer 12. 7 Prv 17. 14; of liquids,  
*let flow, let drop* נָטַח Jud 5. 4 Joel 4. 18 Job 29. 22 Cant 5. 5, 13  
 נָטַח Hos 12. 15 הִטִּיף Am 9. 13 Mich 2. 11 פָּטַר Prv 17. 14; of  
 words, *utter* הִטִּיף Ez 2. 12 Am 7. 16; *throw aside, give up* נָטַח IS  
 10. 2; *abandon, neglect* נָטַח Jud 6. 13 IS 17. 28 Prv 1. 8; *permit*  
 נָטַח Gn 31. 28 נָתַן Nu 21. 23; v. ἀντεῖπον

μείγνυμι or μίγνυμι, also μ(ε)γύγγω: *mix, strictly of liquids* מִיָּהל Jes 1.  
 22 [cf. μίκτός] מִשְׁךָ Ps 102. 10 מִשְׁךָ Ps 28. 3; generally, *join,  
 bring together, in various ways*: מִשְׁךָ Cant 1. 4; in hostile sense, *join*  
*battle hand to hand* מִשְׁךָ Jud 20. 37; *come to; mix in fight* מִשְׁךָ Ib  
 4. 7; in Hom. and Hes. most freq. of the sexes, *have intercourse*  
*with, both of the man and the woman* מִיָּה Cant 7. 3 [cf. μίξις]

μεταβαίνω: *pass over* סָבַב IR 2. 15 Ez 42. 19; *pass from one state to*  
*another, make a transition; pass to another place or state* סָבַב Nu 36. 7

μεταβιβάζω: causal of μεταβαίνω, *carry over, transfer* סָבַב IR 2. 15



- הִסֵּב IIR 16. 18 Jer 21. 4; *lead in a different direction, change the course or form* וָסֵב Nu 34. 4 סִבֵּב Ps 114. 3, 5 סִבֵּב IIS 14. 20 הִסֵּב IR 18. 37 Jer 21. 4 Ez 7. 22 Esr 6. 22 IICH 35. 22; *go after, follow a pursuit eagerly* סִבֵּב Jer 31. 22 (21)
- μεταγινώσκω: *change one's mind, repent* הִתְיַדָּה Dan 9. 4 Esr 10. 1 Neh 9. 3; c. acc. rei, *change one's mind about, repent of* הִתְיַדָּה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6 [μεταγινώσκω is an associate verb of εἶδω/יָדַע. Like יָדַע, but unlike εἶδω, it has preserved the meaning of 'carnal knowledge'. It has also preserved the meaning of 'repentance', which εἶδω also had, and of which there is a clue in τὸ συνειδός (sub v. σύννοια) meaning *acknowledgement*, and in הִתְיַדָּה, for הִתְיַדָּע—like הִקְצִיעַ/הִקְצָה in Lev 14. 41]
- μεταγράφω: *copy, transcribe; rewrite, alter or correct what one has written; translate* קִרְיָם Esr 4. 7
- μεταίρω, πεδ-: *lift up and remove, shift* הִעִיר Joel 4. 7
- μεταίχμιος, πεδ-: *between two armies; but usu. Subst. -ov, space between two armies* בֵּינִים IS 17. 23
- μετακινέω: *change, alter* שָׁנָא IIR 25. 29 Ps 34. 1; Pass. שָׁנָא Thr 4. 1 קָנָה Eccl 8. 1 הִשְׁתַּנָּה IR 14. 2
- μετακομίζω: *transport; Med., cause to be carried over* הִשְׁתַּקֵּב Dan 2. 44
- μεταλλάσσω, -ττω: *change, alter* הִלַּךְ Gn 41. 14 הִשְׁתַּלַּח Ib 31. 7, 35. 2; *exchange, interchange* הִחֲלִיף Lev 27. 10 Jes 9. 9; *substitute* הִחֲלִיף Ib.
- μετανοέω: *change one's mind or purpose, change one's opinion and think that it is not; repent* הִתְנַחַם Gn 6. 6 Ex 13. 17 IS 15. 29 Jer 15. 6 הִתְנַחַם Nu 23. 19; cf. ἐπι-
- μεταξύ, μετοξύ: *prop. in the midst* קֶצֶה Gn 47. 2 Ez 33. 2 קֶצֶה Jud 18. 2 IR 12. 31 הִתְקָה Gn 19. 29, 23. 10 Ex 3. 2, 12. 31 Nu 3. 12, 4. 2 Dt 4. 15; *in the middle of* בֵּתוֹךְ הִתְקָה Gn 15. 10 Nu 35. 5 Jos 8. 22 בֵּתוֹךְ הִתְקָה Gn 1. 6 Ex 2. 5 Nu 2. 17 Ez 11. 23; v. ἐντός
- μεταφέρω: *carry across, transfer, divert, shift* הִשְׁתַּלַּח Jer 22. 17 הִשְׁתַּלַּח Jer 16. 13 Jon 1. 4 הִשְׁתַּלַּח IIS 17. 13 הִשְׁתַּלַּח Gn 47. 21 Jos 7. 7 Ps 136. 14 Esth 8. 2 IICH 35. 24; v. p. 148
- μετέρχομαι, πεδ-: *come or go among* הִתְהַלַּךְ IS 12. 2, 25. 15, 30. 31; *go to another place, migrate, change one's abode* הִתְהַלַּךְ Ps 105. 13; *follow, come after* הִתְהַלַּךְ IS 25. 27; *in hostile sense, pursue, prosecute* הִתְהַלַּךְ Job 16. 3; *punish, seek to avenge, visit a crime upon* הִתְהַלַּךְ IR 2. 6 Job 6. 25
- μετέχω: *partake of, share in, to be in the secret, partake of something in common with another* הִמְחִיךְ Ps 55. 15



μέτοικος: occupant of the same house with another מְצִיחַ Ex 3. 22  
 μετωπίας: having a broad or high forehead גִּבַּח Lev 13. 41  
 μετώπιον: = μέτωπον: prop. the space between the eyes, brow, forehead  
 גִּבַּח Lev 13. 42 جبهة جبين מצח Ex 28. 38 Ez 3. 7

παραβαίνω: overstep, transgress, sin against a god עָבַר Nu 22. 18 Jud  
 2. 20 IS 15. 24 Jes 24. 5 Prv 27. 12 Dan 9. 11 IICh 24. 20; Med.,  
 offend against, commit an offence against הִעָבַר Prv 14. 16, 20. 2,  
 26. 17; pass over, omit עָבַר Dt 26. 13 Am 7. 8 Mich 7. 18 Prv 19.  
 11 הִעָבִיר IIS 12. 13, 24. 10

παραγγελεύς: informer, accuser רֹבֵל Lev 19. 16 Jer 9. 3 Prv 11. 13

παράγγελμα: message transmitted by beacons, mobilization רִגֵּל Job 12. 5

παραδίδωμι (late -δίδω): hand over to another, transmit; deliver up, sur-  
 render; with collat. notion of treachery, betray; give up to justice  
 רָדָה Dt 20. 20; cf. ἀνα-

παραδόσιμος: handed down, transmitted, hereditary, handed down by tradition  
 מוֹרֶשׁ Jes 14. 23 Ob 17 מוֹרֶשֶׁה Ex 6. 8 Dt 33. 4 Ez 11. 15, 25. 10  
 [cf. LXX]

παράδοσις: handing down, bequeathing, transmission, handing over, transfer;  
 transmission of legends, doctrines, etc., tradition; that which is handed  
 down or bequeathed, tradition, doctrine, teaching מוֹרֶשֶׁה, v. παραδόσιμος  
 παρακαταθήκη, παρακαθήκα: deposit of money or property entrusted to  
 one's care פִּקְדוֹן Lev 5. 21, 23; of persons entrusted to guardians,  
 ward פִּקְדוֹן Jer 52. 11; of persons under the protection of the state,  
 sacred trust פִּקְדוֹן Gn 41. 36 [cf. κατατίθημι, פִּקְדוֹן Lev 5. 23]

πάραλος, ον: (ἄλς) by or near the sea; ἡ πάραλος γῆ the coast-land of  
 Attica פְּלֶשֶׁת Ex 15. 14 Joel 4. 4 Ps 87. 4 [(—ר, ג, ש); cf. Πελασγίη];  
 hence οἱ Π. the people of the coast-land פְּלֶשְׁתִּים Gn 10. 14, 21. 32  
 פְּלֶשֶׁתִי IS 17. 8, 21. 10 IIS 21. 17 [cf. Πελασγός]

παράλυσις: disabling of the nerves, paralysis פִּלְגָּשׁ Jes 21. 4 Job 21. 6

παραμυθέομαι: encourage, exhort; חָזַק חֵטְ חֵטְ IIS 12. 14; console, comfort  
 חֵטְ IIS 13. 39 חֵטְ Gn 24. 67 Jer 31. 15 (14) Ps 77. 3 חֵטְ Jes  
 49. 13 Jer 31. 13 (12) Ruth 2. 13 Thr 1. 2 חֵטְ Jes 54. 11, 66. 13  
 חֵטְ Gn 37. 35; cf. ἀτίζω/ῥα/ῥα not to heed; slight, p. 137

παραμύθημα: consolation חֵטְ Hos 13. 14 חֵטְ Ps 119. 50 חֵטְ Jes 57. 18

παραμυθητής: consoler חֵטְ IIS 10. 3 Nah 3. 7 Thr 1. 2

παραμυθητικός: consolatory, a letter of consolation חֵטְ Zach 1. 13

παραμυθία: encouragement, exhortation; consolation חֵטְ Jer 16. 7 Ps 94.  
 19 חֵטְ Ps 119. 50 [cf. παραμύθημα]



παρανομέω: *transgress the law, act unlawfully; commit a crime or outrage*

הָגַח Jer 3. 1, 9, 23. 11 Ps 106. 38 הִתְחַנֵּף Nu 35. 33 Jer 3. 2; cf.

ἀνομος/חָנִיף/הִתְחַנֵּף; ἀνόμημα/הִתְחַנֵּף; ἀνομία/הִתְחַנֵּף

παραπατάω: *deceive, cajole* הִתְחַנֵּף Gn 31. 7 Ex 8. 25 Jud 16. 10 Jer 9. 4

Job 13. 9 הִתְחַנֵּף Jes 44. 20 [cf. ἐξ-; הִתְחַנֵּף Ib 30. 10: ἀπάτημα, *beguilement, deceit, stratagem*]

παρατηρέω: *with evil design, lie in wait for, watch one's opportunity* נִשְׁמַר

Lev 19. 18 Jer 3. 5 Ps 103. 9; cf. τηρέω

παρέχω: *furnish, supply, provide* נָתַן Gn 47. 17 IICh 28. 15

παρίστημι: *make to stand, place beside* הִצִּיב Gn 21. 28, 29

παροικέω: *live in a place* שָׁכַן Gn 14. 13 Jer 25. 24 Joel 4. 17 Mich

4. 10 Ps 74. 2 IICh 6. 1; cf. ἐπ-, προσ-

πάροικος: *neighbour* שָׁכֵן Ex 3. 22, 12. 4 IIR 4. 3 Ez 16. 26 Prv 27. 10;

*sojourner in another's house* שָׁכֵן Ex 3. 22; = μέτοικος

παρόραμα: *oversight, error (pl.)* טְעוּמָה Ps 90. 8

παροράω: *look past, i.e. overlook* הִעֵלֵם Lev 20. 4 IS 12. 3 Jes 1. 15;

Pass., הִעֵלֵם IR 10. 3; *disregard, neglect* הִתְעַלֵּם Dt 22. 1 Jes 58. 7

Ps 55. 2; cf. καταμελέω (*spurious; at best, secondary*)

παροργίζω: *provoke to anger* הִרְגִּז IS 28. 15; cf. ὀργίζω

παρωτίς: *lock of hair or curl by the ear* תְּאֵפָה Lev 19. 27 Jer 9. 25

περιβάλλω: *throw round or over oneself, put on; Pass., have a thing put*

*round one* כָּרַבֵּל ICh 15. 27 (כ/ב)

περίβλημα: *garment, robe* מִרְבֵּד Prv 31. 22 (—π. λ.)

περιβολή: *covering, garment, dress* כָּרַבֵּל Dan 3. 21 כָּרַבֵּל Ib., Ib 3. 27

περιδέραιον: *necklace* תְּלַבֵּד (π/ק, ρ/ל), كُرْدَان (ك/د); cf. δέραιον/צוּרָן

περιέχω: *surround so as to guard* הִקִּף IICh 23. 7; *beleaguer* הִקִּף

IIR 6. 14

περίζωμα, -ωσma: *girdle worn round the loins* מִתְחַבֵּת Jes 3. 24; *apron* מִשְׁרָפָה

περιζώννυμι: *gird upon a person* אָזַר IIS 22. 40 Jes 45. 5 Ps 30. 12 [cf.

καταίθω]; *gird oneself with* הִתְאָזַר Ib 93. 1; cf. אָזַר, אָזַן, אָזַן, אָזַן

περικόπτω: *trim off* קָצַץ IIR 16. 17, 18. 16, 24. 13; cf. ἀναξύω

περιοχή: *generally, compass, extent; aggregate* מִשְׁכָּח Esth 4. 7, 10. 2

περιρραντήριον: *utensil for besprinkling, esp. whisk for sprinkling water*

*at sacrifices, or vessel for lustral water* מִזְרָק Jer 15. 7 מִזְרָק Ex 27. 3

Nu 7. 13 Zach 9. 15; = ραντήριον; v. καταρραίνω

περιφέρω: *carry round, carry about with one* עָרָה Jes 22. 6; cf. φορέω

προάγγελος: *announcing beforehand; Subst., harbinger* מַלְאָךְ Gn 16. 7,

19. 1, 22. 11, 28. 12, 31. 11, 32. 4, 48. 16 Ex 3. 2, 14. 19, 23. 20

Nu 20. 14, 16, 22. 22 Jos 7. 22 Jud 2. 1, 5. 23, 6. 11 IS 29. 9



IIR 5. 10 Jes 18. 2, 42. 19 Hag 1. 13 Mal 2. 7 Ps 78. 49, 91. 11, 103. 20, 104. 4 Prv 16. 14 Job 33. 23 מֶלֶךְ מַלְאֲכֵי רְשׁוֹל [cf. προσ-αγγέλλω]

προαγορεύω: (in Att. fut. is προερῶ, aor. προείπον, pf. προείρηκα) *declare* or *proclaim publicly*; *order publicly*; *give public notice* הִזְהִיר Ex 18. 20 Ez 3. 17-21; cf. ἀγοραῖν/צְהָרִים

προαγωγός: *leading on*; Subst., *pander*, *pimp*, *procurer* (W) قَوَاد; cf. قاد/ἡγέομαι, قائد/ἡγεμών

προαιρέω: *prefer* בָּרַךְ Dt 21. 16; cf. ἐξ-

προβαίνω: *step forward*, *advance*; of hair, *grow*; of persons, οἱ προβεβηκότες τῇ ἡλικίᾳ *advanced in age* בָּא Gn 24. 1 Jos 13. 1, 23. 1 (LXX: προβεβηκὼς ἡμερῶν, π. τῶν ἡμερῶν, π. ταῖς ἡμέραις) IS 17. 12

προβολή: *advanced body* of cavalry פָּרָרִי ICh 26. 13 פָּרָרִי IIR 23. 11

πρόγονος: (γίγνομαι) *forefather*, *ancestor*; freq. in pl. זִקְנִי Dt 32. 7

προδίδωμι: *give up*; *surrender*, *give up* רָדָה Dt 20. 20 [cf. παρα-]

προεγγυάομαι: *furnish security* or *guarantee* עָרַב Gn 44. 32 Prv 6. 1, 11. 15 Neh 5. 3 רָבַב Ib 5. 2

προθύρωμα, ατος: = πρόθυρον, *front door*, *door-way*, esp. of the entrance to the αὐλή (*open court*, *court-yard*; later *court* or *quadrangle* round which the house was built; generally, *court*, *hall*); of the entrance to the μέγαρον (*hall*; *house*, *palace*) פֶּרֶצֶדֶן Jud 3. 22 (*spurious*); προστάς, ἄδος: *vestibule*, *porch*, *portico*

προίξ, προικός: *gift*, *present* בְּרֵכָה Gn 33. 11 IS 30. 26 IIR 5. 15; after Hom., *marriage-portion*, *dowry* בְּרֵכָה Jos 15. 19

προκάλυμμα: *veil*, *curtain* פֶּרֶצֶת Ex 26. 31, 33 [cf. παρα-, πυργῶτις]

προκαλύπτω: *put as a screen*; *cover over*; Med., *veil* הִקְצַלָה Gn 38. 14; cf. κάλυψις/כַּפְרָה

προκόμιον: *frontal tuft*, of human beings פֶּרֶע Nu 6. 5

προλαβή: *hill* לְהָב Jud 3. 22

προλαλέω: *converse first*; *state*, *announce before* מִלַּל Gn 21. 7; cf. ἀπο-, ὑπερ-

προλείπω: *forsake*, *abandon* הִרְפָּה Dt 31. 6 Cant 3. 4; κ. κατα-

πρόμος: (πρό) *foremost man*; later, generally, *chief* (רִב) רִב Jer 39. 3 (רִב) Ib. (רִב) IIR 18. 17; cf. βραβεύς

πρόρρησις: *prediction*, *prognosis* אָמַרָה Ps 119. 38; *previous instruction* or *warning* אָמַרָה Ib 119. 67; αἱ π. *public notices*, as *proclamation*, *instruction*, *order*, *public command* (W) בְּרָאשׁ ICh 16. 7 רִשְׁיוֹן Esr 3. 7

προσαγγελία: *bringing of tidings*, *message* בְּשׂוּרָה IIS 18. 25, 27

προσαγγέλλω: *announce*, *bring tidings* בְּשַׁר IS 4. 17 IIS 1. 20 IR 1. 42;



= προσάγω, announce, report; denounce רַגַל IIS 19. 28 [cf. Ib 16. 1-4; παρ-]

προσάγω: introduce, present (W) הָצִיִּי Gn 43. 9; introduce at court הָצִיִּי Ib 47. 2 [cf. εἰς-]; bring or draw to oneself, attach to oneself, bring over to one's side; draw to oneself, embrace נָצַח IIS 1. 26; bring or draw to oneself, attach to oneself, bring over to one's side, recruit (W) הַצְבִּיִּא Jer 52. 25; cf. κατ-

προσαγωγεύς, -γός: tale bearer, hence 'agent provocateur' of tyrants רַבִּיל Lev 19. 16 Jer 9. 3 Ez 22. 9 Prv 11. 13 [cf. παραγγελεύς]

προσαγωγός: attractive, persuasive נָעִים IIS 1. 23 Prv 23. 8. 24. 4 Cant 1. 16; cf. προσάγω

προσαιρεόμαι: choose and associate with, take for one's companion or ally נָעַר Gn 37. 2; cf. συντάζω

προσαυλέω: perform on the flute הָלַל IR 1. 40 [cf. ἐπ-]

προσβάλλω: strike against, make an attack or assault upon, attack, charge הַתְּנִיחַ Gn 43. 18 הַתְּנִיחַ Ib.; throw oneself upon another's protection הַתְּנִיחַ Dt 9. 18, 25 Esr 10. 1 [cf. ἀντιβολέω]

πρόσβασις: (προσβαίνω) means of approach, access, esp. uphill קְבוּאָה Jud 1. 24 IIS 3. 25 IICH 23. 15

προσβολή: attack, fit of disease בְּהִלָּה Lev 26. 16

πρόσδεξις: acceptance רָצוֹן Ex 28. 38 Lev 22. 20 Jes 58. 5. 61. 2 Ps 19. 15

προσδέχομαι, -κομαι: receive favourably, accept רָצָה Jer 14. 10 Eccl 9. 7 IICH 10. 7; admit רָצָה Lev 26. 41; undertake רָצָה Ps 50. 18; take a liability upon oneself, guarantee הִכָּה Jes 30. 18; await, expect רָצָה Job 14. 6 [cf. Ib 7. 2] הִכָּה Jes 30. 18 הִכָּה Job 3. 21; wait for הִכָּה Jes 8. 17 Hab 2. 3 Ps 33. 20; wait הִכָּה IIR 7. 9. 9. 3

προσδοκάω, -έω: expect, whether in hope or fear קָיָה Jes 5. 2, 4, 59. 9, 11, 64. 2 Jer 13. 16 Job 3. 9, 30. 26 Thr 2. 16 קָיָה; expect, look for a thing קָיָה Gn 49. 18 Jer 8. 15 Job 7. 2 [cf. Ib 14. 6]; expect, wait for a person קָיָה Jes 40. 31, 49. 23 [cf. Jer 17. 13 Ps 71. 5] Ps 37. 9 Thr 3. 25 קָיָה Jes 8. 17. 25. 9, 60. 9 Mich 5. 6 Ps 25. 5, 21 Job 17. 13; cf. ἐλπίζω (spurious)

προσδόκημα: expectation קָיָה Jer 14. 8, 17. 13 Esr 10. 2 ICh 29. 15

προσδοκία: expectation, whether in hope or fear קָיָה Jer 29. 11 Hos 2. 17 Ps 71. 5 Prv 19. 13 Job 6. 8, 8. 13, 11. 18, 14. 19 Thr 3. 29

προσεγγίζω: bring near הָגִישׁ Gn 27. 25, 48. 10 Ex 21. 6; intr., approach הָגִישׁ IS 14. 18; cf. συν-

προσεννέπω: command דָּבַר Gn 49. 28 Ex 16. 23, 19. 8 Nu 23. 2 הָבִיעַ Ps 19. 3



- προερίζω, ποτερίσδω: *strive with or against* הִתְחַרָּה Jer 12. 5, 22. 15  
Ps 37. 1 Prv 24. 19; *provoke to anger* הִתְחַרָּה Ps 37. 7, 8; cf. συν-  
προσέρχομαι, ποτέ-: *come or go to* הִתְהַלֵּךְ Jud 21. 24; in hostile sense,  
*attack* חָרַח IIS 5. 24; cf. ῥύζω
- προσήκω, ποθή-, ποθά-: freq. in Part. as Adj., προσήκων, *befitting,*  
*proper, meet, becoming* (W); τὰ π. *what is fit, seemly* אֲרִיִּי Esr 4. 14  
πρόσθεν, -θα, and in Poets -θε: of Place or Space, *before, in front* קִדְמָה  
Jes 9. 11 Ps 139. 5 قִדָּם; of Time, *before, formerly, erst, of old* קִדְמָה  
IIR 19. 25 Jes 23. 7, 51. 9 Jer 46. 26 Mich 5. 1 Hab 1. 12 Ps 74. 2,  
12 Thr 2. 17 קִדְמָה Jes 23. 7 Ez 16. 55 قִדָּם
- προσκαθέζομαι: *sit down before a town, besiege* שָׁאֵט Ez 16. 57, 28. 24,  
26; *watch carefully* שׁוֹמֵר Zach 4. 10
- προσκαίω: *set on fire* הִשִּׁיךְ Jes 44. 15 Ez 39. 9; metaph., *to be in love*  
*with* קָשָׁה Gn 34. 8 Dt 7. 7, 10. 15 [spurious(?); cf. ἀγαπάω]
- πρόσκειμαι: generally *to remain in place; to be attached or devoted to*  
קָשָׁה Gn 34. 8; *devote oneself to the service of a god* הִשָּׁה Ps 91. 14  
[spurious(?); cf. ἀγαπάω, προσκαίω]
- προσκόπτω: *stumble or strike against* נָגַח Ps 91. 12 Prv 3. 23 הִתְנַגַּח Jer  
13. 16; cf. πταίω; נִקְלַעְתִּי, p. 209
- προσκυλίω: *roll to, roll up; metaph., in Pass., wallow in* הִתְגַּלְגַּל IIS 20.  
12; cf. κατα-, συγ-
- προσκυνέω: *make obeisance to the gods or their images, fall down and*  
*worship* בָּרַךְ Ps 95. 6 IICH 6. 13 כָּרַע IR 8. 54, 19. 18 Jes 45. 23 Ps  
95. 6 Esr 9. 5 IICH 7. 3; esp. of the Oriental fashion of *prostrating*  
*oneself* before kings and superiors אֲבָרַךְ Gn 41. 43 כָּרַע IIR 1. 13  
Esth 3. 2, 5 رَكَع بَرَكَ; v. p. 116
- προσλαλέω: *talk to or with* בָּלַל Gn 21. 7 Job 8. 2, 33. 3 Ps 106. 2  
[cf. προ-]
- προσλαμβάνω: *borrow* לוֹחַ Dt 28. 12 Jes 24. 2 Ps 37. 21 Prv 22. 7  
Neh 5. 4; *lend a hand, help, assist* לוֹחַ Eccl 8. 15 הִלֹּחַ Ps 37. 26,  
112. 5; *co-operate with* גִּלְחָה Ps 83. 9
- πρόσοδος, πόθοδος, πόσοδος: *solemn procession to a temple with singing*  
*and music* תִּוְדָה Jer 30. 19 Jon 2. 10 Ps 42. 5, 69. 31, 100. 1, 4,  
147. 7 Neh 12. 27, 31, 38, 40; cf. σύνοιδα
- προσοργίζομαι: Pass., *to be angry at* הִתְרַחַּץ IIR 19. 27; cf. παρ-
- πρόσοψις: *appearance, aspect, mien* תִּפְאָרַת Jes 44. 13 [cf. ὄρασις;  
προσοράω, fut. -όψομαι; φάντασις]
- προσπαλαίω: *wrestle or struggle with* נָבַל Mich 7. 6

προστάς, -άδος: *vestibule, porch, portico* פְּרָסֶדֶן Jud 3. 22 [cf. Dim.,  
προστάδιον; προθύρωμα]

προστάσσω, -ττω: *place or post at a place*; Pass., נָחַת IIR 6. 9

προστίθηναι, ποτι-: *impose, inflict* נָתַן IR 12. 4 שָׂם Ex 1. 11 Esth 10. 1;  
*add* יָסַף Lev 22. 14 Dt 19. 9 Jer 45. 3 IICH 9. 6 נִסְּךָ Ex 1. 10 Jer 36.  
32 הוֹסִיף IR 10. 7 IIR 20. 6 Ps 71. 14 Neh 13. 18 IICH 28. 13  
סָפַה Nu 32. 14 Dt 29. 18 Jes 29. 1, 30. 1 Jer 7. 21 הִסְפֵּה Dt 32. 23;  
*continue or repeat an action* יָסַף Gn 8. 12, 38. 26 הוֹסִיף Gn 8. 10,  
21 Ex 9. 34 IIR 24. 7; *continue* יָסַף Nu 11. 25 IS 27. 4 הוֹסִיף Jos 7.  
12 Hos 9. 15

προστρέχω: *run to or towards, run up* הָרִיץ IS 17. 17; *join or side with*  
הָרִיץ Ps 68. 32

προσφάγιον: (φαγεῖν) = ὄψον: (ὄψω) *cooked or otherwise prepared food,*  
*a made dish, eaten with bread and wine*; cf. פֶּתֶךְ־בֵּן Dan 1. 5, 8

προσφέρω, ποσ-, ποτι-: *bring to or upon* הוֹבִיל Jes 23. 7 Jer 31. 9 (8)  
הוֹבִיל Jes 55. 12 Hos 12. 2 Ps 45. 16; *present, offer* הוֹבִיל Zeph 3. 10  
Ps 68. 30, 76. 12 הוֹבִיל Jes 18. 7 נָשָׂא IR 9. 11 Est 1. 4

προσφθονέω: *oppose through envy, regard with envy* קָנָא Gn 26. 14 Jer 11.  
13 Ez 31. 9

προσφόρημα: = προσφορά III. 2 (*food, victuals* נֶשֶׂא IICH 17. 11 נֶשֶׂאֶת  
Gn 43. 34 IIS 11. 8 Am 5. 11)

πρόσχωρος: *neighbour* גָּר Ex 3. 22 גָּר

πρόσωπον: *face, countenance*, Hom., always in pl., even of a single  
person אַפִּים Gn 3. 19, 19. 1 פָּנִים Gn 32. 31; *one's look, countenance*  
פָּנִים Gn 4. 6, 31. 2; *person (pl.)* פָּנִים Lev 19. 15; *bodily presence*  
פָּנִים Job 2. 5

συγγενής: *of the same kin, descent, or family, akin to*; Subst., *kinsman,*  
*retainer*; συγγενής represented a title bestowed at the Persian Court  
by the king as a mark of honour, 'cousin' בֶּן־בִּן Jer 51. 23, 28, 57  
Ez 23. 6, 12, 23 Est 9. 2 Neh 2. 16, 5. 17 בֶּן־בִּן Jer 22. 15; =  
συγγενεύς, σύγγονος; cf. ζωγάτης, LXX

συγγίγνομαι, συγγίν-: *have sexual intercourse with* הִסִּיג Mich 6. 14

συγγιγνώσκω: *to be a party to a thing, join in a plot with* הִתְחַבֵּר Ex 1. 10

συγκαλέω: *call to council, convoke, convene, assemble (W)* הִקְהִיל Ex 35. 1  
Lev 8. 3 Nu 10. 7, 16. 19 Dt 31. 12, 28 IR 8. 1 ICH 28. 1 IICH  
5. 2 [cf. ἐκ-]

συγκαλύπτω: *cover or veil completely* הִלְבִּישׁ Cant 5. 14 הִלְבִּישׁ Gn 38. 14;  
cf. ἐπι-, προ-



συγκάμπτω: *bend down* כָּנַע Jes 44. 15, 17, 19, 46. 6 כָּנַע; συγκεκαμμένω τῷ σκέλει of a person mounting a horse מִדְּמָצָה IIR 9. 25 [secondary; cf. κάμπτω, συνωρίς]

συγκεράννυμι, -νύω, poet. συγκεράω: *mix, blend with; mix together*; more freq. in Pass., *to be mixed or blended with, coalesce* כָּרַח Ps 106. 35 Esr 9. 2; of friendships, *to be formed by close union; form a close friendship with any one; of persons, to be closely attached, to be close friends with, become deeply involved in* כָּרַח Prv 14. 10, 24. 21; cf. φύρω

συγκλείς, κλειῖτος, ἡ (i.e. συγκλής, κληῖτος), Thessalian for σύγκλητος: *called together, summoned*; οἱ σ. *invited guests*; σ. ἐκκλησία at Athens, an assembly *specially summoned* הִלָּח Dt 7. 6 Mal 3. 17

σύγκλεισις, -λησις, ξύγκλησις: (συγκλείω) *a locking up, safe storage* הִלָּח Eccl 2. 8 ICh 29. 3

συγκλείω, -κληῖω, ξυγκλήω: *shut or coop up, hem in, enclose* הִסְגִּיר Lev 13. 4; *shut close, close, close the doors* הִסְגִּיר Jos 6. 1 Jes 24. 10, 22 Jer 13. 19 Eccl 12. 4 הִסְגִּיר Prv 16. 23 [cf. Ib 17. 28]; *close up the ranks, the part that was not closed up, of a gap in the line*, הִסְגִּיר Gn 2. 21 IR 11. 27; *connect closely together*; Pass., *linked, compacted* הִסְגִּיר IR 10. 21 [cf. κλείω (A)]; הִסְגִּיר is a debatable homologue]

σύγκλινος: *sharing one's couch*, = συγκλίτης: *one who lies with one* הִסְגִּיר Ps 45. 10 Dan 5. 2 Neh 2. 6; *companion at table*; pl., *comrades at table*, perh. a group of ἑφῆβοι הִסְגִּיר Jes 49. 20

συγκλίνω: *lay together* הִסְגִּיר Dt 28. 30; Pass., *lie with*; of the woman הִסְגִּיר Jes 13. 16 Zach 14. 2 הִסְגִּיר Jer 3. 2; *inflect similarly* הִסְגִּיר Gn 48. 14

συγκοιμάομαι: Pass., *sleep with, lie with* הִסְגִּיר Q Jes 13. 16 Zach 14. 2 הִסְגִּיר Q Jer 3. 2

συγκομιδή: of harvest, *gathering in*; in Pass. sense, *being gathered together, crowding* הִסְגִּיר Ez 22. 20 הִסְגִּיר Jes 57. 13

συγκομίζω: *bring together, collect* הִסְגִּיר Dt 30. 3, 4 Jes 11. 12 Jer 31. 8 (7), 10 (9), 49. 5 Ez 16. 37 Mich 4. 12 הִסְגִּיר Ez 38. 8 הִסְגִּיר IR 15. 22 Jer 50. 29, 51. 27; Pass., הִסְגִּיר Jos 9. 2 Jud 9. 47 IS 7. 7, 22. 2; *help in burying or cremating* הִסְגִּיר Hos 9. 6

συγκόπτω: *chop up* הִסְגִּיר Jes 2. 4 Joel 4. 10; *thrash soundly* הִסְגִּיר Ex 5. 14 Dt 25. 3 IR 20. 37; cf. κατα-

συγκρύπτω: *cover up or completely, conceal* הִסְגִּיר Prv 28. 12 הִסְגִּיר IS 28. 8 IR 22. 30; cf. ἐπι-

συγκυλίομαι: *swamp* הִסְגִּיר Gn 43. 18; = συγκυλινδέομαι (*roll about or wallow together*) הִסְגִּיר IIS 20. 12; cf. προσ-, προσβάλλω



- συμβαίνω: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency* חֲבֵרָה ICh 10. 15 חֲבֵרָה IR 12. 15  
 συμβάλλω: *jumble up together; generally, join, unite* חֲבֵרָה Hos 7. 8  
 συμβιβάζω: *teach, instruct* חֲבֵרָה Dt 32. 10  
 συμμετρέω: *to be commensurate with* חֲבֵרָה IR 17. 21  
 συμπληθύω: *multiply* חֲבֵרָה Job 16. 10  
 συμπυρόω: *burn up* חֲבֵרָה Dt 18. 10 Ez 16. 21, 20. 31; cf. ἐκ-  
 συμφέρω: *bring together, gather, collect* חֲבֵרָה Gn 6. 21 Ex 3. 16 Nu 11. 16, 21. 16 Dt 11. 14; *confer benefit, be useful or profitable* חֲבֵרָה Ps 16. 6; *literally, to be carried along with, follow beyond the grave* חֲבֵרָה Gn 25. 8 Nu 27. 13 Dt 32. 50 Jud 2. 10  
 συμφλάω: (φλάω, -άζω) *crush in pieces* חֲבֵרָה Job 9. 6  
 συμφλέγω: *burn up, burn to cinders* חֲבֵרָה Ex 9. 24 Ez 1. 4  
 συμφορά, -ρή: *mishap, misfortune, calamity* (W) חֲבֵרָה Jes 1. 28 Jer 4. 6, 20 Prv 16. 18 Thr 2. 13, 3. 47; *rarely in good sense, good luck, happy issue* חֲבֵרָה Gn 49. 21; cf. συμφέρω  
 συμφωνία: *harmonious union of many voices or sounds, concert; band, orchestra* חֲבֵרָה Dan 3. 5, 15 חֲבֵרָה Ib 3. 10  
 συμψεύδομαι: *tell a lie together* חֲבֵרָה Dt 33. 29 חֲבֵרָה IIS 22. 45 [cf. ἐπι-, κατα-]  
 συναγείρω: *gather together, assemble*; Pass., *gather together, come together, assemble* חֲבֵרָה Jer 30. 23  
 συνάγνυμι: *break to pieces, shiver* חֲבֵרָה Jos 9. 13 Mich 1. 4  
 συνάγω, ξυ-: *bring together, gather together* חֲבֵרָה Jos 8. 16 Jud 6. 34, 35 חֲבֵרָה Jud 4. 10, 13 IIS 20. 4, 5 חֲבֵרָה Ex 9. 19 Jes 10. 31 Jer 4. 6 חֲבֵרָה Jud 7. 23, 24, 10. 17 IS 13. 4 חֲבֵרָה IS 10. 17  
 συναλλαγή: *intercourse, esp. for purposes of conciliation; conciliation, reconciliation, making of peace* חֲבֵרָה  
 συνάλλαγμα: *generally, in pl., dealings, transactions* חֲבֵרָה Jes 16. 8  
 συναντάω, -τιάω, -τίω: *meet face to face, of two persons; meet with, encounter* חֲבֵרָה Am 3. 3; *meet together, assemble* חֲבֵרָה Nu 10. 3, 4 IR 8. 5 Neh 6. 2, 10; *meet in battle* חֲבֵרָה Jos 11. 5  
 συνάντησις: *meeting* חֲבֵרָה Ex 27. 21 Job 30. 23  
 συνάπτω: *join together, link, join, associate* חֲבֵרָה ICh 20. 35, 37 חֲבֵרָה IS 26. 19 (συν-/μετα-/חֲבֵרָה)  
 συναράσσω: *intr., dash together, of enemies* חֲבֵרָה Gn 25. 22  
 σύνδεσμος: *that which binds together, bond of union, fastening; metaph., bond of union* חֲבֵרָה Ez 20. 37 [cf. δέσμη]; = σύνδεσις (*binding together; πρὸς τὴν τῆς κονίας so as to bind the mortar or stucco*) חֲבֵרָה



- Dt 27. 2, 4 Jes 33. 12 Am 2. 1 שֶׁדֶר Dt 32. 17 Ps 106. 37 شيد; *conspiracy*  
 סוד Gn 49. 6 Ps 64. 3; cf. σύνοδος  
 συνδέω: *bind or tie together; bind them together, side by side; generally, bind together, unite* שֶׁדֶר Dt 27. 2, 4 אָסַר Jes 22. 3  
 συνεγγίζω: *draw near* הִתְנַצֵּחַ Jes 45. 20; cf. προσ-  
 συνεγείρω: *revive* הִתְעוֹרֵר Jes 51. 17  
 συνεδρεύω, -ριάζω, -ριάομαι: *sit in council, hold a council* סוּד Job 29. 4  
 συνέδριον: *council* סוּד Jer 23. 18 Ez 13. 9  
 συνερίζω: *contend together* הִתְהַרְרָה Jer 12. 5, 22. 15; cf. προσ-  
 συνέρχομαι, fut. -ελεύσομαι; aor. 2 συνῆλθον, pf. συνελήλυθα: *to go together, or in company* הִתְהַלַּךְ Gn 6. 9 IS 25. 15; of sexual intercourse, σ. τῷ ἀνδρὶ הִתְעַלֵּל IS 31. 4 Jer 38. 19 ICh 10. 4, σ. γυναιξί Jud 19. 25 [cf. συνέλευσις]  
 σύνεσις, ξύ-: (συνήμι) *faculty of quick comprehension, mother-wit, sagacity* בִּינָה Jes 11. 2, 29. 14, 24 הַבִּינָה Ex 31. 3 Dt 32. 28(?); cf. πινυτή  
 συνετός: (συνήμι) *intelligent, sagacious, wise* זָבִין Gn 41. 33 Dt 1. 13; τὸ σ. = σύνεσις(?); cf. πινυτός  
 συνήδομαι: *rejoice together; rejoice at a thing* הִתְעַדָּן Neh 9. 25 [cf. ἡδοιμή]  
 συνθεόομαι: *view or see together; examine together* הִתְבַּחֵשׁ Jes 41. 23; *take in at a glance* הִתְבַּחֵשׁ Gn 24. 21  
 συνθήκη: = θήκη (case, chest) صُنْدُوق  
 σύνθημα: *agreement, covenant* مِيثَاق  
 συνθραύω: *break in pieces, shiver* שֶׁבַר Ex 9. 25, 34. 1 IR 19. 11 IIR 11. 18 Jer 43. 43, 52. 17 Thr 2. 9 ICh 34. 4 [cf. κατα-]  
 συνήμι, ξυν-: *come together* הִתְבִּינָן Jer 9. 16; *take notice of* הִתְבִּינָן Job 11. 11; *observe* הִבִּין Prov 7. 7 Dan 8. 5 הִתְבִּינָן IR 3. 21 Jes 14. 16, 52. 15 Ps 37. 10 Job 30. 20, 31. 1, 37. 14, 38. 18; *understand* הִבִּין IR 3. 9 Jes 6. 10, 40. 14 Dan 1. 17 הִתְבִּינָן Ps 107. 43, 119. 100 Job 26. 14; (Subst.) *intelligent* זָבִין Prov 17. 10; cf. σύνεσις  
 συνισόομαι: *to be or be made identical* נִשְׁתָּוָה Prov 27. 15  
 συνίστημι, -τάνω, -τάω: *combine, associate, unite* הוֹסֵד Ps 2. 2 הוֹסֵד Ib 31. 14; *organize* اِحْتَدَ stand together הִתְיַצַּב Ex 19. 17 Nu 11. 16; in hostile sense, *meet in fight, be engaged with* הִתְיַצַּב ICh 11. 14 Ps 2. 2, 94. 16; of friends, *form a league or union, band together* הִתְיַצַּב ICh 11. 13; *arise, take shape or body, come into existence, exist* הִצֵּד Ex 9. 18; *league themselves with one side or the other* הִתְיַצַּב Ps 2. 2 [cf. ἐφ-]  
 συννεάζω: *join in youthful wantonness* נָעַר Gn 37. 2 [cf. νεανεύομαι, -ίζω]  
 σύννομος: *feeding in herds or together, of birds that flock together, living*



- with, associated with; sharing or partaking in a thing; abs. as Subst., σύννομος, ὁ, ἡ, partner, consort, mate; of a paramour שִׁלְמִית Cant 7. 1 שִׁימִית IR 1. 3, 15, 2. 17 שִׁימִית Ib 2. 21, 22 [cf. εἰρήνη]
- σύνοδος: assembly, meeting, especially for deliberation סֵד Ps 89. 8, 111. 1; pl., of political clubs נָדִי; also of private meetings or gatherings for discussion סֵד Jer 6. 11, 15. 17; or conspiracies סֵד Gn 49. 6 Ps 83. 4 Prv 11. 13; = συνουσία, sexual intercourse שִׁדָּה Eccl 2. 8; of things, coming together, constriction, κυνέαι σύνοδοι θαλάσσης, of the Straits of the Bosphorus, Euripides, Iphigenia Taurica, 393; coming together resulting from juxtaposition; meeting, junction אָסַד Nu 21. 15 Dt 3. 17; cf. σύνδεσμος
- σύνοιδα, pf. with pres. sense: know something about a person, esp. as a potential witness for or against him; τὸ συνειδός acknowledgement הוֹדָה Lev 7. 12-13 Jos 7. 19 [cf. πρόσσος]
- συνοικέω: dwell or live together; live with הִתְעַרַר IR 17. 20; live with in wedlock, of the man, הָיָה Esr 10. 18 Neh 13. 23 [cf. καθίζω]
- σύνοικος, σύνφοικος: dwelling in the same house with שָׁכֵן Ex 3. 22; of persons living in the same city or country, fellow-inhabitants שָׁכֵן Ib 12. 4 Prv 27. 10 Ruth 4. 17; cf. μέτ-
- συνόμνυμι, -ύω: pledge one's oath to a thing, promise by oath שָׁבַע Gn 24. 7, 50. 24 Lev 5. 22 Jer 4. 2 [cf. ὁμνυμι]
- συνοξύνω: bring to a point שָׁנָה Ps 64. 4, 140. 4 שָׁנָה; cf. ἐρύμνέω
- σύνοξυς: pointed שָׁנָה Prv 25. 18 שָׁנָה
- συνωνέομαι: buy up שָׁבַח Prv 31. 16 שָׁבַח Dan 2. 8
- συνωρίς, ἶδος: (συνήροπος) pair of horses (with or without a chariot or carriage); of mules שָׁבַח IS 14. 14 IIR 5. 17; generally, a pair or couple of anything שָׁבַח Jud 19. 10 IS 11. 7 IR 19. 19 Jes 21. 7; of things, manacles for the hands and for the feet שָׁבַח Gn 24. 22 שָׁבַח Nu 31. 50 IIS 1. 10 שָׁבַח Jes 3. 20 سوار اسوار
- συρράπτω: sew or stitch together, sew up (W) שָׁבַח Ez 13. 18
- συρρήγνυμι: break to pieces שָׁבַח Jes 24. 19
- συσκοτάζω: make dark, συσκοτάσω τὰ ἀστρο αὐτοῦ (LXX Ez 32. 7) שָׁבַח Ez 32. 8 [cf. ἐπι-]; intr., grow quite dark, ὁ οὐρανὸς συνεσκοτάσσε νεφέλαις (LXX) שָׁבַח IR 18. 45; συσκοταζόομαι: Pass., become quite dark שָׁבַח Ib.; cf. ἐπισκοτέω
- σύστασις: (συνίσταμαι) conflict שָׁבַח; knot of men assembled חֶזֶב; political union, more general than ἐταιρεία or σύνοδος, חֶזֶב חֶזֶב; contingent



- of four light-armed *λάχοι* (32 men) *حزب*; conspiracy *עצב* Hos 4. 17;  
political constitution *دستور*
- σύστημα, -ταμα*: body of soldiers, corps *מצב* IS 13. 23, 14. 1 IIS 23. 14  
*מצב* Jes 29. 3 *מצבה* IS 14. 12; college of priests or magistrates  
*מצב* Jes 22. 19 *מצמד* Ib.; accumulation of sediments *מקרים* Ps 75. 9
- ὑπεράνω*: above *מעל* Gn 1. 7, 7. 17 Ez 41. 17, 20 (*אנא*)  
*ὑπεράνωθεν*: from above, above *מעל* Gn 22. 9 IR 8. 23 Jes 45. 8 Job  
3. 4 (*ὑπερ/על, אנא/על, נ/על*)  
*ὑπερεπαινέω*: praise above measure *שבח* Ps 117. 1 Eccl 4. 2; cf. *ἐπαινέω*  
*Ῥπερίων*: Hyperion, in Hom. the Sun-god; he always joins *Ῥπερίων*  
*Ῥέλιος* or *Ῥέλιος Ῥπερίων* *עליון אל* Gn 14. 18-22 Ps 78. 35;  
*Ῥπερίων* stands alone for *Ῥέλιος* *עליון* Nu 24. 16; some derive it  
from *ὑπὲρ ὤων*, he that walks on high; others simply bring *Ῥπερίων*  
from *ὑπέρ*, the God above *עליון* Dt 32. 8 Ps 7. 18, 91. 1 Thr 3. 38  
*ὑπερλαλέω*: speak too much *דלל* Job 8. 2 [cf. *ἐπι-, προσ-*]  
*ὑπερμεγέθης, -άθης*: = *ὑπέρμεγας* (immensely great), monstrous (W)  
*قَطِيع* (*ع/ع, ث/ظ—metathesis*) *مريع* (*ع/ع, ر/م, م/م*)  
*ὑπεροράω*, fut. -όψομαι: overlook, take no notice of, remit *עבר* Mich 7. 18  
*עבר* IIS 12. 13, 24. 10 *غفر*; despise, disdain *בז* Jes 37. 22 Prv  
30. 17 Cant 8. 7  
*ὑπεροψία*: contempt, disdain *בז* Gn 38. 23 Ps 123. 3, 4 *בזיה* Neh 3. 36  
*ὑπερπεράω*: pass beyond *העבר* Jer 46. 17  
*ὑπερυψόω*: exalt exceedingly *הגביה* Ez 21. 31  
*ὑπερφύτης*: overgrown, enormous; monstrous, extraordinary *רפא* Gn 14. 5  
Dt 2. 11 ICh 20. 6, 8 *רפא* IIS 21. 20, 22; cf. *εὐ-*  
*ὑπερών*: the upper part of the house, where the women resided *אפריון*  
Cant 3. 9 (in LXX, *φορεῖον*: litter, sedan-chair); upper chamber or  
story *עליון* IIR 1. 2 Ps 104. 3, 13 *עליון* Ib 91. 9  
*ὑπηρεσία*: (*ἐρέτης*) service *שרת* Nu 4. 12; = *ὑπηρετεία*; cf. *θεραπεία*  
*ὑπηρέσιον*: cushion on a rower's bench *כביר* IS 19. 13; riding-pad or  
saddle-cloth *برذعه*  
*ὑπηρετέω*: to be a servant, do service; minister to, serve *שרת* Gn 39. 4,  
40. 4 Nu 1. 50, 8. 26, 18. 2 Dt 10. 8, 18. 5 IS 2. 11 IR 1. 4, 15, 19.  
21 Jes 56. 6, 60. 7 Ez 20. 32, 44. 11, 12 ICh 15. 2 ICh 8. 14,  
31. 2; = *-εύω*; cf. *θεραπεύω* (secondary)  
*ὑπηρέτης, -έτας*: underling, servant, attendant, subordinate; servitor in the  
cult of Mithras *מסרף* Am 6. 10 *משרת* Nu 11. 28 IIS 13. 17, 18

IIR 4. 43, 6. 15 Jes 61. 6 Ps 104. 4 Prv 29. 12 Esr 8. 17 IIR 23. 6  
[cf. θεραπευτής]

ὑπνον: a kind of lichen أشند

ὑπνος: sleep, slumber נִמּוֹם Prv 23. 21 נִמּוֹם נְנוּמָה Prv 6. 4, 10 שְׁנָת Ps 132.

4; of waking from sleep, ἐγείρει τινα ἐξ ὑπνου (Od.

Job 15. 44) זָכַח וְעִירָיו כְּאִישׁ אֲשֶׁר יַעֲזֹב מִשְׁנָתוֹ (Zach 4. 1)

14. 12; of the sleeper, ἐγρετο δ' ἐξ ὑπνου (Il. 2. 41) הִתְעוֹרֵר

Jes 51. 17 Ib 64. 6

ὑπνώω: fall asleep, sleep יָסַן Gn 2. 21 Jer 51. 39 Ps 4. 9, 13. 4

נָמָה Jes 5. 27 Ps 76. 6 וַיִּשָּׁן (וַיִּשָּׁן) וַיִּשָּׁן

ὑπνωδία: sleepiness, drowsiness תַּנְנוּמָה Ps 132. 4 Job 33. 15

ὑπόγυιος: nigh at hand עַל-יָד Nu 2. 17 Neh 3. 2; recent, ὑπογυϊότατος

حديث جديد Cant 7. 14

ὑποδείκνυμι: set a pattern or example; generally, teach, indicate יָסַר Jer  
2. 19 Ps 94. 12 Prv 31. 1

ὑποδέω: bind on, fasten under, esp. underbind the feet, i.e. shoe, because  
the ancient sandals or shoes were bound on with straps; mostly  
in Med., bind under one's feet, put on shoes הִנְעִיל Ez 16. 10 IIR  
28. 15 נָעַל

ὑποδηλόω: hint at, suggest הִתְעוֹלֵל Ps 141. 4

ὑποδήλωσις: insinuation (pl.) עֲלִילָה Dt 22. 14, 17 Ps 141. 4

ὑπόδημα: (ὑποδέω) sole bound under the foot with straps, sandal; ὑπόδημα  
κοῖλον is a shoe or half-boot, which covered the whole foot;  
ὑπόδημα is sts. used alone in this sense נָעַל Gn 14. 23 Dt 25. 9

Ps 60. 10 Cant 7. 2 Ruth 4. 7 נָעַל Dt 33. 25; = ἀλῆμα

ὑποδμῶς: servant خَدَام

ὑποζύγιον: beast for the yoke, beast of draught or burden (oxen, mules,  
horses) הֶצֶן Jes 49. 22 حِصَان; cf. τὰ γόνατα

ὑποθήκη: pledge, deposit, mortgage, security given עֲבוֹט Dt 24. 10-13

ὑπόθημα: ὑποθήκη (sup.) נֶשֶׁא Neh 5. 7, 10 נֶשֶׁא Dt 24. 10 Prv 22.  
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ὑποκάτω: Adv. below, under תַּחַת Gn 7. 19; subordinate פָּתָה IR 20. 24  
Ez 23. 6 Neh 5. 15, 12. 26 פָּתָה Ib 2. 7 פָּתָה Ib 5. 14 פָּתָה IIR  
18. 24 Hag 1. 1 Neh 3. 7

ὑποκάτωθεν: = ὑποκάτω (sup.); lower תַּחַת Jos 18. 13 IR 6. 6 תַּחַת  
Jud 1. 15

ὑποκύω: used only in Med. ὑποκύομαι, of the woman, conceive, become  
pregnant הִבְלָה Cant 8. 5 חָמַם Gn 30. 38, 39 (π/ב/ב, terminal ל/ב)



ὑπονοέω: *suspect* קָנָא Nu 5. 14 חָמַן; cf. διαφθονέω

ὑπονοητής: *suspicious person* זָנִין זָנוֹן

ὑπόνοια: (ὑπονοέω) *suspicion, conjecture, guess, (pl.), in bad sense, קָנָא*  
Nu 5. 14 קָנָא; Ib 5. 25, 29; *the real meaning which lies at the bottom*  
*of a thing, deeper sense, esp. covert meaning (such as is conveyed by*  
*myths and allegories)* אַפְוִיָּם Prv 25. 11

ὑπόνομος: as Subst., *underground passage, mine* מִכְּבֵּן Dan 11. 43

ὑποπρό, or ὑπὸ πρό: *just before* קִדְּל IIR 15. 10; Thessalian ὑππρό, of  
Time, *before* קִבֵּל

ὑποσκελίζω: *trip up one's heels, upset;* כָּסַל Lev 26. 37 Jes 3. 15; Pass.,  
נִהְיָה Dt 25. 18 נִכְסַל Dan 11. 19; cf. παταίω; σόαλλω, v. pp. 155,  
643-4

ὑποσκέλισμα: *fall given by tripping up; -μός: tripping up* מִכְּלִין Prv 16. 18  
מִכְּסִיל Jes 8. 14 מִכְּסֵל Lev 19. 14; cf. παταίσμα

ὑποτίθημι: *advise, counsel, admonish* הִשָּׂה Job 11. 5; *put down as a deposit*  
*or stake, pawn, pledge, mortgage* נָשָׂה Jes 24. 2 עָבַס Dt 15. 6; *of the*  
*mortgagee, lend money on pledge* נָשָׂה בֶּן Jes 24. 2 Neh 5. 7 נָשָׂה בֶּן  
Ib 5. 10, 11 נָשָׂה IIR 4. 1 Jes 50. 1 הָעֵבִים Dt 15. 6, 8 הָשִׂיא בֶּן Ps  
89. 23 הִשָּׂה בֶּן Dt 24. 10; *hazard, risk* עָבַס Joel 2. 7; v. p. 163

ὑπουλος: (οὐλή) *of sores, extending inwards, under the surface of the flesh,*  
*enclosed; metaph., with festering sores underneath, unsound beneath*  
עֲפָלִים Dt 28. 27 IS 5. 6, 6. 4; cf. ὀπλον

ὑποόχονέω: *feel secret envy at* קָנָא Prv 23. 17

ὑπόψαμμος: like ὑψαμμος, *having sand under or on it, sandy* יִשְׁכָּן Nu 21.  
20 Jes 43. 20 יִשְׁכָּן Ps 107. 4 יִשְׁכָּן Dt 32. 10 יִשְׁכָּן Jes 43. 19 [cf.  
ψάμμη]

ὑπίος: *laid on one's back; ὕ. μέρη, in animals, the under parts, i.e. the*  
*belly* [cf. כָּף Gn 32. 26, 33 Dt 2. 5]; *to hold out the hollow of the*  
*hand, so as to receive something* כָּף Gn 40. 11 IR 17. 12 [cf. Gn  
32. 26, 33 Nu 7. 14 Dt 2. 5 IIR 11. 12]; *lift the upturned hands*  
*in prayers* כָּף Ex 9. 29 IR 8. 22, 38 Esr 9. 5; *generally, of any-*  
*thing turned downside up; from the upturned helmet, with the hollow*  
*uppermost; a half wheel with the concave side uppermost* נֶבֶל IR 7. 33; *of*  
*land, flat, horizontal, sloping evenly, of Egypt, Hdt. 2. 7 פֹּטֵס Gn*  
*10. 6 Ez 27. 10 פֹּטֵס Gn 41. 45 (פֶּרֶס) Ib 37. 36* [cf. Αἰγυπτῶς  
قبطی قبط قبط]

## XII. THE SUFFIX -ζω

L. Generally, the suffix -ζω has the same effect as a prefixed preposition, so that verbs in -ζω have for homologues compounds in *פעל*, *פעל*, *הפעיל*, and *הפעל*, as well as *התפעל* and the *קל*.

Like the prefixed preposition, the suffix -ζω is sometimes incorporated in the homologue, e.g. *ἀγαπάω/אהב/חפץ/חשק*. Note incidentally the parallel interchange between the gutturals *ה* and *ח*; and that between *ק* and *כ*, which vindicates the Ashkenazi pronunciation of *ק*.

*ἀγαπάω*, Ep. and Lyr. form of  
*ἀγαπάω* אהב Gn 29. 30,  
 37. 3 Jud 16. 4 IR 11. 1 Ps  
 34. 13, 45. 8 to be fond of,  
 prefer; generally, love, seldom  
 of sexual love, for *ἐράω* (ערב)  
 Ez 16. 37 ראה Ob 12: (أغرم)  
 אהב Gn 27. 9 desire; Lev 19.  
 18, 34 to be fond of  
 אהב Neh 13. 26 Pass., to be  
 regarded with affection; cf.  
*ἀγαπητός*  
 נאהב IIS 1. 23  
 אהב Dt 12. 20 Jes 26. 9 Ps 132.  
 13, 14; v. p. 136  
 התאהב Nu 11. 4  
 הפך Gn 34. 19 IS 19. 1 IIS  
 20. 11 Eccl 8. 3 ICh 28. 9  
 to be fond of, desire, to be well  
 pleased; cf. *κουφίζω*  
 הפך Gn 34. 8 to be fond of;  
 cf. *ἐκσώζω*  
 קבל Prv 19. 20 ICh 12. 18  
 (19) welcome, receive grate-  
 fully; cf. *κομίζω*  
 حب عشق قبض قبل هوى ود

*ἀγγρίζειν* גרע Dt 4. 2 diminish  
 gradually, subtract, deduct;  
 (atavism) cf. *ὕφαιρέω*  
 עורר Zach 9. 13 rouse to fight,  
 incite, rouse to anger  
 העיר Jes 13. 17  
 חרץ Lev 25. 6 חרץ rouse  
 to anger, challenge, provoke,  
 irritate; cf. *ἐρεθίζω*  
 سرق purloin, steal, filch  
*ἀγίζω, ἀγιάζω* קדש Nu 17. 2, 3  
 hallow, make sacred, esp. by  
 burning a sacrifice; sanctify  
 (W); cf. *καθαρίζω*  
 נקדש Pass., Ex 29. 43 Jes 5. 16  
 התקדש Ez 38. 23  
 הקדש Jes 29. 23 ICh 30. 8  
 קדש Gn 2. 3 Lev 25. 10 IR  
 8. 64 devote, dedicate קדש  
 Ex 13. 2 קדש Ez 48. 11 ICh  
 31. 6 הקדש Nu 3. 13 Dt 15.  
 19 Jos 20. 7 Jud 17. 3 IIS  
 8. 11 Neh 12. 47 ICh 26. 26  
 قدس; cf. *καθ-*  
*ἀγλαίζω* עלו Hab 3. 18 take  
 delight in



- עלך IS 2. 1  
 גיל Joel 2. 23  
 התעלם Prv 7. 18  
 Job 39. 13 only in Med.  
 and Pass., *adorn oneself with*  
*a thing, take delight in*  
 ἀγλατίζει θάλλει צלח IS 10. 6  
 Jer 12. 1, 22. 30 Ez 17. 9, 10  
 הצליח Gn 24. 21 Jud 18. 5  
 Ps 1. 3 IICH 7. 11 *sprout,*  
*grow, thrive, esp. of fruit trees;*  
*of persons, thrive, flourish,*  
*be prosperous; cf. φλογίζω*  
 ἀγνίζω נקה Job 10. 14 *wash off,*  
*cleanse away, esp. by water;*  
*cleanse, purify; cf. νίζω*  
 Pass., נקה Jer 2. 35  
 התקדש IIS 11. 4 IICH 5. 11,  
 30. 3, 17 Med., *purify oneself*  
 καθ- קדש Lev 16. 19 *cleanse,*  
*purify*  
 ἀγοράζω כרה Dt 2. 6 *buy in*  
*the market; generally, buy*  
 שבר Gn 41. 57 اشترى  
 סחר Gn 34. 10 *frequent the*  
*ἀγορά, occupy the market-place*  
 ἀγωνίζομαι האבק Gn 32. 25  
*fight; generally, contend for*  
*victory; struggle; wrestle (W)*  
 צחק Gn 21. 9, 26. 8; cf. καχάζω  
 שחק Prv 29. 9  
 שחק IIS 2. 14; cf. ἐπ-  
 שחק Joel 2. 9  
 جادل جاهد خاصم اختصم تشاجر كد  
 نازع ناظر تنافس ناقش  
 עצב IR 1. 6 Ps 78. 40  
 أغاظ أغضب  
 اجتهد سعی كد exert oneself  
 ἀθροίζω, ἀ- (= ἀγελίζει) אסר  
 Hos 10. 10 *form a party*  
 נסר Hos 10. 10 *gather together,*  
*collect, muster*  
 עדר ICh 12. 38 (39)  
 עור IR 1. 7 ICh 5. 20  
 עטר IS 23. 26  
 עצר IICH 13. 20, 20. 37  
 חרד IS 13. 7, 16. 4  
 דגל Cant 5. 10 *collect round*  
*one جيش حشد حشر حشد*  
 αἰνίζομαι, αἰνίζω = αἰνέω, Poet.  
 and Ion. Verb, very rare in  
 good Att. Prose, ἐπαινέω  
 being used instead: אבה  
 Gn 24. 5 *to be content with,*  
*acquiesce in; agree, assent*  
 אוח Gn 34. 15  
 הואיל Ex 2. 21  
 הלל Ps 113. 1 Prv 31. 28  
 IICH 23. 12 *praise, approve,*  
*applaud, commend; esp. in*  
*religious sense, glorify*  
 הלל Prv 12. 8; cf. δολούζω  
 התהלל Jer 9. 22, 23 Pass.,  
 Prv 31. 30; cf. ἀγάλλω  
 אמר Jes 3. 10  
 חמד Jes 1. 29 Ps 68. 17 حمد  
 הטה Ex 15. 2  
 החענ Jes 57. 4  
 ענה Jes 27. 2 Ps 88. 1  
 שבה Ps 117. 1  
 השתבח Ps 106. 47 تسبح  
 ענה Nu 21. 17; esp. *compliment*  
*publicly*  
 הואיל Dt 1. 5 *agree to or under-*  
*take to do*  
 יעד Ex 21. 8, 9 وعد تعهد  
*to promise or vow*  
 נעד Am 3. 3

- יעץ IIS 16. 23 نصح وعظ ἀπονωτίζω הניס Dt 32. 30 Jud  
 advise, recommend 6. 11 turn one's back and flee;  
 trans. in causal sense  
 נעץ Jes 40. 14 ἀποπλάζω, ἀποπλανάω לַעֲזֹב  
 ἀκουτίζω השמיע IIR 7. 6 make Hab 2. 4 lead away from,  
 to hear; cf. συγκομίζω stray away from; lead astray;  
 ἀναγκάζω אנס Esth 1. 8 force, make to digress, wander away  
 compel, constrain, esp. by from, wander from the truth  
 argument ἀποσώζω בצע Jes 38. 12 Job  
 ἀναγνωρίζω הכיר Gn 27. 23 6. 9 save or preserve from,  
 recognize preserve; cf. διαπράσσω  
 ἀναστενάζω, -αχίζω, -άχω, -νω משה Ex 2. 10  
 ἀνκ Jer 51. 52 groan forth, הַמִּשֶׁה IIS 22. 17  
 lament; groan oft and loudly, פדה IIS 4. 9 Jes 29. 22 פדע  
 wail aloud; bemoan, bewail Job 33. 24; cf. φείδομαι  
 aloud; groan aloud [cf. στένω] פצה Ps 144. 7  
 ἀναק Ez 9. 4; cf. נאקה Thr 1. 4, תזכיר Jes 63. 7 keep  
 21 יחן Jer 22. 23 in mind, remember; cf. δια-  
 ἀναχάζομαι, δια- נסג Jes 50. 5 ἀράζω, ἀραρίζω, ἀρράζω, ἀρρίζω  
 Ps 35. 4 draw back, give way, חרף Ex 11. 7 snarl, growl;  
 retire [cf. χάζομαι] cf. ῥύζω, χρήζω  
 נסג IIS 1. 22 ἀρπάζω בזב Nu 31. 32 Dt 3. 7  
 נסג Jes 1. 4 Ez 29. 19 seize, plunder  
 ἀναχάζω הסג Dt 19. 14 make חרף IIS 23. 9 Jes 18. 6  
 to recoil, force back [cf. χάζω] ערף Hos 10. 2  
 הסג Jes 59. 14 (v. συγγίγνομαι) שדד Jes 21. 2  
 הסג Job 24. 2 שדד Prov 24. 15  
 ἀνθίζω, -θέω חס Cant 2. 13 שדד Jer 9. 18  
 colour, dye, stain החדד Jes 33. 1  
 חס Dt 34. 7 blossom, bloom, חסד Ps 10. 9  
 of the youthful beard; cf. חסד Jud 21. 21 snatch  
 χνοάζω, νωτίζω away, carry off, seize harshly,  
 ἀνιάζω אנה Jes 19. 8 ענה Ps snatch up  
 90. 15 Ep. Verb grieve, רבע Lev 18. 23 ravish  
 distress, like ἀνιάω הרביע Lev 19. 19  
 ענה Ps 116. 10 intr., to be חצר אختנף שרק سلب ضبط اغتصب  
 grieved or distressed قبض نهب  
 ἀνολούζω היליל Jer 15. 3 Jer אספάζομαι, ἀσπακάζομαι חסא  
 47. 2 Ez 21. 17 Zach 11. 2 Ps 27. 10 welcome kindly  
 cry aloud, shout aloud, bewail רבב Gn 2. 24, 34. 3 IR 11. 2  
 loudly; cf. ὀλολύζω





- נשך Nu 21. 6 Jer 8. 17  
 שוך Gn 3. 15  
 δαμάζω דמה Hos 4. 5 *over-*  
*power; of maidens, make*  
*subject to a husband; subdue,*  
*conquer*  
 נדמה Hos 4. 6, 10. 15 *Pass.,*  
*to be subject to another*  
 סמא Gn 34. 5 דנסי *force,*  
*seduce*  
 δανείζω, δανίζω נשא בו Jes 24. 2  
 تدین أدان Jer 15. 10 נשה בו  
*have lent to one, borrow*  
 נשא Dt 24. 10-11 נשה ב' Jes  
 24. 2 Jer 15. 10 דאין أدان  
*put out money at usury, lend*  
 נשה ב' Dt 15. 2  
 שאל Ex 3. 22, 12. 35 *borrow*  
 השאל Ex 12. 36 *lend*  
 δεκάζω שחד Ez 16. 33 *bribe,*  
*corrupt*  
 δεσπόζω שפט Jud 16. 31 Ruth  
 1. 1 *to be lord or master, lord*  
*it over; cf. δικάζω*  
 διαχωρίζω גרש IICh 20. 11  
*separate; cf. όρίζω*  
*Pass., διαχωρισθείσα*  
 Lev 21. 14 *divorced*  
 δικάζω גזר Job 22. 28 قضی  
*decree, ordain; cf. δικάζω*  
 גזר Esth 2. 1 *decree as punish-*  
*ment*  
 Thr 3. 54 Ez 37. 11 *condemn*  
 דן Jes 3. 13 Jer 5. 28 *judge,*  
*give judgment*  
 חקק Jes 10. 1 *judge, decide,*  
*determine; cf. ρήγνυμι*  
 חקק Prov 8. 15  
 שפט IS 24. 13 *judge, sit in*  
*judgment, decide; cf. δεσπόζω,*  
*σώζω*  
 נשפט Jes 43. 26; cf. ἐκ-  
 διχάζω גזר IR 3. 25 חבה  
 Gn 32. 8 قسم *divide in two;*  
*cf. σχίζω*  
 δοκάζω חכה IIR 7. 9 *wait for;*  
*cf. προσεύχομαι, ἐξ-, p. 477*  
 ἐγγίζω גש Gn 45. 4 IIR 4. 27  
*approach, to be on the point of*  
 גש Gn 33. 7  
 הגיש Lev 2. 8 *bring near,*  
*bring up to*  
 הגיש IIS 3. 34  
 εἰσχειρίζω סגר IS 26. 8 put  
*into one's hands*  
 הסגיר Ps 31. 9  
 סגר Jes 19. 4  
 ἐκθαμνίζω נקה Job 4. 10 root  
*out, extirpate (Pass.); cf. σείω*  
 נקה Jer 45. 4; v. p. 167  
 נקה Am 9. 15  
 נקה Ez 19. 12  
 ἐκνίζω, ἐκνίσσω כבש Jes 7. 3  
 נחש *wash clean, purify*  
 כבש Gn 49. 11 Ex 19. 10 Jer  
 4. 14 Ps 51. 4  
 Pass., כבש Lev 13. 58  
 נחש  
 ἐκσώζω חשק Gn 22. 12 *save*  
*for oneself*  
 חשק Jes 38. 17 *preserve from*  
*danger, keep safe; cf. ἀγαπάζω*  
 ἐκφράζω ספר Jes 43. 26 Ps 44.  
 2, 50. 16 *tell over, recount,*  
*describe*  
 ἐλελίζω חול Jer 4. 19 *Pass.,*  
*quake, tremble, quiver*  
 חלל Ps 55. 5, 77. 17  
 התחלחל Esth 4. 4



התחולל Jer 23. 19 *whirl round*  
 ἐλπίζω חול Jud 3. 25 IS 31. 3  
*expect, fear*

חולל Job 35. 14 *hope for*

יחל Job 30. 26

התחולל Ps 37. 7

החליף Job 14. 7 *expect, hope for*

נחל Gn 8. 12

הוחיל IS 10. 8 Ps 130. 5

כלה Ps 119. 81

צפה Mich 7. 7 Thr 4. 17; cf.  
 σκεπάζω, σκοπιάζω

קוה Jes 8. 17; cf. προσδοκάω

דבר Ruth 1. 13

استبرأ من تلوع

ἐνθουσιάζω תוע Dt 28. 34 IIR

9. 11 Jer 29. 26 Hos 9. 7

*to be inspired or possessed by a  
 god, to be in ecstasy*

השתגע IS 21. 15-16

ἐξετάζω חקר Dt 13. 15 Jud 18.

2 IS 20. 12 Jer 17. 10 Prv

25. 2 Job 29. 16 Thr 3.

40 *examine well or closely,*

*scrutinize; cf. ἐτάζω חקר*

Eccl 12. 9 חכיר Neh 6. 12

חקר Prv 18. 17 *examine or  
 question a person closely*

Prv 23. 30 *compare*

נחקר IR 7. 47 *estimate*

ἐξορίζω (A) (ὄρος) הוריש Nu

33. 52 طرد *send beyond the  
 frontier, banish*

התפרק Ex 32. 24 *get rid of*

ἐξορίζω (B) (ὀρός חריץ IS 17. 18)

*press out the whey from cheese*

ἐπαγλαίζω התהלל Jer 9. 23

*pride oneself on a thing, glory,*

*exult; ἀγλαίζω: glorify הלל*

ἐπικαινίζω שבתחוד Ps 103. 5  
*renew, restore (Pass.)*

ἐπικρύπτω התנכר IR 14. 5

Prv 20. 11 *freq. in Med.,*

*disguise; dissemble (W)*

ἐπισκευάζω בדק IIR 34. 10

*make afresh, repair, restore*

פסג Ps 48. 14

جهز أعاد أعد

ἐπισκιάζω, -άω הסך Ps 91. 4

*throw shade upon, overshadow*

*for protection*

הציל IIR 20. 6 *darken, obscure;*

*cf. σώζω*

הצל Ez 31. 3

ἐπισχίζω, προ- בהק Ez 16. 40

*cleave at top*

ἐπιχλευάζω התקלס IIR 2. 23

Ez 22. 5 Hab 1. 10 *jeer,*

*make a mock of; cf. χλευάζω*

ἐποργίζομαι התרגז Jes 37. 29

*to be wroth at; cf. ὀργίζω*

ἐργάζομαι, ἔρδω, ῥέζω חרש Gn

4. 22 *work a material; cf.*

*χρονίζω/χρηστηριάζω*

Jes 28. 24 Prv 14. 22 *do,*

*perform; till the land*

החריש IS 23. 9 Prv 3. 29 *do*

*something to; chiefly in bad*

*sense, do one ill, do one a*

*shrewd turn התעסק Gn*

26. 20; cf. συν-, ἐπασκέω

חרש לך/נקח Prv 31. 16 *do*

*till the land; cf. ἀποτριάω*

עזק Jes 5. 2 عزق

עשה Gn 1. 31 *make, do, per-*

*form (spurious); cf. τεύχω*

פלח Ps 141. 7 فلع *till the*

*land; cf. πολέω*

- פלח Prv 7. 23 Job 16. 13  
 פלח Dan 3. 12 *perform rites*  
 ἐρεθίζω, -θω Lev 26. 6  
*rouse to anger, rouse to fight,*  
*provoke, irritate*  
 ἐρίζω חרד IS 14. 15 *strive,*  
*wrangle, quarrel, contend, rival*  
 נהרה Cant 1. 6  
 התחרה Jer 12. 5  
 רוב Jud 11. 25 Prv 3. 30  
 ריב Ps 35. 1  
 הריב IS 2. 10  
 הריד Jud 5. 13  
 שרה Gn 32. 29  
 שרה Ez 27. 25  
 ἐτάζω חקר *examine, test* نقش  
 mostly in compd. ἐξ-,  
 q.v.  
 חקר Jer 31. 37 (36) *reveal!* انشى  
 كشف  
 חקר Job 13. 9 *unmask* فضح  
 ; *visit, try, afflict* حتك  
 הציק Dt 28. 53 Jud 14. 17  
 خابى Jes 29. 2, 7  
 ἐνάζω ענה Dt 22. 24 *put to bed,*  
*go to bed, of sexual inter-*  
*course*  
 ען Jes 57. 3; cf. οἰκίζομαι  
 ען Ez 31. 6 *roost*  
 ען Jer 22. 23  
 ἡσυχάζω חשה Eccl 3. 7 *keep*  
*quiet, be at rest, impose silence,*  
*leave unspoken*  
 חשה Jes 42. 14  
 הסבית Dt 27. 9  
 שקט Jes 62. 1  
 השקית Jer 49. 23  
 שתק Jon 1. 11, 12 Ps 107. 30  
 Prv 26. 20  
 سكت سكتن هجع هدأ  
 θαυμάζω נחם IR 9. 8 Jer 18. 16  
*wonder, marvel*  
 נחם Jer 4. 9  
 נחם Esr 9. 3  
 השמים Ez 3. 15  
 קשם Job 21. 5  
 השתהבם Dan 8. 27  
 תבה Gn 43. 33  
 תבקה Hab 1. 5  
 تدهش استعجب  
 θεριζω קצר Jer 12. 13 ד  
*summer work, mow, reap*  
 θεσπιζω נסף IICh 33. 6 נ  
*declare by oracle, prophesy,*  
*divine, foretell*  
 ἐοάζω [A], -άσσω דאח Jer 49.  
 22 *move quickly, rush, dart*  
 דחן Job 41. 14  
 דח Jer 50. 11; cf. δαίζω  
 הדד Hab 1. 8  
 דח Job 9. 26  
 דח Jer 50. 11 Hab 1. 8  
 צעה Jes 63. 1  
 קיץ Jes 18. 6  
 θυσιάζω זבה Ex 20. 24 *sacrifice:*  
 cf. θυώ, σφάζω  
 זבה IR 3. 3  
 יב IR 1. 46, 48 Jer 36. 15  
 mostly in poets and late  
 Prose, the Att. Prose form  
 being καθίζω, intrs., sit, sit  
 down; הוסיב IR 2. 24, 21.  
 9-10 Ps 143. 3 causal, make  
 to sit, seat, place; cf. οἰκίζω  
 καυχάλίζομαι, καυχάλαω חל  
 Jes 12. 6 Jer 50. 11 *rejoice,*  
*exult; of hounds, deer,*  
*pards; cf. φθέγγομαι, p. 247*  
 καθαγίζω, -ιάζω קדש Ex 28. 41  
 Nu 6. 11 *devote, dedicate*



- הקדיש Nu 3. 13 Jos 20. 7  
 IIS 8. 11  
 καθαρίζω קָהַר Nu 31. 23  
 Nu 8. 6-7 Ez 36. 33 Mal 3. 3  
 طهر *cleanse, purify*  
 קָהַר Ez 22. 24 Nu  
 8. 7 Jos 22. 17 Jes 66. 17  
 קָהַר, התחטא Lev 14. 49 Nu  
 31. 23  
 καθέζομαι יָסַב Ps 29. 10 *preside*  
 IIS 7. 18 ICh 17. 16 *sit as*  
*suppliants; cf. יָזַב*  
 καθίζω, κατ- סָבַב IS 16. 11 *sit,*  
*recline at meals*  
 הוֹסִיב Gn 47. 6 IR 2. 24, 21.  
 10 IIR 17. 26 *causal, make*  
*to sit, seat, place; settle [cf.*  
*οἰκίζω]*  
 הוֹסִיב Neh 13. 27 (LXX, but  
 cf. συνοικέω)  
 καινίζω, ἐγ- קָדַשׁ IS 11. 14 *in*  
*Poets, esp. use for the first*  
*time, handsel; cf. ἐπι-*  
 קָדַשׁ Dt 20. 5 جَدَد  
 καινίζω הַבְּשִׁיב Thr 3. 16  
*smoke, blacken with smoke*  
 קָדַשׁ Prv 19. 26  
 קָדַשׁ Jes 24. 23 Ps 34. 6  
*metaph., to be black with smoke*  
 קָדַשׁ Jes 33. 9 Prv 13. 5  
 καινίζω (B) וְחָרַף Lev 19. 20  
*enfranchise a slave by touching*  
*him with the rod*  
 καταβαπτίζω סָבַל Gn 37. 31  
 Lev 4. 6 Nu 19. 18 *dip*  
 וְסָבַל Jos 3. 15  
 וְסָבַל IR 22. 38 Cant 8. 7  
*drown; Pass., to be submerged*  
 καταποντίζω טָבַע Ps 69. 3  
*throw into the sea, plunge or*  
*drown therein; cf. δύνω*  
 טָבַע Ex 15. 4  
 הטבע Jer 38. 22; cf. βαπτίζω  
 κατασκευάζω הָכִין IS 13. 13  
 Zeph 1. 7 Ps 103. 19 Esth  
 6. 4 ICh 29. 19 ICh 27. 6  
*generally prepare, arrange,*  
*establish; cf. σκευάζω*  
 הוֹכֵן Jes 16. 5 Ez 40. 43 Prv  
 21. 31  
 καταχέζω קָדַשׁ IS 21. 6 Jes 65. 5  
 Hag 2. 12 *besoul [cf. ἀγίζω]*  
 καχάζω, καγχάζω צָחַק Gn 18.  
 12 *laugh aloud, jeer, mock*  
 צָחַק Gn 19. 14; cf. ἀγωνίζομαι  
 צָחַק Thr 1. 7  
 צָחַק IIS 6. 21  
 הצחיק ICh 30. 10  
 ضحك قهقهه  
 καχλάζω, κοχ- צָחַל Jes 24. 14  
*plash or bubble, of sound of*  
*liquids; froth forth foam; cf.*  
*καγχαλίζομαι*  
 κηδάζω קָדַשׁ Ex 29. 21 *get*  
*purified*  
 קָדַשׁ IR 8. 64 ICh 29. 5  
*cleanse, purify; cf. ἀθαγνίζω*  
 הקדיש ICh 29. 19  
 התקדש IIS 11. 4 Jes 66. 17  
 ICh 29. 5 *purify oneself*  
 κλάζω הָרַץ Ex 11. 7 Jos 10. 21  
*of dogs, bark, bay (ρύζω,*  
*κραυγάζω)*  
 צָרַח Zeph 1. 14 صَاح صرخ  
*of men, shout, shout aloud,*  
*scream; cf. κράζω*  
 הצריח Jes 42. 13  
 שָׁרַק Jes 5. 26 Zach 10. 8  
 κλύζω גָּל Am 5. 24 (ρέω)  
*wash away, wash, rinse out*

- יהחליץ Jes 58. 11  
 גלל Jos 5. 9 (ἀφαιρέω)  
 רחץ Gn 43. 31 Ex 30. 18, 21  
 Lev 1. 9, 14. 8 IIR 5. 10  
 Jes 4. 4 Ps 58. 11 Cant 5. 3, 12  
 רחץ Ez 16. 4 Prv 30. 12  
 החרחץ Job 9. 30  
 κνεφάζω וכנף Jes 30. 20 cloud  
 over, obscure  
 κνίζω הקניא Dt 32. 16, 21 usu.  
 metaph., of love, chafe, tease,  
 provoke, provoke to jealousy  
 קנא Dt 32. 21  
 κολάζω חלש Ex 17. 13 Jes 14.  
 12 get person punished  
 קלל Job 40. 4 suffer injury  
 קלל Jes 65. 20 Pass., to be  
 punished; cf. καταράσθαι  
 κομίζω זמר Lev 25. 3 gather  
 in, reap; reap fruit  
 צופה Prv 31. 27 take care of,  
 provide for; of things, attend  
 to, give heed to; δῶμα κομίζη,  
 keep house, of mistress of  
 the house; cf. σοφίζομαι  
 שמע Gn 16. 11, 21. 17 attend,  
 give heed to; cf. σνγ-, κλύω  
 سمع الله  
 κουφίζω חפץ Job 40. 17 lift  
 up, raise; cf. ἀγαπάω  
 קלל Gn 16. 4 IS 2. 30 Hab  
 1. 8 خف to be light  
 נקל IIR 3. 18  
 נקלה Dt 25. 3  
 הקל Jes 23. 9 Jon 1. 5 IIR  
 10. 4 خفف lighten, make  
 light (v. p. 353)  
 κράζω צרח Zeph 1. 14 صاح  
 generally, scream, shriek, cry,  
 bawl, shout; cf. κραυγάζω  
 הצריח Jes 42. 13  
 שרק Jes 5. 26 Zach 10. 8  
 קרא Gn 19. 5 Ps 81. 8 to call to  
 הרץ Ex 11. 7 Jos 10. 21  
 of dogs, bay  
 κραστιζομαι, κρατ- רעה Job 1.  
 14 Cant 2. 16 consume green  
 fodder (?); cf. τρώω  
 κραυγάζω (a derivative of κράζω)  
 זעק Ez 11. 13 cry aloud,  
 shout  
 הועיק Job 35. 9; cf. συνάγω  
 צעק Jer 22. 20; cf. συνάγω  
 צרח Zeph 1. 14 صاح  
 הצריח Jes 42. 13  
 שוע Ps 31. 23  
 שרק Jes 5. 26  
 קרא Gn 19. 5 Ps 81. 8 to call to  
 הרץ Ex 11. 7 of dogs, bay  
 יסד יסד Jes 54. 11 Ps 89. 12  
 Job 38. 4 Esr 3. 12 of a city,  
 found, build  
 יסד Jos 6. 26 Jes 14. 32 Zach  
 4. 9  
 יסד IR 6. 37 found  
 Cant 5. 15 set up  
 הוסיד Esr 3. 11 build  
 יסד Jes 44. 28 Pass., to be  
 founded  
 יסד Hab 1. 12 establish, set up  
 יסד Ps 8. 3 Esth 1. 8 ICh 9.  
 22 establish, bring about  
 קדש Neh 3. 1 found, set up;  
 cf. ἀγίζω  
 κυδάζω נדף IIR 19. 22 نضح  
 revile, abuse  
 λητίζομαι לץ Ps 1. 1 لقن تلصص  
 plunder, despoil, rob



μύζω (B), μυζάω מצה Jes 51. 17  
 Ps 75. 9 suck  
 מצץ Jes 66. 11  
 νεανίζω, νεανιεύομαι נער Gn 37.  
 2 act like a hot-headed youth,  
 wilfully or wantonly, swagger  
 νεφέλιζω נפל Gn 4. 6 wrap in  
 clouds  
 הפיל Jes 26. 19  
 אפל Am 5. 20  
 νίζω (νίπτω)  
 נקה Nu 5. 19, 28, 31 gener-  
 ally, purge, cleanse; cf. ἀγνίζω  
 נקה Job 10. 14; cf. ἀπο-  
 עשה IIS 19. 25 wash the hands  
 or feet; commonly used of  
 washing part of the person,  
 while λούομαι is used of  
 bathing, πλύνω (ללל Ps 92. 11  
 בל) of washing clothes, etc.;  
 but νίζω is sus. used of  
 things; Att. Prose writers use  
 the word only in compds., v.  
 ἀπο-, ἐναπο-, ἐκ-νίζω; cf.  
 ὀνυχίζω غل نطق نقي  
 νομίζω חשב Job 21. 27 use  
 customarily, practise, use  
 חשב Gn 38. 15, 50. 20 con-  
 sider as, consider (W)  
 חשב Ps 119. 59 (cf. πεμπάζω)  
 חשב Jes 2. 22 Job 18. 3, 41. 21  
 Pass., to be deemed, reputed,  
 considered  
 חשב Nu 23. 9  
 νοσάζω, -σίζω אש IIS 12. 15  
 to be ill  
 גע Job 6. 7  
 גע Gn 12. 17 causal, produce  
 sickness  
 גע Ps 73. 5

נגף IIS 12. 15 Jes 19. 22  
 νοσφίζω נפץ Jer 51. 21-3 set  
 apart, separate  
 נωτίζω נוס Jud 9. 21 turn one's  
 back, turn one's back and flee  
 (cf. ἀπο-, φύζω, χνοάζω)  
 נצה Job 39. 13 cover the  
 back  
 ξυρίζω = ξυρέω גלח Lev 13. 33,  
 14. 8 Dt 21. 12 shave  
 גלח Jud 16. 17; cf. καταξυράω  
 קרח Mich 1. 16  
 נקרח Jer 16. 6  
 הקריח Ez 27. 31  
 הקרח Ez 29. 13  
 התגלה Lev 13. 33 Nu 6. 19  
 shave oneself or have oneself  
 shaved جلع جلع جلع  
 ὀδακτάζω, -τίζω נשך Am 5. 19  
 bite; cf. δακνάζω  
 נשך Jer 8. 17  
 οἰκίζω, -ώ הוסיב Ez 36. 33  
 people with new settlers; cf.  
 ἵζω  
 IIR 17. 6, 24 settle, plant as  
 a colonist or inhabitant; trans-  
 plant  
 הוסיב Gn 3. 24  
 οἰωνίζομαι עין, עין IS 18. 9 take  
 omens from the flight and cries  
 of birds; generally, divine  
 from omens; regard as an omen,  
 shun as an ill omen (cf. ἐπαυ-  
 γάζω); עין Lev 19. 26  
 עין Jes 2. 6; cf. εὐνάζω  
 ὀκλάζω כרע Gn 49. 9 Jud 5. 27  
 IS 4. 19 Job 4. 4, 39. 3 ركع  
 sink down, crouch down with  
 bent hams; bend their hind-  
 or fore-legs; cf. χροῖζω

ὀλολύζω, -ύττω הלל Ps 44. 9  
cry with a loud voice, in Hom.  
esp. of women crying aloud to  
the gods in prayer or thanks-  
giving; cf. הוֹכִיר ICh 16. 4;  
cf. ἀγάλλω, αἰνίζομαι

ὁμοιάζω דמה Ez 31. 8 Cant 2. 9  
compare, liken

דמה Ps 49. 13

דמה Cant 1. 9; cf. ἐξ-

עשב Ez 31. 8; cf. θαμβέω

נמשל Ps 49. 13

ὀνομάζω נשא Dt 5. 11 speak  
of by name, name, specify

נקב Lev 24. 16; cf. διακόπτω

נקב Nu 1. 17

ὀνυχίζω עשה Dt 21. 12 pare  
the nails

ὀπλίζω העפיל Nu 14. 44 make  
or get ready; of persons. esp.  
of soldiers, equip, arm; arm  
oneself with boldness; arm  
oneself, get ready to attack

ὀργίζω הרגז IS 28. 15 make  
angry, provoke to anger, irritate

רגז Jes 51. 15 Job 25. 12

רגז IIS 19. 1 grow angry, be  
wroth

רגז Ps 2. 1

ההרגז IIR 19. 27; -ζόμενος

ברגז Ps 55. 15 in a passion

ὀρίζω, ἀφ-, δι-, ἐξ- גבל Dt 19. 14  
divide or separate from as a  
border or boundary

גזר IR 3. 25 part, divide; cf.  
δικάζω, διχάζω

גזר Jes 53. 8 ICh 25. 21  
banish from; cf. ἐξ-

גזר Ps 31. 23

גלה IS 4. 21 IIS 15. 19 Jes

24. 11, 38. 12 Ez 12. 3 Am

7. 11 Job 20. 28 depart

יִרְשׁ Gn 21. 10 Dt 2. 12 part,  
divide; banish

נפלג Gn 10. 25 part, divide

פרד Ez 1. 11 part, divide,  
separate

נפרד Gn 2. 10, 10. 5, 25. 23

הפרד Dt 32. 8 Ruth 1. 17

ההפרד Job 41. 9 separate

פרס Jes 58. 7 part, divide

הפרס Lev 11. 3

פרק Gn 27. 40 Ps 136. 24 فرق

separate; cf. πέζω (A)

פרק Zach 11. 16 part, divide

נפרס Ez 17. 21

פרס Ps 68. 15 Thr 1. 17

פרס Lev 24. 12 ordain, deter-  
mine, lay down

פרס Nu 15. 34

הפרס Prov 23. 32 part, divide  
spurious, cf. ἀπαμύσσω

הרה Jud 14. 9 separate

גבול Nu 16. 21 Esr 6. 21

exclude, separate; cf. ἀφ-

הבדיל Gn 1. 6 Lev 1. 17, 20.

25 Nu 16. 9 Dt 4. 41

separate, distinguish

הגבול Ex 19. 12 ἀφ- exclude;

mark out by boundary pillars

הגלה IIR 17. 11 ICh 36. 20

ἀφ-, δι-, ἐξ- banish

הגלה Jer 13. 19; cf. ἐλαύνω

גזר Gn 3. 24 ἀφ- exclude,

banish; cf. διαχωρίζω

גזר Ex 12. 39

הגזר Nu 21. 32 Dt 11. 23 Jud

11. 23 ἀφ- exclude, banish

פרד Hos 4. 14 ἀφ- grant

a special gift; cf. πέζω (A)



- (from *φρέγ-γω*), *ρέδδω*  
 פָּרַד Esth 3. 8 *separate, distinguish*  
 פָּרַס Dan 5. 28 *ἀφ- separate, bring to an end; separate off (W); פָּרַק Gn 27. 40*  
 נִפְרַשׁ Ez 34. 12 *ἀφ- separate, distinguish*  
 οὐτάζω, οὐτάω בָּצַע Joel 2. 8  
 Am 9. 1 Ep. Verb used sts. in tragedy; Hom. uses it; *wound, hurt, hit with any kind of weapon, sts. generally, wound; cf. ἀποσώζω*  
 עָסַף Thr 2. 11  
 הִתְעַסַּף Thr 2. 12  
 עָצַב IR 1. 6  
 נִעְצַב Eccl 10. 9  
 עָצַב Jes 63. 10  
 הִתְעַצַּב Gn 6. 6  
 פָּצַע Cant 5. 7  
 ὀσίζω בָּשָׂה Ex 32. 1 *do, go or come late; cf. ἐπαισχύνομαι*  
 בָּשָׂה Jud 3. 25; cf. ὀψέ  
 παρασκευάζω עָרַךְ Prov 9. 2  
*prepare for oneself, make preparations*  
 הִשְׁבִּיר Gn 42. 6 Dt 2. 28  
*provide and prepare what one has not; provide, procure, contrive; supply (W)*  
 πελεκίζω כָּלַק Lev 1. 15 *cut off with an axe, esp. behead*  
 πηγάζω הִפּוֹ Job 40. 23 *spring, gush forth*  
 נָבַע Prov 18. 4; cf. βάζω  
 פָּחוּ Gn 49. 4  
 πρέζω אָבַץ Ps 80. 16 *press tight*  
 זָרַר Jes 1. 6, 59. 5 Job 39. 15  
*press tight, squeeze, press, weigh down*  
 מַחֲקָ Dt 33. 11 Jud 5. 26  
 מַחֲקָ Jud 5. 26  
 מַעֲרָ IS 26. 7  
 מַעֲרָ Ez 23. 3 *squeeze, compress*  
 עָסַה Ez 23. 3  
 עָסַה Ps 139. 15  
 פָּצַפֵּץ Job 16. 12  
 עָסַק Ez 22. 29  
 עָסַק Jes 23. 12  
 עָסַה Mal 3. 21 *squeeze, press, weigh down*  
 עָסַק Job 40. 23 *of a river, to be exhausted from the heat of the sun*  
 πλάζω (B), -άσσω לָלֵךְ Gn 18. 6  
*knead bread*  
 ποινίζομαι עָנַשׁ Ex 21. 22 *exact a penalty*  
 נִעְנַשׁ Prov 22. 3  
 פָּקַד Jer 9. 24 Am 3. 14  
 ποκίζω, -ά- מָה Gn 31. 19, 38.  
 12-13 جَزَقَ قَتَلَ shear  
*wool, shear sheep*  
 = πέκω *shear* מָה Jer 7. 29  
 Job 1. 10; cf. πεκτέω (πέκω)  
*shear, clip, shear hair (W)*  
 προσχίζω בָּהֶק Ez 16. 40 *split in front; cf. ἐπι-*  
 πτερυγίζω הִאֲבִיר Job 39. 26  
*flutter with the wings, like young birds trying to fly; flap the wings, like a cock crowing*  
 πεκάζω כָּתַר Jud 20. 43 Ps 22.  
 13 *surround*  
 הכְתִיר Ps 142. 8 Prov 14. 18  
*cover closely, freq. with collat. notion of protection; crown, deck with garlands*

- קבץ Jes 40. 11  
 קבץ Prv 13. 11 *close, shut up, shut close*  
 קפץ Dt 15. 7 Ps 77. 10  
 ραχετρίζω, ραχίζω ערף Ex 13. 13 *cut through the spine, esp. in sacrificing*  
 רέζω (A) פָּרַד Hos 4. 14 *in special sense, perform sacrifices, offer a hecatomb to the gods; cf. ἀφορίζω*  
 רέζω (B) קָרַע Jer 4. 30 = βάπτω, dye; cf. χροίζω  
 פָּרַס לוֹ Jer 16. 7; cf. פָּרַס, προτείνω  
 רָחַץ Ex 2. 5 IIR 5. 10 Ez 23. 40 = βάπτω, dip, dye; cf. βρέχω  
 רָקַב Ex 35. 35  
 רָקַב Ps 139. 15  
 רָעַץ, רָאָץ קָרַץ Jos 10. 21 *growl, snarl, like an angry dog; cf. ἀράζω, κλάζω*  
 σαλπίζω קָעַץ Nu 10. 3 *sound the trumpet*  
 σεβάζομαι, σέβομαι צָבַח Ex 38. 8 IS 2. 22 *worship, honour, mostly of the gods; of suppliants*  
 צָבַח Ps 82. 1, 119. 89 *Pass., to be revered; cf. καθιστάνω*  
 σιγάω הִסְכִּיחַ Dt 27. 9 *bid one be silent, silence him; cf. ἡσυχάζω*  
 σκελίζω, ὑπο- נָסַל Dan 11. 14, 19 *trip up one's heels; Pass.*  
 נָסַל Jes 8. 15  
 σκεπάζω, ἐπι- חָבַשׁ Ex 29. 9 Ez 16. 10 Job 40. 13 *cover; cf. σκευάζω, ζεύγνυμι*  
 נָחַשׁ Ps 68. 14  
 חָפַה IIR 3. 5  
 צָפַה IR 6. 15, 20  
 צָפַה Prv 26. 23  
 חָפַה Dt 33. 12 *shelter, protect*  
 حَفِظَ خَفَا أَخْنَى  
 σκευάζω חָבַשׁ Gn 22. 3 Jud 19. 10 Ez 16. 10 *dress up; Pass., accoutred; cf. κατα-; σκεπάζω*  
 נָכַן Ez 38. 7 IIR 35. 10 *generally, make ready, arrange*  
 חָכַן Ez 38. 7 Ps 147. 8 IIR 2. 8, 35. 14 *provide, procure*  
 נָסַן Gn 41. 40 جَبَرَ *provide, procure; furnish, supply; collect; cf. ἀσπαζομαι*  
 خَانَ خَنَعَ غَشَى *cheat*  
 σκιάζω חָשַׁהּ Jes 30. 2 *to be in the shadow*  
 סָכַךְ Ex 40. 3 Job 40. 22 *cover, shade*  
 סָכַךְ Ex 33. 22  
 סָכַךְ Job 10. 11  
 צָלַל Neh 13. 19 ظَلَّلَ *over-shadow, darken, shade*  
 σκοπιάζω חָשַׁהּ Jos 2. 2 Job 39. 29 *spy from a high place or watch-tower; generally, spy, watch, even on a plain, spy out, watch*  
 חָשַׁהּ Prv 2. 4  
 חָשַׁהּ IS 23. 23  
 חָשַׁהּ Prv 15. 3; cf. σποδίζω  
 חָשַׁהּ Jes 21. 6 Nah 2. 2; cf. ἐλπίζω; חָצִיץ Cant 2. 9  
 חָשַׁהּ Job 20. 9; cf. ζοφώω  
 חָשַׁהּ Jud 5. 28  
 חָשַׁהּ Ps 14. 2  
 σκοτάζω חָשַׁהּ Ez 30. 18 *grow dark*



- חשך Ps 69. 24 Thr 4. 8  
 החשיך Ps 105. 28; cf. σκοτίζω  
 קדר Mich 3. 6  
 החקדר IR 18. 45 Pass., *to be darkened*; cf. συσκοτάζω  
 σκοτίζω החשיך Am 8. 9 *make dark*; cf. σκοτάζω  
 הקדר Ez 32. 7  
 σκύζομαι וצף IICh 26. 19 *to be angry with, to be wroth*  
 σοφίζομαι חשב Gn 30. 20 Ex 26. 1, 35. 35 IS 18. 25 *devise cleverly or skilfully*; cf. νομίζω  
 צופה Prov 31. 27; cf. κομίζω  
 σοφίζω חשב Ex 26. 1 *make wise, instruct*; Pass., *to become or be clever or skilled in a thing*; cf. νομίζω  
 הסביל Ps 32. 8 Dan 1. 4. 9. 22  
 σπατίζω מצץ Jes 66. 11 *suck*; cf. μύζω  
 σπίζω (A) = πιπρίζω צפצף Jes 10. 14 *pipe, chirp, of the shrill note of small birds*  
 פצף Jes 54. 1 Ps 98. 4  
 σπίζω (B) פשה Lev 13. 23 *extend*  
 σποδίζω צבט Ruth 2. 14 *toast or bake in ashes*; צפה  
 צפה Jes 21. 5; cf. σκοπιάζω  
 צפה Ps 22. 16 *טרי*  
 στάζω דה Lev 15. 33 *drop, let fall or shed drop by drop, drip*  
 דב Ex 3. 8 Lev 15. 25 Jes 48. 21  
 נדה Lev 12. 2  
 נוה Lev 6. 20  
 הנה Lev 4. 6 Nu 8. 7  
 נטף Jud 5. 4 Joel 4. 18 Cant 5. 5  
 הטיף Am 9. 13  
 στενάζω, στεναχέω, στεναχίζω, στενάχω, στοναχέω, στοναχίζω נאח Ez 9. 4 Thr 1. 4, 21 *sigh deeply, generally, sigh, groan* [cf. ἀνα-]  
 נחן Jer 22. 23  
 נאק Jer 51. 52  
 נאק Ez 9. 4  
 στολίζω, κατα- להל Ez 16. 4 *dress*  
 להלל Ez 16. 4  
 סלא Thr 4. 2  
 συγκομίζω קבץ Joel 2. 16 *جمع*  
 جمع *bring together, collect round*  
 קבץ Gn 49. 2 Ez 39. 17  
 קבץ Hos 9. 6 Mich 1. 7, 4. 6, 12  
 קבץ Ez 38. 3  
 הקבץ Jos 9. 2  
 השמיע IR 15. 22 Jer 4. 16  
 حشد; cf. ἀκουτίζω  
 συνεγγίζω התבט Jes 45. 20 *draw near*  
 συνεργάζομαι התעזר Gn 26. 20 *work with, co-operate*; cf. ἐπ-  
 σπρίζω הצצר IICh 5. 13 *play the σύριγξ (shepherd's pipe), pipe; whistle (W)*  
 סרק Thr 2. 16 *make any whistling or hissing sound, hiss*  
 συσκοτάζω החקדר IR 18. 45 *grow quite dark*  
 συχνάζω הסבין Nu 22. 30 *frequent, do or come frequently*  
 σφαγιαζομαι, σφαγιαζω, σφάζω, σφάττω ובה Dt 12. 15, 21





φλογίζω, φλέγω בלע Nu 4. 20  
burn, blaze, flame; cf. ἀπόλλυμι:  
דלק Ob 18 set on fire, burn,  
blaze

הדליק Ez 24. 10 blaze

יקד Jes 10. 16

הקד Jer 15. 14

להב Hos 7. 6 النيب التيب

להט Ps 104. 4

להט Mal 3. 19

להט Dt 32. 24 (φλογιστός

התלקח Ex 9. 24 Pass., blaze  
up; to be inflamed; blaze

צלה Am 5. 6 burn, blaze;  
metaph., kindle, inflame; cf.  
ἀγλαΐζει, δάλλω, ὀρρόω

קדה Dt 32. 22 Jes 50. 11

להט Jud 1. 8 set on fire; cf.  
ἀποστella

ὁράζω ἐκ- נסר IS 3. 1 show,  
make known; declare, explain

פרש Lev 24. 12 شرح

פרש Nu 15. 34; cf. ὁρίζω

פרש Est 4. 18

פטר Dan 5. 16

פטר Dan 5. 12 نر

פטר Gn 40. 8; v. p. 554

פטר late Ion. for φεύγω

Gn 14. 10 Nu 35. 25 IS 4.

10, 31. 1 IIS 13. 29 Jes 30.

16 Zach 14. 5 IICl 14. 11

flee, take flight; cf. φεύγω

עז Jes 30. 2

עז Ps 52. 9

עז Hab 1. 4

עז Cant 2. 17

עז Nu 10. 35 IS 11. 11

עז Gn 19. 20 Nu 35. 6 Jud 4.

17 IR 2. 28-9 have recourse

to, take refuge in

עז Gn 39. 12 Jes 35. 10  
c. acc. rei flee and escape

נער Gn 37. 2 shun or shrink  
from; cf. νεαρίζω

χάζομαι (ἀνα-) נזר Jes 1. 4 Ez  
14. 5 Poet. and mainly  
Ep.; give way, draw or shrink  
back, recoil

הנער Ez 14. 7

נסה Jer 38. 22

נסה IIS 1. 22 أحجم اعتزل  
كش نكس التكمش

חזו Dt 19. 14  
cause to retire, force to retire  
from; make to recoil, force back

הסג Jes 59. 14

הסג Job 24. 2; cf. ἐπιθιγγάνω  
הסג IS 15. 33 bereave or  
deprive of

הסג Jer 50. 9 نكس

חזו Dan 3. 16  
crave, need, want قاق احتاج

חזו انتق إلى التهي

חזו Jes 54. 11 suffer  
grievously

חזו Jon 1.  
11 IIR 6. 11 to be  
stormy; cf. διασπείρω

חזו Ez 16. 31 scoff,  
jeer at, treat scornfully; v. ἐπι-

חזו IIR 2. 23 خسل  
سخر ابن عز ابن عزى ابن

سخر ابن عز ابن عزى ابن  
تبرأ تبرأ استهزا

חזו Cant 2. 13  
prop. of youths, get the first  
down; of fruit, with the bloom

חזו on it; cf. ἀνθίζω

חזו Dt 34. 7; cf. νωρίζω

χορτάζω דָּשַׁן Prov 11. 25, 13. 4  
feast

דָּשַׁן Dt 31. 20 *fatten*, prop. of  
cattle

דָּשַׁן Ps 20. 4

דָּשַׁן Jes 34. 7

הִדְשֵׁן Jes 34. 6

דָּשַׁן Ps 23. 5 *fill full of*

דָּשַׁן Prov 11. 25, 13. 4 Pass.,  
*eat their fill*

ἀρῆζω (ἀρή) חָסַר Dt 2. 7 *want*,  
*lack, have need of*

הָרָץ IR 20. 40 *desire, long for*,  
*crave; desire, ask for; will*,  
*choose*; cf. ἀράζω

أَرَادَ رَغِبَ فِي אָרַד רָצָה Jes 42. 1  
ἀρῆζω, ἀράω (B) קָסַם Ez 22. 28  
*warn or direct by oracle; consult*  
*a god or oracle; deliver an oracle*,  
*foretell*

קָרָא Nu 24. 1 Jon 1. 2, 3. 2

ἀκροσθηριάζω הָרַס Jud 14. 18  
*consult an oracle*; cf. ἀκροάζομαι,  
χρονίζω

הַחֲרִישׁ Job 11. 3, 41. 4; cf.  
χρονίζω

ἀροίζω, ἀρώζω כָּרַע Job 31. 10  
*lie with, of a woman; taint*,  
*defile*; cf. ἀκλάζω, προσκυνέω

נָכַר Jer 19. 4 *taint, defile*

קָרַן Ex 34. 29 *tinge, stain*;  
*colour, stain*

קָרַע Jer 4. 30; cf. קָרַע (B)

הַרְבִּיץ Jes 54. 11

صَغِ *stain, pain*

ἀκρονίζω אָחַר Gn 32. 5, 34. 19  
*take time, tarry, linger, delay*

חָרַס Ps 50. 3; cf. ἐργάζομαι

הַחֲרִישׁ IIS 19. 11 תָּאָחַר

ἀκρίζω, ἀκ- נָרַס Ex 34. 11 *cut*

*off, separate*

נָרַס Ex 11. 1, 23. 28

נָרַס Ex 12. 39; cf. δια-

ψαλίζω قَصَّ قَرَصَ *clip with scissors*

ψηφίζω חָצָה Ps 55. 24 *count*,  
*reckon*; cf. διχάζω

חָצַץ Job 21. 21

חָסַב IIS 19. 20 Jes 13. 17

נָחַס IIR 22. 7 Ps 88. 5

חָסַב Lev 25. 27, 50, 52, 27.  
18, 23 IIR 12. 16

הַחֲחִסָּב Nu 23. 9

פָּקַד Ex 20. 5 Nu 4. 23 IR  
20. 15 ICh 21. 6

حَسَبَ أَحْصَى Gn 15. 5

ψιθυρίζω שָׁסַן Ps 109. 4

وسوس وُشِش *whisper, whisper*  
*what one dares not speak out*,  
*whisper slanders*

ωθίζω, ωθέω βָעַס דָּחָ- Dt 32.  
15 IS 2. 29 *thrust away*,  
*push back; drive away; spurn*,  
*shake off*

הָדִיחַ דָּחָ- Jes 4. 4 Jer 51. 34  
*thrust out, expel, eject, banish*

נָדַח Dt 30. 4

דָּחַח Ps 35. 5, 118. 13, 140. 5  
*push, push on*

דָּחַח דָּחַ- Ps 30. 13 *push*  
*down*, Pass.

דָּחַח Esth 3. 15 *rush*

נָדַח Esth 6. 12 ICh 26. 20

חָסַב Prov 7. 16 *stuff*

הָדִיחַ Dt 6. 19 *thrust out, banish*

הָדִיחַ Dt 13. 14 *thrust away*,  
*drive away*

נָדַח Ps 1. 4

נָדַח Jes 41. 2

הָדִיחַ Jes 13. 14 *banish*



## XIII. CLASSIFIED HOMOLOGIES

LI. A series of kindred homologies show the comprehensive character of Hebrew-Greek involvement.

## ANATOMY

- אוֹז Dt 29. 3 Prv 26. 17 Job 13. 1 *ear; handle, esp. of pitchers*  
 γοῖσος στελλάνδρα Dt 32. 10: = μέλαν (iris of the eye); = ἡ κόρη (pupil of the eye) قُرَّةُ الْعَيْنِ إِنْشَانُ الْعَيْنِ  
 ἀναπνοή, ἀμπ- Dt 33. 10 Jes 2. 22 Prv 11. 22 Cant 7. 5, 9 *breathing organ, of the nose and mouth* أُنْفُ  
 „ ὤψ Gn 19. 1 *eye, face, countenance* עֵינַי Dan 3. 19  
 πούς Ez 47. 3; v.i. פֶּדַם  
 καταπύγων Jes 58. 9 *the middle finger (used in an obscene gesture [also in Egypt])*  
 μασχάλη, in pl.; Jes 41. 9 *corner*; ὠμὸν Jer 38. 12 *arm-pit*; cf. Lat. axilla (—μ)  
 μέγας Ex 29. 20 μεγαδάκτυλος *big toe*; ὁ μέγας δάκτυλος, *the thumb*  
 ἐντός ὑπτιος/ψύθιος Gn 30. 2 Nu 5. 22 Prv 13. 25 Eccl 11. 5 τὰ ἐ. *the inner parts of the body*; ὕ. μέρη, in animals, *the under parts, i.e. the belly*; = ἀραιά (sc. γαστήρ) *belly*  
 ὀάρυγξ Jer 51. 44 بَعْلَمُ بَعْلَمُ; v.i. פֶּקֶדֶן  
 μηρός, v.i. ἦρ Gn 30. 3 Jud 16. 19 IIR 4. 20  
 αἰδοῖον, φύσις IS 20. 30 freq. in pl., *pudenda*, both of men and women; *the characteristic of sex*, = αἰδοῖον, esp. of the female organ; cf. αἰδώς; v.i. כְּבוֹד  
 ὑπτιος Ps 129. 3 *laid on one's back; on one's back*  
 „ Jes 38. 17, 50. 6, 51. 23  
 γυῖον Gn 47. 18 Jud 14. 8 IS 31. 10, 12 Ez 1. 11 *the whole body*  
 „ ICh 10. 12  
 „ Gn 3. 14  
 ῥακίς Job 40. 17 = κλάδος (*branch of a blood vessel*)  
 γογγύλος, κεφαλή Ex 16. 16 Nu 1. 2 Jud 9. 53 IIR 9. 35 = στρογγύλος, *round*; *head*; *per head, each person*  
 γαυλός Jos 15. 19 Eccl 12. 6 *water-bucket, machine for raising water* [an obvious allusion to the head of a fair-haired person]

- לָרִיזָה לָרִיזָה, פָּרִיזָה Jes 58. 1 Jer 2. 25 Ez 16. 11 Ps 115. 7 *larynx*  
 or *upper part of the windpipe*; but in Poets confused with פָּרִיזָה  
 (*gullet*); *throat*; used of the *windpipe*; of the *pharynx*; both of  
*pharynx and windpipe*  
 אֵימָה, v. p. 356  
 גֵּנְעִיִּים, פְּוִגִּים IS 17. 35 IIS 10. 5 Ps 133. 2 *beard*; a lion's mane;  
*beard*  
 „ גִּנְאָבוֹס/סִיגְוִן Lev 13. 29 Ez 5. 1 *jaw, cheek*; *jaw-bone, jaw, cheek*  
 יָדָיִם חֵירָה Dt 7. 19 *hand and arm, arm* (vowel consonant metath.)  
 לִבָּיִם אֶגְכָּלִים Jer 38. 12 in pl., *arms*; cf. פָּרִיזָה אֶגְכָּלִיזִים, עֵפֶּ-  
 הִי שִׁתְּהוֹס Ex 29. 26 *breast*, of both sexes, being the front part of  
 the *θώραξ*, divided into two *μαστοί* (—στ); of animals *سدر*  
 חֵירָה, חֵירָה/חֵירָה גִּנְוִן Job 6. 2, 33. 18; v.s. חֵירָה  
 לִבָּיִם גִּלָּגוֹס Gn 18. 8 Ex 3. 8 poet. for *γάλα*, *milk* (γῆ, γῆ)  
 לִבָּיִם אֶלֶיפָה, -אר, אֶלֶיפָה Lev 3. 16, 17 *fat* used in funeral sacrifices;  
*hog's lard, grease*; *λίπος*: prop. *animal fat, lard, tallow*  
 לִבָּיִם גִּלֻּטוֹס Gn 35. 11 Jer 30. 6 Job 38. 3 *buttock*; dual τὼ γλουτῶ  
 לִבָּיִם, Q of לִבָּיִם, q.v., *ἔδρα, seat, breach, fundament*; of birds and  
 animals, *רֶמֶשׂ*; עֵי Ez 44. 18 חֵירָה Gn 32. 33 *loins*; *haunches*  
 יָדָיִם גִּנְוִן Gn 48. 17 IIR 9. 23 *the hand*; *γῆν ποδῶν the feet*; v.s. חֵירָה  
 „ אֶלֶיפָה IR 7. 33 Ps 77. 3 *eye*; in pl., *rays, beams*  
 יָדָיִם מֶהְרוֹס Gn 24. 9, 32. 33 Ex 1. 5 Ps 45. 4 *thigh*; *ἄρθρον*, v.s. חֵירָה  
 לִבָּיִם אֶתֶרוֹס Ex 29. 13, 22 Lev 9. 10 ὁ ἑ. *one's neighbour*  
 לִבָּיִם הֶפֶס Ez 21. 26 Prv 7. 23 *liver*; as the seat of the passions.  
*anger, fear, etc.*; gen. *ἥπατος* (like חֵירָה אֶתֶרוֹס)  
 לִבָּיִם „ Gn 49. 6 Ps 16. 9, 30. 13. 57. 9, 108. 2, 149. 5 Prv 25. 27  
 לִבָּיִם כֹּוּלִיָּה Ex 29. 13 Jer 11. 20 *belly, stomach, intestines, tripe*,  
*womb*, any *cavity in the body, ventricle, chamber*, as in the *lungs*,  
*heart, liver, brain*; *κοῖλον*: *hollow, cavity*; esp. of *cavities in the body*,  
*τὰ κ.* the *ventricles*  
 לִבָּיִם חֵפְטִיִּים Gn 8. 9, 32. 26, 33, 40. 11 Ex 9. 29 Dt 2. 5, 25. 12 Ps 63. 5.  
 88. 10, 119. 48, 141. 2 Esr 9. 5 *the underside uppermost, hollow*  
 of the *hand*; v. *τὰς χεῖρας ἀνατείλει* lift the *upturned hands* in  
 prayers; cf. Ex 9. 29 Ps 63. 5; v.s. חֵירָה  
 „ כֶּפֶלָה Jud 8. 6, 15 *head*; v.s. חֵירָה  
 לִבָּיִם אֶכְרוֹפִּיִּים Ex 12. 9 Lev 11. 21 *extremity of the leg, i.e. foot*; pl.,  
*trotters*  
 לִבָּיִם חֶרֶדָה Jer 51. 34 *guts, tripe*  
 לִבָּיִם כָּאָטְמוֹס Nu 7. 9 Ez 34. 21 Job 31. 22 *low in the shoulder*  
 or *fore quarters*; v.s. חֵירָה



- לב *κόλπος* Gn 8. 21, 34. 3 Ex 7. 3, 15. 8, 28. 3, 30 *قلب* *bosom, lap; womb; of other cavities, of the ventricles of the heart; any bosom-like hollow, of the sea*
- לבב „ Gn 20. 5 Jud 19. 8, 9; gen. *κόλπου*
- לחי *γνάθος* Jud 15. 15-17 Jes 50. 6 *jaw; cheek, in pl.*
- לח „ Dt 34. 7
- לע *λάρυγξ* Prv 23. 2; v.s. *לר*
- לשון *γλῶσσα, γλά-* Gn 10. 5, 20 Ex 4. 10 Jos 7. 21, 24, 15. 5 Jes 5. 24, 11. 15, 66. 18 Zach 8. 23 Prv 25. 15 Thr 4. 4 *tongue; language, dialect; people speaking a distinct language, pl.; anything shaped like a tongue; ingot; cf. πλύνθος*
- כבוד, כבד *αἰδοῖον, ἰα* Dt 25. 11 *private parts, in pl. τὰ α.; v.s. כבוד*
- כדות *μηδος (B)* Ps 133. 2 Ep. Noun, only in pl., *μήδεα, μέζεα, genitals*
- כלקח *φάρυγξ* Ps 22. 16; v.s. *לר*
- כעס *τὰ ἐντὸς μοχοῖ* Gn 15. 4, 25. 23 IIS 20. 10 Cant 5. 4, 14 *the inner parts of the body, the intestines (W)*
- כעור *μόριον* Hab 2. 15 in pl., esp. *parts or genitals, male or female: ἀνδρεῖα μόρια, τὰ γεννητικὰ μ.; less freq. in sg.; v.i. כעור*
- כער „ IR 7. 36 *μ. ἀνδρός* *כער-איש*; Nah 3. 5 *μ. γυναικεῖον*
- כצח *μέτωπον* Ex 28. 38 *ὄψω, forehead*
- כקעץ *καταλέω* Joel 1. 6 Prv 30. 14 *grind*
- כקן *μέσος, -ον, μέσσοι, μέττος* Ex 28. 42 Ez 47. 4 Am 8. 10 *τὸ μέσον centre; the middle, the waist*
- ער *χρόα, χροιά* Gn 3. 21 Ex 22. 26, 34. 29 Jer 13. 23 Job 10. 11, 18. 13 *skin, esp. of the human body, hence the body itself; colour, esp. colour of the skin, complexion (-χ, consonant vowel metath.)*
- ע *αὐγή, φάος* Ex 10. 5, 21. 24 Nu 11. 7 Dt 33. 28 IIS 12. 11 *eyes; the sun; gleam, sheen; in pl., rays, beams; eye, eyes; light, as a metaph. for deliverance, happiness, victory, glory, etc.*
- עפלים *ὄπλον* Dt 28. 27 IS 5. 6 v.i. *עפר*; *πύλιν*, Dim. of *πύλη*, pl. a disease of the anus, prob. *multiple fistula; v.s. כהרים*
- עפעף *ὤπιον* Jer 9. 17 Prv 4. 25, 6. 4 *eyebrow*
- עצב *ὀστέον* Gn 2. 23 Thr 4. 7 *bone; of the skin*
- „ *σῶμα* Nu 19. 18 IR 13. 2 Ez 39. 15 Am 6. 10 Prv 16. 24 Thr 4. 8 *body of man or beast, in Hom. always dead body, corpse; the living body; עקב/ἀκρόπους: extremity of leg*
- ערוה *μόριον* Lev 20. 17; v.s. *כער*
- ערלה *κουρά* Gn 17. 14, 34. 14 Jos 5. 3 IS 18. 25 *cut-off end*
- ערף *ράχετρον = ράχιν* Ex 23. 27, 32. 9 *the beginning of the spine*

- עֲרָק ῥακίς Job 30. 17; v.s. דַּג  
 עֲשֵׂתָהּ γαστήρ/ύστέρα Dt 7. 13 *womb*; cf. ἀστήρ  
 פֶּאֶה φόβη Jer 9. 25 *lock or curl of hair*  
 פֶּדֶר πραπίδες Lev 1. 8, 12 *midriff, diaphragm*; v.s. פֶּרֶט  
 פֶּה ἀναπνοή Ex 4. 10, 11 Ps 115. 5 פֶּה Dan 4. 28 פֶּה; v.s. אֶף  
 פֶּה ἐπιγουνίς Job 40. 17 *part above the knee, great muscle of the thigh*;  
 gen. ἶδος  
 פֶּסֶם πούς Jes 37. 25 Ps 57. 7, 58. 11 Cant 7. 2 *foot*  
 פֶּרֶט διάφραγμα Ex 29. 14 Lev 4. 11 *midriff, diaphragm*  
 פֶּה φύσις Jes 3. 17; v.s. בֶּהֱ  
 דָּצַח στῆθος Jes 60. 4, 66. 12; v.s. הֶחָה (סֶחֶח, שֶׁחֶח)  
 „ τοῖχος Gn 6. 16 IS 23. 26 Ez 4. 4, 6, 8 *wall of a house or enclosure*;  
*side of a tent or hut*; metaph., *side of the ship, of other things*,  
 as the human body (פֶּה—as in γλουτός פֶּה—חֶחֶח)  
 דָּצַח δειρή Gn 27. 40 Jes 8. 8 Cant 1. 10, 4. 4 *neck, throat, collar*  
 זָלַע πλευρόν Gn 2. 21, 22 Ex 26. 26, 27. 7 *rib; side*  
 זָמַח κόμη Jes 47. 2 Cant 4. 1 *hair of the head*  
 קֶבֶח, קֶבֶח קֶהֱפֹס Nu 25. 8 *pudenda muliebria*; κόλπος = αἰδοῖον  
 γυναικεῖον, esp. *vagina*  
 קֶבֶח, קֶבֶח γογγύλος, κεφαλή Gn 49. 26 Dt 28. 35; v.s. קֶבֶח, קֶבֶח  
 קֶבֶח, קֶבֶח κομίσκη Cant 5. 2, 11 Dim. of κόμη; v.s. קֶבֶח  
 קֶבֶח, קֶבֶח κόλπος Ex 29. 13 Lev 1. 13 Ps 103. 1; v.s. קֶבֶח  
 קֶבֶח, קֶבֶח ἐκροή = ἐκροός Dt 23. 11 οὐγίον, ισμῶν  
 קֶבֶח, קֶבֶח κάρα (A), κάρηνον, κρανίον IS 2. 10 Ps 89. 18 Job 16. 15 *head*  
 „ κέρας Gn 22. 13 Jos 6. 5 IS 16. 1 *the horn of an animal, horn*  
*for blowing; drinking horn*  
 קֶבֶח, קֶבֶח ἀστράγαλος IIS 22. 37 *ball of the ankle joint*; v. p. xxviii  
 קֶבֶח, קֶבֶח κῆρας Gn 3. 15, 8. 5 Lev 13. 12 Nu 5. 18 Dt 3. 27 poet. form  
 of κάρα, *head; peak, top*; gen. κέραδος  
 קֶבֶח, קֶבֶח ἄρθρον Gn 41. 44 Jes 6. 2, 7. 20 generally, of *limbs, etc.*,  
 esp. in pl.; of the *legs*; τὰ ἀ. *genitals*  
 קֶבֶח, קֶבֶח ῥόος IS 21. 14 *flux, discharge, of morbid humours*  
 קֶבֶח, קֶבֶח θρίξ Lev 13. 10 Esr 9. 3 *hair*; Hom. only in pl., later in sing.  
 collectively  
 קֶבֶח „ Cant 4. 1  
 קֶבֶח, קֶבֶח ἑθείρα IS 14. 45 Job 4. 15 after Hom. in sing. and pl. of  
 the *hair of the head*  
 קֶבֶח, קֶבֶח ὑπήνη Mal 2. 7 Ps 51. 17 *the upper lip*  
 קֶבֶח „ Lev 13. 45 IIS 19. 25 prop. *hair on the upper lip*,  
*moustache*



- שָׁרֵר שְׂטֵאֵר Prv 5. 11 *any animal fat*  
 שָׁבֵל ἀγκαλὶς Jes 47. 2; v.s. לִבְלָה  
 שָׁרֵר κέλης/ράγη Ex 13. 12 *pudenda muliebria; rima, γυναικεία φύσις*  
 „ ὄπλον Dt 7. 13 *membrum virile*  
 שָׁרֵר τιτθός Gn 49. 25 Cant 4. 5 שְׂדֵי *a woman's breast*  
 שָׁרֵר σκέλος Ex 29. 22 Dt 28. 35 Cant 5. 15 ساق *leg from the hip downwards; leg of sacrificial victim*  
 שָׁרֵר ἄκρος ὤμος Gn 9. 23, 49. 15 IS 9. 2 Job 31. 22 *tip of the shoulder; v.s. כַּתֵּף*  
 שָׁרֵר χόριον Dt 28. 57 *afterbirth*  
 שָׁרֵר ὀδοὺς Gn 49. 12 Ex 21. 24 IS 2. 13 *tooth; prong; ὁ πέτρα peak, pike שְׁלֵסֶלֶת IS 14. 4 Job 39. 28; gen. ὄντος*  
 שָׁרֵר πούς, ψαλὶς IR 20. 10; v.s. שֶׁעַר; *the arch of the foot*  
 שָׁרֵר σῦριγξ Ez 16. 4 Cant 7. 3 *hole in the nave of a wheel; of ducts or channels in the body; שָׁרֵר Prv 3. 8 שָׂרֵר Mich 3. 2 σὰρξ: flesh*  
 שָׁרֵר οὖλος Cant 5. 11 *crisp, close curling hair; crisp, woolly hair of the negro*

## FAMILY RELATIONSHIPS

- אָבִי (i.e. אָבִי) πατήρ Gn 4. 20, 21, 32. 10, 44. 18 Nu 12. 11 Jos 24. 2, 3 IIR 2. 12, 14. 3 Jes 63. 16 Jer 2. 27, 13. 14 Mal 2. 10 Job 38. 28 *father; grandfather; esp. as epith. of Zeus; respectful mode of addressing persons older than oneself; in addressing an elder brother; metaph. father, author; π. τῆς πόλεως ICh 2. 51; in pl., forefathers, parents; cf. ἀγός, φάτις*  
 אָבִי κάδσις Gn 4. 2, 42. 3, 4 *brother*  
 אָבִי „ Gn 12. 13, 20. 12 *sister*  
 „ ἀκοιτις Cant 4. 9 ICh 7. 14-18 *wife*  
 אָדָם אָדָם Gn 2. 23, 3. 16, 9. 20, 23. 6 Ex 2. 19, 11. 7, 35. 21, 29, 36. 2 Lev 15. 2 IS 1. 11 Ez 39. 20 Hos 11. 9 Dan 3. 2 *man, opp. woman; man as opp. to beast; male; man, opp. god; warrior; husband; joined with titles, professions, etc. אָדָם δ. δικασταί אָדָם אָדָם; πᾶς אָדָם every man, every one אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם*  
 אָדָם „ IIS 23. 21  
 אָמִי μήτηρ Gn 2. 24, 3. 20 Ex 2. 8 Dt 22. 6 Jud 5. 7 *mother; of animals, דָּמָה; of a mother-bird; in titles*  
 אָמִי γυνή Gn 2. 23, 7. 2 IS 18. 6 IIR 4. 8 *woman, opp. man; as a term of respect or affection, mistress, lady; the lasses; wife, spouse; female, mate of animals; gen. γυναικός; cf. ἀνδρίς*  
 אָמִי ἀμβλωθρίδιον Ps 58. 9 *abortive child*

- בֵּן *païs* Gn 5. 4 *child, son, daughter*  
 בֶּן-יָקִים *ὁψάγονος, ὁψιγενής, -ίγονος* Gn 37. 3 *late-born, mostly in pl.; of a son, late-born, born in one's old age*  
 בְּנָה *γυνή, βανά* Gn 34. 1 Prv 31. 29 *woman; the lasses*  
 בֶּן *païs* Gn 34. 1; v.s. בֵּן  
 דוד *θείος (B)* Lev 20. 20 *خال one's father's or mother's brother, uncle*  
 דודה *θεία, τηθίς (τήθη)* Lev 18. 14 *aunt*  
 דַּסְדָּסָה (ה) (ה) *θετός* Esth 2. 7 *taken as one's child, adopted; θετή adopted daughter*  
 הַחֲבֵרָה *ἑταίρα, -ρη* Mal 2. 14 *companion (חב, —ר, ח/ב)*  
 חֶסֶד *ὄζος* Jes 11. 1 *branch; metaph., offshoot, scion; cf. πτόρθος*  
 חֲבֵרָה *γαμβρός* Gn 38. 13 *father-in-law*  
 חֲבֵרָה „ Dt 25. 5, 7 *brother-in-law*  
 חֲבֵרָה *γαμβρά* Dt 25. 7, 9 *sister-in-law*  
 יָן *γόνος* Gn 21. 23 *that which is begotten, child, offspring, son*  
 יָבֵד *ἐγγονος (γίγνομαι)* Jes 14. 22 *grandchild*  
 צָרָה *ζήλη* IS 1. 6 *female rival*  
 צָרָה *δαήρ* Lev 21. 2 Nu 27. 11 *husband's brother, brother-in-law*  
 צָרָה *πενθερός* Jes 14. 22 *سبط generally, connection by marriage, e.g. brother-in-law, son-in-law*  
 צָרָה *σύγκλινος* Ps 45. 10 Neh 2. 6 *sharing one's couch*

## MILITARY EQUIPMENT

- חֲבֵרָה *ζώνη* Dt 23. 14 *belt, girdle*  
 חֲבֵרָה *ἀσπίς* Jes 22. 6 Ps 127. 5 (cf. Jer 51. 11) Thr 3. 13 *shield*  
 חֲבֵרָה *ζωστήρ* Gn 3. 7 IR 2. 5 IIR 3. 2: in Il. always a warrior's belt; חֲבֵרָה Prv 31. 24 *ζωνάριον*: Dim. of *ζώνη*  
 חֲבֵרָה *ἔγχος* IS 17. 7, 45 *spear, lance*  
 חֲבֵרָה *ὀϊστός, οἶ-* IIR 19. 32 *arrow*  
 חֲבֵרָה „ IS 20. 36, 37  
 חֲבֵרָה *ράβδος, ρομφαία* Gn 3. 24 *any weapon, as a sword; large, broad sword; generally, sword; כִּיבֵּעַ, כִּיבֵּעַ κύμαχος*  
 כִּדּוּד *κνώδων* Job 41. 11 in pl. *κνώδοντες*, two projecting teeth on the blade of a hunting spear; *sword*  
 כִּדּוּד „ Job 39. 23  
 כִּלִּי *ὄπλον* Ex 22. 6 Lev 6. 21 Jud 18. 16 IS 31. 9 IR 6. 7 ICh 15. 16 *tool, implement, mostly in pl., implements of war, arms and armour*  
 מַאֲכָלֶת *μάχαιρα* Gn 22. 6, 10 Prv 30. 14 *large knife or dirk; sacrificial knife*





- IIS 24. 2 IR 20. 25 IIR 6. 15 Ez 27. 11, 29. 19, 37. 10 Dan 11. 13 IICH 14. 7, 8 *army*
- חֵיל „ Nah 3. 8 Zach 9. 4 *sea-force, fleet* أُسْطُول
- חֵילִים „ IR 15. 20 Jer 40. 7 Eccl 10. 10 Dan 11. 10 ICh 7. 5 IICH 16. 4 generally, *troop* (pl.)
- חֵיל ἵππος Jes 43. 17 خيل; v.s. אביר
- חֵיל κέλης Jes 43. 17 *courser, riding-horse, horse*
- כָּלִי „ Jes 18. 2 *fast-sailing yacht* with one bank of oars
- חֵלֹץ ἐκλεκτός, λεκτός Nu 31. 5 Dt 3. 18 Jos 4. 13 *picked out, select; chosen*
- אֶשׁוּר, יֶשׁוּר λόχος Jer 5. 26 Hos 13. 7 *ambush, place for lying in ambush; the men that form the ambush; v.s. חֵי*
- כָּרִי κόροι IIS 20. 23 IIR 11. 4 *boy, lad; in Il. of warriors; at Sparta, κόροι = ἱππεῖς* (in social and political sense, *knights*, forming an aristocracy in early Greek communities; a royal bodyguard)
- כָּרִי κούρητες IIS 8. 18, 15. 18 *young men, esp. young warriors*
- לִחָה λόχος IIS 23. 11; v.s. חֵי; חֵי, חֵי, חֵי; σταθμός: *quarters, lodgings* for travellers Zach 9. 8 or soldiers IIS 23. 14 חֵי ἵππος Ex 14. 9, 15. 1, 19 Dt 17. 16 Cant 1. 9 *horse; cavalry; v.s. אביר*
- כָּרִי τεθωρακισμένοι IS 29. 2 *cuirassiers; cf. τύραννος*
- כָּרִי ὀπλίτης, ται IIS 8. 18, 20. 23 (ὄπλον) *heavy-armed foot-soldier; men in armour; ὀπλίται opp. ψιλοί*
- כָּרִי ψιλοί Jud 3. 19, 26 *soldiers without heavy armour, light troops, such as archers and slingers; unarmed soldiers, bare-headed, without helmet; opp. ὀπλίται*
- אֶבֶן σημεία, -εῖον Ex 12. 17, 51 Nu 1. 52 *standard, flag, ensign (W); a body of troops under one standard or flag*
- צִי στόλος Jes 33. 21 *sea-force, fleet*
- צִי „ Jes 18. 2, 57. 9 Jer 49. 14 Ez 30. 9 *expedition; mission*
- רֶאֶשׁ κέρας IIS 16. 1 Job 1. 17 *wing of an army; ἀρχή*
- רָבָה ῥίπτω Gn 49. 23 Ps 18. 15 *throw, cast forth, hurl*
- רָבָה „ Ex 15. 1 Jer 4. 29 ربا

## NUMERALS

- אֶחָד, אֶחָד εἷς Gn 1. 5, 2. 21 Ep.: *one*
- אֶחָד „ Gn 48. 22 Ez 33. 30 أحد
- אֶחָד „ Gn 22. 13 Jes 66. 17
- תַּחַת „ Prv 17. 10



- אֶחָד εἷς Ez 33. 30 *one*  
 אֶחָד εἷς, ἓν Ez 18. 10 *one*  
 שְׁנַיִם δύο Gn 5. 18, 6. 19 *two*; gen. δυοῖν  
 שְׁלוֹשָׁה τρεῖς Gn 6. 10, 11. 13 *three*  
 אַרְבָּעָה τέσσαρες, gen. ὡν Gn 11. 13, 14. 9 *four*  
 חֲמִשָּׁה πέμπε, πέντε Gn 5. 6, 18. 28 *five*; π/τ  
 חֲמִשִּׁית πεμπάς, πεντάς Gn 47. 24 *fifth part*; π/τ  
 שֵׁשׁ ἕξ, ἑξήκοντα Gn 7. 6, 30. 20 *six*; Lat. *sex*  
 שִׁשִּׁית ἕκτος Ex 26. 9 Ez 8. 1 ICh 27. 9 *sixth*  
 שִׁשִּׁית ἑκτά Gn 4. 11, 45. 13 *one sixth, liquid measure*  
 שִׁבְעָה ἑπτά Gn 5. 7, 7. 2 *seven*; Lat. *septem*  
 שְׁמֹנֶה ὀκτώ, -τό, ὀπτά Gn 5. 4, 22. 23 *eight*; κ/π  
 תִּשְׁעָה ἐννέα Gn 5. 27 Nu 1. 23 *nine*  
 עֲשָׂרָה δέκα Gn 5. 14, 18. 32 *ten*  
 אֶחָד-עֲשָׂרָה ἑνδεκά Gn 37. 9 Jos 15. 5! *eleven*  
 עֶשְׂרִי εἷς τε δέκα Nu 7. 72 *eleven*  
 עֲשָׂרָה „ „ „ Ex 26. 7  
 עֲשָׂרִים εἴκοσι Gn 18. 31 *twenty*  
 מֵאָה μία Gn 6. 3 *one (hundred)*  
 אֶלֶף χιλιάς, -ιοι, χήλιοι, χέλλιοι, χείλιοι Gn 20. 16 *a thousand*  
 מֵרִבּוֹ μύριοι Jon 4. 11 *ten thousand*  
 מֵרִבּוֹ „ Neh 7. 66, 71  
 מֵרִבּוֹ „ Gn 24. 60  
 מֵרִבּוֹ „ Cant 5. 10  
 צֵדַד συνωρίς Jud 19. 10 IS 11. 7, 14. 14 *pair of mules; a pair or couple of anything*  
 שְׁבִיעִי ἑπτάς, ἑβδομάς Dt 16. 9 Dan 9. 27 *period of seven days; week*  
 שְׁבִיעִי „ „ Gn 29. 27; gen. ἄδος  
 שְׁבִיעִי „ „ Lev 23. 15  
 שְׁבִיעִי-עֶשְׂרִי ἑβδομος Gn 2. 2 Ex 16. 26, 29 Lev 23. 16  
 חֲדָשׁ τριακάς Gn 7. 11 Nu 10. 10 IS 20. 5, 18 IIR 4. 23 *the thirtieth day of the month; a month containing 30 days; gen. ἄδος*  
 חֲצִי μέσος Ex 24. 6 *a half*  
 בְּחֻצֵי הַלַּיְלָה ἐν μέσῳ νυκτῶν Ex 12. 29 *at midnight!*  
 חֲצִית לַיְלָה „ „ „ Ps 119. 62  
 חֲצִי μέσος, -ον Nu 31. 36 *a half*  
 חֲצִית „ „ „ Ex 30. 13  
 חֲצִי διχάς Gn 24. 22 Ex 38. 26 *the half, the middle*  
 כְּפָלִים ἀπλός Jes 40. 2: opp. διπλός *twofold, and so, single*  
 חֲלִישׁ τριτεύς Jes 40. 12 *third part of a μέδιμνος*

- שְׁלִישׁ τρίτος Gn 1. 13 ICh 26. 2, 4 *third*  
 שְׁלִישִׁית τριτημόριον Ez 5. 2 *third part*  
 שְׁלִשּׁוֹם τρίτη ἡμέρα IIS 3. 17, 5. 2 *the day before yesterday*  
 אַרְבַּע τετράπους, -πος Lev 11. 20 *four-footed; v.s. ארבע*  
 רְבוּעַ τετράγωνος Ex 27. 1 *with four angles*  
 עֶשְׂרִי δέκας Gn 24. 55 Ps 33. 2 *the number ten; = δεκάτη* Ex 12. 3  
 עֶשְׂרִי דֶּקְאוֹס Ex 16. 36, 29. 40 Lev 27. 32 *tenth, tenth part;*  
 עֶשְׂרִי דֶּקְאוֹטֵימָה Gn 14. 20 Lev 27. 30, 32 *tenth, tithe*  
 עָשָׂר δεκατεύω Gn 28. 22 Dt 14. 22 *make them pay a tithe to Apollo;*  
*tithe them as an offering; take and tithe, in Pass.; in war, take out*  
*the tenth man for execution (cf. Lev 27. 32);* עָשָׂר Dt 26. 12 Neh  
 10. 38; עֹשֶׂר -τευτής *tithe-farmer*

### WORSHIP

- זֶבֶד φάτις Gn 45. 8 Jud 18. 19 *oracle; of the interpreter of dreams*  
 אֶדְוָה Αἰδωνεύς Prv 27. 20 *lengthd. poet. form of Αἰδης (the nether*  
*world, place of departed spirits) الداجية الغنله*, twice in Hom.,  
 Il. 5. 190, 20. 61  
 אֶדְוָה „ Prv 15. 11  
 אֶבִּיר ἄμβροτος Ps 78. 25 *poet. Adj. immortal, divine; cf. ἀγός*  
 אֶבִּיר ἄβροτος Gn 49. 24 = ἄμβροτος  
 אֶרְסֵל κρατήρ Est 1. 9 (κεράρυμ) *mixing vessel, esp. bowl, in which*  
*wine was mixed with water (prosthetic κ)*  
 אֶדְוָה Αδωνις, Αδων Jer 22. 18, 34. 5 *Adonis (ἡϊδῆος)*  
 „ ἀήδονος Ex 23. 17 Jes 1. 24 Mal 3. 1 = δαίμων: *god, goddess, of*  
*individual gods or goddesses*  
 „ δυνάτης Gn 15. 2, 45. 8-9 Jos 3. 11, 13 Ps 12. 5, 114. 7 *poet. for*  
*δυνάστης: lord, master, ruler, of Zeus; ἄνδρες δ. the chief men in a*  
*state* IR 22. 17 (prosthetic κ)  
 אֶדְוָה μέδων Gn 15. 2, 18. 27, 20. 4 Ex 4. 10, 13 IR 3. 10, 15 Jes 6. 1  
 Am 5. 16 Ps 16. 2, 38. 16, 86. 8, 12 Dan 9. 4 Neh 4. 8 *lord, ruler,*  
*freq. in pl.; of Poseidon, of Dionysus (-μ)*  
 אֶבִּי οὐμφῆ Lev 20. 27 IS 28. 7 *poet. Noun, voice, in Hom. always*  
*of the gods; oracle delivered from the inner shrine at Pytho; also*  
*in pl.*  
 אֶהְיָ אֶשֶׁר אֶהְיָ (Zeús) ὅστις ποτ' ἐστίν Ex 3. 14 *Zeus whoever he be*  
 אֶן Δάν Gn 41. 50 *Zeus*  
 אֶן „ Gn 41. 45  
 אֶן ὀδύνη, ὠδίν, ὠδῖς Gn 35. 18 Dt 26. 14 Hos 9. 4 *pain of body; pain*



*of mind, grief, distress*, once in Il. 15. 25: more freq. in Od., always in pl.; mostly in pl., *the pangs or throes of labour, travail-pains*; metaph., *any travail, anguish*; also in sing.

אֲרִיִּים Ἄραι Ex 28. 30 Nu 27. 21 IS 28. 6 Ἄρα personified as the goddess of destruction and revenge; the Erinyes (an avenging deity) say that Ἄραι is their own name

אֲרִיִּים ἀρετή Ex 4. 8-9 Dt 4. 34, 13. 2, 3 Jes 44. 25 *brave deeds*; later, of the gods, chiefly in pl., *glorious deeds, wonders, miracles* آیه

אֲרִיִּים ὕσσωπος Ex 12. 22 Nu 19. 6, 18 زَوْفَاءُ زَوْفَى hyssop

אֲרִיִּים ἀοιδός, χρησµωδός Jes 19. 3 (ἀοιδή, ἀείδω) *singer, minstrel; enchanter*; as Subst., *soothsayer, oracle-monger*; אֲרִיִּים

אֲרִיִּים οἷς Gn 22. 13 *sheep*

אֱלֹהִים, אֱלֹהִים, אֱלֹהִים θεός Gn 1. 1, 16. 13 Dt 32. 15, 17 *God, the Deity*

אֱלֹהִים Ἡέλιος Ὑπερίων Gn 14. 18-20, 22 Nu 24. 16 Dt 32. 8 Ps 7. 18, 9. 3, 21. 8, 57. 3 *Hyperion*, in Hom. *the Sun-god*: he always joins Ὑπερίων Ἡέλιος or Ἡέλιος Ὑπερίων

אֲרָאָמַי ἀράομαι Jud 17. 2 Hos 10. 4 poet. Verb; *intoke, pray, pray for*; more freq. in bad sense, *imprecate, curse*

אֲרָאָמַי ἐπαράομαι IS 14. 24 IR 8. 31 *imprecate curses upon, curse solemnly*

אֲרָאָמַי ἀρά Gn 26. 28 Nu 5. 21 Dt 29. 13, 18-20 Ez 16. 59 *prayer, esp. a prayer for evil, a curse, imprecation; vow*; Ἄρα personified as the goddess of destruction and revenge Zach 5. 3; אֲרִיִּים

אֲרָאָמַי ἐλαία, ἐλαία Hos 4. 13 *olive tree*

אֲרָאָמַי אֲרָאָמַי Jos 24. 26

אֲרָאָמַי ἥρωες Gn 6. 2-4 *the Fourth Age of men*, between δαίμονες and ἄνθρωποι; *heroes, as objects of worship*; esp. of local deities, founders of cities, patrons of tribes, etc.; θεός: אֲרִיִּים

אֲרָאָמַי εἶδωλον Jer 14. 14 *phantom, phantom of the mind, fancy*; any unsubstantial form; *image in the mind, idea*; *image, likeness*; later *image of a god, idol*

אֲרָאָמַי ἐλαία Gn 12. 6 Jud 9. 6

אֲרָאָמַי πελέα Gn 35. 8 Hos 4. 13 *elm*

אֲרָאָמַי εἶδωλον Lev 26. 1 Zach 11. 17 Job 13. 4; אֲרִיִּים

אֲרָאָמַי Ἀμμων Jer 46. 25 *the Libyan Zeus*

אֲרָאָמַי πένθημα, -ητήρ Ez 24. 17, 22 *lamentation, mourning (pl.)*; mourner

אֲרָאָמַי ἐπωδή Jes 30. 22 *song sung to or over*: hence, *enchantment, spell*; *charm for or against*

אֲרָאָמַי „ Ex 28. 15, 29. 5 Jud 17. 5 IS 23. 6, 9 Hos 3. 4

הַדָּא אֶפֶס, אֶפֶס ἐπένδυμα Ex 28. 8 *upper garment*; ἐπενδύτης: *robe or garment worn over another* IS 14. 3

אָרָא ἀράομαι Nu 22. 6; v.s. אָלָא

אָרָא „ Gn 5. 29, 27. 29 Jud 5. 23; v.s. אָלָא

אָרָא ἀρατός Gn 3. 14, 27. 29 *prayed against, accursed*

אָרָא ἐστίαμα Ex 29. 18 Lev 3. 16 *banquet*

אַθֵּנָא Ἀθήνη, -νᾶ IIR 17. 30 *Athene*

אַלָּא ξύλον Gn 21. 33 IS 22. 6, 31. 13 *tree*

אָרָא θεόπισ, θεοπιστής Dan 1. 20 *filled with the words of God, inspired; prophet*

אַשְׁפָּא אֶשְׁפָּא, אֶשְׁפָּא σποδός Thr 4. 5 Neh 2. 13, 3. 13; v.i. אֶשְׁפָּא

אַשְׁפָּא ἀσκηρά, ξύλον Jud 6. 25, 26 *kind of chestnut tree*; v.s. אֶשְׁפָּא

„ ἀστήρ IR 15. 13 IIR 21. 7, 23. 7 *star*; v.i. אֶשְׁפָּא

אַבָּא ἐπιβαίνω Ez 20. 29 *set foot on, tread, walk upon; get upon, mount on; go on to a place* [go up into the pulpit]

בָּאָא φάτις Jes 44. 25 Jer 50. 36 Job 11. 3; v.s. אָבָא

בָּאָא εἰδωλον Jes 44. 19; v.s. אָלָא; אָבָא Δίος/Παιάν Jes 26. 4 Ps 68. 5 *Zeus; Paeon or Paeon, the physician of the gods*

בָּאָא οἶκος Gn 28. 17, 33. 17 Ex 1. 1, 22. 7 IR 2. 33, 17. 17 Jes 55. 7 Prov 6. 31 Cant 8. 7 *house, not only of built houses, but of any dwelling-place; temple; household goods, substance; a reigning house; family*

בָּאָא ἥλιος, ἀβέλιος, βέλα Jer 51. 44 *sun*; as pr. n. *Helios, the sun-god*

בָּבָא βωμός IR 3. 4, 11. 7 IIR 23. 15 Ez 20. 29 (βαίνω) *raised platform; mostly altar with a base*

בָּבָא Ἀπόλλων, ἥλιος Jud 2. 11, 13 *Apollo, Helios*; v.s. אָבָא

בָּבָא „ Jud 2. 11 IR 18. 18 IIR 17. 3; v.i. אָבָא

בָּבָא πόσις Gn 20. 3 Ex 21. 22 Hos 2. 18 Joel 1. 8 *husband, spouse*; esp. *lawful husband*; rare in Prose; cf. πάστας

בָּבָא βούς Gn 18. 7, 26. 14 Ex 21. 37 Neh 10. 37 *bullock, bull, ox, or cow, in pl. cattle*

בָּרִית εἰρήνη, ῥητός, -τρα Gn 9. 9-17, 15. 18, 17. 10-11 Ex 24. 7 Dt 9. 9 *treaty, agreement; verbal agreement, bargain, covenant*; of the laws of Lycurgus, which assumed the character of a compact between the Law-giver and the People

בָּרִית ἀμβροτος Jos 3. 11; v.s. אָבִיר

בָּרִית πόσις IIS 2. 8 Jer 11. 13 Hos 9. 10; v.s. אָבִיר

בָּרִית ξηρός Lev 16. 22 *dry*; as Subst., ἡ ξηρά (sc. γῆ), *dry land*

בָּרִית εἰδωλον Dt 29. 16 Ez 6. 9, 14. 4, 5, 20. 7, 23. 37, 39; v.s. אָלָא

בָּרִית Ἀγών IS 5. 2 *divinity of the contest*



- דומה δῶμα Ps 94. 17, 115. 17 *house*; freq. of Pluto, δῶμ' Ἄϊδου  
الدَّخَاء
- דָּשָׁן οὐθα' σποδός Lev 4. 12, 6. 3, 4 *wood-ashes, embers*; generally,  
*ashes*; of the *ashes* of an altar; דָּשָׁן שָׂרַף: *burn to ashes* Ps 20. 4
- הַבֵּל εἶδωλον Dt 32. 21 IR 16. 13, 26 Jes 30. 7 Jer 8. 19, 10. 15  
אלול Eccl 1. 2, 14, 2. 26; v.s.
- הָדָה ᾠδωνις, ὁ Ἀδωνις Jer 22. 18 *Adonis*; cf. הָדָה Eccl 4. 14  
IICh 22. 5
- הֵיכָל οἶκος IS 1. 9 Jes 6. 1 Hos 8. 14 Ps 11. 4, 45. 9 Prov 30. 28  
IICh 36. 7; v.s. בֵּית
- זָבַח σφάζω, -άδδω, -άπτω ذَبَحَ Gn 31. 54 Dt 12. 15, 16. 6 IR 1. 9  
IICh 18. 2 *slay, slaughter*, properly *by cutting the throat*; esp.  
*slaughter* victims for sacrifice; generally, *slay, kill*, of human  
victims, as Iphigeneia; of any slaughter by knife or sword;  
σφαγιάζομαι: *slay a victim, sacrifice* יָצַח IS 15. 33
- „ θύω Ex 13. 15, 20. 24 Ez 16. 20 Hos 13. 2 Mal 1. 8 *offer*  
*by burning* meat or drink to the gods; *sacrifice, slay a victim*
- זָבַח καταθύω, θυσιάζω IR 3. 3 IICh 33. 22 *sacrifice*
- זָבַח θύος Gn 46. 1 IS 1. 21 IICh 7. 12 *burnt sacrifice*
- „ σφάγιον IS 16. 3, 20. 6, 29 Jes 34. 6 Jer 46. 10 Ez 39. 17 Zeph  
1. 7, 8 *slaughter, sacrifice*; cf. θόνη
- זָבַח θυσία Hos 4. 19 prop. *burnt offering, sacrifice*, mostly pl.
- זָבַח θυμέλη, θυσιαστήριον Gn 8. 20 Jos 22. 10 IR 15. 10 IIR 11. 11  
Ez 6. 13 *sacrificial altar; altar*
- זָכַר καθαίρω Jes 66. 3 *purify* by fumigation; v.s. כָּפַר
- זָכַר ἐξυμνέω Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 9. 3, 12, 47. 7, 66. 2  
*sing or chant at or after, chant or utter over*
- זָכַר ὕμνος IIS 23. 1 Ps 119. 54 *hymn, ode, in praise* of gods or  
heroes; *strain*; v.s. זָכַר
- זָכַר „ Dan 3. 5
- זָכַר „ Ex 15. 2 Jes 51. 3 Am 5. 23
- זָכַר ὑμνάριον Dim. of ὕμνος Ps 3. 1, 30. 1, 38. 1, 67. 1, 84. 1,  
87. 1, 92. 1, 100. 1; v.s. זָכַר
- זָכַר ὑμνητήρ, -ής Est 7. 24 *one who sings of or praises*
- זָנָה γυναικίζω, συνουσιάζω Gn 38. 24 Lev 20. 5, 21. 9 Nu 25. 1  
Ez 23. 30 Hos 3. 3 *have sexual intercourse; keep company with*; esp.  
*have sexual intercourse; bring into such intercourse*; ἀλάομαι: *wander*,  
*stray* (W); זָנָה Ez 16. 34
- הִזְנָה „ „ Ex 34. 16 Lev 19. 29 IICh 21. 11

- וְנִתְּ סυνουσία Nu 14. 33 Jer 3. 9 Hos 4. 11 *habitual association; sexual intercourse; ζώνη: of sexual intercourse*  
 וְנִתְּ סυνουσίασμα, -μός Gn 38. 24 IIR 9. 22 Hos 1. 2 = *συνουσία*; v.s. וְנִתְּ  
 תְּנִינָה γυναικίσις, συνουσία Ez 16. 15, 20, 33 *womanish behaviour*; cf. וְנִתְּ  
 וְרִעַת χεῖρες Dt 33. 27: pl. in theurgy, name for spiritual powers  
 וְרִעַת ὀπτάνιον ICh 9. 31 *oven; ὀπτητός: roasted*  
 וְרִעַת ἄγω Ex 5. 1 Nu 29. 12 Nah 2. 1 Ps 42. 5 *celebrate* (more usu. ἀνάγειν); d. θυσία; cf. IS 16. 2, 3, 20. 5, 29  
 וְרִעַת ἄγων Jud 21. 19 Hos 9. 5 ICh 5. 3 *gathering, assembly* حَجَّ حَجَّ [pilgrimage; cf. ἀγωνίζομαι: contend with (W) حَاجَ حَاجَ] aiγίς, αἶξ Ps 118. 27 Dim. of αἶξ (*goat*); *goat*, mostly fem.  
 וְרִעַת Αἰδης Jes 38. 11 العنقة; v.s. אֶבְדָּה  
 וְרִעַת τριακάς Gn 29. 14 Ex 23. 15 IS 20. 5, 24, 27, 34 IIR 4. 23 Ez 46. 1, 6 Am 8. 5 Zach 1. 7 *the number thirty; the thirtieth day of the month*; at Athens the τριακάδες were dedicated to the memory of the dead; offerings were made to Hecate; a month containing 30 days  
 וְרִעַת χορεύω Jud 21. 21 *dance a round or choral dance*, esp. of the Dionysiac chorus or dance; hence, *take part in the chorus*; regarded as a matter of religion; generally, *dance*  
 וְרִעַת ὁσσομαι Ex 24. 11 Jes 30. 10 Ez 13. 6, 16 Zach 10. 2 Ps 27. 4 Prv 22. 29 Job 19. 26 Thr 2. 14 Ep. Verb, used only in pres. and impf., without augment, pres. corresponding to fut. ὁψομαι (v. ὁψ); prop. *see, look*; *see in spirit* or with the mind's eye  
 וְרִעַת ὀπτήρ IIS 24. 11 IIR 17. 13 Am 7. 12 ICh 9. 29, 35. 15 ὁψ *one who looks or spies; one who has seen*, esp. *witness*  
 וְרִעַת ὄψανον IS 3. 1 Jes 1. 1, 29. 7 Jer 14. 14 Ez 7. 26, 12. 22, 23, 24 Ps 89. 20 Prv 29. 18 Thr 2. 9 Dan 1. 17, 9. 24 = ὄψις; v.s. וְרִעַת  
 וְרִעַת , Gn 15. 1 Nu 24. 4 Ez 13. 7; v.s. בְּרָאָה  
 וְרִעַת ὄψις, ὄπτις Jes 21. 2, 29. 11 *vision, apparition*  
 וְרִעַת , ICh 9. 29  
 וְרִעַת וְרִעַת הוּן IIS 7. 17 Joel 3. 1 Zach 13. 4 Job 33. 15  
 וְרִעַת τανύτριξ Lev 11. 7 Jes 65. 4, 66. 17 *long-haired, shaggy*, αἶξ (عَنْز), ὤς a *bristly swine* خنزير (—τ, —ν, in Heb.; only —τ, in Ar.)  
 וְרִעַת ἀμαρτάνω Ex 32. 31 IS 19. 4 IIS 24. 17 IR 8. 46 Job 33. 27 *do wrong, err, sin*  
 וְרִעַת ἑξ- Jud 20. 16 IR 14. 16 *miss the mark, miss one's aim; cause to sin*



- אָפּה ἀμάρτημα Lev 19. 17 Nu 15. 28, 18. 22, 27. 3 Dt 19. 15, 21. 22, 23. 22-3 Jes 53. 12 *failure, fault, sinful action*, opp. κατόρθωμα (*that which is done right, virtuous action* כִּישׁוֹר Jes 26. 7)
- הָאָפּה ἀμαρτία Gn 20. 9 Ex 32. 21 *failure, fault, error of judgment, guilt, sin*
- הָאָפּה „ Gn 4. 7 Nu 12. 11 Dt 19. 15
- הָאָפּה ἀμαρτάνων, ἐξ-, ό, Nu 32. 14 IR 1. 21 Am 9. 8 (ἀμαρτάνω) *sinner (W)*
- הָאָפּה καθαίρω, -αρίζω Lev 14. 52 Ez 45. 18 *cleanse, purify, purge, clear*
- הָאָפּה הָאָפּה κάθαρσις Ex 29. 14 Nu 8. 7 Ps 40. 7 Prv 14. 34 *cleansing from guilt or defilement, purification*
- הָלִיל αὐλός IS 10. 5 Jes 30. 29 Jer 48. 36 *pipe, flute, clarinet*
- הָלִם ὁράω, ὁλάω Gn 28. 12 Jes 29. 8 Jer 23. 25 Joel 3. 1 Ps 126. 1 *see, look; see visions*
- הָלִם ὄραμα Gn 37. 5, 41. 15 Dt 13. 2 Jer 23. 28 Joel 3. 1 Dan 2. 1 *that which is seen, sight, spectacle, vision during sleep, dream*
- הָקֵן γυμνός Jes 17. 8 Ez 6. 6 IICh 34. 4 *naked, unclothed; cf. כָּסָל*
- הָקֵקֶר τίτυρος Nu 10. 2, 9, 10 Ps 98. 6 IICh 20. 28 *reed or pipe*
- הָקֵקֶר τιτυριστής IICh 5. 13, 7. 6, 29. 28 *piper*
- הָקֵר οἶκος: v.s. בית Gn 25. 16 Jes 1. 12 Esth 1. 5 تَبَر
- הָקֵר „ Jes 34. 13, 35. 7
- הָקֵר ἔρκος Ex 27. 9 IIR 21. 5 Jes 42. 11 Jer 38. 6 Ez 40. 28, 31 Neh 3. 25 IICh 24. 21 *enclosure, courtyard; a net, coils for birds, mostly in pl.*
- הָקֵר χρηστής Gn 41. 8 Ex 7. 11 Dan 1. 20 *one who gives or expounds oracles, prophet, soothsayer; v. כָּסָל*
- הָקֵר χειρῶνας Ex 28. 11, 38. 23 Jes 3. 3, 44. 11, 12, 13 *one who is master of his hands, i.e. handicraftsman; generally, one who handles, deals with a thing, soothsayer*
- הָקֵר χρηστηριάζω Job 11. 3 *consult an oracle, consult a god, by means of a victim [the Etruscan haruspex foretold future events from the inspection of the entrails of victims; Jud 14. 18, a pun]*
- הָקֵר χρησμός Jes 3. 3 (χράω (B)) *oracular response, oracle; χρηστήρ, -της: one who gives or expounds oracles, prophet, soothsayer [cf. Lat. haruspex]; v. חֲרָם*
- הָקֵר χρηστήριον Jud 4. 2 *the seat of an oracle*
- הָקֵר „ IS 23. 15
- הָקֵר καθαίρω Lev 11. 32, 12. 7, 8, 13. 6, 14. 9, 20, 53 Nu 31. 23 Prv 20. 9 *purify oneself, get purified, also of menstruation*
- הָקֵר „ Lev 13. 13, 14. 7, 48 Nu 8. 6 Mal 3. 3; v.s. הָקֵר

- הַקָּהָר καθαίρω Lev 14. 7, 14 Nu 8. 7 Jos 22. 17  
 טָהַר „ Ez 22. 24  
 טָהוֹר καθάρως Ex 25. 11, 30. 35 Lev 13. 17, 37, 14. 4 Ez 36. 25 Hab  
 1. 13 Zach 3. 5 Prv 22. 11 Job 14. 4, 17. 9 *physically clean, spotless; clear of admixture, clear, pure, esp. of water; free from pollution, free from guilt or defilement, pure*  
 טָהָר καθαρότης Ex 24. 10 Lev 12. 4 *purity, cleanliness, clearness*  
 טָהָרָה κάθαρσις Lev 12. 4, 13. 7, 35; v.s. טָהָרָה  
 יָד יָד ἡγυεύς IS 4. 13, 18 a name of Apollo, as guardian of the streets and highways; cf. Jer 11. 13; v.s. בַּעֲלֵי בָעֵלִים  
 יָדָעִי δαιδός Lev 20. 27 Dt 18. 11 IIR 21. 6 ICh 33. 6; v.s. אֲשֶׁר  
 בֵּיהּ v.s. Jes 38. 11 Ps 77. 12, 89. 9, 115. 17  
 יְהוָה Διός, Διῶν Gn 4. 1, 26, 6. 6, 12. 8 Zeus, gen. sg. and pl.  
 יוֹבֵל κεφαλή Ex 19. 13 Lev 25. 12 Jos 6. 4, 5 *head; starting point of time*  
 יָצָה ἀγγεῖον Ex 27. 3 IIR 25. 14 *vessel; of metal, jar or vase*  
 יָצָה ἰχώρ Ps 37. 20 *ichor, the juice, not blood, that flows in the veins of gods; later simply, blood; δόξα: honour, glory* Esth 1. 4  
 יָרָה ὥρα Ex 2. 2 Dt 33. 14 IR 6. 38 Job 29. 2 any period fixed by natural laws and revolutions, whether of the year, month, or day; in Hom. part of the year, season; mostly in pl.; of the climate of a country, as determined by its seasons  
 כָּהֵן διακονέω Ex 28. 1 Dt 10. 6 *minister, do service, serve*  
 כָּהֵן διάκονος, -κων Gn 14. 18, 41. 45 Ex 3. 1 Lev 21. 9 Jud 18. 19. 20 IIS 20. 25, 26 IIR 25. 18 *servant, attendant or official in a temple or religious guild*  
 כָּהֵנָה διακονία Ex 29. 9 Nu 16. 10 IS 2. 36 *service; attendance or a duty, ministration; body of servants or attendants*  
 כִּימ εἰκών, ξόανον Am 5. 26 *image carved of wood, generally, image, statue, esp. of a god; likeness, image, whether picture or statue; bust*  
 כִּנֹּר φοῖνιξ Gn 4. 21 IS 10. 5 a musical instrument like a guitar, invented by the Phoenicians  
 כַּפֹּר σκύφος Esr 1. 10 ICh 28. 17 *cup, can, esp. used by peasants*  
 כַּפֵּר, כִּפֵּר καθαίρω Ex 30. 10 Lev 4. 20, 26, 35, 5. 18, 12. 7-8, 14. 19, 15. 15, 16. 17-20, 30, 17. 11 Nu 17. 11, 12, 35. 33 Dt 21. 8, 32. 43 Jes 6. 7, 27. 9 Ez 43. 20, 45. 20 Prv 16. 6 in religious sense, *purify*, by fumigation with sulphur; *purify one from blood*; also of menstruation; of the thing removed by purification, *purge away, wash off*



- כפור καθαρμός Ex 29. 36, 30. 10 Lev 23. 27-8 Nu 5. 8, 29. 11  
cleansing, purification, from guilt; purificatory offering, atonement, ex-  
piation: freq. in pl. [כפורים here is the pl. of כפור]
- כפר ἀποῖνα, τὰ (by haplology for ἀπό-ποῖνα (ποινή), cf.  
ἀπετίμιστο ποινήν Il. 16. 398...) ransom or fine paid, whether to  
recover one's freedom when taken prisoner, or to save one's life; atone-  
ment, compensation, penalty; ποινή: blood-money, were-gild, fine paid by  
the slayer to the kinsmen of the slain [forbidden in Israel: Ex  
21. 29 Lev 17. 11 Nu 35. 31-3]; generally, price paid, satisfaction,  
requit, penalty; atonement, compensation (W) Ex 21. 30, 30. 12-  
16 Jes 43. 3 Ps 49. 8 Job 33. 24; in good sense, recompense, reward  
for a thing IS 12. 3 Am 5. 12 Prv 6. 35 (Indo-European *q<sup>o</sup>oinā*,  
cf. Avestan *kaēna* 'punishment', 'vengeance', Lithuanian *kaina*,  
Slavonic *cēna* 'price', cognate with *τίνω*, *τεῖσαι*.) [כפורים in Ex  
30. 16 is the pl. of כפר]
- כפר ἀποτίνω, ἀπυτεύω Ex 30. 15-16 IIS 21. 3 repay, pay for a thing;  
כשׁ Ex 21. 22 Dt 22. 19 Prv 21. 11 IICH 36. 3 c. acc. rei, take  
vengeance for a thing, punish it [The verbs derived from *ποινή* are:  
*ποινάομαι*, *avenge oneself on one*; and *ποινίζομαι*, *exact a penalty*.  
There is no verb in Greek derived from *ποινή* to parallel and  
homologize directly with כפר, to express 'repayment' or 'com-  
pensation'. But cognates—namely: *τίνω* and *ἀποτίνω*—do duty  
in that behalf (cf. *עִידָה* *עִידָה* *עִידָה* *עִידָה*). Moreover, mark the  
Aryan interchange of *π* with *q*, *k*, and *c*, *sup.*]
- כפר καταπραύνω, -πρηύνω Gn 32. 21 Prv 16. 14 soften; metaph.,  
soften down, appease; soothe (W)
- כפרת καλύπτρα Ex 25. 17, 21 ICH 28. 11 cover, lid
- כרוב ἀρπίσθος Ex 25. 18 IIS 22. 11 phoenix; ἀρπη: unknown bird  
of prey, prob. shearwater, a sea-bird
- כרת φητάομαι Gn 15. 18 make a treaty or agreement with
- כריתת רְהָטָה, φράττα Dt 24. 1 Jes 50. 1 verbal agreement, bargain,  
covenant; compact, treaty
- כסדאח Χαλδαῖος Dan 2. 10 astrologer
- כסדײ „ Dan 2. 10
- כסדײ „ IIR 24. 2 Chaldean
- כסדאח „ Esr 5. 12
- כסדאח „ Dan 3. 8
- כשׁ θεσπίζω Dt 18. 10 IICH 33. 6 prophesy, divine, foretell
- כשׁ אשׁ Jer 27. 9
- כשׁ „ Ex 7. 11 Dan 2. 2

- חֲשֵׁי θεόπισμα Jes 47. 9 Mich 5. 11 Nah 3. 4 mostly in pl., *oracles, oracular sayings*; לִבְנָה λιβανωτός Ex 30. 34 *frankincense*, used to burn at sacrifices; לִבְנָה σελήνη, σελάνα Cant 6. 10 *the moon*  
 לַי λαϊκός Ex 6. 25, 38. 21 Jud 17. 13 (λαός, *of or from the people, civilian*; as Subst., *layman*  
 מַאֲכַלֵּי μάχαιρα Gn 22. 6 Jud 19. 29 Prv 30. 14 *large knife or dirk, carving knife, sacrificial knife*  
 מְאַרֵּי κατάρημα Mal 3. 9 Prv 3. 33 *curse*  
 מַגֵּשׁ νόσημα Nu 14. 37 IIS 24. 21 Zach 14. 12 *disease; of any grievous affliction*  
 „ πταῖσμα IIS 17. 9, 18. 7 *stumble, trip, false step; failure, misfortune, euphem. for defeat*; מוֹעַד ἀπάντημα Ex 30. 36 Nu 16. 2 Dt 31. 10 IS 20. 35 IIS 20. 5 Jes 33. 20 Ez 36. 38 Hos 9. 5 Job 30. 23 Thr 2. 6 IICH 1. 3 *meeting*; מוֹעַד ἀπατάω: *meet* Ex 25. 22; *face, law-term, meet in open court* מוֹעֵד Job 9. 19  
 מוֹפֵת φάσμα Ex 4. 21, 7. 9 Dt 6. 22, 13. 2 (φαίνω) *phantom; phenomenon, (pl.) of strange phenomena in the heavens; sign from heaven, portent, omen (pl.); prodigy*  
 מוֹרָא v.s. חלום Dt 4. 34, 26. 8  
 „ μέγας/Μόριος Ps 76. 12 *great, mighty, freq. epith. of gods, ó μ. Ζεύς; epith. of Zeus as guardian of μορία: (olives that grow in the precincts of temples); v.i. מוֹרִיָּה*  
 מוֹרָא „ Gn 12. 6 Dt 11. 30  
 מוֹרָא μαχαίριον Jud 13. 5 *surgeon's or barber's knife; v. מַאֲכַלֵּי*  
 מוֹרָא θυσιαστήριον Gn 8. 20, 33. 20, 35. 1 Ex 30. 1 IIS 24. 18 *altar*  
 מוֹרָא ραντήριον Nu 7. 13 Am 6. 6 Zach 9. 15, 14. 20; = περιρραντήριον: *vessel for besprinkling, esp. whisk for sprinkling water at sacrifices, or vessels for lustral water*  
 מוֹרָא ὀπτάνιον v.s. חֶבֶת Lev 2. 5 Ez 4. 3  
 מוֹרָא v.s. חוֹן Gn 15. 1 Nu 24. 4  
 מוֹרָא χόρευμα Ps 149. 3 *choral dance*  
 מוֹרָא „ Jud 21. 21  
 „ χορευτής Cant 7. 1 *choral dancer*  
 מוֹרָא „ Jud 21. 23  
 מוֹרָא „ Ps 87. 7  
 מוֹרָא μάγadis Ps 53. 1 *magadis, an instrument with twenty strings arranged in octaves (v.i. מוֹרָא/αὐλήμα)*  
 מוֹרָא σκηνώμα Gn 32. 3, 9, 50. 9 Ex 14. 19 Jud 7. 1 Ez 1. 24 ICh 9. 19 IICH 31. 2 mostly in pl.; = σκηνή, σκαρά: *tent, booth; pl. camp; tabernacle*



- מִטָּה βάκτρον Gn 38. 18 Ex 4. 2 Nu 17. 17 Jes 10. 5 *stick, cudgel*
- מִים מֵיִם ἀλμαία + πικρός Nu 5. 18, 19 *sea-water, brine, pl.; pungent, bitter*; מִים חַיִּים (ὕδωρ) ζῶν Ib 5. 17 *spring water*; cf. αἰών
- מִכָּה μαντεῖον Zach 13. 6 *oracle, oracular response, mostly in pl.; method, process of divination*; cf. Mich 5. 11, Hdt 4. 71
- „ πληγή, -γμα Lev 26. 21 Dt 28. 61 Jos 10. 10 IS 4. 8 IR 22. 35 Esth 9. 5 (πλήσσω) *blow, stroke of axe or sword*; metaph., *blow, stroke of calamity, esp. in war*
- מְעָלָה ἐργάτης Gn 32. 4 Ex 23. 20 Nu 20. 14, 16 Jud 13. 3 IR 19. 2 IIR 5. 10 Prv 13. 17 *workman, Hermes (messenger of the gods)*
- מִנְחָה ἀνάθεμα, -θημα Gn 4. 3, 32. 14, 43. 11 Lev 2. 1 Jud 3. 15 IS 10. 27, 26. 19; ἀνθημα (B): poet. for ἀ., *offering*
- מִסָּה σκέπασμα, -μός Ex 26. 36, 27. 16, 35. 12, 15 IIS 17. 19 Jes 22. 8 *covering*
- מִסָּה σχῆμα Ez 28. 13 *outside show, pomp; dress, equipment*
- מַעַל ἀμαρτάνω Lev 5. 21 Nu 5. 12 Jos 22. 16 Ez 18. 24 Prv 16. 10 Esr 10. 10 IICH 26. 18 *do wrong, err, sin, go wrong; neglect*
- מַעַל ἀμαρτία Jos 22. 22 Esr 9. 2, 4 ICh 9. 1 IICH 33. 19 *error, guilt, sin*
- מִעֲלָה αὐλῖον IICH 32. 33 *chamber, cave, grotto*
- מִעֲלָה αὐλήμα Ps 121. 1 *piece of music for the flute*
- מִעֲלָה εὐμενής Dt 33. 27 *well-disposed, kindly, epith. of gods*; Εὐμενίδες (sc. θεαί), αἱ, strictly *the gracious goddesses*, euphem. of the Ἐρινύες or Furies
- מִפְּלֶסָה πλάσμα IR 15. 13 *anything formed or moulded, image, figure*
- מִפְּקָה χρησμός Ez 12. 24, 13. 7 *oracular response, oracle*
- מִקְרָא κέλευμα Ex 12. 16 Lev 23. 3 *order, command*
- „ κήρυγμα Nu 10. 2 *that which is cried by herald, proclamation*
- „ χρῆμα Jes 1. 13, 4. 5 *crowd; in pl. goods, property*; v. מִקְרָא
- מִקְרָא חֶלֶד Gn 12. 11 Ex 3. 3 IIS 23. 21 Ez 11. 24 Dan 9. 23
- מִרְאָה „ „ Gn 46. 2 Nu 12. 6 IS 3. 15 Ez 1. 1 Dan 10. 7, 8
- מִרְדָּה מַעַל Gn 14. 4 Jos 22. 29 Ez 20. 38 Job 24. 13 Dan 9. 5 Neh 2. 19 *fail of having, be deprived of*
- מִרְדָּה מַעַל Jos 22. 22
- מִרְדּוֹת „ „ IS 20. 30
- מִרְהָה מַעַל Nu 20. 24 Dt 21. 18 Jes 63. 10 Jer 4. 17 Hos 14. 1
- מִרְהָה διαμαρτάνω Ex 23. 21 Dt 1. 26, 9. 7 Ps 106. 43 *strengthened for ἀμαρτάνω go quite astray from*

- מרי s.s. מעל Nu 17. 25 Dt 31. 27 Jes 30. 9 Ez 2. 5 Neh 9. 17  
 מריה μορία (A) Gn 22. 2 ICh 3. 1 mostly in pl. μορία (with or without ἐλαῖαι), the sacred olives in the Academy; generally, of olives that grew in the precincts of a temple
- מסא φόρημα Nu 11. 11, 17 IIR 8. 9 Jer 17. 21, 22 Neh 13. 19 ICh 15. 22, 27 that which is carried, load; metaph., burden; of a harp  
 „ μαντεῖον IIR 9. 25 Jes 13. 1, 14. 28 Jer 23. 33, 34, 36, 38 Ez 12. 10 Hab 1. 1 Zach 9. 1 oracle, oracular response, mostly in pl.; s.s. מכח
- מסאה μαντεία Thr 2. 14 pl., divinations; conjecture; oracle, prophecy, pl.  
 מסאלה αἴτημα Ps 20. 6, 37. 4 request, demand; cf. δέημα
- משכן s.s. מחנה Ex 25. 9 Nu 1. 53, 24. 5 Jes 22. 16 Ez 25. 4 Ps 46. 5, 84. 2, 132. 5, 7 Cant 1. 8
- נאך καταράσμαι Ps 89. 40 Thr 2. 7 call down curses upon, curse, execrate  
 נבא πρόφημι Jer 20. 1 say before
- הנבא „ Jer 11. 21, 26. 20, 28. 9 Ez 11. 4 Am 3. 8 Zach 13. 3  
 הרנבא „ ICh 18. 7
- הרנבא ἐπιφημίζω Nu 11. 25 IS 10. 10 utter words ominous of the event; call, name; cf. Ex 23. 13 Jos 23. 7 Jes 12. 4, 26. 13, 48. 1, 62. 5, 63. 7 Ps 20. 8; cf. זָכַר (praise, glorification of God, when swaying men intone in chorus: אֱלֹהֵינוּ אֱלֹהֵינוּ; cf. הוֹבִיר Jes 62. 6 ICh 16. 4
- נבואה προφητεία ICh 9. 29, 15. 8 concrete, prophecy or oracular response
- נביא προφήτης Gn 20. 7 Ex 7. 1 Dt 13. 2 Jud 6. 8 IR 18. 22 prop. one who speaks for a god and interprets his will to man; Διὸς π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer; cf. נָבִי, נָאָה
- נביאה προφήτις Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 fem. of προφήτης, esp. of the Pythia
- נבל νάβλα, later ναβλον IS 10. 5 Ps 71. 22 a musical instrument of ten or twelve strings (Semitic word, cf. Hebr. nebel; Phoenician)
- נחוח καυστός or καυτός Gn 8. 21 Ex 29. 18 Lev 25. 31 Ez 6. 13 burnt offering for the dead, whole-burnt-offering
- נחילה αὐλός Ps 5. 1 pipe, flute, clarinet, pl.
- נחש ἐκαγοητεύω, strengthd. for γοητεύω Gn 30. 27, 44. 5 Dt 18. 10 play the wizard
- נחש γοήτευμα, -εία, -ευσis Nu 23. 23 spell, charm; witchcraft, jugglery, magic; sorcery



- נִשְׁחָן, שָׁחַן ἔχιδνα Gn 3. 1 Nu 21. 6, 7, 9 IIR 18. 4 *viper*, prob. of a constrictor snake; \**Exidna* pr. n. of a monster
- נֶצַח αἰδῖος, αἰζῶος, -ως IS 15. 29 *everlasting*; *ever-living*, *everlasting*
- סֶבֶךְ σηκός, σакός Ps 10. 9, 27. 5, 76. 3 *pen*, *fold*, esp. for rearing lambs, kids, calves; *den*; *sacred enclosure*, *precinct*, *chapel*, *shrine*; the σηκός was sacred to a hero, the ναός to a god, a distinction not observed; *sepulchre*, *burial place*, enclosed and consecrated
- סֶבֶךְ „ „ Thr 2. 6
- סֶבֶךְ „ „ Gn 33. 17 Job 27. 18, 38. 40
- סֶבֶךְ σκιάς Lev 23. 42, 43 IIS 11. 11 Jes 1. 8, 4. 6 Am 9. 11 Jon 4. 5 Neh 8. 16 *canopy* or *arbour* (in form like a *sunshade*)
- סֶבֶךְ מַסְכָּה s.s. Am 5. 26
- סֶבֶךְ σμίλευμα Dt 4. 16 Ez 8. 3, 5 *piece of carved work*
- סֶבֶךְ σκηνή Dt 33. 16; s.s. מִתְנַהֵּה
- סֶפֶר γράφη Gn 5. 1 Ex 24. 7 Dt 17. 18, 24. 1, 31. 26 Jos 10. 13, 18. 9 IIS 11. 14 IIR 19. 14 Jer 32. 11, 36. 2 Job 31. 35 Dan 1. 4 Neh 7. 5 *writing*, *letter*, also in pl., *document*, *book*, *written law*, *contract*, *copies*, *catalogue*, *list*, *return*; *reading*; *bill of indictment* in a public prosecution
- סֶפֶר Am 6. 10; s.i. סֶפֶר
- עָבַר παραβαίνω Nu 14. 41 Dt 26. 13 IS 15. 24 Esth 3. 3 *overstep*, *transgress*, *sin against a god*; *commit an offence against*
- „ ὑπεροράω Am 7. 8 Mich 7. 18 Esth 1. 19, 9. 27 *overlook*, *take no notice of*
- עֵגֶל μόσχος (B) Ex 32. 4 Lev 9. 2 IS 28. 24 Jes 11. 6 Jer 34. 18, 19 Ez 1. 7 *calf*, *young bull*, which form the god Apis was believed to assume; as fem., *heifer*, *young cow*, *girl*, *maid*
- עֵגֶל „ Gn 15. 9 Jud 14. 18 Jer 46. 20
- עֵד s.s. חֵדֶל Gn 2. 8, 15 Jes 51. 3 Ez 28. 13, 31. 9, 36. 35 Joel 2. 3
- עוֹז מούσα, μῶσα Ex 15. 2 IICH 30. 21 (cf. Ib 34. 12) *music*, *song*; *strain*
- עֲוָל αἰχμαλῖον Lev 16. 10 *aridity*; s.s. מִדְבָּרָה
- עָשָׂה s.i. שָׂאֵל Ps 102. 1
- עָלָה πυρόω Gn 8. 20 Dt 12. 13, 14 IR 3. 4, 10. 5 Am 5. 22 Ps 66. 15, 78. 21, 31 *burn with fire*, *burn up*, *burn as a burnt sacrifice*
- הָעֵלָה ἑλ- Jud 6. 26 IS 6. 14 *burn to ashes*, *consume utterly*
- עָלָה πύρωσις Gn 22. 3 Ex 18. 12 IS 7. 9 Jes 40. 16 *destruction by fire*
- עֲלָמוֹת Ps 46. 1; s.s. מַעֲלֹמוֹת
- עֲמָר ἀμᾶλλα Dt 24. 19 Ruth 2. 15 *bundle of ears of corn*, *sheaf*
- עֲשִׂים πένθημα Am 2. 8 *lamentation*, *mourning* (pl.); s.s. אֲנָשִׁים

- ענן οἰωνίζομαι Jes 2. 6 *take omens from the flight and cries of birds; generally, divine from omens*
- ענתן „ Lev 19. 26
- ענן οἰωνιστής Jes 57. 3 [cf. εὐνάζω] Jer 27. 9 *one who foretells from the flight and cries of birds*
- מענתן „ Jud 9. 37 Mich 5. 11
- ענן εὐνάζω Jes 57. 3 *go to bed, sleep; of sexual intercourse*
- ענה ἐπαινέω Jes 27. 2 Ps 88. 1 *applaud, praise, commend, esp. compliment publicly*
- ענה „ Nu 21. 17 Ps 147. 7
- ענות αἶνεσις, ἐπ- Ex 32. 18 *praise (pl.)*
- ענה πεινάω, δια- Lev 16. 31 Jes 58. 3 Ps 35. 13 *to be hungry, to be starved; hunger one against the other, have a starvation match*
- עצרת ἄγεσις, πανήγυρ-, πανάγ- IIR 10. 20 Joel 1. 14 *gathering, mustering; esp. a festal assembly, in honour of a national god; holy-day; general or national assembly, any assembly*
- עצרת „ „ Lev 23. 36 Dt 16. 8 Jer 9. 1 Am 5. 21
- ערך ραχίζω, ραχχ- Ex 13. 13 Dt 21. 4 Jes 66. 3 *cut through the spine, esp. in sacrifices; v. ערך, p. 259*
- עֶשְׂתֶּרֶת (ὁ τὰς Ἥφορδίτας) ἀστήρ Jud 10. 6 IR 11. 33 *the Planet Venus*
- עֵת אִישׁ ἔτης ἀνὴρ/ἑταῖος ἑθῶς Lev 16. 21 *a private citizen, opp. those who hold office; yearly, annual; accustomed to a thing, acquainted with it*
- עתר αἰτέω Gn 25. 21 Jud 13. 8; v.i. עאל
- העתיך παραιτέομαι Ex 3. 4 Job 22. 27 *beg of or from another, ask as a favour of him*
- פיר φόρος Esth 3. 7, 9. 26 *bringing on one's way, forwarding; of a wind, favourable; metaph., κύβος (cube, esp. cubical die marked on all six sides)*
- פחז Φοῖβος Gn 31. 42, 53 *Phoebus, i.e. the Bright or Pure, an old epith. of Apollo*
- פלאῖ Ἀπολλώνιος Jud 13. 18 *of or belonging to Apollo*
- להפלתו ἀντιβολέω Gn 20. 7 IR 8. 33 Jes 44. 17 IICh 7. 14, 33. 13 *meet; meet as a suppliant, entreat, supplicate; פלל Ps 106. 30*
- פלל ἀπαλλάσσω, ἀπολύω IS 2. 25 *set free, deliver from, loose from, set free, release, relieve from*
- פנים μῆνις, μᾶν- Gn 32. 21 Lev 17. 10 IS 1. 18 *wrath, of the Gods*
- פסח πηδάω Ex 12. 13, 23, 27 *leap, spring, bound over*
- פסח πήδημα Ex 12. 11, 27 *leap, bound*
- פסח ψιλός Ex 20. 4 Hos 11. 2 *smooth; without feathers, bald on the*



head; of animals, *stripped of hair or feathers*; generally *bare, uncovered*

פְּעוּר פοῖβος Nu 23. 28, 25. 5; v.s. פָּחַד

פָּר βοῦς, ὁ and ἡ Gn 32. 16 Ex 29. 1 Nu 23. 2 Jud 6. 25 Jes 34. 7  
Ps 69. 32 *bullock, bull, ox or cow, in pl. cattle*

פָּרָה „ Gn 41. 2 Nu 19. 2 Jes 11. 7 Job 21. 10

פָּרָה πυργώτης, τὸς Ex 26. 31, 40. 21 Nu 4. 5 *made like a tower, ἐμπετάσματα π. curtain hangings edged with a pattern like battlements*

צָבֹאָה σέβας IS 1. 3 Hos 12. 6 Am 9. 5 (σέβομαι) *reverential awe which prevents one from doing something disgraceful, also awe with a notion of wonder*; generally, *reverence, worship, honour*; Διὸς σέβας *reverence for him*; after Hom., *the object of reverential awe, holiness, majesty; object of awestruck wonder*

צָבִי „ Jes 4. 2, 13. 19, 28. 5 Jer 3. 19 Ez 20. 6 Dan 11. 16

צָבֹאָה σεβασίς Jer 3. 19 *reverence, pl.*

צָוֶם ἄκμῃνος, -ον Jud 20. 26 IR 21. 27 Jer 14. 12 Zach 7. 5 Est 8. 23 Neh 1. 4 *fasting; c. gen., fasting from food*

צָוֶם ἄκμη, -α IIS 12. 16 *fast (Derivation uncertain)*

צֹדֶד Ζεὺς Nu 1. 5 Dt 32. 4, 18; v.s. צָדִיק

„ θεός Dt 32. 15 IIS 22. 47 Ps 62. 7 *God, the Deity*

צָחַק ἀγωνίζομαι Gn 21. 9, 26. 8 Ex 32. 6 Jud 16. 25 *fight; generally, contend for victory; struggle, exert oneself; contend with (W) حَاج*

צִיָּן εἰκὼν ξόανον IIS 5. 7 IR 8. 1 IIR 19. 21 *likeness, image, whether picture or statue, bust; image carved of wood; then, generally, image, statue, esp. of a god; v.s. צִיָּן*

צִיָּן κίον IIR 23. 17 Jer 31. 21 (20) Ez 39. 15 *pillar; columnar grave-stone*

צֶלֶם ἄγαλμα Gn 1. 26 IS 6. 5 Ez 16. 17, 23. 14 Am 5. 26 *statue in honour of a god, sculpture, statue, portrait, picture, generally, image*

צֶלֶם „ Dan 2. 31

צֶלֶמֶן „ Jud 9. 48 IIS 23. 28

צֶלֶמֶן „ Nu 33. 41 צֶלֶמֶן Jud 8. 5

צֶלֶלֶם κέλαδος Ps 150. 6 *generally, loud voice, din, clamour; of musical sound*

צֶלֶלֶם κύμβαλον IIS 6. 5 *cymbal, mostly pl. צֶלֶלֶם Neh 12. 27*

צִיָּבֹת θύσανος Nu 15. 38 *tassel, mostly in pl., fringe; of the tufts of the golden fleece Ez 8. 3; = σίσυβος*

צִדִּיק, Pass. ἀγίζω Ex 29. 43 Lev 22. 32 Jes 5. 16 Ez 36. 23 *hallow, make sacred, esp. by burning a sacrifice*

- קדש *ἀγίζω* Ex 29. 27, 37, 30. 29 IR 8. 64 Ez 20. 12, 36. 23  
 הקדש „ Jes 29. 23  
 ההקדש, Pass. „ Ez 38. 23  
 קדש *καθ-* Gn 2. 3 Ex 13. 2 Lev 8. 10, 11, 12, 25. 10 *devote, dedicate,*  
*esp. of a burnt offering; make offering*  
 קדש „ Ez 48. 11 Esr 3. 5 ICh 26. 18  
 הקדש „ Ex 28. 38 Lev 27. 14 Nu 3. 13 Jos 20. 7 Jud 17. 3 IIS 8. 11  
 IR 9. 3 ICh 23. 13, 26. 27 ICh 7. 16, 30. 8  
 ההקדש *ἀγνίζω* Jos 7. 13 IIS 11. 4 Jes 66. 17 ICh 15. 12, 14 ICh  
 5. 11, 29. 5, 30. 3, 17, 24 *purify oneself; cf. καθάζω*  
 קדש „ Ex 19. 14 Lev 16. 19 ICh 29. 5 *wash off, cleanse away,*  
*esp. by water; cleanse, purify; v.i. קדש/καθαζω*  
 קדש *ἅγιος* Ex 3. 5, 35. 2, 19 Lev 27. 9 Jos 5. 15 IS 21. 5 Jer 2. 3  
 Ez 42. 20 ICh 24. 5 *sacred, holy*  
 קדש „ Ex 19. 6 Lev 11. 44 Nu 6. 5, 16. 3 IS 2. 2 Jes 6. 3 Ps 34.  
 10 of persons, *holy, pure; ἁγιωτός hallowed* Ex 29. 31  
 קדש *ἁγίασμα* Ex 3. 5, 26. 33, 28. 29, 35. 19, 36. 3 Jes 48. 2, 52. 1,  
 62. 9, 65. 11, 66. 20 Joel 4. 17 Dan 9. 20, 26 *holy place, sanctuary*  
 قدس  
 קדש „ Ex 15. 17, 25. 8 Lev 16. 33, 21. 23 Jes 63. 18 Ez 44. 9, 45. 4,  
 48. 21 Dan 11. 31 ICh 28. 10 ICh 20. 8, 26. 18  
 קדש *καταχέζω* Jes 65. 5 *defoul*  
 „ *καθαζω* Ex 29. 21 *purify oneself, get purified; καθαρίζω*  
 קדש „ Ex 19. 14 Lev 16. 19 ICh 29. 5, 17 *cleanse, purify*  
 „ *κτιζω* Neh 3. 1 *found, build*  
 „ *κατασκευάζω* Ex 19. 14 Jos 7. 13 IIR 10. 20 Joel 1. 14, 4. 9  
 Mich 3. 5 *prepare, make ready for, prepare for the purpose*  
 הקדש „ IIS 8. 11 Jer 12. 3  
 „ *ἀθροίζω, συν-* IIS 8. 11 *gather together, collect, muster; gather*  
*together, assemble*  
 קדש „ IIR 10. 20 Jer 22. 7, 51. 27 Joel 2. 16 Job 1. 5  
 ההקדש „ Jos 7. 13  
 קדש *κίναידος* Dt 23. 18 IIR 23. 7 (*κιναιδίζω*) *catamite*  
 קדשה *Γαδειτάνα* Gn 38. 21, 22 Dt 23. 18 *woman from Cadiz*  
 (*קדש/קדשה/ἁγίασμα*), *courtesan* [The Greeks, I submit, confused  
 קדשה (*woman from Cadiz*) with *ἁδάρκα* (*lecherous, lewd*  
*woman*).]  
 קטר *θυμιάζω, -ατιζω, -άω* IS 2. 16 IR 22. 44 IIR 23. 5 Jes 65. 3  
 Jer 44. 15, 17, 21 Am 4. 5 Hab 1. 16 *burn so as to produce smoke;*  
*burn incense; smoke, fumigate; הקטיר* Ex 30. 7 Lev 9. 10 IS 2. 16



- קֶסֶר θυμίαμα Jer 44. 21 *incense*  
 קֶסֶר „ Dt 33. 10  
 קֶסֶר „ Ex 30. 1, 7 Nu 7. 14 *incense; usu. in pl., fragrant stuffs*  
     for burning  
 קֶסֶר ἐπιθυμίαω Cant 3. 6 *offer incense; Pass., λίβανος ἐπιθυμιαθείς*  
     (Dioscorides Medicus 1. 68) *perfumed with frankincense?*  
 מִקְסֶר θυμιατήριον, -τρον Ex 30. 1 *censer, vessel for fumigation*  
 מִקְסֶר „ Ez 8. 11 IICH 26. 19  
 קָלִל נָאֵר Gn 8. 21, 12. 3 Ex 22. 27  
 קָלִל אֱלֹהִים Gn 27. 12 Dt 11. 26, 23. 6, 27. 13 IR 2. 8  
 קָסֵם χηρῶ Dt 18. 10 IS 28. 8 IIR 17. 17 Ez 21. 28, 34 Mich 3. 11  
     *warn or direct by oracle; = χράω (B): deliver an oracle, foretell*  
 קָסֵם χρησμός Nu 23. 23 Dt 18. 10 Ez 13. 6, 21. 26 Prv 16. 10  
     *oracular response, oracle*  
 „ χρηστήριον Nu 22. 7 *oracular response; an offering for the oracle,*  
     *made by those consulting it; cf. מִכָּה/μαντεῖον, sup.*  
 קָסֵם χρηστής IS 6. 2 Jer 27. 9 Mich 3. 7 Zach 10. 2 *one who gives*  
     *or expounds oracles, prophet, soothsayer*  
 קֶצֶר σκευάριον Ex 25. 29 Nu 7. 13 (σκεῦος) *small vessel or utensil,*  
     *mostly in pl.*  
 קָרָא χράω (B) Ex 5. 3 Nu 24. 1 IR 13. 2, 4 IIR 3. 10, 13, 8. 8, 9,  
     23. 16 Jon 3. 2 Zach 7. 7 *warn or direct by oracle; Pass., to be declared,*  
     *proclaimed by an oracle; consult a god or oracle; = χηρῶ*  
 קֶרֶא חֶרֶם Jon 3. 2 *oracle* قرآن  
 קֶרֶב καθιερεύω Ex 29. 3, 10 Nu 8. 9, 10 *sacrifice, offer*  
 קֶרֶבן ἱερεῖον Lev 1. 2, 2. 1 Ez 40. 43 *victim, animal for sacrifice*  
 רָאָה ὁράω Gn 16. 13, 41. 22, 48. 3 Ex 4. 1 Jes 30. 10 Ez 1. 1, 8. 4  
     *see visions; Pass., appear in a vision [future and aorist formed from*  
     *roots רָא- (יָדַע) and רָא- (יָדַע) respectively]*  
 רֹאֶה οὐρος IS 9. 9 Jes 30. 10 ICh 9. 22 IICH 16. 7 *watcher, guardian*  
 רֹעָה „ Gn 4. 2, 48. 15 Ex 2. 17 Nu 27. 17 Jes 40. 11 Jer 2. 8,  
     23. 2, 49. 19 Ez 34. 1-23 Ps 23. 1, 80. 2  
 רֹבֵד ῥάβδος Ez 16. 11 *rod, wand, magic wand, staff of office, rod for*  
     *chastisement*  
 רֶמֶס ἐρπετόν Gn 1. 25, 26 Hos 2. 20 Hab 1. 14 *beast or animal which*  
     *goes on all fours; creeping thing, reptile, esp. snake*  
 רָפָא θεραπεύω, θαρ- Job 13. 4 *be an attendant, do service, do service to*  
     *the gods, worship; cf. רָפָא*  
 רָצוֹן χαριστείον Ex 28. 38 Lev 1. 3 Jes 56. 7 Mal 2. 13 *thank-offering*  
 לֶחֶק צַחֵק Jud 16. 25

- שָׁחַן ψιθυρίζω Zach 3. 1 Ps 38. 21, 109. 4, 20, 29 *whisper, whisper what one dares not speak out, whisper slanders*
- שָׁחַן ψίθυρος, ψιδόνες, ψυθῶνες Nu 22. 22 IS 29. 4 IIS 19. 23 IR 5. 13 Job 1. 8, 9 *whispering, slanderous, as epith. of Aphrodite (Ἐφρίτ); as Subst., = ψιθυριστής: whisperer, slanderer; slanderous, back-biting; Subst., slanderer* شیطان
- שָׁחַן ψιθύρισμα, -μός Est 4. 6 *whispering; whispering, slandering*
- שָׁחַן v.i. תָּחַם Ps 50. 23; cf. Ib 101. 6, 119. 1 Prv 11. 20
- שָׁחַן ἀποχράω Jes 2. 6 *deliver an oracle; cf. πουνιάζειν παιδικοῖς χρησθαι, πούνιον γὰρ ὁ δακτύλιος* Hesychius
- שָׁחַן ἔρπετόν Nu 21. 6, 8 Dt 8. 15 Jes 14. 29. 30. 6; v.s. שָׁחַן  
,, θεράπων, poet. -άψ, rare in sg. Jes 6. 2, 6 *henchman, attendant, worshipper, servant; cf. רַבָּאָה (τοῦ) θεοῦ*
- שָׁחַן αἰτέω Ex 3. 22 Dt 10. 12 Jud 5. 25 IS 1. 17, 2. 20, 8. 10, 20. 6, 28 IR 2. 16, 20, 22, 3. 5, 10-12 IIR 4. 3, 23 Thr 4. 4 Neh 13. 6 *ask, beg, ask for, demand; ask leave to depart; ask a person for a thing; cf. δέω (B); שָׁחַן αἰτητός Gn 46. 10 IS 9. 2 IIR 6. 5 ICh 4. 24, 6. 9 asked for [of God by his parents]; ἡτημένος IS 1. 28 IIR 6. 5 (αἰτέω, αἰτῶμαι) borrowed; ἡτῶμαι αἰτησῶ IS 1. 17, 2. 20 IR 2. 20 Esth 5. 6, 7 request, demand; cf. δέησις; שָׁחַן πυνθόμαι, πυνθάνο- Gn 24. 57 Dt 4. 32, 18. 11 IS 22. 13 *hear or inquire concerning, inquire about one person of or from another; inquire whether**
- שָׁחַן שָׁחַל, שָׁחַלָה, שָׁחַלָה Hld 2. 22 IIS 22. 6 Jes 5. 14, 7. 11, 14. 9 Hos 13. 14 Hab 2. 5 Ps 9. 18 Prv 15. 24, 27. 20; v.s. שָׁחַל
- שָׁחַן παύω Gn 2. 2, 8. 22 Jes 24. 8 Prv 22. 10 Thr 5. 14 *take one's rest, cease; rest or cease from a thing, stop; שָׁחַן κατα-, καταπαύω Ex 5. 5 Dt 32. 26 IIR 23. 11 Ps 46. 10 Prv 18. 18 put an end to, stop; שָׁחַן κατάπαυσις Ex 20. 8, 10 Jes 58. 13 stopping; rest, calm*
- שָׁחַן σκήπτρον Gn 49. 10 Lev 27. 32 Nu 18. 2 Jes 9. 3, 10. 5, 15. 14. 5, 29, 28. 27 Ez 19. 14, 20. 37, 21. 15 Am 1. 5 Ps 45. 7 Prv 26. 3 the Prose word is βακτηρία; *staff or baton, esp. as the badge of command, sceptre; in Hom. borne by kings and chiefs, and transmitted from father to son; by speakers, who on rising to speak received it from the herald [a custom in pre-Islamic Arabia]; as a symbol of royalty, kingly power, etc.; used as a stick or cudgel to punish the refractory*
- שָׁחַן σύνδεσμος, -εῖς Dt 32. 17 Ps 106. 37 *that which binds together [mortar, stucco, lime]*



- כִּיד „ Dt 27. 2 شيد  
 כָּדִים „ Gn 14. 8, 10  
 כְּדִי Ζεύς Gn 17. 1, 49. 25 Ex 6. 3 Nu 24. 4 Ez 1. 24 [cf. IS 2. 10, 7. 10 IIS 22. 14 Ps 29. 3, 96. 11 Job 37. 4-5, 40. 9 ICh 16. 32], 10. 5 Job 8. 3, 5, 21. 15, 34. 10, 12 Ruth 1. 20, 21 Zeus  
 כְּדָן Ζήν Job 19. 29 Zeus  
 כֹּט סκῦτος IR 12. 11 Nah 3. 2 Prv 26. 3 *leather thong, whip*  
 כָּחַט σφάζω, -άπτω, -αγιαζομαι Lev 1. 5 IIR 25. 7 *slay, slaughter, prop. by cutting the throat; esp. slaughter victims for sacrifice, cut their throats; generally, slay, kill, of human victims; v.s. חָבַט*  
 כּוּחַט σφάγεύς Jes 57. 5, 66. 3 *slayer, butcher; at a sacrifice*  
 כָּחוּט σφακτός Lev 14. 6 *slain, slaughtered*  
 כְּחִיטָה σφαγή, -άξ ICh 30. 17 *slaughter*  
 כָּחַח Στύξ Ps 55. 24 Job 9. 31, 33. 28 *The Styx, i.e. the Hateful; a well of fatal coldness in Arcadia*  
 כִּלּוֹ כִּלְיָהּ כִּלְיָהּ Δῆλος Jos 21. 2 Jud 21. 21 IS 3. 21 Jer 7. 12 Ps 78. 60 *Delos; v.s. חִלְיָהּ Jos 15. 51*  
 כִּלְיָן ξύλον Ex 25. 23 Jud 1. 7 IS 20. 34 IR 13. 20 Ps 128. 3 *table*  
 כְּלָטִים τέλος Lev 9. 22 Nu 15. 8 Ez 46. 12 *fulfilment; payment (כִּלְיָהּ Hos 9. 7 כְּלֹמָה Ps 91. 8); pl., services or offerings due to the gods*  
 כְּלָטִים τρίγωνον IS 18. 6 *a musical instrument of triangular form with strings of equal thickness but unequal lengths*  
 כֶּזֶז Ζεύς, Δῆν, Ζήν ICh 13. 6; v.s. כְּדִי  
 כְּזָבִים άνω, όνω, σῆμα, σάμα Gn 1. 1, 8 *aloft, on high; in heaven, opp. earth; generally, on the upper side, i.e. on the north כְּזָבִיל Gn 13. 9, 14. 15 Jos 19. 27 IR 7. 39 شمال; constellation, mostly in pl., heavenly bodies سماء*  
 כְּזָבִי ξανθός Gn 37. 9 IIR 23. 5, 11 *yellow, of various shades, freq. with a tinge of red; after Hom. of all kinds of objects; of gold (כְּזָבִי)*  
 כִּזְבִּיר כֶּפֶר, כֶּפֶר κέρας Ex 19. 16 Jos 6. 4 IS 13. 3 IR 1. 34 Jes 58. 1 Hos 3. 1 Ps 47. 6 Job 39. 25 *the horn of an animal; horn for blowing; Ep. gen. κέραος (prob. fr. κεραφός)*  
 כְּזָבִי σποδίζω Ps 22. 16 *roast or bake in ashes*  
 כְּזָבִי σποδός Neh 3. 13; v.s. כְּזָבִי  
 כְּזָבִי σποδίτης IIS 17. 29 *baked in ashes*  
 כִּקְצֵי εἰκαστός, ἀπείκασμα, -μός, -σία IR 11. 5, 7 IIR 23. 24 Ez 7. 20 *apprehended through an image, opp. αἰσθητός (perceptible); representation*  
 „ ἀπέχθημα, inf., Zach 9. 7

- קָרַח ἀπέχθημα, -ήμων, -ής Lev 7. 21, 11. 10 Jes 66. 17 *object of hate; worse form for ἀπεχθής: hateful, hated*  
 „ εἰκαστός, *sup.*, Ez 8. 10  
 קָרַח ἀπεχθαίρω, κατεχύραινω Lev 11. 11, 13 Dt 7. 26 *hate utterly, detest; hate inveterately*  
 „ ἀπεχθάνομαι Lev 11. 43, 20. 25 Pass., *to be hated, incur hatred, to be or become hateful to one, incur his hate; causal, that causes hatred*  
 שָׂרִיט s.s. רָבִיד Esth 4. 11, 8. 4  
 שָׂרַח ἐκθεραπεύω Gn 39. 4 Dt 10. 8 IS 2. 11, 3. 1 IR 1. 4, 15, 19. 21 Jes 56. 6 Ez 44. 11, 12 Ps 101. 6 ICh 23. 13 *strengthd. for θεραπεύω: to be an attendant, do service to the gods, serve them; worship; take care of (secondary); ὑπηρετέω: to be a servant, do service; minister to, serve*  
 שָׂרַח θεραπεία Nu 4. 12 ICh 24. 14 *service, attendance (secondary); ὑπηρετεία: = ὑπηρεσία; generally, service*  
 שָׂרַח ὑπηρέτης Nu 11. 28 IR 10. 5 Jes 51. 6 Joel 1. 9, 13 Esr 8. 17 ICh 22. 8 *servant, attendant*  
 שָׂרַח „ Am 6. 10  
 שָׂרַח s.s. תָּבִים Job 2. 3  
 שָׂרַח σημεῖον Ex 20. 4 Dt 4. 16 Job 4. 16 *figure, image*  
 שָׂרַח τέλειος Gn 6. 9 Ex 12. 5 *perfect, of victim, without spot or blemish; of persons, accomplished, perfect in his kind*  
 שָׂרַח ὁ θάνατος Ez 8. 14 *the death [i.e. that of Adonis]*  
 שָׂרַח Σεμναί Ex 28. 30 Dt 33. 8 Esr 2. 63 *at Athens the Erinyes were specially the σεμναί θεαί, or simply Σεμναί; σεμνός (σέβομαι) revered, august, holy (W); devoted to the gods; worthy of respect, honourable; prop. of gods, Demeter, Hecate, Thetis, Poseidon, Pallas Athena*  
 שָׂרַח ἀντιβόλῃσι IR 8. 28 IIR 19. 4 Jes 56. 7 Thr 3. 44 *an entreaty, prayer; לְשָׂרַח ἀντιβολέω IIS 7. 27 entreat*  
 שָׂרַח πλάσις Jer 49. 16 *fiction, invention*  
 שָׂרַח ὀπτήσις IIR 23. 10 Jer 19. 11, 12 *roasting, frying*  
 שָׂרַח τρίπους Gn 31. 19 Jud 17. 5 IS 15. 23, 19. 13 IIR 23. 24 Ez 21. 26 Hos 3. 4 Zach 10. 2 *tripod, i.e. three-legged cauldron; placed as votive gifts in the temples, esp. in that of Apollo at Delphi, or they were preserved in private houses; from a tripod the Delphic Priestess delivered her oracles*  
 שָׂרַח θεσπιστής IR 17. 1 *prophet; v.s. תָּנָא*











This is how these phrases are dealt with by the Septuagint and the N.E.B.:

הַעַם—LXX: *τις ἐκ τοῦ γένους*; N.E.B.: *one of the people*.

אֲדָרְגוֹרִי—LXX: *ἡγουμένους*; N.E.B.: *counsellors*.

אִישׁ—LXX: *ἄνθρωπος*; N.E.B.: *No man* Lev 22. 4, *any man whatever* Ib 24. 15.

כָּל-אָדָם—LXX: *πᾶς ἄνθρωπος*; N.E.B.: *No other man*;

כָּל-אִישׁ—LXX: *πᾶς ἄνθρωπος* Lev 22. 3, *πάντα ἄνδρα* IIS 13. 9; N.E.B.: *Any man* Lev 22. 3, *everyone* IIS 13. 9.

כָּל-אָדָם—LXX: *πάντα ἄνθρωπον*; N.E.B.: *every man*.

כָּל-בָּשָׂר—LXX: *πᾶσα σὰρξ*; N.E.B.: *all mankind, every human being*.

אֲדָרְיָ הַצֹּאֵן—LXX: *οἱ κριοὶ (צֹרִים) τῶν προβάτων*; N.E.B. *masters of the flock, flockmasters*; עֲנִי הַצֹּאֵן—LXX: *τῆς Χαρανίτις, οἱ Χαραναῖοι τὰ πρόβατα* (עֲנִי being mistaken for עֲנִי); N.E.B.: *the dealers*.

I have been able to equate עֲנִי הַצֹּאֵן with אֲדָרְיָ הַצֹּאֵן, only because I realized that in the former the homology was ordinary, with אִשָּׁה in the nominative; while in the latter it was exceptional, with אִשָּׁה in the genitive. Whether the appreciation of this equation preceded the discovery of the homology δαμάζω, דָּמָה (Esth 2. 1), or followed it, I do not remember. But this I know, that long after I had been apprised of both facts, while I was browsing through the book of Daniel, it suddenly occurred to me that אֲדָרְגוֹרִי might be a composite word; and the problem presented by it was soon solved. Thus fortuitous finds have alternated with fruits of persevering study, sustained consideration, and close concentration in the course of my prolonged research.

## ASSOCIATED HOMOLOGIES

ἀνδραποδίζω: *enslave*; especially of conquerors, *sell the free men of*

a conquered place *into slavery* اِسْتَرْقَ اَرْقَ

ἀνδραποδισμός: *selling into slavery, slave-dealing* (W) تِجَارَةُ الرِّقِّ

ἀνδράποδον: *one taken in war and sold as a slave*, whether originally a slave or free, *captive*; originally distinguished from δοῦλος;

generally, a slave رَقَّ

Mark that the derivatives preserve the original ζ as substituted by ق: they behave like Hebrew derivatives.

ἀνδράχνη: *purslane* نبات الرجل; ἀνδραχλος

The Arabic homologue being in the feminine, must be adjudged as the counterpart of ἀνδράχνη—ν/ل—and not of its masculine synonym and cognate, ἀνδραχλος, λ/ل; cf. νίτρον, λίτρον, 771 Jer 2. 22.

ἀνδρεία, -ηγή: generally written ἀνδρία: *manliness* جسارة; *hardihood* جراءة; = ἀνδρειότης

س exchanges with δ, as does ט in πδω/טδ; and ج exchanges with the spiritus lenis, as does ז in ἀμείβω, 772.

ἀνδρείος, -έος: *manly, masculine, courageous* حارون; *stubborn* حار

ح exchanges with the spiritus lenis, as in ὄνος/ח; and as does פ in ὄνος/ח; while حار and حارون corroborate each other's homology, though Arabic scholars do not suspect their twin etymological relationship.

ἀνδρείω: *fill with courage* اجتراً

Note the corroborative force derived from the family connection between جسارة and حار; as indeed between جراءة and اجتراً.

ἀνδριάς: *image of a man, statue* (of stone or wood); of female figures; of men, opp. ἀγάλματα of the gods; rarely of the gods אֱשֶׁרָה IR 16. 33 (cf. ἀστήρ); *statues* 773 Jer 45. 16; mother's term of endearment אֵשֶׁרָה Gn 30. 13; cf. μάκαρ

ἀνδριάς (IR 16. 33); ἀστήρ (ὁ τὰς Ἀπολλείας), Ἡστάρη IR 15. 13 IIR 21. 3, 7); ἀσκηρά, ἄσκρα, ξύλον Jud 6. 26 IIR 23. 15—all six words coalesced in pronunciation to become a single word, אֲשֶׁרָה or אֲשֶׁרָה (IIR 17. 16); although ἀστήρ preserved its special name אֲשֶׁרָה (IR 11. 5). But I am by no means sure that אֲשֶׁרָה or אֲשֶׁרָה (Jud 2. 13, 10. 6) is in the plural. If the latter be in the singular, then it would homologize with Ἀπόλλων. ἀσκηρά and ἄσκρα are obvious atavisms of ξύλον.

ἀνδριον: Dim. of ἀνὴρ (ἀνδρός), *manikin* قزم

The spiritus lenis exchanges with ق, as in ὀνόη/قن; אֲשֶׁרָה/قن Prv 7. 16; as it does with ק in ὠνόμα: אֲשֶׁרָה Gen 33. 19.

ἀνδρίς: fem. of ἀνὴρ אֲשֶׁה Gn 2. 22, 23 (cf. נשיה) إمرأة



ἀνδρογίγας: *giant-man* עֲמָלָק Ex 17. 8 عَمَلَق

Arabic led me to this homology.

ἀνδρόγυνος: *man-woman, hermaphrodite* خَنْثَى [cf. γυνή/أُنْثَى]

This homology is most remarkable, for two important reasons. First, خَنْثَى seems to be a mere variant of أُنْثَى, the homologue of γυνή in the genitive (γυναικός): in the former the γ exchanges with خ, as in γεννάω/خَلَف; whereas it drops in the latter. Secondly, because it homologizes with ἀνδρόγυνος as if it were ἀνδρογυνή (like ἀνδρογίγας), and dispenses with one of the two operative elements in the compound by a change in the pronunciation of the other. A somewhat similar homology is טְרִיַּאָדָס, ádos.

ἀνδροθέα: *man-goddess*, i.e. Athena

I diffidently submit that, according to my Propositions, this compound is a variant—or the etymological origin—of Θαρσώ and Θρασώ, the names of Athena, thus: ἀνδροθέα → ἀνδροθέας → δροθέας → δραθέας → δρασεας → δρασως → θρασως → Θρασω → Θαρσώ.

ἀνδρόδομος: = ἀνδρών (*men's apartment in a house, banqueting hall*)  
מִסְדָּרֵן Jud 3. 23 suff.-pref. metathesis, spiritus ־

ἄνθρωπος, ὁ, (prob. from ἀνὴρ, ὤψ, *man-faced*, Attic crasis ἄνθρωπος, Ionic ἄνθρωπος, for ὁ ἄνθρ-: *man*, both as a generic term and of individuals אָדָם Ex 13. 13 Jes 2. 9 אָדָם Gn 2. 24, 19. 8, 32. 7 Jes 2. 9 אָדָם Ps 8. 5, 9. 20 אָדָם Dan 7. 4 אָדָם Ib 2. 43 אָדָם בְּרִאשִׁית Ib 7. 13; opp. *gods*, אֱלֹהִים Job 13. 9, 33. 26 אָדָם בְּן־ Nu 23. 19 Ps 8. 5 אָדָם בְּן־ Ps 144. 3; Plato uses it both with and without the Art. to denote *man* generally, אָדָם Gn 6. 1-7 (v. ἀνὴρ); in pl., *mankind* אָדָם בְּנֵי־ IIS 7. 14 Jer 32. 19 Ps 49. 3 אָדָם בְּנֵי־ Ps 4. 3, 49. 3 אָדָם בְּנֵי־ Dan 2. 38, 5. 21  
ἀνδρὸς: = ἀνὴρ ἀνδρός (*husbandless, of virgins*) عَذْرَاء = ἀνὴρ ἀνδρῶν (*without men*) אָדָם לֹא Job 38. 26 אָדָם לֹא Ib.; *wanting in manhood, cowardly* אָדָם לֹא Jes 31. 8 אָדָם לֹא Ib.

ἄνθρωπος is a compound of ἀνδρὸς ὤψ, אָדָם-ןֶ or אָדָם-ןֶ—by the all-pervading suffix-prefix phenomenon—ןֶ being the singular of אָדָם as בֶּן is of בְּנֵי. A rival to homology with בְּן־ אָדָם is another phrase, φῶς ἀνὴρ; but the contest is distinctly unequal, as will be apparent from a comparison between the intrinsic meaning of ἄνθρωπος and that of φῶς ἀνὴρ:



φώς, φωτός: poet. Noun, also in late prose; *man* בֶּן Ps 17. 14  
 מֵת Jes 3. 25, 5. 13, 41. 14 Job 31. 31 עֵיר מָתָם Jud 20. 48;  
*man*, opp. *woman* בֵּן Cant 2. 3 עֵיר מָתָם Dt 2. 34, 3. 6; *mortal*,  
 opp. *a god* מֵתִים Ps 17. 14

φ changes into ב, as in φέρω/בָּרָא; and into מ, as in φάος/  
 מֵאֹר, φανός/מְנוֹרָה, φάρυγξ/מַלְקוֹחַ, φάτος (B)/מֵת.

## HOMONYMS

אֲדָמָה/גִּי/דֶה: *earth* (including land and sea), opp. *heaven*, or *land*  
 opp. *sea*; *earth*, as an element; *land*, *country*; *native land*; *the*  
*earth* or *ground* as tilled Prv 30. 14; cf. אֲדָמָה Gn 4. 2, 47.  
 20 Ex 20. 24 IS 4. 12 Ez 11. 17 Jon 4. 2 Neh 9. 25

אֶחָד/εἷς/εἷς: *one* Gn 1. 5, 21. 15, 22. 2, 32. 23

אֶחָד/εἷς: *one* IS 30. 2 Ez 46. 16; אֶחָד אֶחָד εἷς ἕκαστος *each one*  
 Lev 20. 2 (cf. ἀνὴρ, sup.)

אֶחָד/ἕκαστος: *each* Gn 15. 10 Jud 16. 5 Ez 1. 9, 11, 12, 10. 22  
 Job 41. 9, 42. 11; cf. אֶחָד/ἕκαστη Ez 1. 9

אֲדָמָה/δόναξ: *pole-reed*, *Arundo donax*, smaller than the κάλαμος Jes 8. 1

אֲדָמָה/πένθημα: *lamentation*, *mourning* (pl. Ez 24. 17, 22 בְּתֵי בְּתֵי)  
 Ps 106. 28 אֲדָמָה Am 2. 8; (cf. אֲדָמָה אֲדָמָה ὀδύνη: *grief*;  
 ὀδύνη 'Ηρακλῆος *grief* for him Il. 15. 25; more freq. in Od.,  
 always in pl., Dt 26. 14 Hos 9. 4)

אֲדָמָה/έχω: *there is* IIS 14. 19 (cf. أكو [Iraqi vernacular])

אֲדָמָה/ξύλον: *tree* (ξύλα) Zach 11. 2

אֲדָמָה/όπου: *where* Gn 21. 17

אֲדָמָה/όπουπερ: *wherever* Ruth 1. 16

אֲדָמָה/όσπερ, ήπερ, όπερ: *the very man who* Gn 3. 12, 44. 17; *the*  
*very thing which* Ex 16. 15, 23

אֲדָמָה/όστε: *who*, *which* Gn 1. 7, 11, 12, 21, 29, 30, 31, 2. 8, 3. 12, 6. 4

אֲדָמָה/ότι: *for that*, *because* IR 8. 33; cf. ἀπὸ, p. 108

אֲדָמָה/επειδήπερ: *since*, *seeing that* Mai 2. 9

אֲדָמָה/πόσθη: *membrum virile* Ex 28. 42 Lev 15. 2, 3, 7 Ez 16. 26,  
 23. 20, 44. 7, 9

אֲדָמָה/γῆ: freq. in Trag., *city* Gn 4. 17, 11. 4, 24. 10, 33. 18

אֲדָמָה/πένης: (πένομαι) *one who works for his living*, *day-labourer*, *poor*  
 man Dt 24. 12, 14, 15

אֲדָמָה/πειναλέος: *hungry* Ps 88. 16



## INCIDENTAL HOMONYMS

In the course of our investigation into the above homologies, we have incidentally come across new words, some of which have homonyms, as follows:

בֶּן/γένος: *offspring*, even of a single descendant Gn 4. 25 בֶּן; ابن — in such phrases as: בְּנֵי־חַת Gn 23. 3, בְּנֵי־יִשְׂרָאֵל Ib 32. 33, בְּנֵי־עַמּוֹן, בְּנֵי גִשָּׁן Ib 10. 21, בְּנֵי־עֵבֶר Ib 10. 32, בְּנֵי־נֹחַ Ib 19. 38, בְּנֵי־עַמִּי Ib 23. 11, בְּנֵי־קָדֶם Ib 29. 1, בְּנֵי־שַׁעִיר Ib 36. 21 — is also the homologue of *γένος*: *race, stock, kin; clan, house, family*

בֶּן/φυτόν: *plant*, esp. *garden plant or tree* Gn 49. 22 בֶּן; نبات أب  
 (בֶּן/—אָוִי) (ὁ ἐμὸς ὠδίνων), *πόνος*: of a child, *produced by* (my) *pangs or throes of childbirth* Gn 35. 18

(בֶּן/—זָקֵן) (ὁψίγονος): of a son, *late-born, born in one's old age* Gn 37. 3

(בֶּן/—עֵי) (Ἡτρείδης): *son of IS* 25. 10

בֵּין/μέσος: μέσον, *midst* Gn 42. 23; *διὰ μέσον*, *between* Gn 15. 17 Ex 12. 6, 13. 9 בֵּין; *ἐς μέσον*, *ἐς μ. ἀμφοτέρων* *between both of two*), freq. in Hom. for *ἐς μέσον μεταίχμιον* (*between two armies*) בֵּין IS 17. 4, 23

בַּעַל/ἥλιος: as pr. n., *Helios, the sun-god* Jud 6. 25

בַּעַל/πάστας: (πάσμαι) *owner*; *πάτωρ*: (πάσμαι) *possessor* Ex 21. 34, 22. 7 IR 17. 17

בַּעַל/πολίτης: *citizen, freeman* Jos 24. 11 Jud 9. 25, 51

בַּעַל/πολύς: *many; much*; *πολύμητις*, *of many counsels* בַּעַל מְנוּמֹת Prv 24. 8 בַּעַל תִּתֵּן (אֹיֵב) IS 28. 7 בַּעַל תִּתֵּן (כְּשָׁפִים) Nah 3. 4

בַּעַל/πόσις: *husband, spouse; lawful husband* Gn 20. 3 Hos 2. 18

בֶּרֶךְ/παῖς: *child, whether son or daughter* Prv 31. 2

בֶּרֶךְ/πυρός, σπυρός: *wheat* Gn 41. 35

בֶּרֶךְ/Ὅμηρος: *Homer* Gn 34. 4; *Ὅμηρίδης* בֶּרֶךְ הַמִּוֵּר Ib 34. 2

בַּעַל/γαμέτης: *husband, spouse* IIS 11. 3 ICh 3. 5

בַּעַל/γάμος: *unlawful wedlock* Gn 19. 38

בַּעַל/γένος: *race* Lev 19. 18; *clan, family* IIR 4. 13 Ruth 1. 16

ע/γονεύς: *begetter, father* Gn 19. 38

ע/λαός: *a people*, i.e. all who are called by one name Dt 26. 15; *men*, i.e. soldiers Dt 20. 1, 2, 5, 8, 9 IR 22. 23 IIR 13. 7; δῆμος: *people* Gn 34. 15; *commoner* IIS 22. 28; the *popular assembly* Gn 23. 7

ע/ποινίζομαι: *exact a penalty* Ex 21. 22 Dt 22. 19; cf. ἀποτίνω

ע/μῆνις, μᾶν-: *wrath*; from Hom. downwards freq. of the *wrath* of the gods, pl., Gn 32. 21 Lev 17. 10, 20. 3, 5, 6, 26. 17 IS 1. 18 Ps 34. 17 Ths 4. 16

ע/ἐνώπιον: *face to face, in person* Ex 33. 11 Dt 34. 10 IIR 14. 8 Job 2. 5

ע/ἐπάνω: [*ἄνω*] *above, on the upper side or part* ע-ל Lev 14. 53 ע-ל Gn 1. 2; *before, in front of* ע-ל Ib 19. 13, 27 ע-ל Nu 17. 8 ע-ל Gn 6. 11 ע-ל Ib 11. 28 IIS 10. 9; *in the presence of* ע-ל Gn 27. 30; of Time, in *former times* ע-ל Dt 2. 10; of Number, *above, more* ע-ל Ez 48. 21 ע-ל Ib 48. 15, 21

ע/διαφανής: *transparent, transparent, limpid* W Prv 27. 13

ע/πνοαί [*πνοή*]: *breath* Ex 33. 14-15 cf. Jos 42. 1, 44. 3, 59. 21 Ez 36. 27, 37. 14, 39. 29 Joel 3. 1, 2 Hag 2. 5 Zach 4. 6 Ps 104. 30, 143. 10 Neh 9. 20; cf. Jos 30. 33 וְשָׁמָּה [Therefore, וְשָׁמָּה, ע-ל and ע-ל are synonyms: n. p. 247.]

ע/θαιρός: *pivot of a door or gate* Prv 26. 14

ע/θεωρός: *envoy sent to consult an oracle, to present an offering* Jes 57. 9 Prv 13. 17, 25. 13

ע/κοίλον: *hollow, cavity*; esp. of *ankles* in the body, ע-ל IS 4. 19 Dan 10. 16

ע/στόλος: *sea-faring, fleet* Jes 18. 2

ע/ώδεις: *mostly in pl., pangs or throes of childbirth* Jes 13. 8, 21. 3

The above analysis shows that although the Propositions which I have enunciated as governing the interchange of letters and the role of vocalization in Graeco-Hebraic homology may, at first glance, seem to be very widely cast—indeed, so widely



cast that almost any Greek word could ultimately be transformed into almost any Hebrew one—on closer examination, this superficial impression disappears. It is certainly otherwise in practice, especially if the Propositions as a whole, and particularly the safeguards of Proposition 59, are duly heeded. On the other hand, if the Propositions are applied singly and in isolation, and the provisions of Proposition 59 are ignored, one is liable to be misled and to court disaster, as the following example will show.

הָרֵג is an exclusively Hebrew word, with no phonetic counterpart either in Arabic or Aramaic; so that neither could afford any assistance in the search for or confirmation of a genuine Greek homologue. Therefore, when *πέρθω* presented its credentials, its candidature was approved, especially as some corroboration came from its fellow homologue הָרַס (cf. Ps 78. 47). It looked as though *π* dropped out of both, while *θ* exchanged dialectally with *σ* in one, and with *χ* in the other. Nevertheless, there were real misgivings: for one thing, there was no Verbal Adjective to homologize with הָרֵג or הָרוּס, and no Substantive to homologize with הָרֵגָה; whereas other derivatives of הָרַס were provided for—*πόρθημα* הָרוּס, *πόρθησις* הָרוּסָה. But, in any case, הָרֵג seemed to be a strange word which rendered two phrases apparently meaningless, *זאת הרגים* (Jes 10. 4) and *לְבַשׁ הָ* (Ib 14. 19). In the circumstances, the matter was set aside for review.

One day, as I was looking for an homologue for רָצָה. I had the good fortune of spotting *ἐραπίζω* as the perfect homologue of הָרֵג also, and *ἐραπα* as the ideal one of הָרוּגִים:

*ἐραπίζω*: *strip a slain foe of his arms* (*ἐραπα*); hence *slay in fight*; generally, *slay* הָרַג Gn 4. 8 Ex 2. 14 Lev 20. 15, 16 Nu 11. 15 IIS 23. 21 Jes 27. 1 Hos 6. 5 Job 20. 16 Esth 9. 5

*ἐραπα*, *ρά*: (*ἐραίρω*) only pl., *arms and trappings of a slain foe* הָרוּגִים Jes 10. 4, 14. 19

Mark how the Hebrew derivative preserves the original ζ which was converted into ז.

So now both texts are plain: (1) '... and they shall fall under slain foes' arms and trappings ...' (2) 'But thou wast cast out of thy grave like an abominated corpse, sword-girt and dressed (לְבַשׁ) in the arms and trappings of slain foes who

went down to the last bed (אֲבִיבָה/εὐνή: *one's last bed, the grave; stones thrown out from the prow and used as anchors* Job 38. 30, pl.) of the grave (קֶבֶר/τάφος: *grave*) like a putrefied carcass.' •

Therefore, if my early experience is anything to go by, anyone who—misusing my Propositions—indulged in the fanciful exercise of transforming any Greek word into any Hebrew one, would before long stumble, fall and break his stiff neck. Let who will try!



## XV. MONOGRAPHS

## MAHATMA

*LIII. The word 'mahatma' occurs in the Bible.*

IF in the far-off days of my adolescence, when Gandhi was first surnamed 'Mahatma', one of the world's most reputable scholars had claimed that that word—derived as it is from Sanskrit (*mahatman*: *maha*, great; *atman*, soul)—was writ in our sacred Scriptures cryptically, yet plainly enough for the knowledgeable to see through the disguise, his learned colleagues would have thought him barmy on the crumpet. Why, the suggestion that 'mahatman' and מַהַטְמָן (Prov. 19. 19) are interchangeable terms is enough to make Tchernechovski, the imaginative translator of Homer, turn in his grave. Even Professor Cyrus Gordon—the famous expert in Mediterranean studies, who has detected a close affinity between the Greek and the so-called Semitic cultures, and has viewed my theory with sympathetic understanding—might at first blush raise his eyebrows in wonder.

I should, therefore, be neither surprised nor offended if I were not taken seriously now that I, an imperfectly equipped newcomer in the vast and snareful field of philological research, confidently make that very claim and that very suggestion, in support of my revolutionary theory that Hebrew and Greek are identical tongues. On the contrary, I should deem it a compliment or a special favour, and feel deeply grateful, if the interested student would bear with me through my decoding of the cryptogram. So let me proceed from bold assertion to conclusive proof, incidentally solving other obscure mysteries and bringing to light other hidden treasures of inestimable value, so as to convince even the sceptics.

The Greek for 'mahatman' is the identical Homeric word μέγαθυμος; alternatively, μεγαλόθυμος which approximates מַהַטְמָן more closely. It is a compound made up of μέγας and θυμός, the respective homologues of which are as follows:

I. μέγας, μεγάλη, μέγα, gen. μέγαλου, ης, ου, dat. μέγαλω, η, ω, acc. μέγαν, μεγάλην, μέγα; dual μέγαλω, α, ω; pl. μεγάλοι, μεγάλαι, μεγάλα,



etc.: the stem *μεγάλο-* is never used in sg. nom. and acc. masc. and neut., and only once in voc. masc., ὦ μέγαλε Ζεῦ (Aeschylus, *Septem contra Thebas* 822 (anapaests)).

*big, of bodily size* גדול *גדול* Gn 1. 16 Dt 9. 2 Jes 8. 1,

27. 13 Ez 17. 3 Jon 2. 1 ICh 2. 4, 36. 18 גדול *גדול* Esr 5. 8;

*freq. of stature* גדול *גדול* Jos 14. 15 גדול *גדול* Ez 38. 2 גדול *גדול* Ib 39. 6;

*full grown, of age as shown by stature* גדול *גדול* Gn 19. 11;

*vast* גדול *גדול* Gn 15. 14 Dt 1. 19 Jer 44. 15 Ps 104. 25 Thr 2. 13;

*high* גדול *גדול* Jos 7. 26 IIS 18. 9 Zach 4. 7 Neh 3. 27 גדול *גדול* Nu

32. 37 גדול *גדול* Ib 32. 3 גדול *גדול*;

*of quality or degree, great, mighty* גדול *גדול* Gn 18. 18, 21. 8 Ex 11. 3 Lev

19. 15 IIS 3. 38 IIR 4. 8, 10. 6 Jes 36. 4, 13 Eccl 9. 14 ICh 2. 4

גדול *גדול* Prv 19. 19 גדול *גדול* IIS 23. 20 גדול *גדול* IIR 5. 1 גדול *גדול* IIS 22. 51

גדול *גדול* Job 36. 22 גדול *גדול* Ez 32. 27 גדול *גדול* Ib 32. 30 גדול *גדול*;

*freq. epith. of gods, ὁ μ. Ζεὺς, etc.; μέγαλα θεά, of Demeter and*

*Persephone; θεοὶ μεγάλοι, of the Cabiri* גדול *גדול* Ex 18. 11 ICh 16. 23

גדול *גדול* Gn 49. 25 גדול *גדול* IIS 22. 51 גדול *גדול* Ps 76. 12 גדול *גדול* Gn 12. 6

גדול *גדול* Job 36. 22 גדול *גדול*;

*greatness* גדול *גדול* Esth 1. 4 גדול *גדול* Ez 31. 18 גדול *גדול* Nu 24. 18 Prv 31. 10

*strong, of the elements, etc.* גדול *גדול* IR 18. 45 גדול *גדול* Jer 25. 32 Jon 1. 4

*of passions, feelings, etc., of men, גדול גדול* Gn 27. 33 Dt 29. 27 IIS

13. 15 IIR 22. 13, 23. 26 Jer 36. 7 Zach 8. 2;

*of sounds, great, loud גדול גדול* Gn 39. 14 Jos 6. 20 Jes 29. 6, 36. 13 גדול *גדול*

Dan 3. 4;

*generally, great, mighty, ὄρακος (path) גדול גדול* Ex 15. 16 Jud 21. 5 גדול *גדול*

19. 113), ὄλβος (happiness) גדול *גדול* IR 1. 40;

*big, i.e. difficult question גדול גדול* Ex 18. 22; *weighty, important גדול גדול* Ex

3. 3 IIR 5. 13;

*with a bad sense, over-great, μέγα εἰπεῖν to speak big and so provoke*

*divine wrath גדול גדול* Ps 12. 4; cf. IS 2. 3;

*of days, long גדול גדול* Gn 29. 7;

*Adv. μέγας, very much, exceedingly מאד מאד* Gn 1. 31. 4. 5 גדול *גדול* Job 20. 15

גדול *גדול* Gn 28. 17 גדול *גדול* Ib 27. 34 גדול *גדול*;

*loudly בחיל גדול גדול* Dan 3. 4 גדול *גדול* Jer 12. 6;

*strengthened, μέγα μέγας מאד מאד גדול גדול* Ex 11. 3 Jud 11. 33 גדול *גדול*

גדול *גדול* Ez 9. 9 גדול *גדול* Ib 17. 2, 6 גדול *גדול* Gn 7. 19 גדול *גדול* Ib 17. 2, 6 גדול *גדול*

גדול *גדול* ICh 16. 14 גדול *גדול* Gn 27. 33, 34;

*degrees of comparison (regul. μεγαλύτερος גדול גדול* Jes 56. 12):



comp. *μείζων*, *ov greater* גדול מ־ Ex 18. 11 Lev 21. 10 גדולה מן Jos 10. 2;  
*μείζων the elder* הגדול Gn 10. 21, 27. 1 Lev 21. 10 IS 17. 28, 18. 17  
 Ez 16. 46, 23. 4 הגדול מ־ IR 2. 22;  
*μείζων κώμης headman of a village* عُتْدَة;  
 generally, *the higher authority* גדול IIR 10. 6, 11;  
 a strong form of denial, *nothing whatever* כל Prv 13. 7, 30. 30.

II. *θυμός, ó*, *soul, spirit, as the principle of life, feeling and thought, esp. of strong feeling and passion* (rightly derived from *θύω* B), *rage, seethe*): נַשְׁמָה Jes 42. 5, 57. 16 Prv 20. 27 Job 27. 3, 34. 14;

in a physical sense, *breath, life* נַשְׁמָה IR 17. 17 Jes 2. 22 Dan 10. 17  
 عُتْرَ حَيَاةٍ;

*spirit, strength* חֵמָה Jes 63. 5 Dan 8. 6 חַיָּא;

*mind, temper, will* טַעַם IS 21. 14, 25. 33 Ps 34. 1, 119. 66 Prv 11. 22  
 ضَع;

*spirit, courage* חֵמָה Jes 27. 4 חַיָּה;

*anger, wrath* זַעַם Jes 10. 25 Ez 21. 36 Nah 1. 6 Ps 78. 49, 102. 11 זַעַף 11

Jes 30. 30 חֵמָה Dt 29. 27 Jes 42. 25 Ez 5. 15 Ps 37. 8 Prv 27. 4 Esth

3. 5 (Luke 4. 28), 7. 10 טַעַם Prv 26. 16 נַשְׁמָה Jes 30. 33; v. p. 292;

in pl. (not earlier than Plato), *fits of anger, passions* חֵמָה Prv 22. 24;

*the heart, as the seat of emotions* חֵמָה Prv 19. 19 or עֲבוֹתָ Ib 30. 31;

*mind, soul, as the seat of thought* חֵמָה Ps 76. 11 נַשְׁמָה Job 32. 8.

Compounds and associated words lend further and firm support to the homologies above set out:

*ἀλκιμος θυμός*, of *stout heart* עֲבוֹתָ Prv 30. 31.

*μεγάθυμος, ov*, *great-hearted* חֵמָה גדל־ Prv 19. 19.

*μεγαίρω* (from *μέγας*), *feel grudge towards* נִסַּר Lev 19. 18.

*μεγαλακτής = μεγαλοσθενής* (of *great strength*) חֵמָה גדל־ Nah 1. 3.

*μεγαλειος, α, ov* (*μέγας*), *magnificent, splendid; of persons, stately, haughty* עֲלִיזָה Ps 46. 5, 91. 9 عَالٍ جَلِيلٍ.

*μεγαλίζομαι, to be exalted, bear oneself proudly* הגדיל Ez 38. 23 הגדיל Ps 35. 26 (الله) تَعَالَى.

*μεγαλόμητις*, of *high design* העצה גדל Jer 32. 19.

*μεγαλύνω* (*μέγας*), *make great or powerful, exalt* גדל Jos 4. 14 Esth 3. 1 הגדיל Ps 55. 13.

*καταμεγαλύνομαι, exalt oneself against* הגדיל Ps 35. 26 הגדל Zeph 2. 10 הגדל Jer 10. 15.

μέγαρον, τό, *bedchamber* מִקְרָה Jud 3. 20; in pl., *house, palace*, freq. in Homer; later in sg. מִשְׁקָן Ps 91. 9 ICh 36. 15 מִעֲוָה Ps 76. 3 מִעֲוָה Jos 13. 4 מִעֲוָה IS 17. 23 קֶרֶה Gn 19. 8; *the oracular chamber in the temple, sanctuary, shrine* מִשְׁקָן Ps 26. 8 מִעֲוָה Jos 13. 4 Jer 7. 11; *tomb* מִעֲוָה Gn 23. 9; μέγαλα, τά, *pits* sacred to Demeter and Persephone, into which young pigs were let down in the Thesmophoria מִעֲוָה Am 3. 4 מִעֲוָה Cant 4. 8.

μέγεθος, τό, *greatness, magnitude*; generally, *size* גָּדֹל Ez 31. 7, 18; also in pl., גְּדֻלּוֹת Ps 131. 1, 145. 6; of a mountain גְּדֻלּוֹ Cant 7. 5 גָּדֹל Jos 12. 21 Jud 5. 19 גְּדֻלּוֹ Zach 12. 11 גָּדֹל Ex 14. 2 (the rocky ridge near Cairo); *importance* גָּדֹל Dt 32. 3 Ps 150. 3; *might, power* גָּדֹל Dt 3. 24, 9. 26 Ez 31. 7, 18 Ps 79. 11 ICh 17. 21 גָּדֹל Dt 6. 5 גָּדֹל IIS 22. 51 גָּדֹל Jes 23. 4, 14 גָּדֹל Ib 23. 11 [cf. φύξιμος] IS 2. 10; *greatness, magnanimity* גָּדֹל IIS 7. 21 Ps 145. 3, 6 Esth 1. 4, 6. 3 ICh 29. 11 גָּדֹל Nu 14. 19 Ps 150. 3; *loftiness, sublimity* גָּדֹל Jes 9. 8, 10. 12 Ez 31. 2 גָּדֹל; in pl., *sublime objects* גְּדֻלּוֹת Gn 24. 53; as a title, *His Highness* גִּזְרֵה גִּזְרֵה.

μεγεθύνω, *increase in bulk, magnitude or number, enlarge* גָּדֹל Gn 26. 13 IIS 5. 10 Ps 104. 1 Job 2. 13.

ὀξύθυμος, *to be quick to anger* שָׂקֵץ.

ὀξύθυμος, ον, *quick to anger, choleric* שָׂקֵץ חַדָּא הַטֵּב.

ὀξύθυμος, ὁ, *one who is quick to anger* שָׂקֵץ.

ράθυμος, *light-hearted, easy-tempered, frivolous, careless*; mostly in bad sense, *taking things easy, indifferent* חֶמֶת Prov 11. 22 חֶמֶת Hos 7. 5.

A general survey of the homologies relating to μέγας shows that they mostly assume μέγας to be μέγαλ, according to the rules that terminal σ dialectally changes into ρ, and ρ dialectally changes into λ. This is corroborated by the following facts: the vocative singular μεγάλη survives, the fem. is μεγάλη, the gen. μεγάλου, most compounds are formed with μεγαλ- or μεγαλο-, and μέγαρον derives from μέγας. Most of these homologies also conform to Prop. 5, whereunder μ is added at the beginning of a word, and therefore initial μ sometimes drops out of the Hebrew homologue. Yet the original form reasserts itself in גָּדֹל and מִקְרָה and קֶרֶה, מִעֲוָה and עָרֶל, מִעֲוָה and גָּו, מִעֲוָה and מִקְרָה.

A closer examination reveals that גָּדֹל, the construct of obsolete



גדול, is not a mistake for גדל (Ps 145. 8), the construct of גדול; for in גדול the λ in μέγας changes dialectally into δ, whereas in גדל it changes dialectally into ρ. On the other hand, in גוג and מגוג, both the radical λ and the terminal ל change dialectally into γ. גדל and גדל are strongly corroborative of each other, as are סרת טעם and שרים חמת.

A general survey of the homologies relating to θυμός shows that many of them are based on Prop. 5, whereunder θ dialectally changes into χ. (This proves conclusively that the Ashkenazi pronunciation of ת is primeval, which is corroborated by Graeco-Hebraic and Arabic-Hebrew homologies, e.g. καχάζω/צחק, أخ/אה, خيط/חוט, خبا/חבא, خمسه/חמשה.) On the other hand, the θ drops out of עמו, as it does out of רפואה (θεραπεία) and رفا (θεραπεύω).

The whole series is strewn with gems of inestimable value, but one or two deserve special mention because they are particularly instructive.

אל, in אלעל and אלעל, is the homologue of the definite article ó, the ל being a terminal letter. Accordingly, אלעל means 'the high' (city). Similarly אל עדי means ó Zeús. But whereas in the latter example the article is, as in Greek, detached from the noun it defines; in the former it is attached to the noun, as are its other homologues ה, הל, אל, and אל in Hebrew and Arabic respectively. Cf. הלזה, אלגביש.

גדול יתר מאד is a unique phrase, because the construction of the comparative adjective conforms to the Greek pattern. It means: 'much greater', 'much longer'—literally μεγαλώ-τερος. Yet יתר here may be the homologue of ἕτερος: more יתר Gn 49. 3 Jes 56. 12; *of ē. the rest* יתר Dt 3. 13 IS 13. 2.

The accuracy of the homology יתר/θυμός is confirmed by the fact that both יתר and its homologue, θύω (B), from which θυμός is derived, apply to the seething of a wind-swept sea (Jon 1. 15). The homology حاذ الطبع/όξύθυμος enjoys a similar confirmation; for in addition to طبع being one of the homologues of θυμός, حاذ is one of the homologues of όξύς. Besides, the homologies גדל-העצה, גדל-חמה, גדל-כח, and حاذ الطبع, strongly corroborate each other.







other. The homologies *μεγαλειος*/עליון and 'Υπερίων/עליון (in the expression 'Héλιος 'Υ. /עליון אל) differ one from the other in nuance, since the one is related to μέγας, the other to ὑπέρ/על. The former indicates an imposing appearance and bearing, the latter a state of aboveness and superiority. A third homonym is to be found in IR 9. 8 and IICh 7. 21, where it is the homologue of *ὄλοιός/ὄλοός*, *destroyed*. The N.E.B. translates it by 'ruin', citing *Peshitta* as its authority.

μάγδωλος, μαγδάλ, ὁ, *watch-tower*, are transliterations of מגדל and מגדל. Once more my theory proves that the Hebrew words borrowed by the Greeks are themselves disguised Greek words, atavisms, the Greek origin of which had—at the time of the borrowing—been long since forgotten.

Again, regarding the recorded עֲלִיָּה, which is traditionally read עֲלִיָּה, my theory proves once more that the written word and its substitute are identical. There is no sleight-of-hand here or elsewhere in this book: it is all steady slogging, resulting in clear proof which renders all previous cathedral commentaries out of date, and sends seasoned scholars back to the benches of their student days.

#### THE CHERUBIM

##### LIV. *The Cherubim are birds.*

The second volume of the *Catalogue of Samaritan Manuscripts* in the John Rylands Library at Manchester, which lists and describes the Gaster MSS., is full of fascinating material. To my mind, however, the most important feature is the eleventh of twelve plates at the end of the book, which is reproduced from MS. 330A. It represents a chart of the Tabernacle and its furniture, prepared by Abisha son of Pinhas.

At the top of the plate, above the Ark of the Covenant, are two birds facing each other, beak to beak, and with their wings outspread. They resemble doves and are labelled in Samaritan script עֲלִיָּה, and in English 'The Two Carubims'.

This is at variance with Jewish tradition, according to which the two statues above the Ark were winged human forms. In fact, the word עֲלִיָּה—which occurs many times in twelve books of the Bible—is invariably interpreted and transliterated as 'cherub', in the form we know it.



So far the Samaritan representation has been ignored, dismissed as spurious; for the Samaritans were ever the target of rabbinical scorn. Although they alone have preserved the original Hebrew script, they are still spurned by the Jews (John 4. 9) because of their provenance and original hostility. Yet my theory that biblical Hebrew is identical with Greek vindicates their account which is supported by several passages, where the context helps to ascertain the shape of the cherubim, as well as by a consideration that has been entirely overlooked.

I submit that כַּרְבַּד is homologous with κόραξ (*raven, crow*) and οὐ κορώνη (*crow*), thus: the genitive κόρακος indicates that the stem is *korak*; κ and γ are interchangeable dialectally and as co-palatals, so that *korak* becomes κοραγ; while γ interchanges dialectally with β, and κοραγ is pronounced κοραβ. As a matter of fact, the Sanskrit word is *karva*, the Latin *corvus*, the French *corbeau*, and the English *crow*! However, כַּרְבַּד seems to have some affinity with ἀρπίςθος: *phoenix*.

By the way, another homologue of κορώνη/κόραξ is כַּרְבֵּל (*raven, crow*), changing in either of the following ways: the initial κ—which interchanges with غ in غراب, as if the root were γοραγ—interchanges with כ as fellow guttural, or drops out—as sometimes happens in Graeco-Hebrew homology, e.g. κρᾶς (*head*) and כֶּרֶס. It is perhaps significant that one of the birds sent out by Noah to reconnoitre the flooded scene was the raven (Gn 8. 7).

Now on close examination of four verses in the tenth chapter of Ezekiel, one gathers that the shape of the cherubim was not human. Thus verse 14 reads: 'And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion and the fourth the face of an eagle.' From which it is clear that 'the face of a cherub' is not the same as 'the face of a man'. Again, verse 8 reads: 'And there appeared in the cherubims the form of a man's hand under their wings.' Similarly, verse 21 reads: 'Every one [of the cherubim] had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.' From this it follows that the only human feature the four cherubim had in common was the hand. As to verses 15 and 20, the cherubim therein are referred to as חַיִּי, translated here as 'the living creature'; but חַיִּי actually means 'beast', and



is so translated elsewhere (e.g. Gn 9. 5 Lev 11. 2). In fact, this word is normally used to indicate animals as opposed to man. (See also Ez 41. 18-19.)

If the cherub was an animal, it was certainly a winged animal; for it is said: 'And he rode upon a cherub and did fly: yea, he flew rapidly upon the wings of the wind' (Ps 18. 11). But what kind of bird was it? There is reason to believe that it was the phoenix, whose threefold legend—long life, burning, and rebirth—is unmistakably referred to in the Bible.

The word *φοῖνιξ* has several homologues in Hebrew, three of which are relevant here, namely: 1. *פִּינִיז* (phoenix), because *π* (of which *φ* is the aspirate) dialectally interchanges with *κ*. It occurs in Job as follows: 'Then I said I shall die with the phoenix, and I shall multiply my days as the sand' (29. 18). 2. *פִּינִי* (Phoenician) which occurs in the Book of Judges thus: 'Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Phoenician, for there was peace between Jabin the King of Hazor and the house of Heber the Phoenician' (4. 17); *פִּינִי* and *פִּינִי* are homologues of *Κάβειρος*. In fact, *φοινίκιος* [another word for Phoenician] is identical with *פִּינִי* (Canaanite). 3. *נֶסֶךְ* (phoenix), apparently referred to as an eagle, thus: 'Who satisfieth thee with good food, so that thy youth is renewed like the eagle's' (Ps 103. 5). No myth or folk-lore ascribes to the eagle the virtue of reincarnation or rejuvenation. Indeed, *נֶסֶךְ* here is the homologue of *φοῖνιξ*, thus: *φοῖνιξ* → *φοινίκιος* → *-νικος* → *-νικος* → *נֶסֶךְ*. By the way, this is not the only text where *נֶסֶךְ* does not signify 'eagle' (Hos 8. 1).

Moreover, in the tenth chapter of the Book of Ezekiel reference is made thrice to fire burning between and underneath the cherubim (vv. 2, 6, 7); while the prophet, addressing the Phoenician King of Tyre, says: 'Thou anointed cherub that shelters, I shall set thee; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of stones of fire . . . and thou hast sinned; therefore I will cast thee [like Adam] as profane out of the mountain of God, and I will destroy thee, O! sheltering cherub, from the midst of the stones of fire' (28. 14-16). No wonder Genesis records that God settled the cherubim in the Garden of Eden. But does *הַר אֱלֹהִים* (literally, *the mountain of God/gods*) refer to Olympus? (Cf. Ex 3. 1 IR 19. 8 Jes 14. 13.)



Incidentally, there is an independent reason which drives one to the conclusion that it is most unlikely that the cherubim were of human shape. As they stood above the Ark with their wings outstretched—both in the Tabernacle and in Solomon's Temple—the pudenda would be exposed had they been human. This would not at all be consonant with good taste among the Hebrews, especially in the Holy of Holies. Witness the fact that in Isaiah's vision the seraphim covered their 'legs' with two of their six wings (Jes 6. 2), and the specific injunction against baring one's pudenda while ascending the altar (Ex 20. 26). Yet the 'trolleys' in Solomon's Temple seem to have borne a phallic ornament (IR 7. 36). Cf. Hab 2. 15.

Finally, to prove that the myth of the phoenix lingered in the Jewish tradition till late in Hebrew history, it is fitting to conclude with a relevant quotation from the New Testament: 'And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him' (Matt 3. 16). The dove was the other bird released by Noah (Gn 8. 8-12).

I am informed by Rabbi Solomon D. Sassoon, of Jerusalem, that in the illuminated Bible by Solomon ben Raphais of Perpignan (1299), the cherubim look almost like birds, but they have human heads.

#### MOLOCH-WORSHIP

*LV. Moloch is a kiln.*

מִלְכָּם was a deity to whom human sacrifices were offered. Other names associated with this cult are: בַּעַל, כְּמֹשׁ, מִלְכָּם, מִלְכָּם, and מִלְכָּם. The following is how the LXX and the *Lexicon* interpret them.

The LXX transliterates בַּעַל by Βάαλ, and מִלְכָּם by Βααλμ or Βααλείμ; except that it substitutes αἰσχύνη (*shame, dishonour*) for בַּעַל in IR 18. 19, 25, and εἰδωλα for מִלְכָּם in Jer 9. 13 IIC 17. 3. On the other hand, it substitutes Βάαλ for כְּמֹשׁ, an alias of בַּעַל, in both Jer 11. 13 and Hos 9. 10. Sometimes Βάαλ appears in the feminine, e.g. IIR 21. 3. It transliterates כְּמֹשׁ by Χαμώς throughout, and מִלְכָּם by Μολόχ in IIR 23. 10 and Μολόχ βασιλεύς in Jer 32. 35—inserting Μολόχ βασιλεύς in IIC 33. 6, and trans-



lating מלך in Leviticus by ἄρχων, and in IR 11. 7 by βασιλεύς, perhaps because they read it מלך Ashkenazi fashion; but why in the plural in Lev 20. 5? However, it translates מלכ in IR 11. 33, as if the word were מלך in the construct; while the word is omitted from IR 11. 5, and Μολόχ is substituted for it in IIR 23. 13. It translates דם in Ps 106. 37, as in Dt 32. 17, by δαιμόνιον; and תפח by διάπτωσις (as a proper noun) in Jer 19. 6, and as a common noun (*fall*) in verse 14; by ἡ διαπίπτουσα in verse 12, by ὁ τόπος διαπίπτων in verse 13; omits it from verse 11, and transliterates it by τὰφέθ in IIR 23. 10 and Jer 7. 31, 32 — תפח being the Ashkenazi pronunciation of τὰφέθ.

Apart from these six words, three others are highly relevant, namely: מלכ (read מלכ) in IIS 12. 31, and שׂד in Am 2. 1—respectively translated by πλίνθιον (*small brick*) and κονία (*plaster, stucco, quick lime*)—מלכ in Nah 3. 14 being translated by πλίνθος (*brick*). The third word is העביר which is variously translated as follows: in Lev 18. 21 by λατρεύω (*serve the gods with prayers and sacrifices*), in Dt 18. 10 by περικαθαίρω (*purify completely*), in IIR 16. 3, 17. 17, 21. 6, 23. 10 Ez 23. 37 and IICh 33. 6 by διάγω (*carry across*); in Jer 32. 35 by ἀνασέρω (*bring, carry up*), in Ez 16. 21 by ἀποτροπιάζομαι (*avert evil by sacrifices*), and in Ez 20. 26 by διαπορεύομαι (*carry over*); whereas a different text appears to have been translated in Ez 20. 31.

The entries in the *Lexicon* concerning the above ten words are:

בעל . . . n. m. owner, lord . . . Esp. . . lord specif. as divine name, Baal. 1. without article: בעל בנות Nu 22. 41 (poet. Balaam); בעל פער Nu 25. 3, 5 (Elohistic) Dt 4. 3 (vid. below). This divine name is not used elsewhere in Hexateuch. It probably originated from the sense of divine ownership, rather than sovereignty . . . It seems to have been used in Northern Israel = אלה in the South. It was the special name of the God of the Canaanites, Philistines, etc., = Babylonian בל . . . In later times scribes substituted בשה, in n. pr. ירבעם = ירבעל, אשבע (sic) = אשבעל, vid. בשה . . .), & also in the text for בעל Ho 9. 10 Jer 11. 13 (hence ה' באל Jer 2. 23, 7. 9, 11. 13, 17, 19. 5 Ho 2. 10, 13. 1+, Rom 11. 4 . . .). 2. c. art.: הבעל . . . 3. emphatic pl. (cf. האלהים, הארמים) the great lord, the sovereign owner . . . (or local special Ba'als . . .). 4. c. attrib.: בעל ברית Lord of covenant Ju 8. 33, 9. 4 (cf. אל ברית 9. 46 . . .); ב' זבוב Lord of flies 2K 1. 2, 3, 6, 16, Philistine god, Greek version of the LXX Βαλ μυῖαν . . .



'בַּעַל פְּעוֹר n. pr. m. Nu 25. 3, 5 Dt 4. 3, 3 ψ 106. 28 Ho 9. 10, *Baal of Peor* (Variorum Bible), i.e. worshipped at פְּעוֹר q.v.; or *Baal-P.* (whence *Peor* as n. pr. loc.) . . .'

'פְּעוֹר n. pr. Φογωρ: 1. mont. in Moab (appar. from some root: פער);—Nu 23. 28 cf. ('בֵּית פ', בַּעַל פ' and refl. . . .) . . . [Greek Version of the LXX Jos 15. 59a [60] gives a Φαγωρ with Bethlehem; v. also Greek Version of the LXX for פְּעוֹר, פְּעִי]. 2. dei (appar.) Nu 25. 18, 18 (cf. בַּעַל פ' v. 3, 5), 31. 16 Jos 22. 17.'

'בֵּית פְּעוֹר n. pr. loc. (= בַּעַל פ', cf. sub בַּעַל) E. of Jordan Dt 3. 29, in land of Amorites 4. 46 cf. Jos 13. 20 (where assigned to Reuben); in land of Moab Dt 34. 6 . . .'

'בִּשְׁתָּ n. f. shame Jb 8. 22 . . . 1. *shame* 1S 20. 30, 30 . . . 2. *shameful thing*, substituted for בַּעַל (q.v.) by later editors, Ho 9. 10 Je 3. 24; מוֹבָחוֹת לְבִשְׁתָּ Je 11. 13, cf. יִרְבֶּשֶׁת 2S 11. 21 = יִרְבֶּשֶׁל Ju 6. 32; אֶשְׁבֶּעַל 2S 2. 8 = אֶשְׁבֶּעַל Ch 8. 33.'

'כִּמּוֹשׁ n. pr. div. Chemosh (כִּמְשַׁ Mesha-Inscription 3, 5, . . . also 1. 17 and n. pr. m. כִּמְשַׁמֶּלֶךְ 1. 1; Assyrian *Kammasuadbi*, a king of Moab . . . Greek Version of the LXX *Χαμώς*);—god of the Moabites to whom Solomon erected a high place 1K 11. 7, 33 2K 23. 13 Je 48. 7 (Kt: כִּמְשַׁ, v. 13. Moab is 'עַמ־כִּמְשַׁ Nu 21. 29 *people of Chemosh*, and Moabites his sons and daughters, cf. Je 48. 46. He is said to be also the God of the Ammonites Jud 11. 25 (probably an error . . .)).'

'מִלְכָּן n. [m.] 1. brick-mould; 2. quadrangle . . . Ar. <sup>مِلْكَن</sup> . . . —1. *brick-mould*, 2S 12. 3: Qr (Kt, by error, מִלְכָּן, Na 3. 14. 2. *quadrangle*, Je 43. 9 at Tahpanhes).'

'מִלְכָּם n. pr. div. Molech (Greek version of the LXX Μολοχ, Vulgate *Moloch*) (= מִלְכָּה i.e. *(divine) King*, with vowels of בִּשְׁתָּ to denote abhorrence . . .);—c. art. 'הָמ:—the god to whom Isr. sacrific. children with fire (in valley of Hinnom); 'הַעֲבִיר לֵב' 2K 23. 10; 'הַעֲבִיר לֵב' Jer 32. 35 (synonymous לְהַבִּיעַ, Lv 18. 2: *Code of Holiness*); 'הָמ' Lv 20. 2, 3, 4 (*Code of Holiness*); more gen. 'הָמ' v. 5 (*Code of Holiness*). In 1K 11. 7 rd. prob. מִלְכָּם q.v.'

'מִלְכָּם n. pr. div. Milcom, god of Ammonites . . .—'שָׁקַץ עַמִּים' 1K 11. 5 (contrast עֲשֵׂתָהּ); cf. 'אֱלֹהֵי בְנֵי עַמּוֹן v. 33 (contrast 'עַמ־כִּמְשַׁ), so rd. also (for Massoretic Text: מִלְכָּה v. 7 (synonymous לְהַבִּיעַ); 2K 23. 13 (synonymous as in 1K 11. 33); rd. מִלְכָּם also for מִלְכָּם Je 49. 1, 3 (Greek Version of the LXX *Μελχολ*, *Μελχομ*), . . . prob. 2S 12. 30 = 1Ch 20. 2 (v.: מִלְכָּה 5d), and perh. Am 1. 15 (whence Je 49. 3 . . .).'



‘מֶלֶךְ . . . n. m. king . . . 5 . . . d. . . . 2S 12. 30 *crown of their king* = 1Ch 20. 2 (but rd. מֶלֶכָם . . .) . . .’

‘לָבֵן מֶלֶכָן v. מֶלֶכָן sub לבן.’

‘עָבַר vb. pass over, through, by, pass on . . . Qal . . . Pf. 3 ms. . . . suffix עָבְרוּ Je 23. 9 . . . Hiph. Pf. 3 ms. הָעֵבִיר 2S 12. 13 ÷; 2 ms. הָעֵבִירָה Jos 7. 7 . . . Imv. ms. . . . הָעֵבִיר 2S 24. 10 . . . 1. *cause to pass over, bring over* . . . Esp. d. *devote* children to (ל) heathen god Je 32. 35 Ez 23. 37 (לְאֵלֵהָ), Lv 18. 21 (Code of Holiness), cf. Ez 16. 21; ÷ בָּאֵשׁ by fire 2K 23. 10; c. acc. alone *devote* Ez 20. 26; c. acc. ÷ בָּאֵשׁ alone, *devote by fire* Dt 18. 10 2K 16. 3, 17. 17, 21. 6 = 2Ch 33. 6, Ez 20. 31 . . .’

‘סִיד (root of foll.: New [Late] Hebrew סִיד *lime*, סִידָר *whitewasher*; Aramaic סִידָא, . . . *lime*, Ar. شيد (not loan-word . . .).’

‘סִיד n. [m.] lime, whitewash;—always ‘ס;—*lime*, produced by burning bones Am 2. 1, in sim. Is 33. 12; as *whitewash* Dt 27. 2, 4.’

‘[סִיד] n. [m.] appar. demon (loan-word from Assyrian *šēdu*, a protecting spirit, esp. of bull-colossus . . . cf. Aramaic סִידָא . . . *demon*, and (perh.) Phoenician n. pr. גִּדְדָר . . .; orig. root סִיד (= Ar. ساد *rule*) . . . to be preferred to Ar. ساد (III, IV *aid*) . . .);—חֲבֵה־לֶּחֶם Dt 32. 17 . . . 106. 37 (*human sacrifice*).’

‘II. חֲבֵה n. pr. loc. in valley of בֵּן-הַחֲבֵה S. of Jerusalem (etym. doubtful . . . al. think Aramaic, = *fire-place*, cf. חֲבֵה;—c. art. ‘חָה 2K 23. 10 . . ., art. om. Je 7. 32, 19. 11, 12;—*place of sacrificing children* Je 7. 31, cf. v. 32a, 19. 6 (cf. v. 5), 2K 23. 10; to become *burial-place* Je 7. 32b, 19. 11; in sim. of *deseccrated city* v. 12, 13 (חֲבֵה־חַיִּים); scene of a prophecy of Jerem., v. 14;—*Tacées, Tacéeth* . . . *Θαπέθ* . . .’

I shall prove conclusively that בַּעַל—as the name of the Phoenician deity—has nothing to do with ownership or sovereignty, any more than מֶלֶךְ with מֶלֶכָם, or בִּשְׁת with *shame*; that מֶלֶךְ was not vocalized like בִּשְׁת (or חֲבֵה, for that matter) to denote abhorrence or for any other ulterior reason; that פְּעוֹר is not the name of a place; that מֶלֶכָן/מֶלֶכָן was not written for מֶלֶכָן; that בַּעַל was referred to as ‘kiln’ or ‘lime’; and that David found in Baal’s kiln a ready-made instrument of torture to use against his Ammonite enemies (cf. *πλινθεύω*: *torture*). However, I am inclined to think that Scythian עַבְד מֶלֶךְ (Jer 38. 7) and pre-Islamic عَبْد الْمَلِك reflect Moloch-worship.

Among the above-mentioned words are two clues—as un-



suspected as they are sure—which lead directly to the nature of Moloch-worship, and indirectly to the ascertainment of the true meanings of *כְּמוֹשׁ*, *מֶלֶךְ*, *מַלְכָּם*, and *מַלְכָּן*; namely: *שֵׂיד* in Am 2. 1, and *שֵׂדִים* in Ps 106. 37. It is to be noted that both nouns are in the dative—*לְשֵׂיד* ... *שָׂרְפוּ*, *לְשֵׂדִים* ... *וַיִּזְבְּחוּ*—like *לְבַעַל* ... *לְשָׂרָף* (Jer 19. 5), *לְהַעֲבִיר לְמֶלֶךְ* (Lev 18. 21). Furthermore, it is particularly to be noted that it is *לְשֵׂיד* and not *לְשֵׂד*; that is to say, 'for his burning the remains of the king of Edom *unto the lime*', and not—as the A.V. and the N.E.B. have it—*into lime* and *for lime*, respectively.

As to *שֵׂדִים*, the word occurs in two different books, and each context indicates the meaning of the word. In Deuteronomy it is said: 'They sacrifice to the *שֵׂדִים* who are no god'; while in the Psalms it is said: 'they sacrificed their sons and their daughters unto the *שֵׂדִים*.' Seeing that the Arabic homologue of *שֵׂיד* is *شيد*, all the surrounding circumstances point to *שֵׂדִים* meaning *שֵׂדִים*, *limes*. But 'limes' *simpliciter* constitute no deity; which justifies the description of *שֵׂדִים* as *no god*. On the other hand, the divinities whose worship involved human sacrifices—more specifically children—were: the Canaanite *בעל*, the Ammonite *מֶלֶךְ*, and the Moabite *כְּמוֹשׁ*. As a matter of fact, Ps 106. 38 makes it clear that the *שֵׂדִים* were Canaanite idols.

Accordingly, the words *שֵׂיד* and *שֵׂדִים* lead firmly to the conclusion that human sacrifices were, somehow or other, connected with *lime*.

Which brings me to the consideration of *מַלְכָּן*, a word closely resembling *مَلِكِن* (*brick-kiln*), the sure meaning of which led to the discovery that all the four words, *مَلِكِن*, *مَلְכָם*, and *מֶלֶךְ*, are the homologues of *παιθεῖον* (*brickworks*). It homologizes with each of them directly, according to the Greek pattern of construction, in different ways, thus: in all  $\pi$  turns dialectally into *מ/ם*, consonant/vowel metathesis occurs between  $\lambda$  and  $\iota$ , and the middle  $\nu$  drops out; in *מַלְכָּן* and *مَلِكِن*, the  $\theta$  also drops out, whereas it dialectally turns into *כ* in *מַלְכָּם* and *מֶלֶךְ*; the final  $\nu$  turns into *ם* in *מַלְכָּם*, while the vocalization in *مَلِكِن*, *מַלְכָּם* and *מֶלֶךְ* betrays the first  $\iota$ . Obviously, *מֶלֶךְ* is an abbreviated version of *מַלְכָּם*.



Both כמִשׁ and כמִשׁ are homologues to the quasi-synonym of πλινθεῖον, κάμινος (*oven, furnace or kiln* for smelting, baking, burning earthenware and bricks)—or καμινώδης (*like an oven or furnace*)—which also homologizes with قمين and قميند (*brick-kiln*). In כמִשׁ, the *u* drop out; and in כמִשׁ, the *vo* drop out. Alternatively, כמִשׁ turns to כמִשׁ, as נחִין does to נחִין, Ashkenazi fashion.

Thus the accuracy of the biblical record is confirmed, and the scrupulosity of the scribes is vindicated. We ought to be grateful to them for having preserved various structures, instead of presumptuously accusing them of numerous errors.

העבִיר in IIS 12. 31 is a different verb from העבִיר in Jos 7. 7 and in IIS 12. 13 or 24. 10. They are three different homonyms, the respective homologues of ἐκπυρόω (*burn to ashes, consume utterly*), διαπεραιόω (*take across, ferry over*), and ὑπερπεράω (*overlook, take no notice, remit*). The worshippers of בעל did not 'devote' their children to him 'by fire'; they *burned* them in the fire for his consumption (Ez 23. 37)—just as the Israelites burnt sacrifices to God as אֵשׁ (Ex 29. 18). This is a homologue of ἐστίαμα (*banquet*); another homologue is קִשְׁקָה (Gn 26. 30), by suffix-prefix construction. In Esr 3. 7, however, occurs an entirely different קִשְׁקָה, the homologue of ποτόν (*that which one drinks, drink, esp. of wine*).

Phonetic identity sometimes conceals etymological difference, e.g. מִשְׁתֶּה in Gn 26. 30 and Esr 3. 7, העבִיר in IIS 12. 13 and Jos 7. 7; at others it conceals a difference between verbs of the same root, e.g. העבִיר in Jos 7. 7 and IIS 24. 10. Similarly, עבר in Jud 3. 26 homologizes with περάω (*pass the guards, secretly or by force*); whereas עבר in Jer 23. 9 is the homologue of πυρόω (*inflame*). Whence we pass on to בעל.

בעל has five homologues, as far different from one another as any five distinct words can possibly be; yet each one of them tallies with it, in accordance with well-tried rules of phonetics, and in perfect semantic harmony with the context—namely:

ἥλιος, ὁ, Epic ἡέλιος, Doric δέλιος, ἄλιος, Pamphylian βαβέλιος, Cretan ἀβέλιος (i.e. ἀβ), Aeolian δέλιος, ἄλιος, Arcadian δέλιος (or ἀ-), βέλα also occurs, *sun*; as pr. n., *Helios, the sun-god*; identified with Apollo בל Jes 46. 1 בַּעַל IR 18. 26.

πάστας, ὁ, (πάσμαι) οὐκ ἐστὶν בַּעַל Ex 21. 34, 22. 7.

[πάσμαι, possess בַּעַל Jes 26. 13]



πολίτης, *ó*, citizen, freeman בַּעַל Jos 24. 11 Jud 9. 2 IS 23. 11  
IIS 21. 12.

πολύς, in several compounds: πολύγλωσσος, *ον*, many-tongued בַּעַל  
רַשָּׁה Eccl 10. 11; πολυειδήμων, *ον*, knowing much בַּעַל יָדָה ICh 14.  
7; πολύθριξ, *ó*, *ή*, with much hair בַּעַל שָׂרָה IIR 1. 8; πολύκερως,  
*ó*, *ή*, many-horned בַּעַל הַקָּרְנִים Dan 8. 6; πολύμητις, *ó*, *ή*, of many  
counsels מִן מַחְשָׁבֹת בַּעַל Ptn 24. 8.

πόσις, *ó*, husband, spouse; esp. lawful husband: rare in prose. (Indo-  
European *potis* 'lord, master', cf. πότνια, δεσπότης, Skt. *pátis*  
'lord, master, husband', *pátni* 'lady, wife', Lat. *potis* (*sum*), etc.)  
בַּעַל Gn 20. 3 Hos 2. 18.

πόσις has another homologue, namely, בִּשְׁתָּ (Jer 11. 13).  
This noun is masculine; but it is feminine in form, because  
direct homologues of nouns ending in *-is* terminate in a letter  
characteristic of a feminine noun, e.g. ἱεσπίς בִּשְׁתָּ, μάντις/מִשְׁתָּ/  
מִיכָה/מַעֲכָה, δούλῳσις/זֶלֶת. בִּשְׁתָּ has two homonyms, the  
homologues of which are αἰδώς (as a moral feeling, *reverence*, *awe*,  
*respect* for the feeling or opinion of others or for one's own con-  
science, and so *shame*, *self-respect*) and/or αἰσχύνη IS 20. 30 (cf.  
בִּשְׁתָּ Hos 10. 6), and οὖσις Mich 1. 11. But בִּשְׁתָּ in Zeph 3. 19  
means *reverence*, *sense of honour*, and not *shame*.

With the passage of time people forgot that ἥλιος and בַּעַל, the  
Phoenician deity, were interchangeable; and בַּעַל came to be  
assimilated to, and confused with, בַּעַל, husband. That is why  
the deity was also called בִּשְׁתָּ. Far from being a pejorative nick-  
name of Baal, it was an appreciative alias, since it especially in-  
dicated a *lawful husband*. However, the Bible provides conclusive  
proof that בַּעַל and ἥλιος are interchangeable, for בית בעל ברית  
in Jud 9. 4, is referred to by בית אל ברית in verse 46; and אל  
is a homologue of ἥλιος, e.g. Ἡέλιος Ὑπερίων/עֲלִיֹן (Gn  
14. 18). This is further corroborated by עַבְדֵּי אֱלֹהִים (IIS 6. 10)  
—the attendant of the Sun(-god)—אֱדָם, like שֶׁמֶשׁ, being a  
homologue of ξανθός. Which brings us to the consideration of  
בַּעַל פָּעוֹר.

The homologue of פָּעוֹר is: φοῖβος, *η*, *ον*: pure, bright, radiant:  
as pr. n. Φοῖβος, *ó*, Phoebus, i.e. the Bright or Pure, an old



epithet of Apollo,  $\Phi$ .  $\text{Ἀπόλλων}$ ; rarely inverted,  $\text{Ἀπόλλων Φοῖβος}$  בעל פעור (Dt 4. 3); then alone as pr. n. פעור Nu 23. 28. I cannot help thinking that בעל, and especially בעלים, may well be a direct homologue also of  $\text{Ἀπόλλων}$ .

Lastly, תפת, the homologue of which is—by the suffix/prefix construction— $\sigma\pi\tau\eta\sigma\iota\varsigma$  (*roasting, frying; baking of bread, of pottery*). Hence תפינים Lev 6. 14.

To round off the terminology of Moloch-worship, it is necessary to advert to a list of compounds of בעל and בשת—which confirms the Hellenic character of that terminology, and incidentally corrects the Bible as well as the *Lexicon*—that is: איש-בשת, מריבעל, מריב בעל, מפיבשת, ירבשת, ירבעל, אתבעל, אשבעל.

To begin with, איש-בשת is אשבעל (IIS 2. 8 ICh 8. 33), מרי-בעל is מריב בעל (Jud 9. 1 IIS 11. 21). מריב בעל is מריבשת (IIS 9. 12 ICh 8. 34, 9. 40). It seems that בעל and בשת were used according to fashion or taste, if not indiscriminately. But since these form compounds they must have a meaning, though the interchangeable names need not have the same meaning.

We are told that ירבעל, the surname of Gideon (Jud 8. 35), is a contraction of the phrase ירב בו הבעל (Ib 6. 32). If this is more than a *ben trovato* pun, why was the son of Jonathan called מריב בעל? There is no evidence that *he* had any difference with Baal. The *Lexicon* tries to get over the obvious difficulty by unaccountably suggesting that מריב בעל might mean '*Baal is (our, my, his) advocate (?)*', and cites an authority who thinks that it actually means '*hero of Baal*', on the assumption that the original form was מרי-בעל. But, then, how is one to explain that the same person is also referred to as מפיבשת, for which name no meaning is vouchsafed? Again, the *Lexicon* interprets אתבעל to mean '*with Baal, i.e. living under B.'s favour*'. Moreover, in the entry *sub voce* ירבעל, it cites an authority who suggests that ירבעל stems from the root ירה (*throw, shoot*), and draws attention to ירואל (ICh 20. 16) and יריאל (ICh 7. 2), saying they mean '*founded of El*'. My theory reconciles the differences between these compounds, and puts an end to legend and fancy alike.



It was clear to me, at the start of my investigation into Moloch-worship, that these names were—like יְרוּאֵל and יְרִיאֵל—composed of a deity plus a prefix: אֵשׁ, אֶת־, יְר־, יְרוּ־, יְרִי־, מְרִי־, מְרִיב־. Obviously, אֵשׁ and אֶת־ resembled each other, as did אֶת־ and מְרִי־; but מְרִיב־ stood on its own. It suddenly struck me that—like פִּי־ in פִּיפִּיּוֹת (Ps 149. 6)—מְרִי might be the homologue of ἀμφί (*about, around*; of persons grouped *about* one, οἱ ἀ. Πρίαμον Priam and his train; οἱ ἀ. Πρωταγόραν the school of Protagoras; οἱ ἀ. Εὐθύφρονα Euthyphro's friends; of a single person). This led to my finding that מְרִי and מְרִיב־ were the homologues of περί (*about, near*; of persons who are *about* one, ἔχειν τινὰ π. αὐτόν; esp. οἱ π. τινὰ a person's attendants, connexions, associates or colleagues, οἱ π. τὸν Πείσανδρον πρέσβεις; οἱ π. Ἡράκλειτον his school; οἱ π. Ἀρχίαν πολέμαρχοι Archias and his colleagues; οἱ π. τινὰ so-and-so and his family). אֶשְׁבַּעַל, then, meant 'an adherent or follower of בַּעַל'. But I was at a loss about the other prefixes, and only by pure chance did I, in one leap, reach their happy solution. Thus, in the course of my research, I came across פִּי־בִשְׁתַּ (Ez 30. 17) which, if it be Bubastis in Egypt, of course, had no connection with מְרִיב־שֵׁת. Yet בְּחֹרִי אֵן, the phrase next to it, caught and riveted my attention. I argued with myself: If On had young men about him, why not Baal? And there and then I set out in search of 'young men'. Within minutes I found: εἴρην or ἰρήν (*Lacedæmonian youth who had completed his twentieth year*), and ἡθεὸς/בְּחֹרִי (*unmarried youth just come to manhood*). The former homologizes with יְר־, יְרוּ־, and יְרִי־; while the latter homologizes with אֵשׁ, אֶת־, and מְרִיב־. In the result, the situation became crystal clear: the compounds were surnames of persons who, when young, had been initiated in Baal's worship, or dedicated to his service, or had served an apprenticeship as acolytes in his temple, helping his long-haired priests in the discharge of their sacred duties—like Samuel at Shiloh (IS 1. 22, 28)—or, again like Samuel, a gift of the deity prayed for by his parents. The נְתִינִים or נְתֻנִים, however, were originally laymen permanently attached to the Temple, who formed a class of Temple-attendants inferior to the Levites (Esr 8. 17 ICh 9. 2).

It is not to be wondered at that יְרִבְשֵׁת or יְרִבְשֵׁת and מְרִיב־שֵׁת were novices at the shrine of Baal, or Baal's gifts to their parents;



for the concept of monotheism had a hard struggle to monopolize religious belief among the Hebrews, and probably never completely prevailed in biblical times.

#### UNDERSTANDING GREEK THROUGH HEBREW

*LVI. A better understanding of Greek can be obtained through Hebrew and Arabic.*

There are two ways in which knowledge of Hebrew helps understanding Greek: one, by tracing to their Greek origin words which the Greeks borrowed from foreign sources; the other, by applying to Greek words the rules of decoding Hebrew words.

I. The Asiatic Greeks called Arabia עֲרַב (Jer 25. 24) or עֲרַבָּה (Dt 2. 8), and its inhabitants עֲרַבִּי (Jes 13. 20), עֲרַב (IR 10. 15), עֲרַבִּים (Ib 17. 4), עֲרַבָּאִים (IICh 17. 11), עֲרַבִּים (Ib 21. 16), עֲרַבִּיִּים (Ib 26. 7). There occurs also עֲרַבְתִּי (IIS 23. 31). These words form the following homologies:

עֲרַב, etc. ἐρημία, ἡ, a solitude, desert, wilderness.

עֲרַבִּי, etc. ἐρημικός, ὁ, living in the desert.

עֲרַבְתִּי ἐρημίτης, of the desert.

Many generations later, when all this had long been forgotten, the European Greeks borrowed Ἀραβία, Ἀραψ, Ἀράβιος, Ἀραβικός—as they did Νεῖλος. For Νεῖλος is identical with נִיָּל, the homologue of ῥόος, a noun which derives from ῥέω, ῥέομαι, flow, run, stream, gush. The homologue of this verb is נָתַר; and the noun derived from it, נִתְרָה, resembles ῥόος more closely than נִתְלָה. The main difference between the Greek words and their respective homologues is the MIV 1. The fact is that when, at the time of the Patriarchs, the Greeks ruled over Egypt, they referred to the stream that flows through it simply as the 'River'. Then the Egyptians rebelled against them and enslaved the Hebrews, but the name ὁ Νεῖλος persisted and has survived to this day—النيل, a name given to a tributary of the Euphrates. Another name that persisted for more than a millennium is Φαραώ which is, to this day, believed to be an Egyptian word; but I think it is a relic of ἔφορος or φρουρός, or of both.

II. ἀραβών, and III. μάγδαλος are dealt with elsewhere.



IV. *κάμηλος* is supposed to be of so-called Semitic origin, the Hebrew homologue being *לַמָּל*; but *جمل* is nearer to *κάμηλος*, because it happens to be paroxytone. I submit, however, that *לַמָּל* is a compound word made up of *μέγα* and *μῆλον*—*big sheep*—and that the Hebrew oxytone is therefore the correct accent. The following are the seven reasons for which I make this claim:

1. The ostriches were called *στρουθοί αἱ μεγάλοι* or *οἱ μεγάλοι στρουθοί*, *large sparrows*.
2. The homologue *מְדַבֵּר* (Job 39. 13) suggests that these words underwent crasis (to *γασουθος*) by dropping the first syllable *με* (as in *לַמָּל*), and *τ* and *ρ*, which is not uncommon—under Props. 14 and 17.
3. *ζαμελής* = *μέγα μέλος ἔχων*, *possessing a large limb* (—*με*).
4. One of the many names for the camel in Arabic is *إبل*, the homologue of *ōis*, *לֵיל* and *לֵילִי* (Zach 11. 15).
5. Like the sheep, the camel yields milk and wool.
6. The young of the camel is called *κάμηλος ἀρνός*, *a camel-lamb*.
7. Like *κάμηλος*, *לַמָּל* is of epicene gender (Gn 32. 16 Lev 11. 4).

It is therefore safe to assume that when the very ancient Greeks first came upon the camel, they called it 'big sheep'—as they quaintly called the ostrich 'big sparrow', when they were first introduced to the giant bird. This appellation was preserved, in abbreviated form, *לַמָּל*, by the descendants of the Ancient Asiatic Greeks; but its meaning—and much else besides—had been lost at the time it was borrowed by the European Greeks.

V. The joint operation of two phonetic Rules—Prop. 11 concerning the change of the spiritus asper into *ϝ*; and Prop. 17 about the dropping of *π* out of Hebrew homologues—have solved at least one puzzle, that is, the relation between *ὀπλή* and *χηλή*. They are simply identical and—together with *χήλιος*, *χηλός*—are akin to *ὀπλον*. This is proved conclusively by the following table of *homologues* and *synonyms*:

The homologues of *ὀπλή*, *ή*, (*ὀπλον*) *hoof* *חֶפֶר* Dan 7. 19 *ظَنف*; in Homer always *the solid hoof* of the horse *خَفّ حافر*; after Homer, like *χηλή*, *the cloven hoof* of horned cattle *חֶפֶר* Dan 7. 19 *ظَنف*; distinguished from *χηλή*, Galenus Medicus, *de Usu Partium* 3. 4.

The homologues and synonyms of *χηλή*, *ή*, *horse's hoof* *خَفّ حافر*; of



oxen and the like, *cloven hoof* ספר Dan 7. 19 ظلف ظلف; crab's *claw* ספר Dan 4. 30 צפרן Dt 21. 12 מַחְלָב מַחְלָב; poetic pl., *talons* ספר Dan 4. 30 מַחְלָב מַחְלָב; *breakwater*, formed of stones laid at the base of a sea-wall, mostly in pl., so called because it projected like a hoof סד; *spur of a mountain* or *ridge of rocks* answering a like purpose חַרְף חַרְף; of various *cloven* or *hooked implements* כְּלָב; *rims of the eyelids* חַרְף; *crack* in the heels or other parts שִׁנָּה Ex 13. 12; *net* חֶבֶל Ps 140. 6 Job 36. 8 خفيره جديله Dt 22. 12 גָּדִיל (which also means 'noose'); *plait* חֶבֶל.

The homologues of χήλινος, η, ον = χηλευτός, ἄγγος: χηλευτός (*netted, plaited*) חֶבֶל; ἄγγος (*vessel to hold liquids*) סֶפֶל Jud 5. 25 פֶּסֶל Ps 56. 9 דָּלוּ Nu 19. 17 IR 17. 10 דָּלִי Jes 40. 15.

The homologues of ὄπλον, τό, *tool, implement* כְּלִי IR 6. 7 אֵלֶּה; *a ship's tackle, tackling*, esp. *ropes, halyards* חֶבֶל; *any ropes* חֶבֶל Jos 2. 15; *implements of war, arms, weapon, armour* כְּלִי Dt 1. 41; *heavy arms* חֶבֶל IS 2. 4; *men-at-arms* חֶבֶל IICh 13. 3; *place of arms, camp* עֵפֶל Neh 3. 27 מַחֲלֶה; *large shield* חֶבֶל Jos 15. 15 (cf. ἄδρυμα) חֶבֶל Ib 15. 49 (cf. σκηνή) סֶפֶר IS 17. 7; *membrum virile* עֵפֶל IS 6. 4 חֶבֶל Dt 7. 13 זֶבֶר זֶבֶר אֵיר.

The homologue of χηλός, ἡ, *large chest, coffer* כְּלִי Lev 15. 4 Jon 1. 5.

Note that the homologues and synonyms of χηλή are, for the most part, phonetically similar to ὀπλή, a derivative of ὄπλον. Moreover, there is semantic evidence of the affiliation between χηλή and ὄπλον, in that 'net' and 'plait' are related to 'rope'. Again, in one of its meanings—'netted, plaited'—χήλινος is directly related to χηλή; while by the other—ἄγγος—it is directly linked with ὄπλον. Lastly, the homologies corroborate each other most strongly—whether Hebrew, Aramaic, or Arabic. Accordingly, there is cumulative evidence that ὀπλή was pronounced χηλή, and that these two words were interchangeable.

VI. My theory sheds new light on the word Σκάμανδρος, both on the phonetic and semantic aspects. We have seen that homologues of words with σκ show that these two consonants may be pronounced together as a digraph, or individually and separately, or by dropping one of the letters (Prop. 12). The late Sir Leon Simon thought this was the reason why Homer did not find it necessary to lengthen the short vowel before σκ in *Iliad* 20. 74:

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.



Again, this verse seems to imply that ξανθός and σκάμανδρος are synonymous adjectives; yet there is no trace of such equation or, indeed, of any other meaning ascribed to σκάμανδρος by the Greeks. If one turns to Hebrew and Arabic, however, one finds that both languages have preserved several obvious homologues which confirm the implication; while my rules of phonetics establish that these two adjectives are identical: Σκάμανδρος: □□ Gn 10. 6 סְמַרְר Cant 2. 13 סְמַרְר Gn 10. 18 □□ Ib 10. 21 شَمْدُور (beet), أَصْفَر (yellow), أَسْر (brown), أَحْمَر (red), شَام (Syria).

VII. Only the so-called Semitic languages provide the key to the philological riddle presented by the two idiomatic words, ἐνεία and ὀκτώ. They are not, as has hitherto been supposed, simple words; but compounds respectively made up of ἐν and ἐκα, and ἐκα and τω—meaning 'ten minus one' and 'ten minus two'. This is proved by their several homologues עֶשְׂרִי and עֶשְׂמֵנָה. The first syllable in the former (עֶשְׂ) stands for εἰς, and the second (רִי) for -κα in δέκα, δ dropping out and κ interchanging with ר as gutturals, or dropping out. Whereas the first syllable in the latter (עֶשְׂ) stands for δύο, the second and the third letters (מֵנָה) for ἀπό, and the last letter for -κα in δέκα (two from ten). Thus, ἐνεία consists of ἐν-νέ-α → ἐν ἀπὸ δέκα (one from ten), like *undeviginti* (twenty lacking one); whereas ὀκτώ consists of ὀκ-τώ → -δέκα δώ, an order of words on the prefix-suffix pattern, to avoid confusion with δώδεκα—like *duoīn deōnta eīkosi* (twenty save two):

ἐνεία → ἐν νε α → ἐν με α → ἐν με (נ) α → ἐν ἀπὸ α → ἐν ἀπὸ δέκα  
 ὀκτώ → οκ τω → ακ τω → κα τω → δέκα τω → δέκα δώ →  
 δέκα δύω

Besides, it is quite possible that the δ in δέκα is prosthetic—ἐκα, עֶשְׂרִי—because Aristotle held that the ν at the end of εἴκοσιν is not *movable ν* but part of the word, εἴκοσιν being thus homologous with עֶשְׂרִים (or עֶשְׂרִים), 'two tens'.

VIII. The verb לִי, לָךְ, לָהּ, לָנוּ (Cant 4. 6, Gn 12. 1, Cant 2. 11) not only shows that the Middle Voice, a characteristically Greek feature, exists in Hebrew, but also that the Middle Voice suffixes: -μαι, -σαι, -ται, were originally -μοι, -σοι, αὐτώ (to me, to you, to him), to indicate the reflexive nature of the action—just as י (in אֲנִי) and ו (in אֲנִי) do.



IX. Arabic joins Hebrew in proving at one and the same time both the etymological origin and true meaning of *Ἰδης* and its Epic variant *Ἰδωνεύς*, the homologue of *הַיָּבֵן* (Prv 27. 20), *הַיָּבֵן* (Ib 15. 11), *آبده*.

Strangely enough, the traditional derivation of *Ἰδωνεύς*, 'unseen place', differs fundamentally from the traditional derivation of *הַיָּבֵן*, 'destruction, perdition'. It will emerge from the following analysis that both alleged derivations are spurious, and that these two words are identical with *ἀίδιος*, *everlasting, eternal*.

Hebrew provides the true derivation and meaning of *Ἰδωνεύς*, the homologue of *הַיָּבֵן*.

According to the Greeks, *Ἰδωνεύς* is a lengthened poetical variant of *Ἰδης* or *ἰδης*, which is said to be somehow made up of a *privativum* and *ιδεῖν*, and somehow to mean 'the unseen place'. On the other hand, the regular genitive of *Ἰδης* is *Ἰδου*, and the Homeric *Ἰδαιο* and *Ἰδέω*; there is also a genitive *Ἰδος* and the dative *Ἰδί*, as if from *Ἰς*. None of these words seems to have the remotest relation to the said derivation or meaning of *Ἰδωνεύς*, which seems to have been suggested by *Iliad* 20. 62-5, rather than based on firm philological foundations. Indeed, two biblical verses situated widely apart show that—like the Greeks—the Hebrews believed that *הַיָּבֵן* was hidden from mortals' view: Prv 15. 11 and Job 26. 6. Yet *this particular belief* need not necessarily import etymological implications. Therefore, let us turn from this unsatisfactory explanation to a consideration of the homologies involving the words with the root *יבן*.

*ἀποβάλλω*—lose *יבן* Prv 29. 3 Eccl 3. 6.

*ἀποβολή*—loss *הַיָּבֵן* Lev 5. 22.

*ἀφανίζω*—make away with person *אבד* IIR 11. 1 Ps 119. 95 *הָאֲבִיד* Lev 23. 30 Nu 24. 19; destroy *אבד* IIR 21. 3 *הָאֲבִיד* Mich 5. 9 *אָבַד*; obscure, mar one's good name *אבד* Dt 12. 3 *הָאֲבִיד* Dt 7. 24; wipe out *אבד* Dt 12. 3 IIR 11. 1 Esth 3. 9 *הָאֲבִיד* Nu 24. 19 Dt 7. 24 *אָבַד*; make away with property *אבד* Prv 29. 3.

*ἀφανής*—missing *אבד* IS 9. 20; uncertain, doubtful, obscure *אבד* Dt 32. 28.

*ἀφανισμός*—extermination *אָבַד* Esth 9. 5 *אָבַד*; destruction *אָבַד* Ib 8. 6 *אָבַד*.

*φθίω*, *-ίνω*, *-ινύθω*—decay *אבד* Jon 4. 10; wane *אבד* Prv 11. 10,



28. 28 פח Cant 2. 17 [cf. φεύγω]; *be wasted* אבד Jer 9. 11 Joel 1. 11 Eccl 5. 13; *perish* אבד Nu 17. 27 Jes 57. 1 Job 18. 17 Eccl 7. 15 נאסף Jes 57. 1; *disappear* אבד IS 9. 3 Mich 7. 2 אבד Job 30. 8.

φθινύθω—poet. for φθίνω, *waste away* אבד Jer 4. 9; *decay* אבד Jon 4. 10; *perish* אבד Nu 17. 27 Jes 57. 1 Job 18. 17 Eccl 7. 15 אבד; as an imprecation אבד Jud 5. 31 Job 3. 3.

ἀποφθινύθω—*make perish* אבד IIR 11. 1 Ps 119. 95 האבד Lev 23. 30 Nu 24. 19 אבד; ἀποφθίνω—*make perish* אבד IIR 11. 1 האבד Lev 23. 30 Nu 24. 19; *destroy* אבד IIR 13. 7, 21. 3 אבד.

καταφθίω, -υνύθω—*ruin, destroy* אבד IIR 13. 7, 21. 3 אבד.

φουράζω, -άω, -τίζω—*go to and fro, backwards and forwards; roam wildly about, wander* אבד Lev 26. 38 Jes 27. 13 Jer 4. 9 Job 4. 11 העה Nu 11. 8 Job 1. 7 הוה Jer 5. 1 Am 8. 12 הוה Jer 49. 3 הוה Gn 21. 14, 37. 15 Jes 21. 4 (cf. Jer 4. 9) Ps 107. 4, 119. 176 הוה.

φουράς—*roaming wildly about, wandering* אבד Dt 26. 5 Jer 50. 6 Ez 34. 4 Ps 119. 176 Prv 31. 6 Job 4. 11, 29. 13, 31. 19 הוה Gn 37. 15 Ex 23. 4.

Αἰδης or αἰδης—the *nether world, place of departed spirits* אבדה Prv 27. 20 אבדון Job 26. 6; Αἰδου οἰκήτωρ, *of one dead* חלל Jer 38. 11; אבדון Gn 2. 8 Ez 28. 13 אבדון Dt 32. 22 Jes 14. 9, 28. 18 אבדון Ps 9. 18 אבדון Ps 88. 12 אבדון Ps 9. 18 אבדון Hos 13. 14; Αἰδούσδε, *Adv. to the nether world* אבדון Gn 37. 35 Jes 7. 11.

ἀίδιος—*everlasting, eternal* עד Hab 3. 6 אבד; ἐς αἰδιον, *for ever* עד Jes 30. 8 אבד Nu 24. 20 אבדון Job 31. 12 עד-עד Ps 132. 12 אבד; ἀίδίως, *eternally* עד Ps 21. 5, 119. 44.

Αἰδωνεύς—*lengthened poetical form of Αἰδης, אבדה* Prv 27. 20 אבדון Ps 88. 12 Job 26. 6, 28. 22 אבדון Gn 2. 8 Ez 28. 13 אבד.

αἰεί, Aeolian αἰ(ν), αἰ(ν), Boeotian ἡί, Epic, Ionic, Poetic and early Attic αἰεί, Doric αἰός, αἰός—*ever, always* עד Jer 31. 20 (19); (δεῦρ) αἰεί *until now* עד Gn 32. 5; αἰεί ποτε, *from of old* עד Jes 45. 21 Ps 93. 2; ὁ αἰεί *every one* כל Ex 35. 21; αἰεί *for ever* עד Lev 27. 20 עד Ex 15. 18 עד Ib.; τὸ αἰεί *eternity* אל Ps 36. 7 עד Hab 3. 6 (cf. εἰς/אל/עד) אבד Nu 24. 20 אבד; ἐς αἰεί χρόνος עד Ps 19. 10 עד Nu 24. 20 עד Ps 83. 18 אבד [The Dictionary goes on to say: 'The statement of Harp. that αἰεί = ἕως in Att. is based on misinterpretation of such phrases as ἐς τόνδε αἰεί τὸν πόλεμον Thucydides 1. 18.']

Here are the homologues of ἕως(B), Epic εἰως, ἥως, Dor. ἄς, Aeo. ἄς, Boeotian ἄς and ἄως—*relative particle, expressing the point of Time up to which an action goes, with reference to the end of the action, until,*



till; or to its continuance, *while*: *until*, *till* עד, עד; ε. ἄν or κα with Subjunctive (mostly of aorist), of an event at an uncertain future time עד אם Gn 24. 33 עד כי Ib 49. 10 עד שֶׁ Jud 5. 7 Cant 2. 7, 17; ε. ὅτε till the time when עד-עה IIS 24. 15 حَتَّى; ε. ὅψέ (ἐς ὅψε) till late עד-ברֶחַ Jud 3. 25; ε. ἄρτι till now עד עתה Dt 12. 9; ε. πρωί until morning עד-בקר Ex 12. 10 עד-הבקר Jud 19. 25; *while, so long as* עוד IIS 1. 9 Job 27. 3 Esth 6. 14 Dan 9. 20.

Since עד-אבדון means ἐς αἰδίων, it obviously follows that אבדון means αἰδίος, *everlasting, eternal*. Again, as אבדון is identical with Ἀιδωνεύς, so must also αἰδίος be. The syllogism is impeccable.

The above analytical recital shows: (1) That the radical אבד involves four different Greek verbs, none of which is ἰδεῖν; (2) that one of them, ἀφανίζω, means primarily 'to make unseen'; (3) that one of the derivatives of this verb homologizes with אבדן and أَبَد, and not with אבדון or آبد; (4) that even if אבדון and آبد had been variants of אבדן and أَبَد respectively, they would have indicated 'extermination, destruction', not *occultation*; (5) that the phrase עד-אבדון—like עד אבד, إلى الأبد—homologizes with ἐς αἰδίων; (6) that אבדון and אבדה are genuine homologues of Ἀιδωνεύς and Ἰδης; and (7) that these two Greek words denote eternity.

Complete confirmation of this well-founded conclusion comes from the weighty evidence supplied by four synonymous phrases—all euphemisms for 'cemetery': two biblical, בית עולם Eccl 12. 5, ארץ חיים Ez 32. 23, 32, and the other two—though not to be found in the Bible—are not necessarily post-biblical in origin, namely: בית החיים and בית עולם. בית החיים is supposed to mean 'the abode of the living'; and it might plausibly be explained that a cemetery is so described to indicate the continuity of life hereafter.

Fortunately, however, עולם Gn 3. 22, and עֲלָמָא Dan 2. 20, and עֲלָמִין Ib 2. 4 are biblical terms of no uncertain meaning, and they give a clue to the true meaning of חיים in the third phrase. In fact, עֲלָמִין is a variant of עֲלָמָא Dan 2. 20, 44 and plural of עֲלָם Dan 3. 33 which—like its Hebrew equivalent, עולם Ps 90. 2 or, *more accurately*, עֵילוֹם IICH 33. 7 (which



happens to be the Ashkenazi pronunciation of עולם)—is the homologue of τέλος, *end*. This is in agreement with the Septuagint's rendering of אֶל-בֵּית עוֹלָמוֹ by εἰς οἶκον αἰῶνος αὐτοῦ—that is, *to his eternal abode*—and with αἰδίοι οἶκοι (*eternal homes*), i.e. 'tombs'. In fact, the context in Gn 3. 22 suggests that עֵץ הַחַיִּים means 'the tree of eternity'.

As to חַיִּים, it is the homologue of αἰών in its various meanings: period of existence חַיִּים Gn 3. 14 Eccl 9. 9 حِين; *lifetime* חַיִּים Lev 18. 18 حَيَاة; *life* חַיִּים Dt 30. 19 Job 24. 22 Dan 7. 12 حَيَاة; *eternity* חַיִּים Gn 2. 9 Ps 30. 6; *space of time* clearly defined and marked out חַיִּים Gn 18. 10 IS 25. 6 عام (*year*), אָבָן (*season*); as title of various divine beings חַיִּים Gn 16. 14 IIR 19. 4 Dan 12. 7 חַיִּים Dt 5. 23 Jer 10. 10 חַיִּים Job 27. 2 חַיִּים Dan 6. 27.

Therefore, according to the Bible, as well as to ancient Jewish tradition, the dead explicitly pass on to an eternal abode, and the belief is Greek.

#### THE NEW TESTAMENT

LVII. The names of 'Sceva' and 'Thomas' can be explained by my theory.

Whatever my qualifications to interpret the Old Testament may be, I have no pretension to be able to interpret the New Testament; although I am not altogether unacquainted with this part of Israel's gift to mankind. But I have reason to believe that my theory sheds some light on at least two names mentioned in it, viz. *Nathanael* and *Sceva*.

נְתַנְאֵל (Nu 1. 8) may be the equivalent, not the homologue, of θεόδοτος or θεόσδοτος (*given by God*)—just as נְתַנְיָה (IIR 25. 23) may be the equivalent of Διόδοτος or Διόσδοτος (*given by Zeus*). It is vital to appreciate that the names are נְתַנְאֵל and נְתַנְיָה, not נְתַנְאֵל and נְתַנְיָה; for נְתַנְיָה may be either the construct of נְתַנְיָה, the synonym of נְתַנְיָה and homologue of δῶρον (*gift, present, gift of honour; votive gift or offering to a god*), or the homologue of ἔδνον (*gift*) and variant of נְתַנְיָה. This interpretation would imply that the bearer of either name had been prayed for by, and was



granted as a gift to, his parents. Yet the names are susceptible of an alternative and more likely interpretation: either of them may mean 'a gift', 'a votive offering', *by* his parents *to* God, in recognition of the divine favour. In that case, לָאֵלֶּיךָ would be equivalent to ἀνάθημα. Now John 21. 2 reads:

ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

In my diffident submission, the punctuation is deceptive: there ought to be no comma after Δίδυμος, as I think that Thomas had two other names, Didymus and Nathanael. I suggest that his original name was לָאֵלֶּיךָ, and that—in their attempt to translate it to the Greeks—the Jews used such words as δεδόμενος (*given*) and ἀνάθημα (*a votive offering; a slave in a temple*), which were perverted to Δίδυμος and Θωμᾶς respectively.

In support of my theory, I would refer to two texts in the Old Testament and two others in the New. Samuel was prayed for and dedicated to the service of God in the Tabernacle at Shiloh (IS 1. 11, 28). Moreover, in ICh 9. 2 יִשְׂרָאֵל is translated in the Septuagint by οἱ δεδομένοι, יִשְׂרָאֵל being laymen dedicated to serve in the Temple (Esr 8. 20). Then mark the similarity of reaction in two different contexts by Nathanael and Thomas, remembering that 'Rabbi' is identical with 'Lord'.

'Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel' (John 1. 49).

'Thomas answered and said unto him, My Lord and my God' (Ib 20. 28). Cf. Mark 3. 13-19.

As to Sceva, Acts 19. 14 reads:

ἦσαν δὲ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.

It is spelt *Sceva* in the Vulgate, while it is respectively rendered סְכֵּוָּה and سَكْوَا in the Hebrew and Arabic translations. Neither of these two renderings resembles any Hebrew word, any more than Sceva or Σκευᾶ seems to do. However, those acquainted with my homological Propositions will not be slow in seeing through the disguise of Σκευᾶ the true faces of שְׂכָוָה or שְׂכָוָה and its homologue, ἑπτὰ. For according to them, σκ—as a digraph—is equivalent to שְׁ, and so is the spiritus asper; υ is equivalent



to  $\beth$ , and so is  $\pi$ ;  $\alpha$  is equivalent to  $\vartheta$  or  $\pi\vartheta$ ; while  $\tau$  drops. So it seems that the priest concerned was nicknamed 'seven' because of the number of his sons. Indeed, this must have been the reason for mentioning the fact that he had 'seven' sons, which *number* is otherwise irrelevant.

On the other hand, the fact that he had seven sons may have been sheer coincidence, and his real name may well have been  $\text{שבע}$  (سبع), after the rebel who fought against the resumption of the kingdom by David when its brief usurpation by Absalom had collapsed (IIS 20. 1). Yet that would not affect my reading of  $\Sigma\kappa\epsilon\upsilon\alpha$ , although the homologue would then be  $\sigma\kappa\acute{\upsilon}\mu\nu\omicron\varsigma$  (*lion's whelp*) instead of  $\acute{\epsilon}\pi\tau\acute{\alpha}$ , thus:  $\sigma\kappa/\vartheta$ ,  $\nu/\_,$   $\mu/\beth$ ,  $\nu\omicron/\omicron\nu$ ,  $\omicron/\_$ ,  $\nu/\vartheta$ . Curiously enough, the rebel's name is rendered  $\Sigma\alpha\beta\epsilon\acute{\epsilon}$  in the Septuagint and *Seba* in the Vulgate.

#### THE KORAN

*LVIII. A Greek word which occurs in the Koran can only be explained through the Bible.*

Hebrew is my mother tongue, but Arabic was spoken in my paternal grandfather's house, and Ladino or Sephardi at my maternal grandfather's. Besides, I heard Arabic all round me in my native Jerusalem and in Cairo, where we lived for eight years. Indeed, at one time I knew two  $\text{مَعَانِي}$  (among many poems) and about half the Koran by heart; so that Arabic is not foreign to me.

My remote ancestors, too, were familiar with Arabic; but the Sephardi they knew was Spartan, and their Ladino was not Latin but Attic. For the Children of Israel maintained contact with their maritime as well as their land kindred (Jud 6. 1 IR 10. 15 Ob 20 Jon 1. 3 IIC 17. 11), and there was a mutual love-hatred between them. The Midianites ( $\mu\epsilon\sigma\eta\mu\beta\rho\iota\nu\acute{o}\varsigma$ ) raided the Land of Israel (Jud 6. 1), and the Aramites ruled over it for a time (Ib 3. 8); while the Philistines were a thorn in the side of Israel. However, King David changed all that: his armies established a base on the Euphrates (IIS 8. 3), and a governorate in Damascus (IIS 8. 3, 6); they carried out a systematic genocide in Edom (IR 11. 15, 16), and subdued the Moabites and the Philistines



(IIS 8. 1, 2). Arab princes brought Solomon (and Jehoshaphat) tribute (IR 10. 15 IICh 9. 14, 17. 11), and the Queen of Sheba paid him a State visit (IR 10. 1-2) while his and his ally Hiram's ships used Aden as their port of call on their voyages to East Africa (Ib 10. 22). But throughout the Assyro-Babylonian crises which resulted in the Captivities, the Syrians and the Phoenicians in the north, the Philistines and the desert-dwellers in the south, joined the enemies of Israel (Jer 35. 11 Joel 4. 4-6 Ps 137. 7). Nevertheless, the Midianites never molested the shrine of Shiloh, and Israelites settled in Arabia (as they did in Greece); so that the priests of Apollo at Mecca—even if they did not maintain regular intercourse with the priests in Jerusalem—must have been conversant with their laws, customs, and way of life generally. Of this there is ample and clear evidence in the Koran. Part of that evidence is philological; and it is not less convincing because it has lain there unsuspected for fourteen hundred years.

Now I am no more qualified to comment on the Koran than I am to comment on the New Testament; but here, too, my theory helps to explain at least four puzzling words that occur in it and nowhere else. They are: *أَبَائِيل* and *سَجِيل* (Sura CV, The Elephant), *صَد* (Sura CXII, The Unity), and *طَالُوت* (Sura II, The Cow), in alphabetical order. The first three are easily disposed of: *أَبَائِيل* is the homologue of *πάμπολυς*, *very great, large, or numerous*; *سَجِيل*, I submit, is the homologue of *θέαγον*, a variant of *θεῖον* (A): *brimstone*; and *صَد*—akin to *חַיִּים* Lev 25. 23, 30—is that of *ἀθάνατος*: *undying, immortal*; *ἐμπεδως*: *permanently* (W). Here they are in their inimitable settings:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ . أَلَمْ يَجْعَلْ كَيْدَهُمْ  
فِي تَضَلُّلٍ . وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَائِيلَ . تَرْمِيهِمْ بِحِجَارَةٍ  
مِّنْ سَجِيلٍ . فَجَعَلْنَاهُمْ كَعَصْفٍ مَّاكُولٍ .  
قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ  
لَهُ كُفُوًا أَحَدٌ .



طالب, however, is in a class apart. Its context is no guide to its far-fetched homophonous Greek homologue, τελευταῖος. What is more, one cannot get to it outside the context of the Bible as a whole. The way I came by this homology is so characteristic of my method, and so relevant to the evolution and effectiveness of my theory, that I feel I must report it, if only briefly.

Traditionally طالب is the Arabic for לָאֵשׁ, and the context accords with the biblical account and confirms the tradition. But since the Arabic alternative to לָאֵשׁ is phonetically unaccountable, I wondered whether it might have some semantic affinity to the Hebrew name which I—in common with everybody else—thought was the original, an affinity that would show up in a Greek homologue. This suspicion crept into my mind when my research had led me to two conclusions: one, that because of its vast vocabulary, the isolation of the Arabs by and within their desert fastness, and the further conservation of their language through their deep attachment to tradition, Arabic claimed a wider—though not closer—relationship to Greek than Hebrew did, so that it had many more Greek homologues than Hebrew had, while Greek had a very much larger number of Arabic than Hebrew homologues; the other, that although Mahomet—like other Arabs before him—was obviously influenced by biblical and rabbinical accounts and concepts, he undoubtedly spoke *Arabic*, even as Moses had spoken *Hebrew*, whatever the proximate or remote origin or origins of the words they uttered. Therefore, I shifted the investigation from طالب on to לָאֵשׁ, and tried to find the equivalents in Greek of 'requested' and 'borrowed'—apart from the homologues connected with לָאֵשׁ (לָאֵשׁ/אֵטֶעַ Jud 5. 25, לָאֵשׁ/ἡτημένος IIR 6. 5; לָאֵשׁ/αἶτημα IR 2. 16, לָאֵשׁ/αἰτητός IS 9. 2)—in the hope of discovering a word which would homologize with طالب. I drew blank, except that incidentally I came across—s.v. ἀρητός: *prayed for, desirable*—Ἀρητος (حَارِث) and Ἀρήτη, proper nouns, *the Prayed for*. This proved that the Greeks had the equivalent of לָאֵשׁ for women as well as for men, and confirmed the biblical reason for the name—that the parents of its bearer had longed and prayed for his birth (IS 1. 17, 20, 27 IIR 4. 28).

This prompted me to study individually the four different



Sauls in the Bible, and what I detected was decisive. For one of them—the first king of Israel—was an only child (IS 10. 21 ICh 8. 33, 9. 39); another was the Benjamin of the brood (Gn 46. 10 Ex 6. 15 ICh 4. 24); while the remaining two were indeterminate. Hence, the finding of *τελευταῖος* (*last*) and *τηλύγετος* (old Ep. epith., of children, of uncertain origin and sense; sometimes clearly of a *darling son*, *petted child* . . . so of an *only son*. The best of the ancient interpretations is *latest-born*, i.e. *after whom no more are born* . . . including *only children*, these being the best-beloved) was practically automatic.

Consistently with this concept, the Septuagint renders *יָחִיד* by *ἀγαπητός* in Gn 22. 2, 12, 16 Jer 6. 26 Am 8. 10 Zach 12. 10; and by *ἀγαπώμενος* in Prv 4. 3; elsewhere literally by *μονογενής*.

The significance of this discovery—the result of determined and sustained efforts to ascertain and proclaim the truth—cannot be overrated. It establishes beyond doubt that the word *طالوت* is a *genuine, independent, Arabic* word, that it was known to the *Arabs* to be an alias of *ساول*; and that by Mahomet's time its meaning had been forgotten—like that of *לוד*, also an only child. The implication is inescapable that knowledge of the Bible is essential to the understanding of the language of the Koran. Because the marriage contracted by Moses not only resumed the contact first made by the Fathers with their Scythian neighbours, but also developed in the course of time into regular social intercourse between their descendants—raids, treacheries, wars, tortures, among other manifestations of mutual love-hatred, notwithstanding—over a period approaching two thousand years; indeed, down to the advent of Islam, when the Jewish communities in Arabia were wiped out, the remote Yemenite excepted.

The following is laid down in Deuteronomy 19. 15: *על-פי שני עדים או על-פי שלשה-עדים יקום דבר*. Let, then, two witnesses suffice—although they do not stand alone, if corroborative evidence counts—further to support my contention: the books of Ruth and Job. Ruth, the great-grandmother of King David, was a Moabite—as Uriah was a Hittite (*Σκύθης*)—and Job, one of the outstanding philosophers of antiquity, lived in *ארץ עוץ* (which, there are strong indications, was Northern Arabia) long before *السَّوَال*.











מֶרְאָה, ὄρασις/תְּפֹאֶרֶת, δόσις/תְּשׁוּרָה, ὀπτάνιον/מַחְבֵּת, χρῆμα/  
מִקְרָה/מִקְרָא/מִכְר/מַחִיר/מִסָּר/בְּצָרִים/בְּצֵעַ.

In the result, farcical situations would inevitably arise, unless strict precautions were taken, and great care was exercised, in scrutinizing each disguise, and studying the processes of form-construction and literal replacements of each homologue, in faithful conformity to my empirical rules or Propositions of tried efficacy.

Obviously, each homologue must stand on its merit or fall by its defect. It must speak for itself, and speak precisely and clearly: no stretching of points, no interpretations, no commentaries. Either the word in question bears a definite meaning which fits, or it does not. A doubtful homologue is discarded or put aside for further consideration; to a likely one, tests are applied and the homology is kept under review until finally approved or abandoned. But few false homologies can survive such scrutiny.

Now it hardly needs stating that a Hebrew word that conforms to all the rules of *phonetics* and *morphology*, in relation to a similar Greek word, cannot—by these two qualifications alone—claim to homologize with it. If it could, we would have such monstrosities as ἄτονος תִּתָּא, ἄτομος/תִּתָּא, or ἄτομος תִּטָּא.

Nor could a Hebrew word that bore the same *meaning* as a Greek word, for that reason alone claim to be its homologue. Otherwise, any Hebrew word would homologize with all the Greek words of its own meaning. This would be impossible because synonyms in the same language are mostly of different sound, form, shade of meaning and origin one from the other.

To qualify as homologues, such two words must not only relate as to sound and form, but also share the same meaning, e.g. יָרַע/ὀρέγω.

Yet two such acoustically and formally similar words might frequently coincide in meaning as well, without attaining homological status, except in a certain context. This is obviously the case where *homonyms* are concerned; and there are many hitherto unsuspected homonyms in the Bible, e.g. לָבַל or לָבֵל, the homologues of which differ according to context. Thus:

βολή, ἡ, pangs or throes of childbirth Jes 13. 8, 66. 7; καταβολή, ἡ, throwing down: hence, esp. of begetting Job 39. 3; periodical attack of illness, fit Ps 18. 5;



ἀγκαλὶς, ἡ, pl., *arms* Jer 38. 12;  
 ἄμπελος, ἡ, measure of length = 20 παλαισταί (palm, four fingers' breadth) IIS 8. 2; γύης, ὁ, a measure of land Am 7. 17;  
 ἵππος, ὁ, *horse*; καβάλλης, ὁ, *nag*, Latin *caballus*; κέλης, ὁ, *courser, riding-horse, horse* Ez 27. 24 خيل;  
 κεφαλὴ, ἡ, *band of men*; or νέφος, τό, metaph., a cloud of men IS 10. 5;  
 κοῖλος, η, ον, of Places, lying in a hollow or forming a hollow, κ. Λακεδαίμων the tale of L., κ. Θεσσαλίη Zach 2. 5, κ. Ἄργος זבדא לבן Dt 3. 4, as proper noun, Κ. Συρία the district between Lebanon and Anti-Lebanon Dt 3. 4; cf. κύβος die, πάλος lot Dt 32. 9 Ps 16. 6;  
 νεφέλη, ἡ, *fine bird-net*, in pl.; χηλή, ἡ, *net, plait* Ps 140. 6 Job 18. 10;  
 ὄπλον, τό, a ship's tackle, tackling; esp. ropes, halyards, etc. Jes 33. 23; generally, any ropes Jos 2. 15 Jer 38. 11; v. χηλή, p. 315.

On rare occasions even the formal, acoustic, semantic, and contextual conformity of a Hebrew word with its Greek equivalent will not suffice to qualify them to constitute a proper homology, e.g. קנן/παρα-καλέομαι. To be considered definitely sound, a homology must—in addition to fulfilling all these requirements—pass one or more tests, each of which qualifies as a touchstone by virtue of two characteristics: its independence of either of the two words constituting the homology, and its capacity to connect them to each other in a certain material particular, e.g. קנן/ράβανις (Jud 8. 7). This homology is confirmed beyond a shadow of doubt by an ancient Greek custom.

The word קנן occurs twice, both times in the same chapter and in similar contexts, that is, Jud 8. 7 and 16. On the two occasions the Septuagint bypasses the difficulty of translation by transliteration; whereas the *Lexicon* states that the root of the word is unknown, and explains קנן as *briars*. It quotes authorities who opine that קנן means 'threshing sledges furnished with sharp (glittering) stones'—supposing the root to be קנן, the homologue of which is βόστρυχος. In fact, there is clear evidence of such a contraption in the homologue קנן/τριγάνη: tribula (a thrashing sledge with sharp pieces of flint or with iron teeth) IIS 24. 22 Jes 41. 15 ICh 21. 23. However, the Ben Yehuda Dictionary—which states that קנן is a kind of thorn—rightly considers the said supposition to be far-fetched.

However, in the first verse קנן is associated with the verb קנן, and in the second with the verb קנן. The *Lexicon* resorts to



the familiar and facile slander that the text suffers from a clerical error: it should read  $\text{וַיֵּדַע}$ , instead of  $\text{וַיֵּדַע}$ . Once more Greek homology vindicates the authenticity of the record and the reliability of the scribes.

The homologue of  $\text{וַיֵּדַע}$  is  $\delta\alpha\tau\zeta\omega$ , and that of  $\text{וַיֵּדַע}$  is  $\epsilon\iota\delta\omega$ , a non-extant verb meaning *to see* (second aorist  $\epsilon\iota\delta\omicron\nu$ ) and *to know* (perfect  $\omicron\iota\delta\alpha$ ). It belongs to the mixed class of verbs, sharing tenses in the first meaning with  $\acute{o}\rho\alpha\omega$ , and in the second with  $\gamma\iota\gamma\nu\acute{o}\sigma\kappa\omega$ . Of  $\epsilon\iota\delta\omega$  in the first meaning the homologue is  $\text{וַיֵּדַע}$  Dt 34. 10; otherwise,  $\text{וַיֵּדַע}$ —like  $\gamma\iota\gamma\nu\acute{o}\sigma\kappa\omega$ —means *to know* Gn 4. 9, and *to know carnally* Ib 4. 1 Jud 8. 16. The identity of these Hebrew and Greek homologues is reinforced by the identity of relevant Hebrew and Greek expressions. Thus  $\epsilon\iota\tau\omega$ , Boeotian,  $\epsilon\iota\sigma\tau\omega$ , 3 per. sg. imper. of  $\omicron\iota\delta\alpha$ , esp. in the phrase  $\epsilon\iota\tau\omega$   $\text{Ζεὺς}$ , *Zeus be witness!* Cf.  $\text{וַיֵּדַע}$  IS 12. 5;  $\epsilon\iota\sigma\tau\omega$   $\text{Ζεὺς}$  *Zeus αὐτός Iliad 10. 329, now be my witness Zeus himself; θεοὶ δ' ἐπὶ μάρτυροι ἔστων Odyssey 1. 273, and let the gods be the witnesses;* cf.  $\text{וַיֵּדַע}$  Gn 31. 50;  $\text{וַיֵּדַע}$  Ex 5. 21;  $\text{וַיֵּדַע}$  Mich 1. 2;  $\text{וַיֵּדַע}$  IICh 24. 22. Moreover, the participle  $\epsilon\iota\delta\acute{\omega}\varsigma$  means *one who knows, one acquainted with the fact, one skilled in*; cf.  $\text{וַיֵּדַע}$  Esth 1. 13.

As to the homology  $\text{וַיֵּדַע}$ / $\rho\acute{\alpha}\phi\alpha\nu\omicron\varsigma$  itself, it raises two problems which can easily be solved: the interchange between the spiritus asper and  $\text{ב}$ , and that between  $\phi$  and  $\text{ק}$ . The first interchange occurs in dialectal Greek, e.g.  $\beta\rho\alpha$ , Aeolian for  $\rho\acute{\alpha}$ ;  $\beta\rho\acute{\alpha}\delta\iota\omicron\nu$  (i.e.  $\text{Φραδίων}$ ), Aeolian for  $\rho\acute{\alpha}\delta\iota\omicron\nu$ ;  $\beta\rho\alpha\iota\delta\acute{\iota}\omega\varsigma$ , Aeolian for  $\rho\acute{\alpha}\delta\acute{\iota}\omega\varsigma$ ;  $\beta\rho\acute{\alpha}\delta\iota\nu\omicron\varsigma$ , Aeolian for  $\rho\acute{\alpha}\delta\iota\nu\omicron\varsigma$ ;  $\beta\rho\acute{\alpha}\kappa\epsilon\tau\rho\nu$ , Aeolian for  $\rho\acute{\alpha}\kappa\epsilon\tau\rho\nu$ ;  $\beta\rho\acute{\alpha}\kappa\omicron\varsigma$ , Aeolian for  $\rho\acute{\alpha}\kappa\omicron\varsigma$ ;  $\beta\rho\alpha\tau\acute{\alpha}\nu\alpha\nu$ ,  $\rho\alpha\tau\acute{\alpha}\nu\alpha\nu$ ;  $\text{Φρινός}$ ,  $\rho\acute{\iota}\nu\omicron\varsigma$ ;  $\beta\rho\acute{\iota}\zeta\alpha$ , Aeolian for  $\rho\acute{\iota}\zeta\alpha$ ;  $\beta\rho\acute{o}\delta\omicron\nu$ , Aeolian for  $\rho\acute{o}\delta\omicron\nu$ ;  $\beta\rho\upsilon\tau\acute{\iota}\varsigma$ , Aeolian for  $\rho\upsilon\tau\acute{\iota}\varsigma$ ;  $\beta\rho\acute{\upsilon}\chi\epsilon\iota\nu$ ,  $\rho\acute{\omega}\chi\epsilon\iota\nu$ ;  $\eta\lambda\acute{\iota}\omicron\varsigma$ ,  $\acute{\alpha}\beta\acute{\epsilon}\lambda\acute{\iota}\omicron\varsigma$  (i.e.  $\acute{\alpha}\beta$ -). Besides, consider the homologies,  $\rho\acute{\eta}\tau\rho\alpha$  ( $\text{Φράτρα}$ ),  $\text{וַיֵּדַע}$  and  $\eta\lambda\acute{\iota}\omicron\varsigma$ ,  $\text{וַיֵּדַע}$ . Regarding the interchange between  $\text{ק}$  and  $\phi$ , let the double-homology  $\phi\omicron\iota\nu\acute{\iota}\xi/\text{וַיֵּדַע}$  suffice as an example.

Yet however sound these three homologies may appear when standing separately and independently of each other, they fail to support each other—or so it seems—when conjoint. For how on earth could radishes be related to ‘piercing’ and/or ‘carnal



knowledge'? In the event, an old Greek custom provides an unbreakable link between them. In ancient Athens adulterers used to be punished by having a radish (presumably of enormous carrot shape and size, the kind still cultivated in Israel—*ράφη*, *ράφα*) thrust up their fundament (Aristophanes, *Nubes* 1083).

It does not need a great deal of imagination to visualize the cruel torture to which the inhospitable elders of Succoth were subjected when victorious Gideon returned to vent his threatened vengeance on them. By the light of this Greek custom, the two verses concerned become probatively complementary, each containing a verb (*ידע*, *ידע*) which matches a particular meaning of the other verb (piercing, knowing carnally), although both verbs are susceptible of more than one meaning. Obviously, the peculiar way of piercing rendered the use of radishes more humiliating, if less painful, than the use of thorns. No doubt, both thorns and radishes were employed to achieve the maximum mental and physical pain.

Another way of punishing marital infidelity among the ancient Greeks was by means of scorpions (Plato, *Comicus* 173. 21). Which recalls another incident in the history of Israel, and confirms the homology *σκορπίος* / *שׁוֹרְפוֹן* IR 12. 11 *scorpion*.

Thus in each case an ancient Greek custom has served as an ideal test whereby to corroborate the homologies concerned. For it is independent of the homologues involved, while linking them together by a common usage. It appears that those who fail to support their leader in distress, as well as those who betray their new king, incur the penalties reserved for disloyal spouses. Hence the scorpions and the radishes—adding the thorns for good measure.

A third relevant custom worth recalling is referred to in Mich 7. 19; although Homer (*Iliad* 1. 314) uses *ἄλς*, the homologue of *הַלֵּל*, and not *ἄλμη* / *הַלֵּלִים*. This ritual continues to be solemnly performed by the Jews once a year.

Lastly, but not of least interest, is the *ἄλς* —the customary dance at the Baalbek Festival—a homologue of *ἡ Βάκχη* / *ἡ Βακχίς* or *τὰ Βάκχεια*.

However, there is seldom such a custom at hand wherewith to back up an homology. Fortunately, no less than eight tests are available, whereby it is possible systematically to determine—or at least to help to determine—the soundness of Graeco-Hebraic



homologies. We may, therefore, lay down the following Proposition:—

*LIX. It is not enough for a Hebrew word to accord in form, sound and sense with a Greek word to become its rightful homologue; the provisional homology must—in addition—pass one or more of the following tests:*

1. Comparison with other biblical homologues.
2. The context.
3. Comparison with Arabic homologues.
4. Resemblance in more than one meaning.
5. Resemblance of derivatives.
6. Semantics.
7. The Septuagint.
8. The supreme test.

1. *Comparison with other biblical homologues.* Comparing any homologue in hand with another biblical homologue often has a decisive effect, e.g.  $\text{גָּלָה} / \gamma α λ η ν ό ς$ . This homology is easily explained by the phenomenon whereby certain letters—including λ—drop out of Greek words in Graeco-Hebraic homology. That this phenomenon has been operating here will readily be conceded when it is pointed out that the truant λ keeps its place in a variant of  $\text{גָּלָה}$  (Jes 32. 9), namely,  $\text{גָּלְגָּל}$  (Job 21. 23).

A similar homology is  $\kappa λ ι σ ί α / \text{כִּסְיָא}$  (Esth 1. 2), where the λ has been absorbed by the  $\text{גָּל}$  in the  $\text{כִּסְיָא}$ . As a matter of fact, it turns up under the guise of  $\text{כִּסְיָא}$  in Aramaic  $\text{כִּסְיָא}$  (Dan 5. 20), which is confirmed by Arabic  $\text{كرسي}$ . Cf.  $\mu \acute{\alpha} ν τ ι ς / \text{מַנְטִיָּה}$ .

Somewhat different, but not less characteristic, is the homology  $\text{פָּוֶה} / \phi ο ι τ ά ω$ . The lengthened form of  $\text{פָּוֶה}$  (Nu 11. 8) is  $\text{פָּוֶה־}$  (Jer 5. 1) which homologizes with  $\phi ο ι τ ά ζ ω$ , the lengthened form of  $\phi ο ι τ ά ω$ . Compare these two homologies with another pair— $\alpha γ α π ά ω / \text{אָהַב}$  and  $\alpha γ α π ά ζ ω / \text{אָהַב}$ —where the  $\text{אָ}$  and  $\text{ז}$  in the latter homology respectively replace the equivalents of the  $\text{אָ}$  and the  $\text{ב}$  in the former. Cf.  $\text{מִוֶּתֶה}$ ,  $\text{תִּמְוֶתֶה}$ ;  $\text{רִפְוֶה}$ ,  $\text{תִּרְוֶה}$ .

It happens that in order to make absolutely sure that the homology in hand is correct, one has to make more than one comparison e.g.  $\text{הָדָה} / \acute{\omega} δ ω ν ι ς$ .  $\acute{\omega} δ ω ν ι ς$  is crasis for  $\acute{\omega} \text{ Ἄδωνις}$ , and the phenomenon of duplication—widespread in the Bible—suggests that  $\text{הָדָה}$  is equivalent to  $\text{הָדָה הָדָה}$  (Jer 22. 18). Since  $\text{אָדָן}$  is,



in the context, the homologue of Ἀδωνίς, it is possible that הָדָן is the right homologue of ᾠδωνίς. This possibility is converted into a certainty by the conjunction of two facts: that הָדָן (Prov 15. 11) is homologous with Ἀδωνεύς, and that it is a variant of הָדָה (Ib 27. 20), as הָדָן is of הָדָה.

Similarly, the homology הָדָה/θάνατος is confirmed by comparison with other homologues, one Hebrew and the others Greek. To begin with, תְּמוּתָהּ (Ps 79. 11)—another homologue of θάνατος—resembles תְּמוּתָהּ (Ez 8. 14). Then, some more support may be got from the puzzling equation, ἀἰδωνία = θανάσιμα. For the first member of the equation resembles Ἀδωνία, τὰ—*mourning for Adonis*, celebrated yearly by the Greek matrons. Whereas the second member seems to be the plural of θανάσιμον, the adjectival noun of θανάσιμος which means *belonging to the dead*. Clearly, the mourning for Adonis bore a funereal character, and the women of Jerusalem used to bewail תְּמוּתָהּ, *the death* (of Adonis), after the fashion of their Hellenic sisters, holding a ritual session at the very gates of the Temple.

It is obvious that one of the customary dirges intoned at funerals in ancient Israel was the lament on the death of Adonis, the refrain of which was: הָיָה אֲדֹנָי וְהָיָה הָדָה. Another was entitled or began with the words, 'Alas, my brother, sister' (Jer 22. 18). For three millennia the scene did not change; for when I lived in Cairo sixty years ago, I attended several funeral parties at which hired women mourners (cf. Ib 9. 16) ritually whined and chanted traditional dirges adapted to suit the particular occasion, such as the death of a father or a mother, a young man or a maiden (cf. Ez 19. 14 IICh 35. 25). Indeed, faithful to and in conformity with such adaptation, the Septuagint only translates הָיָה אֲדֹנָי—leaving out וְהָיָה אֲדֹנָי—to fit the lamentation of the male concerned, namely, King Jehoiakim; just as the same lamentation is recorded in IR 13. 30, where it related to the punished prophet. There is, however, an old traditional dirge specially for women, אֵשֶׁת הָיָה, in the 31st chapter of the Book of Proverbs; and another for men, Ps 91.

2. *The context.* The context is the best test for a genuine homology, e.g. הָדָן/Ἀδωνεύς. The Bible and Homer are at one, that the nether world is hidden from the sight of men. This is vividly expressed in *Iliad* 20. 61–5, with reference to the realm of



Ἰδωνεύς; and made clear in Prv 15. 11 and Job 26. 6, with reference to אִבְדֹן. The homology suggests that the word Ἰδωνεύς originated among the Asiatic Greeks, although the belief in Ἰδης was common to both European and Continental Greeks.

The context is also a very good guide, leading to the accurate Greek homologue, where the meaning of a Hebrew word is obscure. In the absence of other clues, it informs one's guessing, where necessity not only warrants guessing, but also compels it. In the light shed by the context, one endeavours first to ascertain the likely meaning of the Hebrew word concerned, and then to find a Greek homologue that conforms to that meaning as well as being agreeable to the context, e.g. יָפַח in Cant 2. 7, 8. 4.

Now I found it impossible to accept that *in this setting* יָפַח could reasonably be related to ἀγαπάω, seeing that the subject of יָפַח was אֶהְבֶּה, ἀγάπη. So I set about getting the exact sense of each other word in the context. First, comparing the two verses, one observes that the relevant passages in both differ in one word. In one, the passage runs: אִם-תִּעֲדוּ וְאִם-תִּעָרְרוּ אֶת-הָאֶהְבֶּה עַד שֶׁתִּחַפֵּץ מִהַ תִּעֲדוּ וּמִהַ תִּעָרְרוּ אֶת-הָאֶהְבֶּה עַד שֶׁתִּחַפֵּץ. I made up my mind that אִם could not be a conditional conjunction, simply because the verse ended with the supposed protasis and there was no apodosis. As to מִהַ, it might well have been an interrogative adverb, short for מִיָּמָה; but in that case, the character of the passage in this verse would unaccountably differ from the apparently identical passage in the other verse. I came to the conclusion that *here*—as in Jud 5. 8 Prv 27. 24—אִם has for homologue οὐ, and not εἰ; and that—as in IR 12. 16, Jer 8. 9, Prv 31. 2 (cf. אִלִּיב 31. 3, 4 and אִלִּיב IICh 10. 16—מִהַ has for homologue μή, and not ποῖος or τίς/τις. I had long since established the homology ἐξείρω/עִיר, so that I was now well equipped to cast about for the homologue of the isolated word, יָפַח; but no amount of conjecture availed, and I abandoned—or rather suspended—the speculative search.

Then one day, while I was dealing with ἔψω and ἐφέψω as the respective homologues of בָּשַׁל and בָּשַׁל, I recalled the above passage. Some time later, while I was dealing with the homology ἐφθός/אֶפֶס, I again remembered it. And that is how I came across the alternative or joint homologues of יָפַח, ἐφθόω and ἔψω.



Such accidental finds come about because of my habit of continually murmuring to myself puzzling words and phrases, as I go along in my research, and one of them accidentally relates to the Greek word which happens to be under consideration. One enigmatic verse that I have tirelessly repeated to myself for years, without the benefit of such a coincidence, is the last in the sixth chapter of Canticles. It is the penultimate in the N.E.B., and does not seem to have baffled its scholarly editors, who are not noted for their sensitivity to ticklish passages.

Another example of contextual help is the ascertainment of the homologue of מִלֵּל in Jes 51. 6. As a matter of fact, the homology מִלֵּל/μελαίνω was one of my earliest discoveries. It seemed plain enough to me that in the prophet's imagining the sky might become overcast and darken like smoke. Yet I had my reservations, pending the discovery of other words where the *v* changes into מ, although at a pinch one might allow the diphthong to account for the מ. In those early years I was full of reservations, as indeed was my note-book full of provisional homologies many of which have been discarded.

But the context not only helps to ascertain a genuine homologue or to confirm a sound homology; it also determines the rejection of a plausible one. An example in point is a compound of μελαίνω—namely, ἐπιμελαίνομαι—which means, of fruit, *blacken in ripening*. At first, I almost jumped with glee at the idea that here was an excellent homologue for מִלֵּל in Ez 16. 4, which would incidentally corroborate the homology מִלֵּל/μελαίνω. I thought the prophet was legitimately using poetic imagery by transferring to human beings a chromatic expression which only fits certain fruit. I imagined he meant that Jerusalem (a personification) had not as yet attained maturity and full development. For a moment I jibbed at a metaphor of my own creation; for a moment or two I hesitated to erect an unsteady superstructure on an as yet unfirm foundation. But the imagery was too attractive to bypass, so I provisionally adopted the homology מִלֵּל/ἐπιμελαίνομαι, ever mindful of a possible error of judgment.

Much later, as is my wont, I reviewed this homology—among others—and went back to the text with a fresh mind. The verse visualizes Jerusalem on her birthday, with her umbilical cord still unsevered, and herself not yet washed for a show or wrapped



up in swaddling clothes. All this is infantile and far too early for adulthood, I thought. The next verse goes on to say: 'No eye pitied thee to do any one of these things unto thyself, in compassion towards thee.' Clearly, then,  $\Pi\tilde{\Lambda}\tilde{\Lambda}\Pi$  was a service to be rendered to a new-born child, and not to an individual at an advanced stage of growth. Needless to add, the much favoured homologue did not survive this belated scrutiny: it was scrapped and consigned to oblivion, where so many other provisionals had and have been relegated. Instead, I have substituted  $\mu\alpha\lambda\alpha\kappa\acute{\iota}\zeta\omicron\mu\alpha\iota$  (*to be softened, appeased*) and/or  $\kappa\alpha\tau\alpha\mu\alpha\lambda\acute{\alpha}\sigma\sigma\omega$  (*soften, appease*). At first sight it would seem that there was a conflict of claims between these two verbs; yet none actually exists, since both derive from  $\mu\alpha\lambda\alpha\kappa\acute{o}\varsigma$ .

Finally, the context can be helpful even where proper nouns are concerned, e.g.  $\Pi\tilde{\Lambda}\tilde{\Lambda}$   $\sigma\chi\omicron\lambda\alpha\iota\omicron\varsigma$ . According to the context, the flow of the  $\Pi\tilde{\Lambda}\tilde{\Lambda}$  is *slow*. Therefore, *assuming* that the brook took its name from the sluggish nature of its waters, the homology is sound. The Septuagint refers to it as  $\Sigma\lambda\omega\acute{\iota}\mu$ , and to this day it is known locally as  $\text{سِلْوَان}$ —an ancient variant of  $\Pi\tilde{\Lambda}\tilde{\Lambda}$ , because the  $\nu$  exchanges with all the gutturals in Greek-Hebraic homologies. This explains why Joshua's father,  $\text{יְהוֹשֻׁעַ}$ , is called  $\text{Ναυή}$  ( $\Pi\tilde{\Lambda}\tilde{\Lambda}$ ) in the LXX—like  $\text{יָדָן}$  and  $\text{יָדָה}$  (Ez 16. 33,  $\text{יָדָה}$  IR 7. 46) and  $\text{יָדָה}$  (IICh 4. 17). Cf.  $\text{فِرْعَوْن}$   $\text{يَرْعَى}$ , and  $\text{يَرْعَى}$   $\text{يَرْعَى}$  (Piv 27. 13) and  $\text{יָדָה}$  (Ib 20. 16,  $\text{יָדָה}$  IICh 12. 16) and  $\text{יָדָה}$  (IR 14. 31). However, it is submitted that the context precludes the possibility of the formal resemblance between  $\Pi\tilde{\Lambda}\tilde{\Lambda}$  (Jes 8. 6) and  $\sigma\chi\omicron\lambda\alpha\iota\omicron\varsigma$  being purely coincidental.

3. *Comparison with Arabic homologues.* Since Arabic and Hebrew are sister languages, scholars (including my late father) have—from the Middle Ages down to our times—freely resorted to Arabic for assistance in the interpretation of obscure Hebrew words. But such assistance has sometimes been illusory, for four reasons: first, because the formal and phonetic resemblance between the Hebrew and the Arabic words involved is insufficient; secondly, because resemblance in form does not invariably accompany resemblance in meaning; thirdly, because Arabic and Hebrew words often differ from each other in the sound and



morphology of their homology with Greek; and lastly, because the Arabic and Hebrew homologues of a Greek word do not always bear the same meaning—the Arabic homologue bearing one meaning of the Greek word, and its Hebrew fellow homologue bearing another meaning of the same Greek word. *Per contra*, the assistance given by Arabic, in ascertaining and testing the Greek homologues of Hebrew words, is most reliable as well as very generous—whether the Arabic and Hebrew fellow homologues tally or not phonetically, morphologically, or semantically. Yet, for the reasons stated above, semantic difference between such homologues may be even more important than phonetic and morphological resemblance or identity of meaning, for the purpose of testing. Several examples will convincingly illustrate the various aspects of my contention.

A.  $\phi\acute{\alpha}\nu\omicron\varsigma$ ,  $\tau\acute{o}$ , Attic contraction  $\phi\acute{\omega}\varsigma$ :

- light* אור Gn 1. 3 Jes 31. 9 אורה Ps 139. 12 IR 11. 36  
 עין 4. 3 Ib נהרה 5. 12 Job בזה 27. 20 Prv 20. 29 IIS 22. 29  
 נור 22. 2 Dan נהירא, נהורא Ex 10. 5 IIS 20. 6  
 esp. *daylight* אור Jud 19. 26;  
 also of *moonlight* אור Jes 30. 26;  
 and *starlight* אור Jes 13. 10;  
 $\tau\acute{o}$   $\phi\acute{\omega}\varsigma$ , sc. sun and moon, אורים Ps 136. 7 Gn 1. 16;  
 in poets, frequently in phrases concerning the life of men, אור  
 Job 33. 30;  
 into *the light*, i.e. *public* אור Zeph 3. 5 Job 28. 11 Gn 20. 16,  
 38. 21;  
 simply *a day* נהר;  
*the light* of a torch בזה Job 12. 5, lamp אור Jer 25. 10, fire אור  
 Ps 78. 14 Jes 50. 11, etc. Ez 1. 4;  
 נור, 27. 26, 3. 27 Ib נורא Dan 3. 27 Jes 44. 16 אור  
 אור Jes 31. 9 הנהר Ex 13. 16 *the illuminations*  $\tau\acute{\alpha}$   $\phi\acute{\omega}\varsigma$   
*the light* of the eyes אור Ps 38. 11 Prv 15. 30;  
 עין 24. 21 Ex  $\phi\acute{\alpha}\nu\omicron\varsigma$  sg. עין;  $\phi\acute{\alpha}\nu\omicron\varsigma$  pl., עינים Gn 49. 12  
 חור Cant 5. 4;  
 opening חור IIR 12. 10 Jes 11. 8 אורה Jes 11. 8  
 עין 16. 8 Esth אורה light as a metaphor for deliverance  
 Dt 33. 28, glory פאה Neh 9. 22;  
 of God אור Job 24. 13;  
 with reference to *illumination* of mind נהירו Dan 5. 11.

The homologies נִיר, נִיר, נִיר/φάος (*light*) are tested and found to be sound by the homologies نور/φάος (*light*) and نار/φάος (*fire*).

Again, the homologies נִהַר, נִהַר/φάος (*light*) and נִהַירו/φάος (*illumination of mind*) are tested and found to be sound by the homology نهار/φάος (*a day*).

Similarly, the homologies נִור, נִור/φάος (*fire*) are tested and found to be sound by the homologies نور/φάος (*light*) and نار/φάος (*fire*).

Also the homologies חֵר, חֵר and חֵר are tested and found to be sound by their fellow homologues حجر and ثغر—although they do not tally with each other in sound—because the differences between them are accounted for. Thus, the ج in حجر, and the ث in ثغر, stand for the φ which drops from חֵר, חֵר and חֵר; while the غ in ثغر—like the ה in חֵר, חֵר and חֵר, and the ح in حجر—interchanges with the internal vowel as a guttural.

Note that the initial ל or נ in the homologues is the Middle Voice ל and נ; and that the initial מ in מאור, מאור, and מאור is not a prefix but a substitute for φ, the aspirate of π.

B. στέλλω, ἀπο-, ἐξαπο-, ἀποστολή, etc.

στέλλω, *make ready, prepare* أَعَدَّ;

*dispatch, send* שָׁלַח Gn 42. 4, 45. 23 حَرَّجَ;

*journey* سَفَر;

*repress* صَدَّ;

*draw in* شَدَّ.

ἀποστέλλω, *send off or away from* שָׁלַח Gn 3. 23, 25. 6 Ex 12. 33 Nu 5. 2

Dt 24. 1 IS 20. 13 שָׁלַח Gn 44. 3;

*send away* שָׁלַח Ex 3. 20, 4. 23;

*banish* שָׁלַח Jud 1. 25 Ob 7;

*go away, depart* سَافَرَ;

*dispatch on some mission or service; freq. of messengers or forces*

שָׁלַח Dt 28. 48 IIR 24. 2 Jes 57. 9 Joel 2. 25 IIR 32. 31

Ob 1 Prv 17. 11 הִשְׁלִיחַ Lev 26. 22 IIR 15. 37;

*put off, doff* شَلَحَ.

ἐξαποστέλλω, *dispatch* שָׁלַח Gn 8. 7-8, 10, 38. 17 IS 5. 11, 6. 8

Neh 8. 12;

*send forth* שָׁלַח Ex 8. 28 Jud 12. 9;



- send away, dismiss, e.g. prisoner, שלח* Ex 21. 26 Dt 15. 12, 21. 14  
 IR 20. 42 Jes 58. 6 Jer 34. 9, 50. 33 Zach 9. 11 Job 39. 5;  
*divorce שלח* Dt 22. 19, 24. 4 Jes 50. 1 Jer 3. 1 Mal 2. 16 שלחה  
 Jes 50. 1 طلق سرح;  
*discharge a projectile שלח* Ez 5. 16 أطلق;  
*destroy שלח* Jes 27. 10.  
*ἀποστολή, ἡ, sending off or away שלח* Ex 18. 2;  
*as a parting gift שלח* IR 9. 16 שלח Cant 4. 13;  
*dispatching שלח* Esch 9. 19;  
*expedition שלח* Ps 78. 49.  
*στήλη, ἡ, prop or buttress to a wall שלח* Ez 41. 6 عساده;  
*block or slab used as a memorial, monument inscribed with record of victories, dedications, votes of thanks, treaties, laws, decrees, etc. שלח* Ex 24. 12 Dt 9. 9 Jes 30. 8.  
*ἀπόστολος, ὁ, dispatching, of envoys שלח* Ps 78. 49 Eccl 8. 8.  
*στολή, ἡ, armament עד* Ex 33. 4 שלח Neh 4. 11 IICh 32. 5 سلاح;  
*equipment in clothes, raiment, garment, robe, full dress שלח* Job 38. 9  
 עד Jes 49. 18.  
*στολίζω, dress שלח* Ez 16. 4 שלח Ez 16. 4; cf. χυτάζω;  
*deck, adorn עד, שלח* Ez 16. 11, 13. Cf. ἐνδύω.  
*στολὴ, ἡ, garment, robe שלח* Job 38. 9 شال حله; pl., folds in a woman's  
 robe שלח Ex 28. 33 Jes 6. 1 Jer 13. 22 Thr 1. 9.  
*στόλισις, ἡ, dressing שלח* Ez 30. 21.  
*στόλος, ὁ, gen. λου, expedition שלח* Jes 7. 4;  
 generally, journey or (oftener) voyage سفر;  
*vestment שלח* Job 38. 9 حله;  
*equipment עד* Ps 32. 9;  
*army שלח* Jes 7. 4 שלח Nu 31. 14 IIR 6. 15 Joel 2. 25;  
*armament שלח* IIS 22. 40; cf. ὄπλον;  
*sea force, fleet שלח* Zach 9. 4 שלח Jes 33. 21 שלח Ib 18. 2 أسطول;  
 generally, party, band, troop, pl., שלחות Jes 16. 8;  
*the people שלח* Ob 20; cf. ὄχλος;  
*stump of the tail, in animals שלח* Dt 28. 13 ذيل ذنب جذل;  
 = πάσσαλος (peg, pale, stake) שלח Prov 26. 14; spurious, cf. θαιρός.

The homologue שלח is tested and found to be sound by its fellow homologue سرح—although they do not tally with each other—because the sound-differences between them are slight and can easily be accounted for. Thus—as with שלח—one of the

double λs drops out from سرح, while the ر rightly replaces the remaining λ.

The homology ΠΛΨ/στέλλω (*send*) is tested by its fellow homology سفر/στέλλω (*journey*)—although the Hebrew and Arabic homologues do not tally with each other—because the differences between them can be accounted for. Thus, one λ drops out of both homologues, whereas the פ and the ر rightly replace the τ and the remaining λ respectively.

Similarly, as regards the four homologies—ΠΛΨ/ἀποστέλλω (*send away from*), ΠΛΨ/ἀποστέλλω (*send away*), ΠΛΨ/ἀποστέλλω (*banish*), ΠΛΨ/ἀποστέλλω (*dispatch on a mission*)—vis-à-vis their fellow homology, سافر/ἀποστέλλω (*depart*). Besides, سافر corroborates سفر and سفر.

They are further tested and found to be sound by their fellow homology شلح/ἀποστέλλω (*doff*), where the Arabic and the Hebrew homologues—שלח and شلح—tally perfectly. This double homology confirms all the other homologies which contain the verb ΠΛΨ or any of its derivatives. Indeed, its corroborative character is all the stronger because of the peculiar meaning of شلح, seeing that—on the face of it—*stripping* has no relation to *journeying*, *banishment* or *divorce*.

The homologue ΠΛΨ is further tested and confirmed in its soundness by its fellow homologues سرح and طلق—although neither tallies with it—because, here again, the differences between them can be accounted for. Having dealt with سرح in relation to ΠΛΨ, it is unnecessary to relate سرح to ΠΛΨ.

As for طلق, it does not—at first sight—strike one as being related to ΠΛΨ, although the two words have a double consonant and a guttural in common; while ψ replaces ط in לקט (Job 24. 6). But wide differences between homologues of a Greek word are common—e.g. ΠΛΨ and أعد—and irrelevant to the criterion of testing the soundness of an homology. What is important is that each homology should independently conform to the rules, and then pass one or more tests of accuracy. أطلق/طلق/ἀποστέλλω—



like ἐξαποστέλλω/שלח—is a perfect homology: both verbs are compound homophones, σ drops out of στέλλω, τ changes into ל, and a terminal guttural is added: each homology is well and truly tested by the other, and duly confirmed in its soundness.

Similarly חתלה is tested and confirmed by its fellow homologue حَلَّه; just as שול is by שאל, אעד by עד, and אעד by עד and חל. חל, חל, and חל are also tested and confirmed by חל.

A word about أسطول which is a perfect homologue of στόλος, except for the prosthetic ا. In this connection, it is interesting to note that in speaking English, the Pakistanis and Iraqis add a prosthetic to every word beginning with s, saying: ispeak, istand, istation, istop.

And so it goes on: the obvious שלח and سلاح, and the not-so-obvious צלע and عضاد or آلب (in its two or three different meanings) and جال. All of this adds up to a massive body of evidence the quality of which is of a very high order.

Perhaps it should be pointed out that the initial מ in the homologies—ἀποστολή/משלחת, משלחת and ἀπόστολος/משלחת—is the homologue of the prefix ἀπο-; as distinct from the initial מ in the homology δράμα/מראה, which is the prefix into which the suffix -μα has been converted.

4. *Resemblance in more than one meaning.* When a Greek word has several meanings, and its Hebrew homologue bears more than one of them, the possibility of mere coincidence in formal and/or phonetic resemblance between them is eliminated. Indeed, not only does this go to strengthen the homology, but it also constitutes a test of its soundness. For instance:

- A. δατίζω: *cleave asunder, rend, divide* דק Jes 28. 28, 41. 15 Dan 7. 23  
 דק IIR 23. 15 דק Jes 28. 28 דק Dan 2. 34 דק Am 1. 3  
 اندق شق Dan 7. 23 דק Jes 28. 27 דק Dt 25. 4  
 slay, destroy utterly דק Mich 4. 13 דק Jes 28. 28;  
 pierce through, rend דק Nu 25. 8 דק Thr 4. 9 דק Jud 8. 7.

Here both דק and דש bear more than one meaning of δατίζω, while דק may be considered as a lengthened form of



ק17. The Arabic homologues add some further strength to the Greek-Hebrew homologies formed by these verbs.

- B. ὄπλον, τό: *tool, implement*, mostly in pl., כָּלִי Gn 31. 37 Ex 22. 6, 35. 22 Lev 8. 11, 11. 33, 13. 49, 15. 12 Nu 1. 50 IIS 24. 22 IR 6. 7 Jes 22. 24 Jer 40. 10 Am 6. 5 Esr 1. 7 IICH 9. 20, 36. 7  
 נָבֵל (v.i.) (χώρημα: *receptacle*);  
 a ship's *tackle, tackling*, esp. *ropes, halyards* חֶבֶל Jes 33. 2; *جبل*;  
 generally, *any ropes* חֶבֶל Jos 2. 15 Jer 38. 6, 11-13 Job 40. 25 Esth 1. 6 כָּבֵל Ps 105. 18, 149. 8 *جبل*;  
*tools*, strictly so called נָבֵל IS 10. 3, 5 Ps 71. 22 Thr 4. 2 כָּסֵל Jud 5. 25, 6. 38 כְּפָרָה Ps 56. 9 *نبله*;  
 in pl. also, *implements of war, arms and armour* כָּלִים Gn 27. 3  
 Dt 1. 41 IS 16. 21, 17. 22 Ez 9. 1 *عنه*;  
 rarely in sg., *weapon* חֵיִל IS 2. 4 IIS 22. 40 Ps 18. 33, 40 *نبل حله*  
 (*arrow*); *the large shield* (כֶּנֶח, כֶּנֶח, כֶּנֶח) from which the men-at-arms took their name of ὀπλίται כָּלִי IIS 8. 18, 20. 23;  
*heavy arms* IS 31. 9, 10 כָּלִים.  
 ὄπλα, = ὀπλίται, *men-at-arms* נִקְדִּים Ez 27. 11 חֵיִלִּים IR 15. 20  
 ICh 7. 40;  
 τὰ ὄπλα *the place of arms, camp* מַחֲנֶה Jud 7. 15, 8. 10 (cf. σκηνήμα) עֵפֶל  
 IICH 33. 14 *محله*;  
 of the *arms* possessed by animals for self-defence חֵיִלִּים Job 41. 15;  
*membrum virile* עֵפֶל IS 6. 4 דָּגֵר Dt 7. 13 זָבִיב אֵיִר.

Each of the following homologues bears more than one meaning of ὄπλον, a fact which tests and confirms their homology with it: כָּלִי (supported by *جبل*), חֵיִל (corroborated by *حله*), *נבל*, and עֵפֶל. Although נָבֵל also has three meanings—'stringed instrument of music', 'wine skin', and 'vessel of clay'—they are not different meanings of ὄπλον. Yet it is corroborated by *جبل* by נָבֵל; so is נָבֵל by *جبل*.

Resemblance in more than one meaning, of two homologues constituting an homology, can be ideally exemplified by comparing the kindred words that make up the respective families of those two homologues, e.g. *מד/μετρέω*, *אל/πέμπλημι*, *פא/θεραπεύω*, *אג/όράω*:



- טָדַד: μέτρέω, *measure* (Jes 40. 12 Ez 40. 20); *count* (Jer 33. 22 Hos 2. 1).  
 טָדַד: ἐκμετρέω, *measure out, measure* (IIS 8. 2 Ps 60. 8);  
 διαμετρέω, (astron.) *to be in opposition, to be diametrically opposite to*  
 (Job 7. 4).  
 טָדַד: διαμετρέω, *measure with the eye, scan* (Hab 3. 6).  
 טָדַדְתָּה: συμμετρέω, *to be in right measure with, to be commensurate with*  
 (IR 17. 21).  
 טָדַד: μέτρον, τό, *measure* (Zach 2. 5); *weight or measure* (Lev 19. 35);  
*duration* (Ps 39. 5); *length* (Ex 26. 2) טָדַד Lev 6. 3 Ps 109. 18; *size*  
 (IR 6. 25); *pl., dimensions* (Nu 13. 32 Jer 22. 14 Ez 40. 24).  
 טָדַד: μέτρημα, τό, *measurement; μέτρον, due measure or limit, proportion,*  
*pl., dimensions* (Job 38. 5).  
 טָדַד: μέδιμνος, *a corn measure: very nearly 12 gallons* (Job 28. 25).

The Indo-European *métro-m* from *médtro-m*, 'measuring instrument', probably accounts for the double ט in טָדַד. It is also relevant that טָדַד is similar to Gothic *mitan*, 'measure'. Moreover, Hebrew provides two homologues of μέτρον, formed in accordance with the Greek pattern and similar to the Latin *mensura*—but not טָדַד—namely: טָדַד and טָדַד:

- טָדַד: μέτρον, τό, *limit, term* (Ez 20. 37).  
 טָדַד: μέτρον, τό, *weight or measure* (ICh 23. 29);  
 μέτρημα, τό, *measure, allowance, dole, soldier's rations* (Ez 4. 11, 16).

טָדַד/μόδιος: *a measure of length, = 200 ὀργυαί (the length of the outstretched arms, about 6 feet or 1 fathom)* Ez 48. 30, 33.

- מָלַא: πίμπλημι, *fill*; πληρόω, *fill* Ex 40. 34; מָלַא: pass., *to be filled, to be full of* Cant 5. 2;  
 πλημύρω = πλημυρέω, *overflow, rise like the flood-tide, to be full or in flood* Jos 3. 15 (cf. πλήρης);  
 πληθύω, *to be or become full* Jud 16. 27 IIR 6. 17;  
 πληρόω, *make full or complete* Jes 40. 2; *render, pay in full* IS 18. 27;  
 πλήθω, *to be full* Joel 4. 13, *intransitive form of πίμπλημι*.  
 מָלַא: ἐμπίμπλημι, *fill quite full, fill full of a thing*; ἐκπίμπλημι, *fill them full of*; ἐπιπίμπλημι, *fill full of*; καταπίμπλημι, *fill quite full, fill full of* Ex 35. 35 IIR 21. 16 Jer 41. 9;  
 εκπληρόω, *fulfil*; ἐμπίμπλημι, *fulfil, accomplish* IR 8. 15;  
 ἐμπίμπλημι, *fill a hungry man with food* Ps 107. 9 (Od. 17. 503);

ἐκπληρόω, *make up the number of*; διαπληρόω, *strengthened for*  
 πληρόω, *make full, complete* Ex 23. 26.

אֲלֶמֶת: συμπληθύω, *multiply* Job 16. 10.

אֲלֶמֶת: πλήρης, *solid, whole* Gn 23. 9; *full* Jer 4. 12; *full of* Jer 5. 27; of  
 wine, *full-bodied, with a persistent flavour* Ex 22. 28 Nu 18. 27; used  
 indecl. in later Greek, esp. of payments *in full* Gn 23. 9 ICh 21.  
 22, 24; *gorged, satisfied, satiated* Dt 33. 23; *full, complete* Jer 6. 11;  
*full of people* Jud 16. 27; abs., *full, of swollen stream* Jos 3. 15.

אֲלֶמֶת: πλέως, *full* Ex 9. 8, 16. 32 IS 28. 20;

πλησμονή, ἡ, *abundance* Dt 33. 16;

πληθώρα, ἡ, *fullness* Jes 34. 1, 42. 10.

אֲלֶמֶת: πλήρωμα, τό, *fullness* Ez 12. 19, 32. 15.

אֲלֶמֶת, אֲלֶמֶת: πλήρωσις, ἡ, *filling* Ex 25. 7, 28. 17.

πλήμη, πλήσμη, and πλημυρίς, which derive from πίμπλημι,  
 have a direct homologue, בְּלִימָה, and an indirect homologue—  
 via the suffix-prefix construction—מְבֹל, which do not seem to  
 be related to אֲלֶמֶת, but nevertheless are:

מְבֹל: πλήμη, ἡ, *flood-tide* Job 26. 7; cf. Ps 136. 6.

מְבֹל: πλήσμη = πλημυρίς, ἡ, generally, *flood, deluge* = πλήμυρα; πλήμη,  
 ἡ, *flood-tide* Gn 6. 17.

אֲרָפָה: θεραπεύω, θαρ-, *do service to the gods*; abs., *worship* Job 13. 4;  
*treat medically* Eccl 3. 3; *to heal, cure* Jer 33. 6 شفى; *take care of*  
 Hos 11. 3; of land, *cultivate* ICh 7. 14; *mend garments* יָרָא.

אֲרָפָה: ἐκθεραπεύω, strengthened for θεραπεύω, *mend* IR 18. 30; *cure*  
 perfectly Ex 21. 19.

אֲרָפָה: ἐκθεραπεύω, Med., *get oneself quite cured* IIR 8. 29.

אֲרָפָה: θεραπεία, ἡ, *healing* Prv 3. 8.

אֲרָפָה: θεραπεία, ἡ, *medical or surgical treatment* Jer 30. 13.

אֲרָפָה: θεραπεία, ἡ, *medical treatment* Ez 47. 12.

אֲרָפָה: θεραπεία, ἡ, pl., *cures* Jer 46. 11.

אֲרָפָה: θεραπευτής, *medical attendant* ICh 16. 12.

אֲרָפָה, מְרָפָה: θεράπευμα, *care of the body* Jer 8. 15, 14. 19, 33. 6.

Note that the first syllable of θεραπεύω drops out of all the homo-  
 logues in the family, except הרופה and شفى.

אֲרָפָה: ὁράω, *look* Jes 60. 1, רָאָה IS 24. 12.

אֲרָפָה: ὁράω, *see that, perceive* IIR 11. 1.

אֲרָפָה: ὁράω, *see* Gn 29. 10 Jes 40. 26; *look* Gn 29. 32 Jer 6. 16; *see,*  
*observe, behold, perceive* Ex 20. 18 Lev 13. 3, 56; *see that* Jud 20. 41;



- perceive* Gn 16. 4, 39. 3; *behold* Gn 27. 27 Dt 1. 8; *discern, perceive*, metaph. of mental sight Mal 3. 18 Eccl 1. 16; *observe* Gn 31. 12; *see visions* IS 9. 9 Jes 30. 10 Zach 1. 8; *look to, pay heed to; see to, look to*, i.e. *take or give heed* IS 12. 17, 24. 12 IR 12. 16; *look out for, provide* Gn 22. 8 IS 16. 17; *Pass., appear in vision* Gn 12. 7, 48. 3.
- רָאָה: ὁρατός, *to be seen, visible* Esth 2. 9.
- רָאָה: pass., ἐφοράω, *attend, be in view* Job 33. 21.
- הָרָאָה Gn 12. 1, הָרָאָה Ex 25. 40, 26. 30 ?
- רָאָה: οὐρος (B), ὁ (ὁράω, ὠρα), *watcher, guardian* IS 9. 9 Jes 30. 10 IICH 16. 10.
- רָאָה: ὁρασις, ἡ, *seeing, the act of sight* Job 10. 15.
- רָאָה: ὁρασις, ἡ, *seeing, the act of sight, power of sight* Eccl 5. 10.
- רָאָה: ὁρασις, ἡ, *vision* IICH 26. 5.
- רָאָה: ὁρασις, ἡ, *appearance* IS 16. 12.
- הָרָאָה: ὁρασις, ἡ, *appearance* Gn 29. 17.
- הָרָאָה: προσόρασις, ἡ, *appearance* Jes 44. 13.
- הָרָאָה: ὁράω, ὁλάω, *see visions* Joel 3. 1.
- הָרָאָה Jer 29. 8 ?
- רָאָה: ὁράω, *look towards* Prv 15. 14.
- רָאָה: ὄραμα, *sight, spectacle* Eccl 1. 17; *device, plan* Ib 2. 22.
- רָאָה: οὐρέω (οὐρος (B)), *watch* Ez 34. 23.
- רָאָה: οὐρος (B), ὁ, *watcher, guardian* Gn 4. 2.
- רָאָה: ὁρασις, ἡ, *vision* Eccl 1. 14.
- רָאָה: ἐφοράω, *of the gods, watch over* Gn 48. 15.
- רָאָה: ἐφορος, ὁ, *observer, guardian, ruler* Ps 23. 1.
- רָאָה: ἐφορος, ὁ, *observer, guardian, ruler* Gn 12. 15 فرعون.
- רָאָה: ὄραμα, τό, *that which is seen, visible object* Nu 12. 8; *sight* Lev 13. 12; *sight, spectacle* Ex 3. 3; *device, plan* Ez 42. 11.
- רָאָה: ὄραμα, τό, *vision during sleep, dream* IS 3. 15.
- רָאָה: ὄραμα, τό, *sight, spectacle* Dt 4. 34.
- רָאָה: ὄραμα, τό, *spectacle, vision, dream* Eccl 5. 6; *dream* Gn 40. 5; *vision* Job 20. 8.

The initial ל in וּרְאָהָה is part of the radical, replacing the initial vowel in ὁράω. There is no homologue to the הַפְעִיל of either הָלַם or רָאָה, a unique and unaccountable gap: one of the very rare independent developments in both Arabic and Hebrew. *Per contra*, הִבִּיא—the homologue of εἰσβαίνω, which is causal only in the first aorist—is causal throughout. ὁλάω is the lisping pronunciation of ὁράω, and הָלַם is a direct homologue of ὄραμα,



following the Greek pattern. The final מ represents the suffix -μα, whereas the final מ in ׀לִּמ is terminal. On the other hand, הָרָמ is an indirect homologue of ὄραμα—as מְבֹל is of πλήμη and πλήσμη—following the suffix-prefix construction: the prefix מ represents the suffix -μα. Similarly with תָּאוּת or תָּאָת and תָּאָת: the final ת in the former represents the suffix in ὄρασις, as indeed does the initial ת in the latter—the noun changing gender in the process. Similarly, again, with מִדְּמ/μέτρον and מִדְּמ/μέτρημα.

The regular changes undergone by the Greek homologues, ἐφοράω and ἑφορος, to be transformed into Hebrew are as follows:

הָעָר results from the last two syllables of ἐφοράω; the first syllable drops out because it includes φ, while ο and ρ undergo vowel/consonant metathesis, at the same time ο turning into α, as in ὀράω/הָרָא. Thus: ἐφοράω → ὀράω → ροαω → ρααω = הָעָר. That is why הָעָר is Qal.

הָעָר results from the first syllable dropping out of ἑφορος, metathesis taking place between the first ο and the ρ which follows it, the second ο turning into ε, and the final σ dropping. Thus: ἑφορος → ορος → ροος → ροες → ροε = הָעָר.

הָעָר results from vowel-consonant metathesis taking place in ἑφορος, between ε and φ, and ο and ρ; the ε turning into α, and the terminal σ dropping. Thus: ἑφορος → φεορος → φεροος → φαροος → φαροο = הָעָר.

5. *Resemblance of derivatives.* The existence of homologous derivatives is an essential test to a sound verb-homology, for homologies of derivatives corroborate each other in common solidarity as members of two sound homologous families. This has already been amply illustrated by five large homologous families: מִדְּמ/μετρέω, מְבֹל/πίμπλημι, תָּאוּת/ὀράω, תָּאָת/θεραπεύω, and תָּאָת/στέλλω. Yet there is an extremely rare example which throws into relief the function of homologous derivatives as a vital test of sound homology, where the verbs competing for homology appear to have equally good claims to it.

The two verbs concerned are καλέομαι and μυθέομαι. Grammatically, both qualify to homologize with a verb beginning



with the MV 1. Phonetically and morphologically both qualify to homologize with  $\square\pi\lambda$ : the exchanges,  $\kappa/\pi$ ,  $\theta/\pi$ ,  $\lambda/\nu$ , the addition of a terminal  $\nu$ , and the dropping of the first syllable which includes  $\mu$  are all regular phenomena. Semantically also, both their compounds with the preposition *παρά*—*παρακαλέομαι* and *παραμυθέομαι*—coincide, meaning 'to comfort, to console'. Accordingly, either of them tallies with  $\square\pi\lambda$  in apparently perfect harmony. So much so that, had their claims in other respects been equal,  $\square\pi\lambda$  would have rightly claimed them both as legitimate homologues. For there is nothing to prevent a word in one language having more than one homologue in the other. It would merely imply that, with the passage of time, similar Greek words meaning more or less the same thing came to be pronounced the same way. But the claims of these two verbs are not equal in other respects; since, for one thing, *παραμυθέομαι* has, whereas *παρακαλέομαι* has not, derivatives that homologize with derivatives of  $\square\pi\lambda$ . Therefore, the whole family of the former verb prevails, as follows:

*παραμυθέομαι*, to comfort, to console  $\square\pi\lambda$  Jes 40. 1; Pass.,  $\square\pi\lambda$  Jes 66. 13  $\square\pi\lambda$  Gn 37. 35  $\square\pi\lambda$  Gn 24. 67 Ez 5. 13.

*παραμυθητής*, consoler  $\square\pi\lambda$  Thr 1. 2.

*παραμύθημα*, τό, consolation  $\square\pi\lambda$  Hos 13. 14  $\square\pi\lambda$  Jes 57. 18  $\square\pi\lambda$  Jer 16. 7.

*παραμυθητικός*, η, ον, consolatory  $\square\pi\lambda$  Zach 1. 13.

*παραμυθία*, ή, encouragement, reassurance, consolation  $\square\pi\lambda$  Ps 119. 50 Job 6. 10  $\square\pi\lambda$  Ps 94. 19 Job 15. 11, 21. 2.

The  $\pi$  in  $\square\pi\lambda$  is not a prefix; it represents  $\pi$ .

6. *Semantics*. Semantics are a decisive factor in the following circumstances:

A. When allied to sound, the semantic factor constitutes a preliminary guide to, and *prima facie* evidence of, accurate homology. Thus *κυφός* is—by virtue of its meaning (*hunchbacked*), as well as by reason of the phonetic changes experienced in Graeco-Hebraic homology—a sound homologue of  $\gamma\beta\lambda$  (Lev 21. 20). So is *ύβός*, for the same reasons:  $\gamma/\beta$ ,  $\gamma/\lambda$ ,  $\gamma/\kappa$ ,  $\beta/\nu$ , terminal 1. In fact, the said changes prove that *ύβός* is a variant of *κυφός*. Similarly, *ύβος* (*hump* of a camel) is proved to be a variant of



κῦφος, and passes muster as the homologue of קִבְּשָׁה. Is it not highly significant that the Latin *gibbus*, the Italian *gobbo*, and the French *gobin* resemble so closely the Hebrew קִבְּשָׁה?

The corroborative efficacy of semantics and phonetics when conjoined together is exemplified to advantage by comparing two Greek words which sound very much alike, yet completely differ in meaning, together with their respective homologues—one Arabic and the other Hebrew—which also sound strikingly alike while vastly differing in sense, namely: ὕπνος, *sleep* שְׁנָה

Jer 51. 39; *slumber* שְׁנָה Prv 6. 10; and ὕπνον, *lichen* أَشْنَه. In the circumstances, can there be a shadow of doubt that ὕπνος/שְׁנָה and ὕπνον/أشْنَه are absolutely genuine homologies?

Another pair of Greek nouns—κέρας and κράς—resemble one another phonetically, though semantically they are wide apart. Each of them has the same two Hebrew (and two similar Arabic) homologues which sound utterly unlike each other, namely קֶרֶן and רֹאשׁ.

κέρας, τό, *the horn of an animal* קֶרֶן Gn 22. 13 שׁוֹפָר Jos 6. 4; as a symbol of strength קֶרֶן Jer 48. 25; of elephants' *tusks* קֶרֶן Ez 27. 15; *bow* קֶרֶן IIS 22. 3, cf. IICh 14. 7; of musical instruments, *horn for blowing* קֶרֶן Jos 6. 5 שׁוֹפָר Hos 5. 8; *drinking horn* קֶרֶן IS 16. 1; *arm or branch of a river* רֹאשׁ Gn 2. 10; *corps or wing of an army* רֹאשׁ Jud 7. 16 Job 1. 17; *mountain-peak* רֹאשׁ Dt 34. 1 قَرْن رَأْس.

κράς, τό, gen. κρατός: Homer also has gen. and dat. κράτος, κράτι, pl. nom. κράτα . . . , but no nom. κράς is found. *head* קֶרֶן IS 2. 1 Ps 75. 5, 6 Job 16. 15 רֹאשׁ IS 17. 54 רֹאשׁ Jud 4. 21, 22 (cf. *πάχης*); *top* רֹאשׁ Gn 28. 12 Esth 5. 2; *peak* רֹאשׁ Cant 4. 8 قَرْن رَأْس; *the head or far end* רֹאשׁ Gn 47. 31; *down from the head, from the top; from head to foot, entirely* רֹאשׁ Lev 13. 12 Jes 1. 6 رَأْس.

However, here—as elsewhere where homonyms are involved—the context plays a vital part: it, and not semantics, is the decisive factor.

Sound and sense combine to establish beyond a peradventure that native *Hebrew* words, undoubtedly *borrowed* by the ancient Greeks, are in reality veiled *Greek* words of pristine genuineness, which have returned home altered almost beyond recognition—e.g. ἀπαβών/ρύσιον. Indeed, the entire family of this word has been preserved, unimpaired and free from ambiguity. Besides,



for good measure, the Greek custom of ratifying a pledge by giving the (right) hand is specifically recorded (Prv 6. 1, 11. 15, 17. 18, 22. 26). All testing and confirming the validity of the homologies concerned, and its consequential thesis that Hebrew is Greek.

ἔρυμα, τό (ἐρύω B): a *breast work*, also of a river or trench used as a military defence, stronghold (W) אַרְמָה Jud 9. 41 אַרְמָן Ps 122. 7.

ἐρυμνός, ἡ, όν (ἐρύω B): *fenced, fortified, strong* by art or nature; τὰ ἐρυμνά *strong positions* אַרְמָנֵי Am 2. 2 Ps 48. 14, 122. 7 Thr 2. 7.

ἐρύω (B), only in Med. ἐρύομαι; thematic present ῥύομαι: *protect, guard* עָרַב Gn 43. 9; *redeem* עָרַב Jes 38. 14.

ῥυσιάζω, Doric ῥυτιάζω: *treat as a ῥύσιον, seize, distraint* עָרַב Prv 11. 15, 20. 16.

ῥύσιον, Doric ῥύτιον, τό (ἐρύω B): *surety, pledge; property held or seized as a pledge or compensation* עָרַבִּין Gn 38. 17 עָרְבָה Prv 17. 18; *person seized and held to ransom* תַּעֲרֹבֹת IIR 14. 14.

ἄραβών, ἀραβών, ό, generally, *pledge, earnest* עָרַבִּין Gn 38. 17.

ἄραβωνίζεται, ἀραβῶνι δίδεται, עָרַב Prv 17. 18. 22. 26 Neh 5. 3.

I believe תַּעֲרֹבֹת to be the homologue of two words, τὰ ῥύσια, 'hostages'—like τὰ τόξα (Job 41. 21)—the initial ת standing for the article.

B. Meaning and morphology combine to explain why sense does not necessarily vary with form, thereby testing and confirming the validity of an homology, despite the alteration in the form of the homologue.

For instance, אֶתְנָה Hos 2. 14, אֶתְנִי Ez 16. 34 Mich 1. 7, נִדְהָ Ez 16. 33, נִדְהָן Ib. bear the same meaning, but differ in form one from the other. However, this test, when applied to each one of these nouns, accounts for the change in it and confirms its homology with ἔδνον (mostly pl., *bride price* or *wedding gifts*; generally, *gifts*). Thus, the ה in אֶתְנָה may have exchanged phonetically with the final ν; and since ἔδνον is neuter, it is capable of homologizing with a masculine or a feminine noun, or—as here—with both a masculine and a feminine noun. Alternatively, אֶתְנָה may be the homologue of ἔδνον in the plural, i.e. ἔδνα; and the context inclines towards this interpretation. On the other hand, the ה in נִדְהָ certainly replaces the final ν. As to the difference between אֶתְנָה and אֶתְנִי on one hand, and נִדְהָ and



ךָ on the other—the former two nouns are direct homologues, conforming to the Greek pattern; while the latter are indirect homologues, homologizing with ἔδρον via the suffix-prefix construction.

Similarly, מַרְאָה Ex 3. 3, מַרְאָה Ez 1. 1, מַלְוִים Gn 20. 3: all three homologues of δράμα in their several meanings: the first noun is masculine, the second feminine, and the third heterogeneous. The last is a direct homologue, whereas the other two are indirect.

Also similar are רָאָה IS 16. 12, רָאִיתָ Ecc1 5. 10, רָאָה Gn 29. 17 Thr 4. 8, all—in their several meanings—homologues of δρασις: the second noun is regularly feminine, the others are irregularly masculine; the last is an indirect homologue, the other two are direct.

C. Semantics combines with etymology to substantiate recon-dite homologies. Two completely different examples will illustrate the efficacy of this combination.

We have seen that הִתְנַחֵם is the homologue of παραμυθέομαι in the Passive voice, meaning 'to be consoled, to be comforted'; and that this homology is vouched for by several kindred homologies based on common derivation. However, הִתְנַחֵם has two homonyms and, therefore, two other homologues: νοέω and οὐ νοέω, and μετανοέω.

νοέω, Acolian νόημι, with infinitive, *to be minded, intend*; οὐ νοέω, *think on or of, contrive, have in one's mind, purpose* הִתְנַחֵם IS 15. 29 הִתְנַחֵם Gn 27. 42;

μετανοέω, *change one's mind or purpose* הִתְנַחֵם Nu 23. 19; *repent* הִתְנַחֵם IS 15. 35 הִתְנַחֵם Dt 32. 36.

Two tests apply: first, the context which establishes the homology הִתְנַחֵם/νοέω/οὐ νοέω; secondly, semantics which corroborates and further tests this homology by the homology μετανοέω/הִתְנַחֵם. Indeed, both corroboration and testing are reciprocated and reciprocal.

The other example concerns סָקַבֹּת (Jer 38. 12) which is rendered in the Septuagint by ράκη (*rags, tatters*). This is not a meaning which—by a reasonable stretch of the imagination—might be suggested by the context, by a similar Arabic word, or by a connection between the verb סָקַבֹּת and 'rags'. However, Greek



homology not only confirms the said translation, but also shows that סחבֹות derives from סחב, affording the semantic link which connects the two words. Thus:

σπάω, *draw* סחַבֹּוּ Jes 30. 14 Hag 2. 16 שָׁאבֹּוּ Gn 24. 13; *pull away* סחבֹּוּ IIS 17. 13; *tear, rend*, esp. of ravenous animals סחבֹּוּ Jer 15. 3; שָׁאבֹּוּ Ez 36. 3 Ps 56. 2; *snatch, tear or drag away* סחַבֹּוּ Jer 46. 15 סחבֹּוּ Ib 22. 19 סחַבֹּוּ Prv 28. 3; *draw in, suck in, drink off, quaff* (W) סחבֹּוּ Dt 21. 20 Jes 56. 12 Prv 23. 20 שָׁאבֹּוּ Ps 119. 131; *draw breath* שָׁאבֹּוּ Jer 2. 24, 14. 6; *enjoy* שָׁאבֹּוּ Job 7. 2; *derive its origin* שָׁאבֹּוּ Eccl 1. 5. Cf. סחַבֹּוּ/γυμνῶω.

σπάσμα, ατος, -μός, *that which has been torn off, fragment, shred* סחבֹּוּ Jer 38. 11 מַחֲשֵׁתִי Gn 30. 37; *spasm, convulsion; fit of epilepsy* סחבֹּוּ IIS 1. 9.

It is not clear whether סחבֹּוּ in Jer 15. 3 means 'pull away' or 'tear, rend'; but the Septuagint has εἰς διασπασμόν, *tearing in pieces*. However, there is no doubt that סחבֹּוּ homologizes with σπάω, at least in respect of the senses of 'pulling' and 'dragging'. Besides, the notion of 'tearing' and 'rending' is transferred from σπάω to its derivative, σπάσμα, in the form of 'shred'. These two facts, coupled together, enable סחבֹּוּ to homologize with σπάσμα. Moreover, the semantic link of 'tearing' and 'rending' which exists between σπάω and σπάσμα acts as a test of the validity of this homology. At the same time this homology, in its turn, constitutes corroborative evidence that סחבֹּוּ in Jer 15. 3 actually means 'tear, rend'—especially as the context is by no means averse to that meaning (v. p. 371, s.v. σπαράσσω).

7. *The Septuagint.* This *magnum opus* of our forefathers is not a perfect translation of our holy writ. Among other shortcomings, it sometimes overcomes the difficulty of translating a certain word by circumlocution (Jes 14. 23), or evades it by transliteration (Jud 8. 7). At other times it bypasses an obscure word, omitting to translate it altogether (Jer 38. 11). Yet again, it fails to use the apt word, as when שָׁאֵבֹוּ in Gn 2. 10 is rendered by ἀρχή (used only by the LXX to mean 'branch of a river'), instead of by its homologue, κέρας ('arm' or 'branch' of a river). Similarly, שָׁאֵבֹוּ in Job 1. 17 is rendered by κεφαλὴ (a 'band' of men, 'right-hand half' of a phalanx), instead of by its homologue, κέρας ('corps of 8192 men' or 'wing' of an army). Cf. p. 348. Occasionally there



occur downright errors, e.g. IR 22. 17. Despite its faults, however, the Septuagint may be used as a reliable test whereby to establish the accuracy of certain homologies. Nowhere is the utility of this admittedly fallible touchstone more evident than in the two following examples:

A. There are two words which differ slightly one from the other in spelling as well as in vocalization, i.e. מוֹרָא and מוֹרָה. I believe them to be variants of one another, and homologues of μέγας (*high, great, mighty*, a frequent epithet of gods).

The Septuagint meaninglessly translates לַמּוֹרָא Ps 76. 12 by τῷ φόβῳ ('to terror'), as if it were the same as מוֹרָא in Mal 1. 6, 2. 5, the homologue of which is τρόμος. However, it translates מוֹרָה Gn 12. 6 by τῇ δρυὶ τῇ ὑψηλῇ ('the high oak'), מוֹרָה Dt 11. 30 by τῆς δρυὸς τῆς ὑψηλῆς ('of the high oak')—as if there were only one tree—and מוֹרָה Job 36. 22 by δυνάστης (*lord, master, ruler*, of Zeus). As to גִּבְעַת הַמּוֹרָה Jud 7. 1, the two words are transliterated together Γαβααθαμωραι, as if constituting a single word—the diphthong ai pronounced e, as in modern Greek.

It seems clear that at the time of the Septuagint מוֹרָה was known to mean 'high, lofty'. It also appears that by that time the other meaning—'great, mighty'—and its special use as an epithet of a divinity had been forgotten. For in my submission, אֱלֹן מוֹרָה means 'the Elm-Grove of the Mighty One'; similarly, מוֹרָה אֱלֹנִי means 'The Hill-Height of the Mighty One'—like גִּבְעַת הָאֱלֹהִים IS 10. 5, הַר הָאֱלֹהִים Ex 3. 1, מֶהָר אֱלֹהִים Ez 28. 16, and הַר יְהוָה Jes 2. 3—while מוֹרָה in Job 36. 22 is an adjective qualifying אֵל, and means 'high, great, mighty'; מִי כְמוֹת הַסֵּן יְהִי כְמוֹת מוֹרָה Ps 89. 9. יָבִילוּ שִׁי לַמּוֹרָא Ps 76. 12 means 'they will bring a sacrificial feast to the Mighty One'.

That מוֹרָא is an adjective, used as a noun elliptically for the divinity it qualifies, is corroborated twice over: once, contextually by the phenomenon of reduplication in Ps 76. 12; and again, in the two other verses where שִׁי occurs—i.e. Jes 18. 7 and Ps 68. 30—and where the sacrificial meal, δαΐς, is offered to God.

But for the above translation of מוֹרָה Gn 12. 6 Dt 11. 30 in the Septuagint, I very much doubt whether I would have



ever suspected it to be the homologue of μέγας (*high*). It was not long before I realized that מורא also was a homologue of μέγας, homologizing with it in respect of its meaning 'great, mighty', as epithet of a god. This discovery—together with the fact that אלוהים and גבעה are in the construct, in Dt 11. 30 and Jud 7. 1 respectively—convinced me that מורה homologizes with μέγας like מורא, rather than in respect of its meaning 'high', as rendered by the Septuagint. Thus the Septuagint's translation of מורה had led me to the discovery which enabled me to correct the Septuagint in that very translation.

B. Strange to say, the following example bears a striking resemblance to the last one, in respect of מורא and מורה, each being supposed to bear a different meaning of their common homologue, μέγας. Here the Hebrew word concerned (חפץ) is supposed to have the same meaning as a very similar Arabic word (خَفَضَ); whereas both are homologues of a Greek word (κουφίζω), in respect of different meanings.

The Septuagint rendered the passage יחפץ זנבו כמו ארז in Job 40. 17 (12): Ἐστησεν οὐρὰν ὡς κυπάρισσον [ἄρκευθος]—'He raised his tail like a cypress [*cedar*].' Ibn Ezra, presumably independently, maintains that יחפץ means יעמיד—'will make to stand'. In fact, ἵστημι means 'make to stand, set up, raise'. The interpretation seemed reasonable to me, for the erectile tail of animals generally stiffens and distends upwards when they are angry or otherwise excited. Yet all the commentators, lexicographers, and translators have ignored the Septuagint and embarked on a wild goose chase. I, however, banked on it, cast about for a suitable homologue, and soon came upon κουφίζω, a verb of diverse meanings and various homologues:

κουφίζω, *lighten, make light* חָנַף Ex 18. 22 חָנַף; *lift, raise* חָנַף Job 40. 17; ἄλμα κουφίζειν *make a light leap* קָפַץ Cant 2. 8 קָפַץ; *lighten ships of their cargo* חָנַף Jon 1. 5; *relieve* חָנַף IR 12. 4 חָנַף; *cancel* חָנַף; *cheapen* חָנַף Gn 16. 4, 5 חָנַף; *to be light* חָנַף; *assuage* חָנַף; *abate* חָנַף Gn 8. 8 חָנַף; *to be light* חָנַף Jer 4. 13 Job 7. 6. (V. p. 248.)

Therefore, the homology יחפץ/κουφίζω is tested and validated by the Septuagint.

8. *The Supreme Test.* Naturally, the object of sound homology is to interpret a given text accurately, so as to convey to the reader its true and full meaning. Therefore, the ultimate test of sound homology is this: Does it render the text in hand—be it a passage or an episode—intelligible and clear, without straining the significance of the word or words concerned? This is essential, whether the word in question is an *hapax legomenon* or occurs elsewhere also; because any given word or text cannot be treated in isolation from the rest of the Bible, but must be considered in relation to other words or texts and should harmonize with them. Particularly since most words convey more than one meaning or shade of meaning.

This test is universal, and no homology escapes the rigour of its application. Accordingly, it is applied in the next chapter but one to several homologies, by comparing them with biblical translations and other interpretations.



## XVII. COMPLETE HOMOLOGIES

LX. An examination of complete homologies shows the number and variety of Hebrew words which homologize with the average Greek homologue, and have to be considered individually with an eye to corroboration.

- ἀγαλμα, τό: (ἀγάλλω) *glory, delight, honour* הָלַל ICb 16. 36  
 Prv 27. 21 جَلال; ornament הָלַי Prv 25. 12 Hos 2. 15 زخرف حليه;  
*pleasing gift, esp. for the gods* הָלַל Lev 19. 24 Jud 12. 13  
 (אֵל) הָלַל Gn 5. 12 צִלְמֶנּוּ IIS 23. 28 Jud 8. 5; generally,  
 = ἀνάθημα (*votive offering set up in a temple*) הָלַל Jud 9. 27; *statue*  
*in honour of a god (pl.)* צִלְמֵי IIR 11. 18 Dan 2. 31 צִלְמֵי  
 Jud 9. 48 צִלְמֵי Nu 33. 41 צִלְמֵי Cant 7. 2  
 IS 6. 5 Ez 16. 17; *portrait, picture; generally, image* צִלְמֵי Ps 139. 16  
 צִלְמֵי Gn 1. 26 Ez 23. 14 (cf. γλύμμα; v. αἰνίζομαι, p. 110); v. p. 375  
 ἀγγεῖον, -ήιον, τό: *vessel* אֵבֶן Job 41. 12; of metal, jar or case for water  
 אֵבֶן Job 32. 19 אֵבֶן Ps 26. 6, 73. 13 Ex 25. 29 Nu 4. 7 (v. p. 159)  
 אֵבֶן; *vessel for holding money in a treasury* אֵבֶן Ex 16. 33  
 ἀγορά, ἡ: (ἀγείρω) *assembly* עֲצָרָה Joel 1. 14 Jer 9. 1 חַנְּלֵה, esp.  
*of the people, opp. the Council of Chiefs* אֲדוֹרִים IICh 11. 9  
 עֲצָרָה Ez 47. 10 עֲצָרָה Ps 68. 31 עֲצָרָה Ib 15. 9 יְעָרִים Jos 19. 19  
 עֲצָרָה Prv 24. 7, 31. 23 עֲצָרָה IICh 11. 10 עֲצָרָה Esr 2. 25 עֲצָרָה  
 עֲצָרָה Jos 12. 17 עֲצָרָה; *place of assembly* חַנְּלֵה Ib 19. 6 עֲצָרָה Jos 15. 36  
 עֲצָרָה Gn 14. 2; *market place* עֲצָרָה Jos 15. 54 Jud 6. 11  
 עֲצָרָה; *business of the ἀγορά* שָׁנַל Jer 31. 40 (39) Zeph 1. 10 Job 5. 4;  
 generally, *provisions, supplies* עֲצָרָה Ez 27. 15 עֲצָרָה Gn 47. 14  
 as a mark of time ἀ. πληθούσης the forenoon when the market place  
 was full, ἀγορῆς διάλυσιν the time just after midday  
 when they went home from the market עֲצָרָה Ex 12. 6 עֲצָרָה  
 Ps 55. 18 Job 5. 14 עֲצָרָה; v. p. 377  
 ἀγορός, ό: = ἀγορά; used only by Euripides in lyrical poetry; generally  
 in pl. יְעָרִים Jos 15. 9 עֲצָרָה Ps 68. 31 עֲצָרָה Esr 2. 25 עֲצָרָה  
 31. 23 עֲצָרָה Am 5. 21  
 ἄιδιος p. 318  
 αἰδῖος p. 318



Ἀἰδωνεύς p. 318

αἷμα, τος, τό; *blood* דם Gn 4. 10 דם Jes 63. 2 דם Jer 51. 35 דם Dt 32. 33 Ps 58. 5 [cf. χυμός]; in pl., *streams of blood* דמים Hos 4. 2; of anything like blood, αἷ. σταφυλῆς דם Dt 32. 14 דם Gn 49. 11; *bloodshed, murder* דם Ez 22. 13 דם Ib 24. 6 דם Jes 16. 4 דם Gn 6. 11; a kinsman's *murder* דם Nu 35. 19 Jud 9. 24 IIS 3. 27 דם Jud 9. 24; *murder* (pl.) דם Lev 17. 4 Dt 19. 10 IS 25. 26 Nah 3. 1; concrete, of a person דם Gn 1. 26, 27; cf. ἀνὴρ; v. p. 379

αἱμακτός, ἡ, όν: *mingled with blood, of blood* דם Jes 63. 1

αἱμαλέος, α, ον: *blood-red* דם Gn 25. 30 Nu 19. 2 IIR 3. 22 Zach 1. 8, 6. 2 Cant 5. 10 דם Zach 6. 3 דם Gn 25. 25 IS 16. 12 דם Lev 13. 19, 42 דם Ps 75. 9 [cf. ξανθός]

αἱμασιά, ἡ: *wall of dry stones* חומה Ex 14. 22 Ez 40. 5, 42. 20 Am 7. 7; of the walls of a city or fortress חומה Lev 25. 29 Jos 2. 15 IS 25. 16 Jer 15. 20 [cf. χῶμα]

αἱμάσσω, -ττω: *make bloody, stain with blood* דם Ps 68. 24; *Pass., become bloody* דם Jes 63. 1; *intr. to be bloody, blood-red* דם Thr 4. 7 דם Job 15. 33 דם Job 16. 16 דם Prv 23. 31

αἱματάω: *to be bloodthirsty* דם Ps 71. 4

αἱμάτη, ἡ: = λεκάνη (pot) דם Esr 6. 2

αἱματοίς, contr. αἱματούς: = αἱματηρός [*bloodstained*]; *blood-red, or of blood* דם Zach 6. 3 דם Jes 63. 1

αἰρέω: From ἄλ-; future ἐλῶ . . . the etymology is doubtful, and ἀγρέω . . . probably has a different root. Active, *take with the hand, grasp, seize* לקח Lev 4. 30 Jos 9. 11 IR 14. 26 Jes 6. 6 Jer 36. 14; *take away* גרע Nu 36. 3 Dt 4. 2 Ez 16. 27 לקח Gn 5. 24 Job 1. 21; *overpower, kill* גרע Ez 5. 11; generally, *win, gain* טָלָה; generally, *get, obtain* אָרָה Cant 5. 1 טָלָה; *convict; get a verdict of conviction; get a conviction* עָוֹר Ps 7. 7; *prove* גָּרַע Job 15. 4; *grasp with the mind, understand* לקח Ez 3. 10 Prv 4. 10; *Med. take for oneself* לָקַח Gn 31. 32 Ex 6. 25 IS 2. 16 IIS 2. 21 ICh 21. 23; *take one's spear* לָקַח IS 26. 11; *take to oneself, choose* בָּחַר Dt 7. 6 בָּרָה IS 17. 8 Ez 20. 38 ICh 7. 40 חָלַק Dt 4. 19 לקח Ez 33. 2; *Pass., to be chosen* נִבְחַר Lev 19. 20; *prefer* בָּחַר Dt 10. 15 IS 20. 30 IIS 6. 21 Jer 8. 3 Prv 21. 3; *choose by vote, elect* בָּחַר IS 8. 18 לקח Jos 3. 12; cf. ἀλίσκομα:

αἰών p. 320

ἄκουρος, ον: (κοῦρος) *childless* עָקָר Dt 7. 14 עָקָרָה Gn 11. 30; cf. στερρός (B), χέρρος, χέρσος: *barren* עָרִירִי Ib 15. 2; v. p. 380

ἀκρωτηριάζω + p. 667



ἀλίσκομαι, defective Passive, Act. supplied by αἰρέω: *to be taken, conquered, fall into an enemy's hand*, of persons and places, קָלַל IS 4. 11; *to be seized and taken* קָלַל IIR 2. 9; *to be convicted and condemned* קָלַל Prv 24. 11 קָלַל Ez 33. 6

ἀλμυρίζομαι: *to be made salt* מָלַח Lev 2. 13 מָלַח Ex 30. 35

ἀλχηρής (ὑπνος)· ἀηδής (unpleasant), οὐκ ἔχων χαράς (*not having joy*). [Only Hebrew can properly explain this strange word, fully and conclusively, thus: ἀλ- is the homologue of לָא (Gn 15. 1), which occurs instead of a *privativum* in לֹא-חַי (Prv 12. 28), the homologue of ἀθάνατος. In fact, לָא is the homologue of οὐ, and both לָא and its variant לא occur in one verse, Prv 31. 4]

ἀμαξανίδες· μηλέαι (*apple-tree*, μ. Ἀρμενική *apricot*, μ. γλυκεῖα *jenneting*, Περσική μ. *citron*, Μηδική μ. *peach*, μ. Κυδωνία *quince*). Which of these are ἀμαξανίδες? Arabic unerringly points to *apricot*, ἀμαξανίδες being the homologue of شَيْش or شَيْش

ἀμάναν· ἀμαξαν. In my considered opinion, there can be no doubt but that this word is a dialectal variant of ἀπήνη, ἥ: *four-wheeled wagon*, drawn by mules, much the same as ἀμαξα: אָמָא Dt 28. 68 אָמָא Am 2. 13; later, any *car* or *chariot*, *war-chariot* אָמָא Dan 11. 40 אָמָא Ps 68. 18; metaph. *vata d. ship* אָמָא IR 9. 26 אָמָא Ib 9. 27 Jon 1. 3 אָמָא Ib 1. 5. Cf. ἀγάννα· ἀμαξα *iepa* (*wagon*) אָמָא IS 6. 7-14: (1) אָמָא qualifies for homology with both ἀγάννα and ἀπήνη, that is, if ἀγάννα is not—like καπάνη, *chariot*—a dialectal variant of ἀπήνη. (2) Just as אָמָא is the homologue of κύκλα, calling the whole by the part; so is אָמָא the homologue of ἀπήνη, calling the part by the whole

ἀμαρτία, ἥ: *a failure, fault* מָרָא Nu 17. 25 מָרָא Ib 23. 21; *error* מָרָא Lev 5. 15; *guilt, sin* אָמָר Job 20. 29 אָמָר Mich 2. 10 מָעַל Lev 5. 21 מָעַל Jos 22. 22 מָעַל IS 20. 30 מָרָא Dt 31. 27 Jes 30. 9 מָעַל Prv 11. 23 מָעַל Jes 10. 1 Ps 7. 17 Job 11. 16; v. p. 380

ἀμιλλας, ὁ = ἀμιλλα, ἥ: *contest for superiority* מָעַל Eccl 2. 21; *conflict* מָעַל Ib 4. 6; *contest* מָעַל Jer 20. 18; *struggle* מָעַל Eccl 6. 7

ἀμφοῖ p. 168

ἀνά p. 168

ἀνήρ+ pp. 285-9

ἀντος· εὖρος: *Eûpos, the East Wind* קָדִים Gn 41. 6 Jon 4. 8

ἀντρον, τό: poet. word, *cave* חֶרֶב IS 14. 11 מְעָרָה Gn 23. 9, 11 مَعَارِ; of a lion, חֶרֶב Nah 2. 13 מְעָרָה Ib 2. 12 מְעָרָה Ib 2. 13 عَرِين; of a serpent, חֶרֶב Jes 11. 8 מְעָרָה Ib. מְעָרָה Jer 9. 10; *inner chamber, closet* מְעָרָה Ps 26. 8, 68. 6 IICH 36. 15 مَقْصُور مَقْصَارُهُ حَجَر



ἀπαπαῖ: = ἀπαπαῖ (an exclamation of grief or pain) אָבוי Prv

23. 29 יָאִי־אָבִי; = ἀπαπαπαῖ

ἀπας, ἀπαν: (ἀ- = sm-, cf. εἶς) strengthd. for πας, quite all, the whole

הַכֹּל Ex 29. 24 IS 30. 19; ἀπασι, ἐν ἀπασι in all things בְּכֹל Gn 24. 1;

everyone הַכֹּל IIR 24. 16 IICH 28. 6; everything הַכֹּל Jos 21. 45 IICH

36. 18

ἀπάτη, ἡ: trick, fraud, deceit, guile הַהֲלָ Job 17. 2 פְּתִי Prv 1. 22

خِدَاع خِدْعُهُ غِيْشٌ غَدْرٌ

ἀπατήλιος, ον: poet. Adj., guileful, wily, deceptice خَدَاعِي خَاتِل خَاتِلٌ

; = ἀπατηλός, -ήμων

ἀπάτημα, τό: deceit, stratagem, beguilement הַהֲלָה Jes 30. 10 سَخَانَهُ

הַהֲלָה Jer 10. 15

ἀπάτητος, ον: untrodden; not trodden down; hence, metaph., unusual شَادَّ

ἀπάτωρ, ό, ἡ: (πατήρ) without father, disowned by the father; of unknown

father, like σκότιος (bastard) הַהֲלָה Dt 23. 3; = ἀπάτωρος

ἀπεζος, ον: (πέζα) footless הַהֲלָה IIS 9. 13 Jes 35. 6 Job 29. 15; cf. ἀπους

ἀπειλή, ἡ: mostly in pl., boastful promises, boasts; commonly in pl.,

threats; of threatening conditions הַהֲלָה Jes 29. 14 [cf. ἀπειλέω B

הַהֲלָה] הַהֲלָה Dan 12. 6 הַהֲלָה Thr 1. 9 [cf. πολλά very much, too

much]; = ἀπειλήμα

ἀπλός, η, ον: contr. ἀπλοῦς, ἡ, οὖν, late form ἀπλός, opp. διπλός

twofold, and so, single הַהֲלָה Job 41. 5, הַהֲלָה Jes 40. 2; simple.

plain, straightforward הַהֲלָה; open, frank הַהֲלָה; simple-minded; in bad

sense, simple, silly הַהֲלָה; of precious metals, unalloyed, pure הַהֲלָה

Job 19. 24, 28. 6; cf. ἀπυρος

ἀπλότης, ἡ: singleness; simplicity; of persons, frankness, sincerity إِيْلَاص

ἀπλόω: unfold, spread out; Pass., to be simplified هَلَّ

ἀπό pp. 168-9

ἀπους, ό, ἡ: gen. -οδος; without foot or feet; without the use of one's feet.

lame הַהֲלָה Dt 15. 21 IIS 9. 13; v.s. ἀπεζος

ἀπτω: fasten or bind to הַהֲלָה IR 11. 2 Ps 102. 6 Thr 4. 4 הַהֲלָה Gn 27. 37

הַהֲלָה IS 2. 36 הַהֲלָה Thr 4. 8 הַהֲלָה Gn 44. 30 Dt 6. 8 Jer 51. 63 Prv 3. 3 [cf.

δέω, ἐκ-]; fasten הַהֲלָה Dan 3. 21 הַהֲלָה Prv 5. 22 أَوْثَقَ تَبَّتْ كَفَتْ

join הַהֲלָה Gn 2. 24 Jos 23. 12 IIS 23. 10 Job 19. 20, 41. 15 Ruth 2. 8

הַהֲלָה Gn 14. 3 Ez 1. 9 הַהֲלָה Neh 3. 38 وصل; fasten oneself to הַהֲלָה

Jes 14. 1 הַהֲלָה Ps 88. 8; grasp; take hold of (W) הַהֲלָה Jos 18. 1 Jer

34. 11, 16 הַהֲלָה Gn 48. 17 Ex 17. 12 הַהֲלָה Gn 39. 12 Dt 21. 19, 22.



- 28 IS 15. 8 IR 18. 40 Jer 26. 8, 34. 3, 40. 10 נחפש Nu 5. 13 Ez 21. 29  
 29 کنت قبض ; metaph. *take hold of, cleave to* דבק Dt 13. 18 IIS 20. 2  
 Job 31. 7 Ruth 1. 14, 2. 23 חמך Jes 33. 15 Prv 4. 4, 11. 16;  
 abs., *begin, set to work; engage in, undertake, prosecute vigorously;*  
 attempt (W) חתר Jon 1. 13; *attack, impugn* הפש Dt 22. 28 Prv 30. 9  
 ناقض ; *handle* חזק Ib 31. 19 הפש Gn 4. 21 Jer 46. 9, 50. 16 Ez 27. 29,  
 38. 4 Am 2. 15; *touch on, treat superficially* הפש Hab 2. 19; *fasten*  
 upon, *attack* סמך Ez 24. 2; *lay hands on* סמך Ex 29. 10 Dt 34. 9;  
*have intercourse with a woman* דבק Gn 2. 24 המם Ib 30. 38 כבש Esth  
 7. 8 Neh 5. 5 [خبط دفس] ; *come up to, reach, overtake*  
 כבש Gn 1. 28 דבק Gn 19. 19 חמך Prv 5. 5; *make use of, avail oneself of*  
 חמך Prv 3. 18; Act., *kindle, set fire* (i.e. by contact with fire) חמה Jes  
 30. 14; *kindle* חמה Prv 25. 22 יצהה Jes 9. 17 Jer 51. 58 סבה Nah 1. 10  
 סבה Thr 2. 4, 4. 11; Pass., *to be set on fire* יצהה Jer 4. 7 יצהה Ib 2. 15  
 Neh 1. 3; *cook* טבה Gn 43. 16 Dt 28. 31 IS 8. 13 Prv 9. 2 طبخ [cf.  
 ὀύω, ὀψάσθαι; πηγεύω]
- ἀπώδωκεν, τό: *brooch* חברה Ex 26. 4, 10 Ib 26. 4, 5  
 ἀπυρος, ον: *without fire* אשר Nu 19. 9 Thr 3. 16 עפר Gn 18. 27 Job  
 30. 19; ἀ. χρυσίον *unsmelted*, opp. ἀπεφθον (מפוז), אפיר Job 22. 24  
 ICh 29. 4 אפיר Jes 13. 12 Ps 45. 10 Job 28. 16 קטר IR 10. 21  
 עפרה Jer 6. 29 Job 19. 24 Zach 5. 7, 8 أبريز [pure gold] but ἀ. χρυσός,  
 of nuggets, or gold dust; עפרה Job 28. 6; ἄλειον ἀ. native sulphur  
 ἀρχαῖος, α, ον: (ἀρχή I) *ancient, former* ראשון Dt 10. 4 Eccl. 1. 11;  
*simple, silly* ראש IIS 3. 8; as Subst., τὸ ἀρχαῖον, of money, *principal*  
 ראש Lev 5. 24 Nu 5. 7 [cf. ἀρχή]; *capital* رأس מ. p. 383  
 ἀρχαιοσύνη, ἡ: *ancient history, antiquity, ancient times* ראשית Jes 46. 9  
 ἀρχή, ἡ: *beginning, origin* ראש Jud 7. 19 ראשית Ez 36. 11 Gn 1. 1;  
*foundation* ראש Ps 118. 22 ראשית Zach 4. 7 [cf. ἀρχή] Prv 1. 7;  
 with Preps. in adverbial usages, ἐξ ἀρχῆς *from the beginning, from the*  
 first: ראש Jes 40. 21, 41. 4; ἀ. the *principal sum* ראש Lev 5. 24  
 Nu 5. 7; *end, corner of a bandage, rope, sheet, etc.* ראש Gn 47. 31  
 Esth 5. 2; *branch of a river* ראש Gn 2. 10 [cf. κέρας]; *sum, total* ראש  
 Ex 30. 12 ראש Dan 7. 1; *authority* ראשון Esr 3. 7; *command, i.e.*  
*body of troops* ראש IS 11. 11 Job 1. 17; v. p. 383  
 ἀρχιδιάκονος, ὁ: *chief deacon* הראש IIR 25. 18; cf. ἀρχός  
 ἀρχός, ὁ: *leader, chief* ראש Nu 1. 4 Dt 1. 15 IIR 25. 18 Neh 11. 16  
 ICh 27. 5 ראשון IIR 22. 1; *ruler*; = ἀρχων (*ruler, commander; chief*,



king; as official title, *chief magistrate*, esp. at Athens) ראש Jud 11. 9  
Jes 7. 8 ICh 5. 7, 12 רִדָּה IR 5. 4 [cf. ὁ κρατῶν, -ωρ]; v. p. 384  
ἀφανίζω p. 317

βαίνω: go; go away, depart בא Jon 1. 3; come בא Gn 19. 5; arrive בא Gn 19.

23 Ruth 1. 2; to have sexual intercourse בא Gn 38. 2 בעל Dt 24. 1

βάρβαρος, ον: barbarous, i.e. non-Greek, foreign; barbarian; after the

Persian war, brutal, rude בַּעַר Ps 73. 22 بَرَبَرِي

βῆμα: πρόβατα (cattle, flocks, and herds) בְּהֵמָה Gn 1. 24 Jer 26. 18

βῆμα, Aeol and Dor βᾶμα, τό, (βαίνω): = βάθρον (pl., foundations .

בְּמָה Job 9. 8; raised place or tribune to speak from in public assembly.

etc. بَيْتَر; = θυμέλη (prop. place of burning, hearth, but usu. of sacrificial

hearths or altars) בְּמָה IR 3. 4 IIR 23. 15; v. p. 385 βοῦς p. 662

βόσκημα, τό: that which is fed or fatted: in pl. fatted beasts, cattle; of a

single beast בְּהֵמָה Dt 11. 15 Mich 5. 7 Ps 8. 8; food מַסֶּקֶת Gn 15. 2

γεμίζω: fill full of, load עָמַס Neh 13. 15 עָמַס Ib 4. 11 IR 12. 11

عَمَّر; freight or charge with, prop. of a ship شَحَن; stuff, gorge

حشا صبر; v. pp. 243, 385

γόμος, ὁ: ship's freight, cargo شَحْن; شَحْنَة; burden; beast's load جِل [cf.

γομάριον: Dim. of γόμος; γέμισμα, gloss on γέμος: load מַעֲמֵס

Zach 12. 3]; v. p. 386

δαίζω p. 341

δαμάζω: overpower; of maidens, make subject to a husband; subdue.

conquer מָדַם Hos 4. 5; Pass., to be subjected to another מָדַם Ib 4. 6

force, seduce מָדַם Gn 34. 13 Nu 5. 13 Ez 18. 6, 22. 11, 23. 13

= δαμνάω, δάμνημι

δανείζω p. 678

δειρή, δερπά, ἡ: neck צַוָּרָה Jer 28. 10; throat צַוָּרָה Ps 75. 6; collar צַוָּרָה

Cant 4. 9

δέλτος (B), ἡ: writing table! דֶּלֶת Jer 36. 23

δέμας, τό: (δέμω) bodily frame, usu. of man, rarely of other animals;

prop. the living body מַעֲמֵס Thr 4. 7; but also of a corpse מַעֲמֵס IIR 9. 37

Ps 83. 11 מַעֲמֵס Gn 50. 25 Ex 13. 19 Am 6. 10; the island of Delos

מַעֲמֵס Ez 27. 32; οἰνάνθη δ., i.e. the vine shoot מַעֲמֵס Ez 19. 10

Δάματρος ἀκτᾶς δ., i.e. bread מַעֲמֵס Gn 28. 20 [cf. οἶκος בית לחם

Δημήτερος]; as Adv., in form or fashion like מַעֲמֵס Gn 1. 26 Ez 1. 5, 26

v. p. 386

διά pp. 169, 649; διάκενος: thin, lank מְחָלָל Jes 53. 5

δίδωμι: give freely נָתַן IIS 24. 23 Esr 1. 2 ICh 29. 8 התנדב ICh

29. 17; to be ready to give, offer התנדב Esr 2. 68 Neh 11. 2 נתן



Gn 15. 2; of the gods, *grant, assign*, κῦδος, νίκη הבה (יהב) Ps 60. 13 נתן Ib 144. 10; *grant permission* נתן Ex 3. 19 Nu 21. 23; *offer to the gods* הבה Dt 32. 3 Ps 29. 1-2 נדר Gn 28. 20 IS 1. 11 התנדב Esr 3. 5 ICh 29. 9; *give* הבה Gn 30. 1, 47. 15 נתן שִׁבַּר Gn 4. 12, 15. 2 עטה Ps 84. 7 [cf. Gn 28. 4 Ex 32. 29 Dt 11. 26, 29, 12. 15 Jos 15. 19] נתן אָעָטִי אָעָטִי IR 17. 14; *give to eat or drink* נתן Gn 25. 34 IIR 4. 44; *tender an oath* נתן ICh 29. 24; ἐμβολὰς δίδουαι, *ram, of ships* נתן Ez 26. 9; *hand over, deliver up* הבה Gn 29. 21, 47. 16 נתן Nu 21. 29 Jud 11. 30 הָנַחְתָּן Jer 32. 4; of parents, *give their daughter to wife* נתן Gn 16. 3, 34. 16, 41. 45 Dt 22. 16 IS 25. 44 IIR 14. 9 נתנה Gn 38. 14 IS 18. 19; *appoint, establish* הבה Jos 18. 4 IIS 11. 15 נתן Jos 9. 27 Neh 13. 26 ICh 12. 18 (19); in vows and prayers, c. acc. pers. et inf., *grant, allow, bring about that*, esp. in prayers נתן Jer 18. 21 Hos 9. 14; seemingly intr., *give oneself up, devote oneself* התנדב Jud 5. 2, 9 IIR 17. 16; v. p. 386

δικάζω: *judge, sit in judgment* דין Jes 3. 13 חָקַק Ib 33. 22 שָׁפַט Gn 18. 25; *give judgment on, decide, determine* דין Jer 21. 12 שָׁפַט Job 22. 28 חָקַק Jes 10. 1 חָקַק Prv 8. 15 שָׁפַט IR 3. 28; *decree punishment* שָׁפַט Esch 2. 1 שָׁפַט Ez 7. 3; *ordain* שָׁפַט Gn 19. 9 שָׁפַט Esch 2. 1; *condemn* דין Gn 15. 14 שָׁפַט Thr 3. 54 IS 3. 13; *plead, plead one's cause, go to law, defend one's right* דין Job 35. 14 Eccl 6. 10 שָׁפַט Prv 29. 9; *decide between persons* שָׁפַט Gn 16. 5 Ex 18. 16; *judge person's cause* דין Jer 22. 16 שָׁפַט Ps 7. 9, 10. 18 (v. p. 676)

δῶρον, δό: (δίδωμι) *gift, present* מִתְּנָה Gn 34. 12 מִתְּנָה Ib 25. 6 Eccl 3. 13 שִׁבַּר; *gift of honour* מִתְּנָה IR 13. 7; *votive gift or offering to a god* מִתְּנָה Nu 18. 11 מִתְּנָה Ex 28. 38 Nu 18. 6 מִתְּנָה Ez 46. 5 מִתְּנָה Ex 35. 29 נָדָר Gn 28. 20 Lev 7. 16 Nu 15. 3; *presents as retaining fees or bribes* מִתְּנָה Prv 21. 14 מִתְּנָה Ib 15. 27; in pl., *good qualities, talents* מִתְּנָה Eccl 5. 18; *hand's breadth, palm, as a measure of length* מִתְּנָה Ex 28. 16 IS 17. 4 שִׁבַּר; v. p. 389

εἰς pp. 169, 650

εἰς, μία, ἓν, (μία only in later Ion. Prose)—Ep. εἰς, Dor. ἦς. (Orig. εἰς, assim. ἐν(δ) . . .) as a Numeral, *one* אֶחָד Ez 18. 10 אֶחָד Zach 14. 9 אֶחָד Gn 22. 13 Jes 66. 17 אֶחָד Ez 33. 30 אֶחָד Gn 17. 17 מֶלֶךְ (הי) Ex 26. 7 אֶחָד Prv 17. 10 אֶחָד Jes 40. 26 Ez 1. 23; in oppos., made emphatic by the Art., ὁ εἰς, ἡ μία אֶחָד Gn 19. 9, 42. 27, 32, 33 אֶחָד Ib 32. 9; *united* אֶחָד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אֶחָד Jos 9. 2; ὅτε ἓν *at once* אֶחָד Prv 28. 18 אֶחָד Esr 4.



13 פְּתָאֵם Nu 12. 4 פְּתָע Ib 35. 22 [cf. αἰφνηδόν, παρὰ or παρ ποδός];  
*first* אַחַד Gn 1. 5, 8. 5; *one*, i.e. *the same* אַחַד Ib 40. 5 Eccl 2. 14;  
*one opposite another* ἐν μὲν . . . ἐν δέ אַחַד . . . אַחַד Ex 25. 19; οὐ μίαν  
 οὐ δὲ δύο *not once nor twice* אַחַד וְלֹא שְׁתַּיִם IIR 6. 10; v. p. 389  
 εἶσκαω: poet. Verb only pres. and impf. (exc. fut. εἶξω); *deem like, liken*

שׁוּה Jes 40. 25 שׁוּה IIS 22. 34 שׁוּה Jes 46. 5 Thr 2. 13 شابه أشبه;  
*I do not deem thee like*, i.e. *take thee for a wise man* הִשְׁבֵּה Gn 38. 15  
 Job 13. 24, 41. 24; *deem, suppose* הִשְׁבֵּה IIS 19. 20 Jes 53. 4 حَسِبَ

εἶσω p. 169

εἶτα, εἶπεν: Adv., used to denote the Sequence of one act or state  
 upon another: of Sequence in time, without any notion of Cause,  
*then, next* אַדְּנָי Dan 2. 15, 17, 19, 25; *soon, presently* Ib 5. 6, 8 إِذَا!

ἐκ p. 170

ἐκαστος, η, ον: *each*, opp. the whole body אֶחָד Gn 2. 24 Ex 1. 1, 28. 21  
 Jud 16. 5; *strengthened* by the addition of other Pron., εἰς ἑ. אֶחָד אֶחָד  
 Lev 20. 2 (v. ἀνήρ, p. 286)

ἐκκενόω: *empty out* הִלֵּל Jes 14. 10 (cf. γεννάω) הִלֵּל Ez 23. 9 הִלֵּל  
 Ib 32. 26 (cf. ἐκκενωτέον: *one must empty*, of venesection; *clear out*  
 הִנָּח IIR 29. 19 הִנָּח Gn 24. 31 Lev 14. 36 Jes 40. 3; *to be exhausted*  
 מִחֲלָל Jes 53. 5; v. i. κατα-

ἐν p. 170

ἐνδικος, ἔν-, ον: (δίκη) *according to right, just, legitimate* צָדִיק Lev 19. 35  
 Dt 16. 18 Jes 32. 1 *truth* צָדִיק Dan 3. 14 צָדִיק Jes 41. 26 צָדִיק Ib 45.  
 19 Ps 52. 5 Prov 16. 13 يَدِقْ صَدَق; ἑ. πόλις a city in which justice is  
 done, Plato, *Hippias Major* 292b צָדִיק צָדִיק Jes 1. 26; of persons,  
*upright, just* צָדִיק Gn 6. 9, 18. 23 צָדִיק IIS 8. 17 صَادِقْ صادق; Adv.  
 -κως *right, with justice, fairly* צָדִיק Dt 1. 16 צָדִיק Lev 19. 15; v. p. 389

ἐξορύσσω, Att -σσω: *dig out the earth from a trench* יָקַר Jes 51. 1  
 יָקַר Jes 5. 2 عَزَقْ; *dig out of the ground, dig up, uproot*: W יָקַר  
 Eccl 3. 2 יָקַר Ps 52. 7; *gouge out* יָקַר Nu 16. 14 Job 30. 17 [cf.  
 ἐκρίζω, ἐκκόπτω]

ἐξωθεν p. 170

ἐπαινέω+ p. 110

ἐπί p. 170

ἐρείπω: Pass., *to be thrown down, fall in ruins* נָחַר Jer 26. 9 נָחַר Ez  
 26. 19

ἐρύω+ p. 349

εὐθύς p. 641

ἐχθέω+ p. 660



ζήλη, ἡ: *female rival* צרה IS 1. 6

ζιζάνιον, τό: a weed that grows in wheat, prob. *darnel* דוואים Gn 30.

14 זלזלים Jes 18. 5 זנים IICh 16. 14

ἡγεμών p. 637

ἥλιος p. 309

θεάομαι, Dor θαέομαι: *gaze, behold* שור Job 17. 15 שעה Gn 4. 4 השתעה

Jes 41. 23 نظر; mostly with a sense of wonder השתאה Gn 24. 21

השתעה Jes 41. 10; *reconnoitre* תור Nu 13. 2; *contemplate* שור Job 35. 5

נظر Jes 32. 3 שעה Job 7. 8 שור Nu 24. 17 שעה IIS 22. 42; *see clearly*

θεός, ó, Bocot θιός, Lacon σιός, σιόρ, Dor also θεύς, voc. (only late)

θεός also θεέ . . . but classical in compd. names, Ἀμφίθεε פִּיכֵל Gn

21. 22; *God, the Deity*, in general sense, both sg. and pl. אל Dt 32.

18 כל (פי) Gn 21. 22 צור IS 2. 2; *one set in authority* איל IIR 24. 15

איל Ex 15. 15 (v. p. 390)

θεραπεύω + p. 344 (v. p. 391)

θεωπέω: Pass., *to be sent to consult an oracle* תור IR 10. 15; *look at, be-*

*hold* שור Nu 23. 9 Job 35. 5 Cant 4. 8 نظر; *inspect* שבר Neh 2. 13

נאظر: = ἐπιθεωπέω (*examine over again or carefully, inspect* שבר Neh 2.

13; of the mind, *contemplate, consider* שור Job 17. 15; *observe* תור

Nu 13. 16. (Derived from θεωρός and θαέομαι; cf. ὁράω; v. p. 391)

θρύμμα, τό: (θρύπτω) *that which is broken off, bit* סרפה Ex 22. 30

θρύπτω, later form θρύβω: *break in pieces, break small* סרף Gn 8. 11

37. 33 Dt 33. 20 Hos 6. 1

θύμός + pp. 297-8

θύρα, Ion θύρη, ἡ: *door* דלת Gn 19. 9; freq. in pl. of *double or folding*

*doors* דלת Ez 41. 23, 24 צלע IR 6. 34 קלע Ib.; rarely for πύλαι, *gates*

דלת Dt 3. 5 סירה Cant 8. 9 שער Jos 2. 5; at Priam's *door*, i.e.

before his dwelling סירה Ps 69. 26 דביר IR 6. 16. 8. 6 דאר; esp. of

kings and potentates, *court* סירה Gn 25. 16 שער Esth 3. 2 תרע

Dan 2. 49; *frame of planks, raft* דברות IR 5. 23; generally,

*entrance*, as to a grotto דלת Job 3. 10 תרע Dan 3. 26. Indo-European

*dhur-*, cf. Latin *foras, fores*, Old English *dura* 'door' [Here we have

the same word, albeit differently pronounced, in Arabic (دار),

Aramaic (תרע), English (*door*), Greek (θύρα), Hebrew (סירה),

and Latin (*foras*)—the Arabic and the English, the Aramaic and

the Latin, the Greek and the Hebrew, most closely resembling

each other. Deleted is the bogus barrier which has for so long

segregated the Aryan from the so-called Semitic languages!]

(v. p. 392)



θώραξ, *ó*: corslet, coat of mail, scale armour שריון Jer 46. 4 Job 41. 18  
 18 שריון IS 17. 5 שריון Neh 4. 10 שריון IR 22. 34 درع ترس =  
 θωράκιον (breastwork, parapet) אֶשְׂרָנָא Esr 5. 3 סור Ez 46. 23 סורה  
 Ib. שור Gn 49. 22 سور [שריון/Σύριος: Syrian Dt 3. 9]

ἴζω† p. 659; ἴσος p. 641

καθαίρω p. 685 (v. p. 394)

καιρός, *ó*: due measure, proportion אֹכֶרָה Lev 2. 2 וְכֶרֶן Nu 31. 54 שֶׁרֶר  
 Gn 26. 12; of Place, vital part of the body שֶׁרֶרָה Jud 20. 16;  
 generally, time, period; chronological sequence of events וְכֶרֶן Ps 145. 7;  
 in pl. οἱ καιροί the times זְכַרְתָּ Esth 6. 1; Pythag. name for seven י  
 καλέω, -λήζω, -λημι, κλείω: call, summon קרא Lev 9. 1; call to one's house  
 or to a repast קרא IR 1. 9 Job 1. 4; κεκλημένος the guest קרא IS 9. 13;  
 invoke קרא Gn 12. 8 IIR 5. 11; special construction, is called נִקְרָא  
 Dan 10. 1 יִקָּלֵל; = κλέω (B)

κατά p. 171

κατακενόω: strengthd. for κενόω; make empty by depletion הִנְיִיחַ Jes 19. 6;  
 make a place empty by leaving it, desert it הִנְיִיחַ ICh 28. 9 פָּנָה Zeph 3. 15  
 κελευθήτης, *ó*: [I believe this word to be kindred to ἔρχομαι] wayfarer  
 אָרַח Jer 14. 8 הֵלֵךְ IIS 12. 4 (v. p. 394)

κενός, κεινός, κενεός, κέννος, κενευτός: mostly of things, empty, opp.  
 πλέως (מָלֵא) חָלָל (אֵלֹס) IS 10. 5 חָלָל Ps 109. 22 (cf. Job  
 11. 12) Dt 32. 42 Ez 32. 22 חָלָל Lev 2. 4, 24. 5 זָבִיב Jer 52. 2;  
 Job 11. 12 (cf. διάκενος) חָלָל (אֵלֹס) Ps 5. 1 חָלָל Jud 7. 13  
 חָלָל IR 14. 15; to no purpose חָלָל IS 19. 5, 25. 31 οὐ μαχοῦμαι σοι  
 διὰ κενῆς חָלָל Ps 109. 3; without the fruit of toil חָלָל Gn 29. 15;  
 empty-handed חָלָל Ex 21. 2; of place, without garrison חָלָל IIS 5. 8;  
 without flesh חָלָל Gn 41. 23 (v. p. 395)

κένωμα, τό: empty space מְקוֹם Gn 24. 23, 31 Ex 33. 21 Jud 20. 22 Jes  
 5. 8. 28. 8, 49. 20 Jer 7. 32, 19. 11 Neh 2. 14 חֲלָה; Gn 18.  
 24, 29. 26, 30. 25 Dt 12. 21, 21. 19 IIR 5. 11 Esth 4. 14 Esr 8. 17  
 חֲלָה; Gn 24. 23; οἶκταμα: temple Ib 22. 4-5

κεραμεύς: potter יָצַר Jer 18. 2 יָצַר Job 7. 20 (cf. Gn 2. 7; יָצַר  
 תְּהַרְתִּישׁ) צוּר Ps 73. 26 (v. p. 398)

κέρας p. 348

κηρίον, τό, κηρός, *ó*: honeycomb, mostly in Pl. יָעַר Cant 5. 1 יָעַרָה  
 IS 14. 27 צוּר Ps 81. 17 قَرْص

κλέω (A), Ep. κλείω: tell of, make famous, celebrate קרא Ruth 4. 11;  
 Pass., to be famous קרא Ez 23. 23 קרא Nu 1. 16 נִקְרָא IIS 20. 1

κλήζω, Ion κληῖζω: make famous, celebrate in song קרא Ruth 4. 11;



mention, speak of; *intoke* קרא Gn 12. 8 IIR 5. 11 Ps 80. 19; *summon* קרא Lev 9. 1; *call* קרא Gn 1. 5; Pass., *is called* נקרא Dan 10. 1 (κλε(φ)-ίζω (fr. κλέος) 'celebrate' and κλη-ίζω (fr. καλέω) 'call' were confused by the Greeks.)

κνεφάζω: (κνέφας) *cloud over, obscure* נִכְנַף Jes 30. 20

κνέφας: *darkness of evening dusk, twilight; morning twilight* כֹּנֶף Ps 139. 9

κοινός, ή, όν: *common* לִּי IS 21. 5; τὸ κ. *the state*; abs. of one's own state *حال*; *the government, public authorities* הָיָל Esth 1. 3; in bad

sense κοινή, ή, *prostitute* זֹנֶה Gn 34. 31 הִלְלָה Lev 21. 7; of persons,

*connected by common origin, kindred* הֵלֵל Ob 20; of forbidden meats,

*common, profane* לִּי Lev 10. 10; τὸ κ. *name of eyesalve* כֹּחַל

κολάζω: *check, chastise; punish* חָלַט Ex 17. 13

κολασμός, ό: = κόλασις (*chastisement, correction, retribution*) נִקְלָה Ps 38.

8 קָלוֹן Jer 13. 26 Prv 9. 7, 22. 10 (doubtful)

κολαστής: *chastiser, punisher* חָלַט Jes 14. 12

κόμη, ή: *hair of the head* שֵׁבַע Cant 4. 1, 3; *the hair* שֵׁבַע Lev 13. 47

צִמְרֵן Dan 7. 9 حُوف; metaph. *foliage of trees* זִמְרָה Ez 15. 2

צִמְרֵת Ib 17. 22; of herbs שֵׁבַע Ez 16. 7; *luminous tail of a comet* כִּימָה Am

5. 8 [cf. εὐκομος; v. p. 399]

κουφίζω p. 353

κράς p. 348

κυρέω, also κύρω: *hit, light upon* קרא Gn 42. 38 קָרָה Ib 44. 29; *meet*

*with* קָרָה Dt 25. 18; *befall* נָדָר Ps 5. 5 קָרָה Esth 4. 7 جَرى; *happen*

קָרָה IIS 1. 6 קָרָה Dan 10. 14 حار جرى (v. p. 399)

κύριος p. 656; κωφάω+ p. 664

λόγος, ό, verbal noun of λέγω (B): *measure* לֶמֶד Lev 14. 10; *explanation:*

*statement of theory, argument, discourse; rule, principle, law, thesis* לֶקֶח

Prv 4. 2; *spoken opp. written word, talk* לֶהֱגֹת Eccl 12. 12; *divine*

*utterance, oracle* לֶהֱגֹת Jes 3. 3; *utterance* لِسَان; *language* لُغَة; *reason*

לֶקֶח Jes 29. 24 Prv 1. 5 (v. p. 399)

μασχαλίζω+ p. 667

μέγας+ pp. 295-8

μετά p. 171

μετρέω+ p. 343

μῶμος, ό: *blemish* מוֹם Lev 24. 19; *blame, reproach* מַאֲוֵם Dan 1. 4

IS 29. 3

ναός, ό, ναίός, Aeol ναῦος, Spartan ναφός: *temple* נָא Nah 3. 8 נֶחֱלֶה Ex

15. 13; *part of a temple, shrine* נִיחָן/נִיחָן IS 19. 18, 20. 1; v. p. 400



νάπη, ἡ: woodland vale, dell, glen; valley נַה IIS 7. 8 [cf. νομός] נַנְפַּנְנָה  
נַנְפַּנְנָה IIS 19. 19 (v. p. 400)

νάπος, τό: post-Homeric form = νάπη: grove or thicket עַבְבִּי Jer 4. 29  
נַה; also ravine, gully נַה IIS 7. 8 IS 26. 13

νοέω† p. 350

νομός, ὁ: (νέμω) place of pasturage נַה IIS 7. 8; habitation נַה Jes 35. 7  
Prv 3. 33; metaph., apportionment מְנֹאֶה Neh 12. 44 מְנֹה Ex 29. 26  
IS 1. 5, 9. 23 Jer 13. 25 Ps 16. 5 [cf. δόμα (A); δώρημα] מְנִיָּה Neh  
12. 47 (v. p. 400)

ξανθός, ἡ, ὅν, genitive -θοῦ: yellow, of various shades, frequently with  
a tinge of red אֲדָמָה IIR 3. 22 Cant 5. 10 אֲדָמָה Gn 25. 25  
Jos 2. 18 Cant 4. 3 (cf. φοῖνιξ) אֲחֹרֹת; brown; auburn הָרֹם Gn 30. 32  
אֲחֹרֹת; in Ib 5. 32 Cant 2. 13 סָמָר [of horses] Jer 51. 27 אֲחֹרֹת; in  
Epic mostly used of fair, golden hair צָהָב Lev 13. 30; of complexion  
צָהָב IS 14. 47 צָהָב IIS 10. 6 צָהָב Gn 10. 3 אֲשֶׁבֶט Gn 25. 25 אֲדָמָה  
צָהָב Cant 5. 10 צִידֹן Jud 10. 6 צִידֹן Gn 10. 15 צָהָב Ib 10. 18 צָהָב  
Ib 5. 32 IR 16. 24 צָהָב IIR 24. 26 Jud 13. 24; also  
of horses, bay אֲדָמָה Zach 1. 8 אֲחֹרֹת; after Homer, of all kinds of  
objects; of gold צָהָב Ex 25. 11 צָהָב; Jes 24. 23 צָהָב Gn 15.  
12 צָהָב; of roast pigeon אֲשֶׁבֶט ICh 16. 3; in Medic. freq. of bile  
צָהָב; ξανθός, paroxytone, as proper noun, a stream of the Troad.  
so called by gods, by men Scamander (Il. 20. 74) (v. p. 400)

ξηραίνω: parch, dry up עָרַב Jer 2. 12 עָרַב Job 30. 30; Pass., to be or  
become dry, parched עָרַב Ez 21. 3; to be withered עָרַב Jer 54. 11  
[cf. χερμαίζω]; drain dry עָרַב Gn 8. 13 עָרַב Ib 8. 3 נָשַׁף; Pass., of a  
paralytic מְשָׁפֵּל (v. p. 402)

ξηρός, ἄ, ὅν: dry עָרַב Lev 7. 10 עָרַב Prv 23. 27 עָרַב; solid food,  
i.e. cereals עָרַב Dt 33. 14 עָרַב Ps 32. 4 עָרַב Nu 15. 20 עָרַב;  
of bodily condition, withered, lean עָרַב Jer 54. 11 עָרַב;  
fasting; hence generally, austere עָרַב Jer 54. 11 עָרַב; to ξ. aridity  
עָרַב Ez 38. 8 עָרַב Ib 25. 18 עָרַב Jer 49. 13 עָרַב Dt 1. 2 עָרַב Lev 16. 22  
[cf. ἐρείπιον, -ώ]; ξηρός (sc. ἡ) עָרַב Gn 7. 22 עָרַב  
Jes 35. 7; to ξ. τοῦ ποταμοῦ the part of its bed left dry עָרַב Ex  
14. 21 Jos 3. 17 Ez 30. 12 Jer 50. 38

ξύλον, τό: wood cut and ready for use עָץ Gn 6. 14 Ex 31. 5; firewood  
עָץ Nu 15. 32 IR 17. 10, 12 Jer 7. 18; timber עָץ Hag 1. 8 ICh 29.  
2; logs עָץ Lev 1. 7; piece of wood עָץ Lev 14. 4 Ez 37. 16; log עָץ;  
beam עָץ; post עָץ; board (W) עָץ IR 6. 15; gallows עָץ  
Esth 5. 14; table עָץ Ex 25. 23; of live wood, tree עָץ Dan 4. 8



אשרה Mich 5. 13 אשרה Dt 16. 21 עץ Gn 1. 11 צאלה/צאל Job 40. 21 [cf. σχοῖνος]; of persons, *blockhead* כסיל Prv 10. 1 ככל Eccl 2. 19 [cf. ὄξυλον; v. p. 402]  
 ξυρίζω† pp. 249, 636

ὁδός, ἡ (ὁυδός once in Hom., Od. 17. 196): of Place, way, road אשר Job 8. 4 יד Job 11. 13 חוצה Jer 37. 21 הוץ Jer 45. 2 הדור Job 23. 11 [cf. Ps 107. 17] שבול Jer 18. 15 שביל Ps 77. 20 course, channel of a river יד Dt 2. 37 וادی; the way to truth حدى; πρὸ ὁδοῦ further on the way, forward קדם Jes 9. 11 קדām; profitable. useful בצע Gn 37. 26 Ps 30. 10 Job 22. 3 [cf. χερῆμα]; foray ידוד IIS 3. 22 IIR 5. 2 IICH 26. 11 غزو; metaph., way or manner عادد أدب form צורה Ez 43. 11 (v. p. 402) أسلوب; method, system صوره

ὁδοῦς, Ion ὁδών, ὁ: tooth הן Gn 49. 12 سنه; anything pointed or sharp, tooth, prong הן IS 2. 13; ploughshare אה Jes 2. 4; ὁ. πέτρας, peak, pike הן הסלע IS 14. 4 [cf. στόνυξ; v. p. 405]

οἰκέω† p. 665

ὅλος, ἡ, ον, Ion οὔλος: whole, entire, complete in all its parts כליל Ez 27. 3 שלם IR 8. 61 IICH 8. 16 כלל; whole, i.e. safe and sound אולם Ps 73. 4 שלם Gn 33. 18 سليم سالم; entire, utter כל IIS 2. 9 Jer 15. 10, 20. 7 כלי; neut. as Adv. ὅλον or τὸ ὅλον on the whole, generally באלכיה; = πᾶς, all כל Ex 1. 22 IIS 2. 9 Jes 22. 3 Jer 15. 10, 20. 7 Ps 116. 11 הכל Ex 29. 24 אלכל; every אל Gn 30. 40 כל Ib., Ex 1. 22; as subst., τὸ ὅλον, the universe חלד Ps 49. 2 עולם Ps 66. 7 חלד Jes 18. 3; τὰ ὅ. one's all חלד Ps 39. 6; Adv. ὅλως wholly, altogether כליל Ex 28. 31 Lev 6. 15; freq. with a negative, οὐχ ὅ. or ὅ. οὐ not at all חלילה Gn 44. 7 IS 14. 45, 20. 2 חללה Gn 18. 25 [Mark the different scales of the homologues and their corroborative value: חלילה, כל, עולם; כלי, אולם; כלל, שלם, سليم, כליל. Moreover, having regard to כל, כלי and באלכיה, can it be said that כלל—which was not borrowed from Arabic—is a post-biblical word?] (v. p. 405)

ὄπη p. 649

ὄπη p. 314

ὄπλον pp. 315, 342 (v. p. 406)

ὀράω† pp. 344-5 (v. p. 406)

ὀργίζω: make angry, provoke to anger, irritate הוגיע Jes 43. 23-4 Mal 2. 17 רגז Prv 16. 28 רגז IS 28. 15 הרגז Ps 78. 40 העציב Jes 63. 10 עצב IR 1. 6 הרגיע Job 26. 12 הרגיע Jer 50. 34 הרעים IS 1. 6 أغضب أسخط; grow

angry, be wroth נעצב Gn 45. 5 רגז Gn 45. 24 IIR 19. 27 רגן  
Jes 29. 24 רעם Ez 27. 35 כעס Neh 3. 33 רגש Ps 2. 1; abs. in part.,  
in a passion נגרש Jes 57. 20 Am 8. 8 נרגן Prv 16. 28 (c. p. 406) •

ὄρθος† p. 634

ὀρίζω: divide, separate from בדל Nu 16. 21 Gn 11. 6 Ex 26. 33  
Lev 11. 17 Nu 16. 9 נפרד Gn 10. 5 פרד Esth 3. 8; delineate גבל Dt  
19. 14; bound גבל Jos 18. 20; part, divide הפריס Lev 11. 4 נפרס Ez  
34. 12; banish one from נזר ICh 26. 21 נזה Ps 31. 23 נגרש Jon 2. 5  
גרש Gn 3. 24, 4. 14 Jud 9. 41 גרש Ex 12. 39 גרש Jud 1. 33; mark out  
by boundaries, mark out הגביל Ex 19. 12, 23; ordain, determine, lay down  
נזר Esth 2. 1 הרק IR 20. 40 פרש Nu 15. 34 Neh 8. 8 הרגיש Jes 51. 4

ὄρος, τό: mountain, hill הַר Gn 31. 25 Ex 3. 12 Jes 13. 2, 40. 4 ארר (י)  
Nu 23. 9 צור עַל־ Nu 23. 11 הַר־ (י) Jer 17. 3 הַר־ (י) IIS 23. 33  
Jer 30. 18, ICh 6. 58 רָאִמָה Dt 4. 43 רָאִמָה Jos 18. 25 רָמָה طور  
49. 2; canton, parish הַר Gn 10. 30, 36. 8 Ib 14. 6; in Egypt,  
desert בְּרִיַּה; cf. ὄρος: pillar טור IR 7. 2; bound حور (c. p. 410)

ὄφεις, ὅ: serpent אִפְסֵה Jes 30. 6 צפע Ib 14. 29 צפעני Ib 11. 8; ἀκά-  
ρητος ὁ. ὁ χάλκεος dedicated at Delphi Nu 21. 4-9 IIR 18. 4. It  
was pronounced (and perh. written) ὄψις Gn 49. 17 [cf.  
ὀφίδιον; נחשת]

Παῖάν, ὁ, Ep. Παῖων: Paeon or Paeon, the physician of the gods בִּיָּה  
Jes 26. 4 Ps 68. 5 יָהֱ Ex 15. 2; title of Apollo (later as epith.,  
also of other gods; of Zeus at Rhodes; physician, healer הֶקֶב Nu 10.  
29 طيب; saviour, deliverer הֶבֶב Dt 33. 3 [cf. יָהֱ])

παρά p. 171

παραμυθέομαι† p. 347

πάστας† p. 309

πέλτη, ἡ: small light shield of leather without a rim, originally Thracian  
שֶׁלֶט IIR 11. 10 (c. p. 410)

περί p. 172

πήρα, Ion πήρη, ἡ: leathern pouch, wallet כֶּלִי Dt 23. 25 IS 17. 40 תַּהֲרָא  
Ex 28. 32 תֵּלִי Gn 27. 3

πιέζω pp. 251, 637

πίμπλημι† p. 343

ποκίζω† p. 636

πολεμέω: to be at war or make war נָחַר IIR 3. 23 נלחם Ex 14. 25  
תַּחַרַב; with one נלחם ICh 13. 12; fight, do battle IR 22. 31;  
later c. acc. make war upon לחם Ps 35. 1



πολεμίζω, also πτολεμίζω, poet. form of πολεμέω: *wage war, fight*  
 נַחֵר IIR 3. 23 נלחם Ex 14. 25 נפתל Gn 30. 8; trans., *war or fight*  
 with נלחם IICH 13. 12 (πόλεμος, p. 97)

πόλις, Ep. also πτόλις, ἡ: *city* בירה Dan 8. 2 [cf. βρία] מדינה IR 20. 14  
 עיר Jes 1. 26 פלך Neh 3. 9 קיר Jes 16. 7 קריה Ib 1. 26 [cf. πολίδιον]  
 קרת Prv 11. 11 שער Gn 22. 17 מדינה; π. ἄκρη = ἀκρόπολις  
 (بركة ماء) ילל Ib 3. 27 ילל IIS 22. 2 סלע IICH 32. 5 מלוא  
 [in Jerusalem] קלע; one's city, country מדינה Esr 2. 1 בלד; country, as  
 dependent on and called after its city מדינה Dan 8. 2; esp. of islands  
 peopled by men جزيره; community or body of citizens يته; state ولايد;  
 assembly of citizens שער Prv 31. 23 (secondary to ἀγορά); πόλιν παίζειν  
 a game resembling backgammon طاولة (v. p. 411)

πολίτης, πολύς, πόσις p. 310

πρό p. 172

πρός pp. 172-3

πτηνός, ἡ, όν, Dor πτανός: *flying, winged*; π. όφεις בן Dt 32. 33 יבן Ib.  
 תנין Jes 13. 22

πύλη, ἡ: prop. *one wing of a pair of double gates*; mostly in pl., *gates of*  
*a town* (whereas θύρα = house-door) שער Jer 1. 15; pl. of several  
 gates שער Prv 1. 21; πύλαι Hēdōo the *gates of the nether-world*,  
 periphr. for *hell* שער יסודות Jes 38. 10; *entrance into a country through*  
*mountains, pass*; these passes were sometimes really barred by gates  
 שער Nah 3. 13; πύλαι Γαδειρίδες the *Straits of Gibraltar* (Cadiz)  
 שער Ib 2. 7 [cf. שער/πόλις]

ράγας† p. 647

ράχίζω, ρακκίζω, ρακχίζω: *cut through the spine*, esp. in sacrifices ערף  
 Ex 13. 13

ρέω, Ep. ρείω: *flow, run, stream, gush* זרם Ps 78. 20 זל Am 5. 24 זר  
 זרב רענ גרי Lev 15. 3 רור Jer 18. 14 זל Jes 2. 2 נהר Thr 3. 49 זל  
 זל; metaph. of things, *rain* זל Jes 45. 8; esp. of a *flow of words*  
 זל Jud Dt 32. 2 ערף Ib.; *to be in a tumble-down condition, collapse*  
 זל Job 36. 28 זל Ps 90. 5 זל IIS 14. 14 זל Job 36. 27 זל  
 זל Job 36. 28; *land runs milk and honey* זל Ex 3. 8

ρήγνυμι or -ύω, later ρήσσω: The word is hardly used by correct  
 Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* כרת  
 רצץ Ps 2. 9 רעע Lev 20. 2 רגם IR 11. 31 קרע IS 15. 28 IR 15. 13  
 קרע Gn 37. 29; later, esp. *rend garments*, in sign of grief קרע Jes 42. 3;



- 34 Ex 28. 32 IS 4. 12, 15. 27 IIS 13. 19, 31 IR 11. 30 Jer 36. 23  
 Eccl 3. 7; *break a line of battle or a body of men* פֶּרֶץ IIS 5. 20  
 רָעַץ Ex 15. 6; *break through* פֶּרֶץ Ps 80. 13 קָרַע לוֹ Jer 22. 14;  
 Pass., *break, break asunder* הָרוּץ Lev 22. 22 פֶּרֶץ IICH 32. 5  
 IR 13. 5; of a stone *scored with lettering, i.e. inscribed* חֶקֶק Jes  
 22. 16, 30. 8 Ez 4. 1, 23. 14 [spurious; cf. χαράσσω]; intr., like  
 Pass., *break or burst forth* פֶּרֶץ Gn 38. 29
- ρίζα, Aeol βρίζα, poet. ῥίζις, ῥή: *root* נֹעַ Job 14. 8 ראשׁ Ex 30. 23  
 ראשׁ Mal 3. 19 عَرَق شَرَش جذر; mostly in pl., *roots* קִצִּיר Ps 80. 12  
 קִרְקַע Cant 4. 14 שֹׁרֶשׁ Jer 17. 8; *the roots or foundations of the earth*  
 Am 9. 3 שֹׁרֶשׁ Job 36. 30; *that from which anything springs as from a*  
*root* נֹעַ Jes 40. 24 שֹׁרֶשׁ Prv 12. 12 Job 19. 28; *foundation* ראשׁ Ps  
 118. 22 ראשׁה Zach 4. 7 שֹׁרֶשׁ Job 13. 27, 28. 9; *root or stock from*  
*which a family springs* שֹׁרֶשׁ Jud 5. 14 Jes 14. 29-30; *race, family* נֹעַ  
 Jes 11. 1 שֹׁרֶשׁ Ib 14. 29 Hos 9. 16; *base, foundation* קִרְקַע IR 6.  
 15; *base of a vertical pillar* יֶרֶךְ Ex 25. 31 (v. p. 414)
- Σάτυρος, ὁ, Dor Τίτυρος: *Satyr* שַׁעִיר Lev 17. 7 שַׁעִיר Zach 13. 4  
 IIR 23. 8
- σέβας, τό: *reverential awe*, which prevents one from doing something  
 disgraceful; also *awe* with a notion of *wonder*; generally, *reverence*,  
*worship, honour* צַבָּא Nu 4. 3, 8. 24; c. gen. objecti, ἵος σέβας,  
*reverence for him* צַבָּאתָּ IS 1. 3 IIS 5. 10 Jes 47. 4 Am 3. 13, 9. 5;  
 after Hom., *the object of reverential awe, holiness, majesty; object of*  
*awestruck wonder* צַבִּי Jes 13. 19 Jer 3. 19 Ez 20. 6 (v. p. 414)
- σέβομαι: *feel awe or fear before God, feel shame*; after Hom., c. acc.  
 pers., *revere, worship*; generally, *pay honour or respect to*; Act. σέβω  
 is post Hom., used only in pres. and impl., *worship, honour*, mostly  
 of the gods צַבָּא Nu 4. 23; of suppliants צַבָּא Ex 38. 8 IS 2. 22;  
 σέβομαι as Pass., *to be revered* נִצַּב Ps 82. 1, 119. 89
- σημα, σᾶμα: *sign, mark, token* سِمَاءٌ يَمِينٌ sign from heaven,  
*omen, portent* سَمٌ constellation, mostly in pl. heavenly bodies צַבָּא  
 Gn 2. 1 Dt 4. 19 Zeph 1. 5 צַבָּאתָּ Jer 2. 19, 10. 16 Hos 12. 6  
 Am 3. 13, 5. 16 שָׁמַיִם Gn 1. 1, 2. 1 שָׁמַיִם
- σημαίνω: *give the signal of attack, etc.* צַבָּא Nu 31. 7; cf. στρατεύω
- σκυτάλη, ῥή: *staff, cudgel, club* שֶׁבֶט Jes 14. 29, 28. 27 [cf. σκῆπτρον];  
 at Sparta, *staff or baton* used as a cypher for writing dispatches,  
 a strip of leather being rolled slantwise round it, on which the  
 dispatch was written lengthwise, so that when unrolled they were  
 unintelligible: commanders abroad had a staff of like thickness,



- round which they rolled these strips and so were able to read the dispatches—hence *στυτάλη* came to mean a *Spartan dispatch* שבט  
Jud 5. 14; *strickle for levelling grain*, piled up in a measure שבט  
Jes 28. 27; *strip or rod of metal or ivory* שבט IIS 18. 14 Ps 2. 9  
Jes 11. 4 שבט 3 Prv 14. 3; *scourge, whip* חטר Jos 23. 13; [שבט] חטר  
Jes 11. 1 חטר; *sucker from a stem* חטר Nah 3. 2 Prv 26. 3; *שוט*  
שֹׁטֶף שֶׁחָרַד Gn 15. 17; *piece torn off, shred, fragment* שֹׁטֶף  
Nah 3. 3 פגר 39 Ib 31. 39 טרפה Gn 49. 9 טרף; *mangled corpse* פֶּרֶם  
Ib 3. 1; collect. in sg. = *λατύπη* (the chips of stone in hewing)  
Ez 41. 12-15 גִּזְרֵה = *σκῦρος* (chippings of stone, used as road-metal)  
Lev 10. 6, 21. 10 פרק Ps 136. 13; *tear, rend* פָּרַק  
Gn 27. 40 שָׁרַם; esp. of dogs, carnivorous animals, and the  
IR 7. 3; *rend asunder* פָּרַק Dt 33. 20 טָרַף Hab 3. 17 like  
Thr 5. 8 פָּרַק Ps 136. 13 IIR 6. 4 Ps 136. 13 (v. p. 417)  
פָּרַק p. 351  
Ib 25. 17 צָרָה Ps 4. 2 צָר צָרָה; *a narrow, close or confined space*  
Gn 42. 21; *suffering* צָר Job 15. 24 צָרָה; generally, *stress, distress*  
Jes 21. 3  
פָּרַק p. 338  
IS 14. 4 Job 39. 28; of the sharp point, as of a rock טָרֶן  
IS 2. 13; *prongs* טָרֶן IR 10. 13; *boar's tusk* טָרֶן  
Jer 3. 16 יָגֵל; Pass., יָגֵל; Dt 28. 30; *lie together* יָגֵל  
Gn 48. 14; *lie with* יָגֵל (v. p. 418)  
פָּרַק p. 173  
Jer 2. 20 יָגֵק Ib 33. 20 יָגֵק; *split, cleave, sever* (W) יָגֵק  
Jud 7. 16; *divide into* יָגֵק IS 15. 33; *shatter* יָגֵק Ib 1. 17  
Jud 6. 3 יָגֵק Dt 12. 3 יָגֵק Nah 1. 6 יָגֵק IIR 25. 10 יָגֵק  
Jer 31. 40 (39); *cut out* יָגֵק Jer 1. 10 Ps 9. 7 יָגֵק  
Ez 19. 12; generally, *part, separate, divide* יָגֵק Jer 24. 6 יָגֵק  
Ez 23. 34 יָגֵק Jer 22. 24 יָגֵק Jer 12. 3 יָגֵק Jos 8. 6 יָגֵק  
Jer 6. 29 יָגֵק Jos 8. 16 יָגֵק Jos 8. 16 יָגֵק Jud 20. 32 יָגֵק  
Jud 20. 31 יָגֵק Dan 11. 4 יָגֵק IS 24. 8; Pass., *of feet divided into toes*  
Dt 14. 7 (v. pp. 254, 421)  
Ez 16. 49 Prv 17. 1; *leisure, rest, ease, quiet* שְׁלוֹה  
Ib 1. 32 עֲטִלָּה; *that in which leisure is employed; talk* שְׁלוֹה  
Eccl 10. 1; esp. *learned discussion, disputation, lecture* (pl.) שְׁלוֹה  
Eccl 2. 3 שְׁלוֹה Prv 23. 9 שְׁלוֹה Eccl 2. 3 (v. p. 422)



τελέω: (τέλος) *fulfil, accomplish, execute, perform* כלה Esr 1. 1; *bring to fulfilment or perfection* כלה Esth 7. 7 כלל Ez 27. 4; *bring to an end, finish, end* כלה IR 6. 38 Jes 33. 1 Dan 11. 36 עלה Ps 102. 25; *somets. intr. like the Pass., come to an end* אול IS 9. 7 שלם Gn 15. 16 חמם Gn 47. 15 Lev 25. 29 IR 6. 22; *lay out, spend* עלה IR 10. 16, 17 (v. p. 422)

τίθημι: *set, put, place* הדה Jes 11. 8 נתן Gn 41. 48 Ex 35. 34 Jos 22. 25 IR 7. 39 שום Gn 21. 14, 24. 2 IR 10. 9 שיה Gn 41. 33, 46. 4 Ps 8. 7, 84. 4, 140. 6 Job 30. 1 הקע Ex 10. 19 Prv 6. 1, 17. 18, 22. 26 Job 17. 3 תהן IR 6. 19 وضع ح; *put in, put into* שכן Gn 35. 4 Prv 19. 24 נסכן Jes 2. 10 נתן Lev 19. 28 IICh 5. 10 צוה Dt 28. 8 Ps 133. 3 שום Gn 31. 34, 43. 22 Jer 40. 10 הקע Esr 5. 8 שיה Ex 10. 1 Ps 88. 7; *put it in his hands* נתן Gn 27. 17 Jud 7. 16 שום IR 20. 6; *of women, to have a child put under her girdle, i.e. to conceive* שום Esr 10. 44; *put or plant it in his heart* נתן IR 10. 24 Eccl 7. 2 שום Dt 11. 18 Jes 47. 7, 57. 11 Cant 8. 6 Dan 1. 8 שיה Jes 44. 19 Ps 13. 3 Prv 26. 24; *lay up* אצל Gn 27. 36 [cf. θησαυρίζω]; *treasure* אצר IIR 20. 17 Am 3. 10 [cf. θησαυρίζω]; *bear in mind, think of doing a thing* נתן Eccl 7. 2 שום Ex 9. 21 IS 25. 25 IIS 13. 33, 19. 20 Jes 47. 7, 57. 11 Job 34. 14 Dan 1. 8 שיה Jes 44. 19 Ex 7. 23 IS 4. 20 Prv 24. 32, 27. 23; *deposit* נסה Jer 15. 10; *ὁ θεὸς the mortgagor* נסה Jes 24. 2 נסה Dt 24. 11; *ὁ θέμενος the mortgagee* נסה Ex 22. 24 הנסה IIR 4. 1 Jes 24. 2; *pay down, pay* נתן Gn 23. 13; *put down in writing* נתן Lev 19. 28; *bear arms* נסה Jes 22. 6; *fight* שיה Ps 3. 7; *lay in grave, bury, frequently with words added, ἐν τάφοις, ἐς τάφους* נתן Ez 31. 14 הרהב Gn 50. 26 שכן Ex 2. 12 طمر دفن; *lay before people as common property* נתן Dt 1. 21, 2. 36; *assign, award* שיה Gn 4. 25 Ex 21. 22; *give a child a name at one's own discretion* שום Jud 8. 31 Dan 1. 7 Neh 9. 7; *of a people, state, or legislature, give oneself a law, make a law* נתן Lev 26. 46 Ps 99. 7 נתן Esth 9. 14 Ib 3. 14 צוה Dt 33. 4 שום Gn 47. 26 Ex 15. 25 Esr 4. 21 הקע Ib.; *agree upon* נסה Ps 21. 12 נתן Mich 3. 5 צוה Jos 7. 11 Jud 2. 20; *establish, institute* צוה Jes 45. 12; *order, ordain, bring to pass* נסה ICh 21. 10 נסל IIS 24. 12 Thr 3. 28 נתן IIR 18. 14 צוה Gn 50. 2 IS 13. 14 שום Gn 47. 26 Ex 8. 8 וס; *put in a certain state or condition, followed by an attributive Substantive, make one something, with the predicate in apposition; appoint (W)* נסל Jes 40. 15 נתן Nu 21. 29 IR 10. 27, 14. 7 Ez 3. 8, 9 Thr 1. 13 צוה IIS 6. 21 [προ-: *appoint*] שום Gn 46. 3 Ex 2. 14, 4. 11, 14. 21 IR 10. 9 Jes 27. 9, 41. 18, 50. 7 Hos 2. 5 Zeph 2. 13



Ps 105. 21 Cant 1. 6 הִשְׁתַּחֲוִיתָ Dan 2. 5 שִׁית Jer 22. 6 Hos 2. 5 Ps 83. 12, 14, 88. 9; *make somebody one's wife* וָשָׂא Ruth 1. 4; *hold, reckon or regard as* צִוָּה IS 20. 29 (δια-: *make a covenant with one* Ps 111. 9); *make, cause, bring to pass* נָתַן IR 17. 14; *make oneself a road, open a way* נָתַן IIR 11. 16 Ez 21. 24 (v. p. 423)

τροφή, ἡ: (τρέφω) *nourishment, food; that which provides sustenance* טרפה Nah 2. 13; *mode of life, education* תרבות Nu 32. 14; *nurture, rearing*, freq. in pl. טפוחים Thr 2. 20

τροφόν, τό: (τρέφω) *that which nourishes* טרף Nah 2. 13 Mal 3. 10

τρυφερόν, τό: (θρύπτω) *dainty softness* טרף Ez 17. 9

τρύπος, τό: (θρύπτω) *that which is broken off, morsel, lump* טרף Nu 23. 24

ὑπέρ pp. 173-4

ὑπό p. 174

φάος p. 337

φάσις + p. 664

φέρω p. 638

φθίω + pp. 317-18

φόβος, ό: (φέβομαι) *panic, fear* פֶּחַד Job 22. 10; *fear, terror* פֶּחַד Ex 15. 16; *awe, reverence* פֶּחַד Jes 2. 10 Ps 36. 2

φοῖβος, η, ον: *pure, bright, radiant* בְּהִיר Job 37. 21; as proper noun, Φοῖβος, ό, *Phoebus, i.e. the Bright or Pure, alone as pr. n.* בְּעוֹר Nu 22. 5 בְּעַר Ib 24. 3; an old epithet of Apollo, Φ. Ἀπόλλων, rarely inverted Ἀ. Φ. בְּעַל פְּעוֹר Ib 25. 3; פֶּחַד Gn 31. 42, 53 פְּעוֹר Nu 23. 28

φοιτάζω + p. 318

φώς p. 290

χαράσσω, Att -ττω: *furnish with notches, or teeth, like a saw; Pass., serrated, jagged, rugged* חָרַץ Jes 41. 15 حَرَّش; *cut into furrows* חָרַץ Ps 129. 3 حَرَّش حَكَّ Ex 21. 6; *scratch* חָרַץ Job 2. 8 רָצַע; *whet, stimulate* حَرَّك; *Pass., wounded* חָרוץ Lev 22. 22; *smite* حَرَّب; *stamp, seal* חָתַם Jer 32. 44 خَتَم; *engrave, carve* חָקַק Ez 4. 1 نَقَش; *inscribe* نَقَش أَدْرَج; *write* خَطَّ; *sketch, draw* خَطَّ; *Pass., of lines drawn with antimony* חָקַק Ib 23. 14 קָרַע Jer 4. 30; *of letters engraved* חָרוץ Ib 17. 1 חָרוֹת Ex 32. 16. (Perhaps a Semitic loan-word, cf. Hebr. *hāraś* 'engrave'; or cog. with Lith. *žerli* 'rake, scrape')

χῆλινος = ἄγγος (*vessel to hold liquids, e.g. wine* כֵּלִי Lev 11. 34 [cf. ὄπλον]; *bucket, pail* דָּלִי Jes 40. 15) (v. p. 426)

χηλός, ἡ: *large chest, coffer* כֵּלִי Jon 1. 5 (v. p. 426)

χοιράς, ádos, ἡ: *rock* סֶלַע Nu 20. 8 Jer 5. 3. 23. 29 [cf. πέτρα] צור Dt 32. 13 صخر; χ. Δηλία the Delian rock, i.e. the rocky isle of Delos צרדה IR 11. 26 צררה Jud 7. 22 צִרְתָּן IR 7. 46; σοιρ Lev 11. 7 Jes 66. 17 Ps 80. 14 خنزير [cf. κάπρος, τανύθριξ ἴς]

χράω (B): *warn or direct by oracle* קרא Jon 1. 2; Pass., *to be declared, proclaimed by an oracle* קרא IR 21. 12; *consult a god or oracle* קרא Nu 24. 1; *inquire at the oracle* שאל Ib 27. 21 IIR 1. 2; *borrow* שאל Ex 3. 22; = χρῆζω (v. p. 426)

χρῆζω: *want, lack, have need of* חסר Dt 2. 7 Neh 9. 21; *desire, long for, crave* כלה Ps 84. 3 רצה Jes 42. 1; *ask or desire that one should do a thing*; εἰ χρῆζει if one will, if one chooses הרק IR 20. 40 [cf. ὀπίσσω] Dan 11. 36

χρῆμα, τό: (χράομαι) *need* מחסור Jud 18. 10 ضرورة; hence in pl., *goods, property, treasure* בצע Mich 4. 13 צצר Job 22. 24 הרים Ps 95. 4 ראה Nu 23. 22; *money* בצע IS 8. 3 מטاري; *price* מהר Gn 34. 12 Ex 22. 16 מהיר Prv 17. 16 מכר Nu 20. 19 יער; *merchandise* מכר Neh 13. 16 بضاعة; *property, substance* سلعة; τί χρῆμα; what? מה Gn 15. 2; why? למה Job 7. 19 למה Gn 12. 18 מה-בצע Gn 37. 26 لما; used in periphrases to express something strange or extraordinary of its kind מקרה IS 6. 9 [cf. κύμα]; *a deal, a heap* ערבה Ruth 3. 7; also of persons, χ. θηλειῶν womankind حريم; (B) A) oracle קסם Ez 12. 24 קסם Jer 14. 14 קריאה Jon 3. 2 قرآن (v. p. 426)

χωλεύω: *to be or become lame, halt, limp* חלה IR 15. 23 צלע Gn 32. 32; Pass., *to be or become lame; to be maimed or imperfect* נחלאה Mich 4. 7

ψυχή, ἡ: *life* נפש IR 19. 10; *departed spirit, ghost* נפש Ib 17. 21; the immaterial and immortal soul נפש Gn 1. 30, 35. 18, 44. 30 نفس; ψυχαί abs. = ἄνθρωποι נפש Ex 1. 5 Lev 7. 18 Jos 10. 28 נשמה Dt 20. 16 نفس; *being, creature* נפש Gn 1. 20, 12. 5; *self* נפש Am 2. 15 Thr 3. 51 نفس; *mind, heart* נפש IS 2. 35 קבל Ib 25. 3 (cf. σοφία); *butterfly, moth* כס Jes 51. 8 עש Ib 50. 9 عتد (cf. ἥσ. πυραύστης); Hom. usage gives little support to the derivation from ψύχω 'blow, breathe'; Homeric ψ. is rather *warm blood* than *breath* Dt 12. 23 Prv 1. 18 (v. p. 427)



## XVIII. COMPARISONS

*LXI. Comparison between homologies and authoritative interpretations establishes the validity and virtues of the former, while exposing the flaws and failures of the latter.*

SOME of the homologies set out in the previous chapter will be examined and explained here with reference to the Septuagint, the Authorized Version, the New English Bible, and/or one of the dictionaries which embody the distillation of modern research, namely: *A Hebrew and English Lexicon*, edited by Professors Francis Brown, S. R. Driver, and Charles A. Briggs—as revised by Professor G. R. Driver who played a major role in the translation of the N.E.B.—in order to demonstrate at one and the same time the validity of my theory and the limited reliability of the biblical translations and authoritative commentaries.

In their Preface to the *Lexicon*, the editors stated:

In the matter of etymologies they (the editors) have endeavoured to carry out the method of sound philology, making it their aim to exclude arbitrary and fanciful conjectures, and in cases of uncertainty to afford the student the means of judging of the materials on which a decision depends . . . It has been the purpose to recognize good textual emendations, but not to swell the list by conjectures which appeared to lack a sound basis.

However, it will be my bounden duty to the truth, as I see it, to take them and their authorities to task precisely for their *arbitrary and fanciful conjectures* and far from *good textual emendations*, among other errors. *Βυβλοπάται* (a variation of *Ὀμηροπάται*) is not too strong an epithet for them. As to Professor G. R. Driver's hope—expressed in his Note to the reprint of the *Lexicon*—that its readers would send him 'corrections and improvements for future editions', I made available to him the substance of this book on 29 December 1966.

*ἄγαλμα*—This neuter Greek noun embraces in its various meanings abstract 'glory' and concrete 'statue', 'gift' and 'ornament', 'sculpture' and 'picture'. This quirk of language is a fact of Greek life which must be accepted without question. Then, quite understandably, this fact results in different Arabic and Hebrew



words being synonymous with that Greek noun, and individually homologizing with it according to rule: some in one of its meanings, others with another. This explains why הָלַל and הָלִיָּהּ, הֶלֶל and צִלְמוֹנָה, הֶלֶל and צִלְמוֹנָה—and to a lesser extent جَلال and جَلال and גִּלְגִּל and גִּלְגִּל—bear a close resemblance one to the other, but not زخرف and حليہ, צִלְמוֹנָה and הָלִיָּהּ, or גִּלְגִּל and מִהֶלֶל. All these masculine and feminine nouns are—semantically no less than phonetically—identical with one neuter Greek word, though not with one another. That is conclusively proved by means of tried rules of Graeco-Hebrew homology, confirming the trite saying that things are not always what they seem.

הֶלֶל is a noun, and part of the crowd's response: 'And all the people said: "Amen!" and "Glory to the Lord".' Either some of them shouted 'Amen' and others 'Glory to the Lord' simultaneously, or all shouted both in succession.

The first-fruits of a tree were dedicated as הֶלֶלִים, 'pleasing gifts' to God. Similarly, הֶלֶל and מִהֶלֶלִים were men who had been, notionally at least, dedicated to the Deity by, and or granted by the Deity to, their parents (cf. IS 1. 11). Again, the citizens of Shechem gathered in their grapes and pressed wine: then they made הֶלֶלִים, *votive offerings*, which they brought into the temple of their god, and proceeded to make merry.

Just as the refining pot is used for testing silver, and the crucible for testing gold, so is a man tested by the kind of מִהֶלֶל, *gift or offering*, he makes (cf. Gn 4. 3-5 Lev 5. 7, 12. 8).

Here are four relevant entries in the *Lexicon*:

הֶלֶלִים n. [m.] . . . only pl. הֶלֶלִים rejoicing, praise: 1. הֶלֶלִים Ju 9. 27 i.e. a vintage-rejoicing, merry-making, connected with thanksgiving . . . 2. of praise to ", קִדְשׁ ה' Lev 19. 24 (Code of Holiness) *holiness of praise*, i.e. a consecrated thing in token of thanksgiving for fruit, offered in 4th year . . .

מִהֶלֶל n. [m.] praise;—only in מִהֶלֶלִים Prv 27. 21 the refining pot for silver, and the furnace for gold, and a man according to his praise, i.e. prob. acc. to the praise of him by others, which tests him; so Franz Delitzsch, H. L. Strack, al.; perh. however *so let a man be to the mouth of his praise*, i.e. *that praises him*,—testing the praise to determine its worth, . . . other views are: *according to the measure of his*



*boasting* . . . , i.e. is judged according to his success or failure in that of which he boasts; . . . *according to the thing of which he boasts.*' Twist and turn, writhe and slither, ending up in gibberish.

הָלַל n. pr. m. (*he hath praised* . . . ).'

מְהַלְלֵאל n. pr. m. (*praise of God* . . . ).'

All these fantastic comments, which are added in order to fit spurious meanings to various contexts, illustrate the lengths to which elaborate perversion can go.

ἀγορά—ה, ע, צ, respectively exchange with γ in סָחָרָה, עָסַר, עָצָרָה, שְׁעָרִים, שָׁעַר, עָרִים, עָרְבִים, יְעָרִים—according to established rules of homology. So do ה, ס, ע, צ, ש, respectively exchange with the spiritus lenis in עֲצָרָת, עֲצָרָה, עֲפָרָה, עֲגָלִים, עָגֹל, סָחָרָה, חָפָרִים, חָפָר, עֲצָרָת, עָסַר, עָצָרָה, שְׁעָרִים, שָׁעַר, עָרִים, עָרְבִים, יְעָרִים, respectively exchange dialectally with γ in אֲדוּרִים, חָפָר, אֲדוּרִים.

In the course of my repeated attempts to find the correct homologue for עָגֹל, μόσχος (B), I naturally came across the phrase עֲגָלִים עַמִּים which added to my difficulty. Not so עֲגָלִים, for it drew my attention to two unusual facts, as possible clues in my investigations: one, that certain towns had alternative names; the other, that the names of some towns were in the dual or in the plural. As usual, I consulted the *Lexicon*—among other authorities—and found the following:

S.v. אֲדוּרִים: 'n. pr. loc. (*two hills?*) . . . '

S.v. עָגֹל: '68. 31 calves of peoples, i.e. peoples like calves, so most; perh. rd. 'בְּעָלֵי עַמִּים' . . . '

S.v. צוּעַר, צוּעַר: 'n. pr. loc. Zoar (understood as insignificance, cf. Gn 19. 20); . . . '

S.v. קָרְיַת יַעֲרִים: 'n. pr. loc. . . . (*city of forests*); . . . '

S.v. שָׁעַר: 'gate . . . particular gates of Jerusalem . . . ש' הַדְּגִים Zeph 1. 10 . . . ש' הַסּוּסִים Je 31. 40 . . . gate = space inside gate, as public meeting-place, market . . . Pr 24. 7 . . . Jb 5. 4 . . . Pr 31. 23, 31, etc. . . . '

S.v. שְׁעָרִים; 'ICh 4. 31 Σεωπειμ, the LXX of Lucian Σαπειμ; = שְׁרוּחָן (q.v.) Jos 19. 6, and perhaps שְׁלֵהִים . . . 15. 32 . . . '

S.v. שְׁרוּחָן: 'Jos 19. 6 (the LXX οἱ ἀγοὶ αὐτῶν, ?rdg. שְׁרִיחָן) . . . שְׁעָרִים v. . . '



No attempt is made to explain the alternative name to צַעַר (בלע Gn 14. 2) or to שַׁעֲרִים (שְׁרוּחַן) or those to קְרִית יַעֲרִים (קְרִית בַּעַל Jos 15. 60 and Ib 15. 9 or קְרִית עֲרִים Esr 2. 25), especially as there is some phonetic similarity between בלע on one side, and בעל and בעלה on the other; and a vast semantic difference between יַעֲרִים and עֲרִים. At the same time, it is difficult to understand what could be meant by בעלי עֲמִים, an entirely novel expression suggested by the *Lexicon*. Nor is there much to choose between the rendering of עֲדָת by the A.V. ('the multitude of the bulls, with the calves of the people') and by the N.E.B. ('that herd of bulls, the bull-calf warriors of the nations'). According to the *Lexicon*, עֲדָת אֲבִירִים (s.v. I. עֲדָה) means a 'pack of animals (fig. of nobles)'.

I rejected these elaborate inanities, and put aside the suggestion that the name צַעַר was related to μῆκερ (μικρός)—the living example of Littlehampton notwithstanding. Once I ascertained that שַׁעַר homologized with ἀγορά, I was not slow in realizing that שַׁעֲרִים did not indicate a two-gate city, but one ruled by two assemblies, a people's assembly and a Council of Chiefs. Similarly, עֲדָתִים (Jos 15. 36)—עֲדָה being a variant of עֲדָה (ἔθνος, company, body of men) which is the synonym of סֹד (σύνοδος) in Ps 111. 1, and of קָהָל (βουλή) in Prov 5. 14. I already knew that יַעַר meant ἄγριος (wild, savage) in the phrase בְּמֹת יַעַר Jer 26. 18, 'wild animals'; and, by analogy, concluded that יַעַר homologized with ἀγορά, and that עֲרִים was short for יַעֲרִים. Then, in a flash, I solved the puzzle which had seemed insoluble: בלע, בעל, and בעלה were homologues of βουλή; עֲדָת אֲבִירִים בעלי עֲמִים means 'a group of leaders in peoples' assemblies'; צַהֲרִים is related to צַעַר and not to צָהָר (θυρίς); and עֲרָבִים is, like שְׁרוּחַן and צַהֲרִים, the direct homologue of ἀγοραῖν—a far cry from עֶרֶב, the homologue of ἑσπερος: evening Gn 1. 5, darkness Prov 7. 9, the west غرب. Owing to the conjunction of עֵין גִּדִּי, however, I readily concede the possibility that עֵין עֲגִלִּים has likewise a pastoral and not a political import (Ez 47. 10).



שְׂרוּחַן is included in a list of towns recorded in Joshua, which is duplicated in I Chronicles with certain variations. For instance: בְּלָה in Jos 19. 3, בְּתוּל in 19. 4, and שְׂרוּחַן in 19. 6, respectively appear as בְּלָהָה in ICh 4. 29, בְּתוּאֵל in 4. 30, and שְׂעָרִים in 4. 31. It has apparently escaped notice that the internal gutturals—א, ה, ע—were consistently dropped in the earlier list, most probably due to popular pronunciation. The ה in שְׂרוּחַן stands for the diphthong ai in ἀγοραῖν.

In the result—seeing that עֵדָה is the homologue of ἔθνος ('number of people living together, company, body of men'), and that one of the four homologues of אֲבִיר is ἀγός ('leader, chief' IS 21. 8)—the true translation of the phrase עֵדָת אֲבִירִים בְּעָלֵי עָמִים is: 'a company of leaders in the councils/assemblies of the nations.'

Clearly, at the time of the Israelite invasion Canaan was strewn with republican city-states—no 'city of forests' among them—modelled on the Greek pattern, whose founders spoke different dialects of a language closely resembling Greek—i.e. Continental Greek—of which Arabic and Hebrew are examples. The last democratic city was Shechem, whose בְּעָלִים/πολιταί were betrayed to and annihilated by Abimelekh.

αἷμα—The ה in חָמָה exchanges with the spiritus asper, as in ἔβος/דְּבִשָׁה, and as it does with the spiritus lenis in ἔπος דְּבַר (Gn 37. 14, 44. 18 Dt 4. 12), דְּבָרָה (Ps 110. 4 Eccl 8. 2), דְּבַר Jer 5. 13; so does ט in δμφαλος/טַבּוֹר (Jud 9. 37). As to the ה in חָמָה, it is not—as has hitherto been taken for granted—the definite article, but the initial letter of the radical. This is doubly corroborated: once, by the similar phrase, אָפֶס כֶּסֶף (Gn 47. 15, 16); and again, by the fact that שֹׂד—the subject of the next verb in the verse—and רָמַס, the subject of the next verb but one, are indefinite: אָפֶס חָמָה, כָּלָה שֹׂד, תָּמַס רָמַס.

חָמָה, חָמַס and חָמָת homologize with αἵματος—the genitive of αἷμα—as do כְּבֹד (Ex 29. 13), כְּבֹד (Gn 49. 6), כְּבוֹד (Ps 16. 9, 30. 13, 57. 9, 108. 2, 149. 5), with ἡπατος, the genitive of ἡπαρ. They corroborate each other phonetically, and are confirmed by חָמוץ (Jes 63. 1), the homologue of αἱματόεις, bloodstained.

That חָמַס is actually a synonym of דְּמִים derives support from the fact that, whereas one version of the Bible has חָמַס in



Ez 9. 9, another has מִדְּמִי. That it is also synonymous with מִדְּמִי—in fact, a variant of it—finds support in the fact that מִדְּמִי, too, is coupled with דָּ; indeed, no less than five times: Jer 6. 7, 20. 8 Ez 45. 9 Am 3. 10 Hab 1. 3.

The *Lexicon* adopts the general belief that מִדְּ—the word stripped of the initial ה, of course—derives from מִדְּ and means 'squeezer, i.e. extortioner, oppressor'. But, to harmonize with this personal-agent noun, the *Lexicon* refers to an authority who opines that דָּ ought to read דָּד. The N.E.B., on the other hand, translates מִדְּמִי by 'extortion', in harmony with the abstract noun דָּ (ἀρπαγή). However, both are in error.

ἀκούρος: Homologies like ἀκούρος/עָקָר/عاقراً, ἐξορύσσω/עָקַר/عَقَرَ, and ἐπιγυνίς/פִּיחָד/فَيْحَذْ—composed as they are of analysable Greek compounds which can be broken down into their constituent prepositions, other affixes, and nouns or verbs, on one hand; and apparently simple Arabic and/or Hebrew words, on the other—prove that Arabic and Hebrew are modelled on Greek, and not vice versa.

The *Lexicon* derives עָקַר from the radical ע ק ר, of 'doubtful meaning'; and states that עֲקָרָה (Ps 113. 9) is the construct of עָקַרָה; but I think that עֲקָרָה is the homologue of οἰκουρός (*mistress of the house, housekeeper*; used in praise of a good wife).

Moreover, according to the *Lexicon*, עָרִיר means 'stripped, specif. childless', and derives from עָרַר, a verb which means 'strip oneself'. Hence,

'Qal imperative עָרֵה Is 32. 11 . . . Poal Perfect 3 pl. עָרְמוּהָ Is 23. 13 *they have laid bare* (the foundations of) *her palaces*, i.e. destroyed them; so Pilpel Infinitive absolute and Hithpaipel Imperfect 3 feminine singular תִּקְרַעַר Je 51. 58 *be laid utterly bare*, cf. עָרַה Piel 1.'

In fact, the second ע in עָרַר and עָרְמוּ stands for the ε in their homologue καθαιρέω, whereas עָרַר homologizes with καθαιρέω as if it were spelt καθαίρω. The homologue of עָרַה is ἐρημόω, a cognate of עָרַם/ἐρημος.

ἀμαρτία—Where 'failure' and 'fault' end, and 'error' begins, and when any of them borders on 'guilt' or 'sin', the context is not always helpful; so that surmise takes over from judgement in



the determination of some of these homologies. But mark the elimination of a syllable and the change in gender from מַרְדִּיּוֹת to מַרְדִּי, and the further shortening to מַרִּי and מַרְ, while the spiritus asper changes to lenis in מַרְ—a phonetic phenomenon not unknown in Greek, e.g. ἡμέρα, Doric ἀμέρα. Moreover, reference to Greek shows that there is no metathesis between מַעַל and עַמַּל.

מַעַל/ἀμαρτία is similar to מֵתָ/μετά (in the midst of, among, between Prv 8. 2), and Μαγνήτης λίθος/בֶּהֱן אֲבֵן (the magnet Jos 15. 6)—μ dialectally turning into ב, and γ into ה, as in ἀγαπάω/בִּהְבֵּה. Relevant examples are: βασανισμός, ó, torture מַסֵּה Job 9. 23 בֶּהֱן Ez 21. 18. Also βάσανος, ἡ, generally, test, trial of genuineness מַסֵּה Dt 4. 34; inquiry by torture מַסֵּה Job 9. 23 (cf. Ez 21. 18); touchstone, on which pure gold leaves a yellow streak בֶּהֱן אֲבֵן Jes 28. 16 (cf. Zach 13. 9). Another example is βόλιμος = μόλιβος, ó, Epic form of μόλυβδος, ó, lead בְּדִיל Ez 22. 18; plumbago, used as a test of gold בְּדִיל Zach 4. 10. Note, too, that βόλυβδος is a variant of μόλυβδος. Lastly, μάρμαρος = Latin *marmer* and English *marble*.

According to the *Lexicon*, מַעַל is akin to 'Ar. مَغَالٌ *whisper, backbite*, مَغَالَةٌ *perfidy, fraud*'; whereas עַמַּל is akin to 'Ar. عَمِلَ *labour, make*'. It states that מַעַל in Lev 5. 15 means 'unfaithful, treacherous act'; and that עַמַּל in Nu 23. 21 and Job 11. 16 means 'trouble (parallel with sorrow): one's own suffering', whereas in Ps 7. 17 it means 'trouble, mischief, as done to others', 'labour' in Eccl 2. 21, 'toil, labour' in Eccl 4. 6 and 6. 7. In the N.E.B., however, מַעַל is rendered by 'offence' in Lev 5. 15, and by 'grievous fault' in Lev 5. 21; while עַמַּל is rendered by 'mischief' in Nu 23. 21 and by 'trouble' in Ps 7. 17 (cf. ἀμύλλας).

Again, the *Lexicon* states that מַסֵּה in Job 9. 23 derives from מַסֵּס and means 'despair (lit. melting, failure);—only in מַסֵּס ילעג Job 9. 23'. Yet this exclusive meaning seems to have been forgotten by the learned editors when dealing with מַסֵּה in Dt 4. 34, where it is said to derive from מַסֵּה and means: 'test, trial, proving; construct מַסֵּה Job 9. 23'. As to בֶּהֱן, it means 'trial' in Ez 21. 18, while בֶּהֱן אֲבֵן in Jes 28. 16 means 'a tested, tried stone, i.e. approved for use as a foundation-stone'. However,



the N.E.B. translates *מסה* in Job 9. 23 by 'plight', and in Dt 4. 34 by 'challenge'; and *בהן* in Ez 21. 18 by 'test', and in Jes 28. 16 by 'granite'. A confusing variety of imaginary explanations, leaving the inquirer in a state of bewilderment.

*ἀριθμέω*—*חדה*, *חצה*, and *עד* corroborate each other; so do *חרך* and *ערך*, *θ* and *χ* interchanging dialectally. The *Lexicon* has:

s.v. II. *חדה*: 'rejoice . . . jussive *אל־יחדו* Jb 3. 6 *let it not rejoice* among (י) the days of the year, i.e. not take its place joyfully among them (fig. of day of Job's birth)'; s.v. *חצה*: 'vb. divide . . . 2. (appar. denom. from *חצי*) *ψ* 55. 24 *לא יח' ימיהם* shall not halve their days, i.e. enjoy even half of the normal number'; s.v. *חרך*: 'vb. set in motion, start . . . only Qal Imperfect 3 m. s. *לא יחרך רביה צידו* Prv 12. 27 *slackness* (i.e. a slack or slothful man) *doth not start its game*'; under *חרך*: 'vb. cut, sharpen, decide . . . 3. *decide* . . . participle passive *הרוצים* Jb 14. 5 *his days are determined, fixed*'; under *ערך*: 'vb. arrange or set in order . . . 2. a. *compare* (as a result of arranging in order) . . . b. intrans. *be comparable* . . . cum suffix of thing compared Jb 28. 17, 19.'

All this is utter rubbish; but the *Lexicon* excels itself in the above quotation from the entry under *חצה*. For in order to achieve its perverse objective, not only does it follow a tortuous process, but it also makes *חצה* do double-duty for 'halving' as well as 'enjoying'.

*ἀπαλζω*—According to the *Lexicon*, *חרך* in IIS 23. 9 means 'reproach—prop. *say sharp things against—taunt*'. (The N.E.B. arbitrarily adopts here the different version set out in ICh 11. 13.) *שפחה נחרפת לאיש* means 'a maidservant acquired for a man (viz. as his concubine) Lev 19. 20'. (The N.E.B. translates 'has been assigned'. In fact, it is passive of *אָפֵלַע חַרְךְ*, and means 'chosen'.) *ערך* means 'break the neck of an animal . . . *Impf.* 3 ms. *יערך* Hos 10. 2 fig. of breaking down altars'. The N.E.B. translates 'hack down'.) *רבע* means 'lie stretched out, lie down (Aram. form of *רָבַץ* . . . Ar. *رَبَعَ*, *abide, dwell*) . . . for copulation (woman with beast) *לרבעה אתה* Lev 20. 16, but read *אתה* (with suffix of beast)'. The N.E.B. translates 'to have intercourse with it'. As a matter of fact, the suggestion that the reading should be altered is, as usual, presumptuous; for here, as in 18. 23, the



verb is transitive and the text speaks of the woman ravishing the animal. This is realistic, because the initiative and the inducement originate in her, and she controls the operation throughout.

חָרַף, עָרַף, and عَرَف corroborate each other. Strangely enough, عَرَف has been overlooked by the authorities in their approach to the interpretation of the two similar Hebrew verbs. The fact is, they have not faced up to the existence of so many homonyms in the language. Rather than reconcile themselves to the reasonable possibility of a given word having a homonym—or yet another homonym—they distorted its meaning, in a vain attempt to fit a square peg into a round hole. Hence such monstrosities as equating the 'breaking of an animal's neck' with the 'breaking down of altars'.

ἀρχαῖος—The *Lexicon* refers to ראש כלב twice, without explaining the expression: once, s.v. כלב: 'כלב . . . applied, fig., to men, in contempt . . . still more emphatically . . . 2S 9. 8'; and again, s.v. ראש: 'ראש . . . head, of animal . . . dog 2S 3. 8'. But the N.E.B., unaccountably it seems, renders ראש כלב by 'baboon'.

The *Lexicon* states: 'בראשו Lev 5. 24 in its sum, i.e. in full, so Nu 5. 7.' Strangely enough, no reference is made to رأس مال, which indicates the specific sum both ראש and ἀρχαῖον refer to. (Cf. ἀρχή.) The important thing to bear in mind is that, according to the *Lexicon*, ראש means 'head' in all texts: it has secondary meanings, but no homonyms. Thus it means 'head' in Gn 2. 10, but there 'head' means 'river-heads'; it equally means 'head' in IS 11. 11, but there 'head' = 'division of army, company, band'. I, however, hold that ראש has several well-founded and distinct homologues.

ἀρχή—Grammatically, בראשו in Lev 5. 24 is not the same as בראשו in Lev 13. 44: in the former the ב is the homologue of ἀπό, whereas in the latter the ב is the homologue of ἐν or ἐπί. As a rule, the homologue of ἀπό is the prefix מ, π and μ interchanging dialectally; but ב represents ἀπό in at least three other verses: IIS 22. 16, Ps 10. 1, Job 36. 15. In fact, Ps 18. 16 reproduces IIS 22. 16 with one variation: מַעֲרָת instead of בַּעֲרָת; and both are correct; in one the π changes into מ, in the other into ב.



It is the LXX which translates  $\square\psi\aleph\gamma$  in Gn 2. 10 and IS 11. 11 by  $\acute{\alpha}\rho\chi\acute{\alpha}\varsigma$ ; but the true homologue of  $\psi\aleph\gamma$  in both verses is  $\kappa\acute{\epsilon}\rho\alpha\varsigma$ .

The homology  $\eta\eta\gamma\aleph/\acute{\alpha}\rho\chi\acute{\eta}$  is corroborated by the reference in the following verse to the inhabitants of Arabia, and in the next verse but three to its archers. Now  $\eta\eta\gamma\aleph$  in Gn 37. 25 most probably means 'caravan' and is the likely homologue of  $\acute{\alpha}\rho\chi\acute{\alpha}\delta\eta\nu$  (adv., *in a row, one after another, man by man*) which aptly describes the Ishmaelite cameleers trudging in single file by their laden mounts. Now 'caravan' is in Arabic  $\text{كروان}$ , the homologue of  $\kappa\epsilon\phi\alpha\lambda\acute{\eta}$  (*band of men, right hand half of a phalanx*). In olden times caravans were often escorted by a body of troops (cf. Esr 8. 22), and might therefore have been identified with and by their protective guards. Hence, it is arguable that  $\eta\eta\gamma\aleph$  in this meaning is also the homologue of  $\acute{\alpha}\rho\chi\acute{\eta}$ . The *Lexicon*, however, derives  $\eta\eta\gamma\aleph$  from  $\eta\gamma\aleph$  (Job 34. 8), the homologue of  $\epsilon\acute{\rho}\chi\omicron\mu\alpha\iota$  (*walk*). In fact,  $\kappa\acute{\epsilon}\lambda\epsilon\upsilon\theta\omicron\varsigma$ —which, I submit, is kindred to  $\epsilon\acute{\rho}\chi\omicron\mu\alpha\iota$  and  $\acute{\epsilon}\lambda\theta\epsilon\acute{\iota}\nu$  ( $\kappa$  exchanging with the spiritus lenis according to rule, while  $\lambda$  and  $\theta$  dialectally exchange with  $\rho$  and  $\chi$  respectively)—means 'road, path' ( $\eta\gamma\aleph$  Jud 5. 6 Jes 30. 11); and  $\kappa\acute{\epsilon}\lambda\epsilon\upsilon\theta\epsilon\acute{\iota}\omicron\nu\tau\epsilon\varsigma$  is explained as meaning  $\acute{\omicron}\delta\epsilon\acute{\iota}\omicron\nu\tau\epsilon\varsigma$  (*travellers*). Yet there is no noun derived from  $\epsilon\acute{\rho}\chi\omicron\mu\alpha\iota$ , or from a collateral, to homologize with  $\eta\eta\gamma\aleph$ . On the whole, therefore, I do not feel enthusiastic over the relationship  $\eta\eta\gamma\aleph/\kappa\acute{\epsilon}\lambda\epsilon\upsilon\theta\epsilon\acute{\iota}\omicron\nu\tau\epsilon\varsigma$ , any more than over  $\eta\eta\gamma\aleph$  (caravan) being the homologue of  $\acute{\alpha}\rho\chi\acute{\eta}$ . In such circumstances it is advisable to keep an open mind, pending further inquiries. (*Vide κελευθήτης: wayfarer.*)

$\acute{\alpha}\rho\chi\acute{\omicron}\varsigma$ —Strangely enough, the *Lexicon* does not refer to  $\aleph\alpha\psi\omicron\eta\imath\mu$  in IICh 22. 1, while the N.E.B. translates it by 'elder sons'. There is in IICh 21. 17 a semblance of an excuse for this blunder; and if I thought that—in view of this verse—it was to be inferred that the historian had written  $\aleph\alpha\psi\omicron\eta\imath\mu \text{ כל-אחיו הרשונים}$ , and the scribe had omitted  $\aleph\alpha\psi\omicron\eta\imath\mu$ , I would have concluded that  $\aleph\alpha\psi\omicron\eta\imath\mu$  was homologous with  $\acute{\alpha}\rho\chi\alpha\acute{\iota}\omicron\varsigma$  (*former*). But neither of the said inferences is warranted by history as expressly recorded. For according to IICh 21. 17 the raiders *took captive* all Jehoram's sons, except the youngest (Jehoahaz/Ahaziah—mark, incidentally, the prefix-suffix phenomenon at work); whereas IICh 22. 1 informs



us that they *killed* כל־הראשונים. In fact, IIR 10. 13-14 relate how Ahaziah's forty-two *brothers* (so have the original and the A.V., but the N.E.B. arbitrarily mistranslates 'kinsmen')—who must have been ransomed from their captors—were butchered at Jchu's behest. On the other hand, two clues point to the killing of the *leaders* of Judah by the raiders: First, because of their disappearance from the scene, Ahaziah was proclaimed king by the *inhabitants* of Jerusalem. Secondly, for the same reason, his counsellors were his mother and the members of Ahab's dynasty (IICh 22. 3-4). Thus, history and philology help each other; while the N.E.B. falsifies one and perverts the other. The homology ἀρχός/הָרָא, although phonetically passable and semantically plausible, is actually a spurious homology.

βῆμα—I think this word was borrowed from בַּהֲמָה, pronounced twice בַּמָּה. The genuine homologue of בַּהֲמָה is βόσκημα, while the homonym of בַּמָּה (IR 3. 4, 11. 7) has for homologues the truly Greek words, βῆμα, βᾶμα and βωμός which derive from βάλω. The phrase בַּמָּה יָעַר (Jer 26. 18) means 'wild animals'. Another homologue of βῆμα (βάλω) is בָּג (Ez 16. 31, 39).

γεμίζω—Strong corroboration is to be found in the following homologies: הַמְצִיחַ/γέμισμα (*load* Zach 12. 3), עָמַר/γεμιστός (*laden* Jes 46. 1).

As usual, the *Lexicon* finds fault with the scribes, suggesting that עָמַר (Neh 4. 11) should probably read הַמְצִיחַ, although the suggestion runs contrary to the context. For Nehemiah states that half his men worked, while the other half stood guard variously armed; and that even the builders at the city-wall and the porter-loaders had weapons. Evidently, the editors of the *Lexicon* had a mania for 'correcting' the text—*mania corrigendi*, to coin a phrase parallel to the bad surgeon's *mania secandi*.

Mark that γεμίζω, since it ends in -ζω, is capable of having both simple and compound homologues: עָמַר, עָמַר, הַמְצִיחַ. However, the context of הַמְצִיחַ seems to favour the compound καταγεμίζω as its homologue, for it means 'load heavily'. Mark also that μ interchanges with ב in صبر (v. p. 243).



The following analysis illustrates a frequent phenomenon in Graeco-Hebraic-Arabic homology.

הָעַמִּים and هَمَل belong to different scales (הַפְעִיל and هَمَل) and have different final letters. حَمَل and عَمَر belong to the same scale and have one common consonant, but they begin with different gutturals and terminate with different linguals. حָשָׂא and صَبَر belong to different scales and differ in all their letters. Each one of these six verbs differs appreciably from شَحِن. Nevertheless, my theory shows that all seven are cognates, deriving their genetic relationship from a common Greek homologue with several meanings (v. p. 360).

δέμας—The ז in עַצֵּם is prosthetic, and the ז stands for δ, as in δειρή, ῆ: *neck* צַוָּאָר Jer 28. 10; *throat* צוֹאָר Ps 75. 6; *collar* צוֹרֶן Cant 4. 9. The ז in זָמַן, as in צוֹרֶן, is terminal. ל in עַלֵּם interchanges dialectally with δ.

דִּמְיָה may well be the homologue of δόμος or δῶμα (דִּמְיָה Ps 115. 17), *the nether world*. עַצֵּם, too, has a rival candidate to homology with it, namely, σῶμα. So strong are its claims, that it is right to accept it as a co-suitor with δέμας. In fact, Homer always uses δέμας for the living body and σῶμα for the dead body. But it looks as though דִּמְיָה was specialized among the Hebrews to indicate a corpse.

As the student might by now anticipate, the last sentence in the *Lexicon's* entry s.v. עַלֵּם reads: 'עַלֵּם Ez 19. 10 prob. text. error cf. Variorum Bible; A. B. Davidson prop. בְּרִמְיָה in *her height*.' The mischief of such systematic fault-finding whenever a difficulty arises is that it inhibits, if it does not altogether block research where it is most needed. So that a budding investigator is discouraged by his mentors from making every effort to find out what the word, *as it stands*, means. He is fobbed off with substitutes the real validity of which is their emanation from the whim of pundits (v. p. 360).

יָתַן is a homologue of both δίδωμι and τίθημι. The initial י is the MV י. It drops regularly from the imperative because it is not an integral letter of the radical, and is also omitted from the infinitive יָתַן (Gn 4. 12) and quite exceptionally from the past



תתה (IIS 22. 41). The second ת in the infinitive is only accountable by the presence of two δs in one homologue, and that of τ and θ in the other. The elimination of the final ך in תת shows that it is merely a terminal letter, but it turns up exceptionally in the infinitive תתן (IR 17. 14) and לתתן (Ib 6. 19).

אתנה is the plural of אתנן in precisely the same way that the plural of a neuter noun is formed in Greek; but נדה is a variant of נדן, the final נ turning into ה as it does in אברה (Prv 27. 20), the variant of אברון (Ib 15. 11).

The scholars are uncertain about the derivation of *ēdron* (*gift*). I diffidently suggest that it is the European Greek rendering of אתנן, just as ἀρραβών is of ערבון. However, the structure of אתנן suggests that sometimes the homologue of δίδωμι was נתן (with prosthetic נ, like its fellow-homologue, أدى), at others נתן—as נצב and נצב are the twin homologues of ἵστημι—which would explain why the Septuagint give *Hthivím* (Esr 8. 17) and *Nathivím* (Ib 8. 20) for נתונים and נתנים respectively. It would be rash to dismiss such exceptions as mistakes or freaks.

Apparently the ancient Hebrews occasionally dropped the sound of *t*, as do the Cockneys and the Americans, e.g. *étaipos* חבר (Cant 1. 7) and *étaipa*/חברת (Mal 2. 14). The ת also drops out of מתנה to form מנה. Is it possible that, in the same way, ת drops out of מתן to form מן? It might have been absorbed by the *shaddah* in من. However, מנה has another homologue, *éimarméti* (μείρομαι (A))—*ἡ éimarméti* (sc. μοῖρα) *destiny*.

High up among the intriguing texts stands out the first half of the verse Ez 26. 9: ומחי קבלו יתן בהמותיך. To begin with, the LXX omits it altogether; then, the commentators and lexicographers vie with one another in their guesses as to its precise meaning. According to some, it refers to a kind of catapult, others think it refers to a battering-ram. The A.V. renders: 'And he shall set engines of war against thy walls'; whereas the N.E.B. has: 'He will launch his battering-ram on your walls.' As to the *Lexicon*, it states that מחי means 'stroke'—as the verbal noun of II. מכה (*strike*), a weakened variant of מחץ 'smite through, wound severely, shatter'—and קבל 'something in front, spec. an attacking-engine . . . Ez 26. 9 קבלו מחי the stroke of his



*attacking-engine* . . . 2. construct קִבֹּל-עַ (kōbol) 2 K 15. 10, explained formerly as *before* the people, i.e. publicly (cf. Biblical Aramaic לִקְבֹּל *before*); but the Aram. is surprising, and עֲקָ needed: rd. עֲקָ לִקְבֹּל in *Ibleam*, with LXX of Lucian . . .

In this, as in other difficulties, the resolving efficacy of my theory is manifest. What is more, besides providing an accurate explanation of the text in hand, I think it improves our understanding of two Greek words, i.e. ἐμβολή and ἔμβολος.

עֲקָ is a variant of עֲקָ (Job 21. 24) or its construct, and its homologue is μυελός (*marrou*, *brain*); קִבֹּל is the homologue of κεφαλή (*head*), the Macedonian of which is κεβλή or κεβαλή. Accordingly, the prophet predicts that Nebuchadnezzar will ram Tyre's walls so much and with such force that the head of his battering-ram will wear out, so that the battering will continue with the brain or inner part of the head. So the passage would read: δώσει τὸν τῆς κεφαλῆς μυελὸν αὐτοῦ ἐν αἰμασίαις σου. (Cf. ἐμβολῶν δόσις *ramming* in naval tactics, Diodorus Siculus 13. 10.)

Now ἐμβολή has several meanings, one of them being 'battering-ram' or 'the head of a battering-ram'. It is supposed to derive from ἐμβάλλω; but in my submission, whatever may be the word from which ἐμβολή is derived in its other meanings, it has no etymological link with ἐμβάλλω as regards the above meaning. Similarly, one of the meanings of ἔμβολος is 'the brazen beak, ram' of a ship. ἔμβολος, too, is supposed to be derived from ἐμβάλλω; but here again, I suggest that as far as the above meaning is concerned, its derivation is totally different.

It seems that the Phoenicians used to call the animal-head at the prow of their ships קִבֹּל or קִבֹּלֵק (from κεφαλή); but the sailors probably pronounced the ק like K, as it is done to this day on the south-eastern shores of the Mediterranean; so that these two words were pronounced קִבֹּל or קִבֹּל and קִבֹּלֵק or קִבֹּלֵק. In due course, the Greeks 'borrowed' them, as they did עֲרֹבֹן, inserting a μ to facilitate pronunciation. Hence, ἔμβολος and ἐμβολή. This must have taken place in pre-Homeric times, when Greek and Phoenician approximated each other even as do nowadays the Celtic dialects spoken on both sides of the English Channel. Is it a mere coincidence that Polybius uses the expression ἐμβολὰς δοῦναι—for the ramming of one ship by another—



which is practically identical with יתן (מחי) קבלו, the expression used by Ezekiel for charging a city-wall with a battering-ram?

δῶρον has several meanings which vary greatly one from the other; indeed, as much as 'present' does from 'hand's breadth'. Yet its respective homologues are شبر and شبر—the internal ω changing into ب, as it does into ב in נדבה, on account of the ω in δίδωμι. What better proof that these two Arabic words are perfect homologues of δῶρον?

εἷς—אח homologizes with εἷς, אחד and אחד with εἷς, אחד with εἷς, and מאה with μία. It seems that the Continental Greeks used μία in a specialized way, to mean 'one hundred'. This is slightly corroborated by the fact that in vernacular Arabic مئة (hundred) is pronounced like מئة.

עשר is not a simple word: it is composed of εἷς and τε (and); so that עשר-עשרה (Ex 26. 7) or עשר-עשר (Nu 29. 20) means 'one-and ten', as distinct respectively from אחד עשר (Dt 1. 2) and אחת עשרה (Jos 15. 51), the homologue of which is ἑνδεκα. Accordingly, אחת עשרה (Ez 30. 20) is, but עשר-עשר (Dt 1. 3) is not, a homologue of ἑνδέκατος (eleventh).

The spiritus asper is dialectally replaced by σ; but in תחת it is replaced by ת, which exchanges dialectically with σ. The same process operates in תל, תל, תל—and תלע.

The initial letter in באחת stands for ἀπό—as in בוערת (IIS 22. 16), בענין (Job 36. 15), בלחץ (Ib.)—and not for ἐπί, as in בשדה Ex 9. 3; or for π, as in ברחק (Ps 10. 1) πόρρω.

Obviously, the expression פתע פתאם in Nu 6. 9 and Jes 29. 5 indicates emphasis by tautology.

ἐνδικος—Note that Arabic has preserved the Arcadian pronunciation in صدق and صدق.

The *Lexicon* states that צדק means 'just, righteous', and צדק 'rightness, righteousness'; then these meanings are varied, supposedly to suit the context. Thus, צדק in Jes 41. 26 means 'right, correct'; while צדק in Ps 52. 5 and Prov 16. 13 means 'rightness in speech', in Lev 19. 15 and Dt 1. 16 it conveys 'righteousness, in government'.







Cf. Gn 20. 17 Ex 15. 26 Nu 12. 13 Dt 32. 39, 33. 3 IS 6. 3 IIR 2. 21, 22, 20. 5, 8 Jcs 6. 10, 19. 22, 30. 26, 57. 18, 19 Jer 3. 22, 17. 14, 30. 17, 33. 6 Ez 47. 8, 9, 11, 13 Hos 6. 1, 7. 1, 11. 3, 14. 5 Mal 3. 20 Ps 6. 3, 30. 3, 41. 5, 60. 4, 103. 3, 107. 20, 147. 3, Job 5. 18, IICh 7. 14, 30. 20—in all of which God's healing power is referred to.

There is an incredible touch of irony compounded with a comedy of errors about the presumptuous correction of צור into צור: The fruits of my research constitute an interminable indictment against countless scholars of all nationalities and races down the ages, who have had as many opportunities of making my discoveries as it contains valid counts. Yet none seized a single opportunity. For there exist many, many words in Arabic and Hebrew—the only two so-called Semitic languages I know—not to speak of others, which closely resemble their respective Greek homologues, but their similarity has nevertheless escaped these galaxies of truly learned men. One instance to hand is צור/κηρίον (κηρός, Latin *cera*, for good measure). For צור in Ps 81. 17 is wrongly rendered by πέτρα in the LXX, and wrongly thought to be צור (δρός) by the *Lexicon*; while צור in its turn is wrongly rendered in the LXX by κηρίον! (V. p. 363.)

θεραπεύω—I have included נפח (IR 18. 30) although it is in the נפח, because the compound ἐκθεραπεύω, which homologizes with it, is a strengthened form of θεραπεύω.

נ, is strongly corroborative, and has rightly been invoked by the *Lexicon* and heeded by the N.E.B. (v. p. 344).

When scholars doubt whether Hebrew is really Greek, let them ponder the homologues of θεραπεύω—that נפח, its homologue by dropping the θ-syllable, should happen to convey such varied meanings as 'to serve the gods, reconcile, treat medically, cultivate, mend, or repair'—and consult the *Lexicon* and the N.E.B. Let them carefully consider the homologues of other Greek words dealt with herein, and compare them also with the relevant entries in the *Lexicon* and translations in the N.E.B. It would not be long before they distinguished the genuine from the spurious.

θεωρέω—As might be expected, the *Lexicon* confuses and distorts the meanings of these different verbs. Thus:

'I. [צור] vb. perh. travel, journey . . . וְצֹרֵר לְמַלְךְ בְּשָׁמַן Is 57. 9 and



*thou* (the apostate faction) *didst journey to* (the god) *Melek with* (thine) *oil*, i.e. bring, offer it (T. K. Cheyne, K. Marti read וְהִסְכִּי . . . .)

‘תְּשֻׁרָה n.f. gift, present (?) (from above root = thing brought, offered? very dubious);—’ת IS 9. 7 (meaning inferred from context).’

‘II. [שׁוּר] vb. behold, regard (esp. Jb);—Qal Impf. 3 ms. שׁוּר Je 5. 26 . . . 3. *watch stealthily, lie in wait*, אֲשׁוּר על־דֶּרֶךְ Ho 13. 7 (subj. אֲשׁוּר; J. Meinhold, K. Marti אֲשָׁקֵד; Greek Version of the LXX, Syriac Version, Vulgate, J. Wellhausen, W. Nowack, al. אֲשׁוּר), Je 5. 26 (subj. wicked).—Jb 33. 27 v. שׁוּר.’

In my submission, the homologue of שׁוּר in Jes 57. 9 is *χρίω*, and that of אֲשׁוּר (a noun) in Hos 13. 7 is *λόχος*; while שׁוּר in Jer 5. 26 is also a noun and a variant of אֲשׁוּר. On the other hand, תְּשֻׁרָה is in no way related to שׁוּר; its perfect suffix-prefix homologue being *δόσις*.

But it is typical of the perverseness of the *Lexicon* that the meaning inferred from the context—though questioned by the *Lexicon*—should be absolutely correct, whereas the derivation which sprang from the head of its erudite editors should turn out to be entirely whimsical. What seems to be equally remarkable and no less perverse is the fact that—although the context indicates that אֲשׁוּר in Ps 17. 11 bears one of the meanings of *λόχος*, i.e. ‘the men that form the ambush’; and cannot possibly mean ‘step’, or ‘going’—the *Lexicon* persists, as above (v. also pp. 363, 403).

*θύρα*—*θ* exchanges dialectally with *τ* and *π*, and *δ*. It also exchanges with *שׁ*, e.g. *θεράπνη/שׁפחה*, *θραύω/שׁבר*, *θεάομαι/שׁעה*.

Only by reference to Greek can קֶלַע be justified as a variant of צֶלַע, for *θ* exchanges with both *צ* and *ק*, e.g. *θησαυρίζω/צאצא*, *צרר/צר*, *θερίζω/קצר*. Besides, *θ* exchanges dialectally with *χ*, and *χ* exchanges with *ק*, e.g. *χέω/קאה*. Here we meet again with the *Lexicon*’s *mania corrigendi*, since it states: ‘II. [קֶלַע] n.[m.] curtain, hanging . . . IK 6. 34b read צֶלַעִים.’ Furthermore, the *Lexicon* has:

‘דָּלַת n.f. . . . door (. . . Assyrian *daltu(m)* . . . from root דָּל, As. *edilu*, *to bolt, bar*) . . . partic. *doors* of house of אֵל . . . temple . . . so of Ezek.’s temple, Ez 41. 23, 24 . . . *gates of city* Dt 3. 5 . . . in other senses (mostly fig.) . . . aperture of womb Jb 3. 10.’



'I. דְּבִיר n.m. (cf. Ar. دَبْرٌ *back*, دَبْرٌ *part behind*) *hindmost chamber, innermost room of the temple of Solomon* = קֹדֶשׁ הַקְדָּשִׁים *holy of holies, most holy place*, the place of the ark and the cherubic images, the throne-room of Yahweh 1 K 6. 5 . . . Prob. rd. דְּבִיר 2 K 10. 25 also, for Massoretic Text עֵיר; so Klostermann after LXX of Lucian (P. de Lagarde). (It is translated *oracle* in AV RV after Aquila Symmachus χρηματιστήριον, Vulgate *oraculum*, on the incorrect theory that it was derived from דָּבַר *speaking*.)'

'[סִירָה] n.f. encampment, battlement (fr. idea of *surrounding*, enclosure; Syr. . . . *sheepfold*, *ἐπαυλῖς*). . . . 1. *encampment*, esp. of circular encampment of nomad tribes, mentioned with הָצֵר Gn 25. 16; . . . *encampment* (poet.) = habitation ψ 69. 26 . . . 2. in metaph. ט' קֶסֶף Ct 8. 9 *a battlement of silver* . . . ' (v. p. 363).

θώραξ—טוֹר and סִירָה occur in the same verse, and appear to refer to the same thing. This is probably because they are the homologues of θωράκιον which is in the neuter, or because the former is the homologue of θώραξ and the latter of θωράκιον.

אֶשְׂרָנָא and שׁוֹר corroborate each other, just as שׁוֹר and אֶשְׂרָנָא corroborate שְׂרִיָה and שְׂרִיָן. Corroboration is also to be found in the homology סִרְנִים/τεθωρακισμένοι, *cuirassiers* (IS 29. 2); as distinct from סִרְנִים/κοίρανος or τύραννος (Jos 13. 3). It is interesting to point out in passing that, apart from the prosthetic א, שׁוֹר and אֶשְׂרָנָא resemble שְׂבָעָה and שְׂבָעָנָה (Job 42. 13).

Is it not of fundamental significance that besides שְׂרִיָן, the other names given to Mount Hermon by different local inhabitants all maintain the Greek connection? Thus: הֶרְמוֹן/Ἑρμαῖον, שִׁיאָן/χίονεος, שְׁנִיר/χίονεος. Hermes was a favourite god with the Phoenicians, and was titled בַּעַל הֶרְמוֹן (Jud 3. 3); hence also הֶרְמוֹן (IIS 5. 11).

The *Lexicon* states that סִרְיָן means 'armour', and is a parallel form of שְׂרִיָן which derives from שָׂרָה—a root of dubious meaning. שְׂרִיָה, however, derives differently, and means 'perhaps lance, javelin . . . yet the Greek version of the LXX [has] θώρακα, the Vulgate *thorax*, i.e. שְׂרִיָן.' No doubt, the learned editors thought their explanation was an improvement, oblivious of the fact that ה has merely replaced ן—as it does in צִידוֹן (Jud 1. 31) آيدو/ (Ib 27. 20) אִבְדוֹה/ (Prv 15. 11) אִבְדוֹן, صيدو (1. 31).



According to the *Lexicon*, neither טור nor טירה has any homonym, and both are derived from

‘סור’ (. . . cf. Ar. طَار go or hover about, approach, طور limit, border).’ \*

‘סור . . . row . . . 1. row, course of building-stones, in temple and in Solomon’s house 1 K 6. 36, 7. 12; forming enclosures in corner of court Ez 46. 23a.’

‘[טירה] n.f. encampment, battlement (fr. idea of surrounding, enclosure; Syriac . . . sheepfold, επαυλῖς). . . 3. row of stones, only pl. סירות Ez 46. 23, virtually pl. of סור 1, q.v.’

As usual, all this is utterly unrealistic and artificial. Admittedly, טור (not טירה) is related to طور, but neither has anything to do with طار anywhere, or for that matter with a course of building-stones. Fancy such a row forming an enclosure, or suggesting an encampment, a battlement, or even a sheepfold. This is not the language of architecture or poetry, but the product of wild, if not actually sick fantasy. (V. p. 364.)

καθαίρω—طهر also means ‘to circumcise’, but the LXX uses περικαθαίρω exclusively in connection with trees (although in the New Testament καθαίρω is used for ‘pruning’—John 15. 2):

καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ· ὁ καρπὸς αὐτοῦ τρία ἔτη ἔσται ὑμῖν ἀπερικάρτος (Lev 19. 23).

Otherwise περιτέμνω is used for ‘circumcise’, ἀπερίτμητος for ‘uncircumcised’, and ἀκροβυστία for ‘foreskin’.

The *Lexicon* renders עָרַל by ‘count as foreskin, i.e. as uncircumcised’, and states of עָרַל שְׁפָתַי: ‘fig. of incapacity to speak’ (s.v. עָרַל), and ‘unskilled in speech’ (s.v. שִׁפְהָ). But I think the homologue of עָרַל is κείρω, and that of עָרַלָּה is κουρά, while that of עָרַל must be ἄκουρος. The key-words are κουρά (that which is cut off, cut-off end) and its homologue غُرْلَة, because they indicate that κείρω (cut off one’s hair) and ἄκουρος (unshaven)—derived from κουρά, as distinct from ἄκουρος: (κουρος) עָקַר—have respectively developed in Hebrew the secondary meanings: ‘cut off the prepuce’, ‘uncircumcised’ (v. p. 685).

κελευθήτης—This word is derived from κέλευθος which is supposed to be a radical word, but I believe both words to be



cognates of *κολεῖν*, *ἐλθεῖν*, and *ἔρχομαι*—on the basis that the spiritus lenis exchanges with *κ*, as it does with *ק* in *ὠνέομαι/קנה*; while *θ* and *λ* dialectally exchange with *χ* and *ρ* respectively. It is pertinent to note that, in the vernacular spoken in the territories bordering the south-eastern Mediterranean, *ق* is pronounced *أ*; e.g. *قال* is pronounced *آل*. (Cf. *כל/אל* Gn 30. 40/*ὄλος*.)

The family of *κενός* is one of the most interesting in Gracco-Hebraic homology, because—*inter alia*—it discloses the unsuspected origin, and provides the characteristic meanings, of eighteen words, that is, seven nouns, six adjectives, and five verbs.

Thus, *חלה*—as a direct homologue of *κενός*—is an adjective used as a substantive. Whether leavened or unleavened bread or cake, it was so called because of its hollowness. In fact, the hollow loaf is common in Egypt to this day.

*צליל*, however, is a verbal adjective, also spelt *צלול*; and *לחם צליל* means 'hollow bread'. But *חליל* is a verbal adjective used as a substantive, the flute or pipe being a hollowed instrument. This suggests that *αὐλός* was borrowed from *חליל*; the fact that *ἐπαυλέω* and *חלל* (IR 1. 40) are homologues neither strengthens nor weakens the suggestion.

Actually, a reed was called *קנה*, because of its hollow stem; just as a pen was called *قلم*, because it was made from a section of reed, *κάλαμος*.

As a specialized *cavity* in the wall of a house, *חלון*—like *חור*—has the secondary meaning of *window*. But the real words for 'window', though uncommon, are the two homologues of *θυρίς*, namely: *טור* (IR 7. 4) and *צהר* (Gn 6. 16).

Another adjective used as substantive is *חלל*, an empty corpse, the body having been drained of its blood by starvation or by the sword. Strong corroboration for this interpretation is to be found in the meaning of *ἐκκενωτέον*: 'one must empty, of venesection'.

Primarily, *מקום* means 'empty space', and hence it has come to mean 'place'. A similar observation may be made about 'room'; it means 'space that is or might be occupied by something', and 'part of a house enclosed by walls or partitions, floor, and ceiling'. As a matter of fact, the phrase *במקום דויד* (IICh 3. 1) is ambiguous and susceptible of two equally reasonable



interpretations, that is: either 'in the room of David', seeing that Solomon built the Temple instead of his father; or 'in the place of David', the site chosen by him. (Cf. οἶκημα.)

לָנֶחֱם is the third word in these series to have acquired a secondary meaning, 'gratis' (Jes 52. 3). This is quite exceptional; because the independent acquisition of a secondary meaning by a Hebrew word, which is not to be found in its Greek homologue, is very rare indeed.

לָלַח presents a real and insurmountable difficulty. It certainly means 'defile' in Ez 22. 16, but the phrase אֶל מִקְדָּשַׁי כִּי נִלְחַל (Ez 25. 3) closely resembles וְנִלְחַל מִקְדָּשֵׁיהֶם (Ib 7. 24); and the contexts of both these passages reasonably admit of לָלַח meaning κενόω, κηλιδόω, or ὀλλυμι. κηλιδόω cannot be eliminated from the competition for homology, on the ground that, since the shrines of other gods are inherently profane, they cannot be defiled. For the same prophet, addressing the idolatrous king of Tyre, says: חָלַלְתָּ מִקְדָּשָׁיָהּ (Ib 28. 18), which undoubtedly means: 'You have desecrated your sanctuaries'. The problem is not eased by the fact that—apart from לָלַח ἐπαυλέω, which is irrelevant—לָלַח has for homologues compounds of the three other verbs, thus: διακενόω (Ez 28. 9), κατακηλιδόω (Gn 49. 4 Lev 21. 12), ἀπ-, δι-, ἐξολλυμι (Ps 74. 7).

לָלַח is also a source of uncertainty because, while it is not possible to reject the meaning traditionally ascribed to it, the two contexts in which the word occurs make it difficult to accept that meaning without reservation. Thus, there may have been a pipe through which water reached Jerusalem, and which it was vital for David to seize, in order to compel the surrender of the Jebusite stronghold. On the other hand, one side of the citadel may have been so inaccessible that it was felt safe by too confident defenders to leave it unguarded (cf. IIS 5. 6). Hence the prize promised to the daring warrior who would scale the escarpment and reach the unguarded spot. Again, the mighty roar of tempestuous seas suggest the discharge of gigantic pipes. Similarly, when deep calls to deep the void spaces above resound with a tumultuous din.

Fortunately, such dilemmas are rare in Graeco-Hebraic homology. As a rule, the context is helpful. Thus, it is remarkable



that just as *κενός* means 'empty', as opposed to *πλέως*, צִנּוּמוֹת in Gn 41. 23 should have been contrasted with מִלְאָת in the previous verse—צִנּוּם being the homologue of *κενός* and מִלְאָת that of *πλέως* (v. p. 364).

Here are, for comparison, the relevant entries in the *Lexicon*, without comment:

'I. יָנַח vb. reject, spurn (Arab. زَنَحَ *repelled*, to be preferred to As. *zinú*, to be angry . . .) . . . Qal . . . reject, Israel rejects good Hos 8. 3 . . . elsewh. God rejects people . . . La 3. 31 . . . altar La 2. 7. Hiph. . . . (late) reject (= earlier Qal), Jeroboam rejects the Levites מִכֶּהֶן ל' IICh 11. 14; Ahaz the sacred vessels IICh 29. 19; ' rejects Solomon ICh 28. 9.'

'II. [יָנַח] stink, emit stench (cf. Ar. زَنَخَ *become rancid*, of oil, etc. . . .); —only Hiph. Pf. 3 mpl. יָנַחוּ הַנְּהָרוֹת rivers stink Is 19. 6 . . .'

'I. הָלַךְ vb. be weak, sick . . . Pu. Pf. be made weak, 2 ms. הָלַךְ Is 14. 10.'

'I. הָלַךְ vb. bore, pierce (Ar. خَلَّ *perforate, pierce through, transfix*, Eth. . . . (hollow) reed; Aram. הָלַךְ hollow out, הָלַךְ pipe; . . . adj. hollow . . . cave . . . sheath, etc. . . .) . . . Pi. Pl. pl. . . . הָלַכְתִּיךָ Ez 28. 9 in the hand of the ones wounding thee . . . Pu. Pl. הָלַכְתִּיךָ pierced by the sword Ez 32. 26 . . . Po'al Pl. הָלַכְתִּיךָ Is 53. 5 pierced, wounded because of our transgressions.'

'I. הָלַךְ n.m. pierced . . . Is 22. 2 . . . pierced, fatally wounded . . . Je 51. 52 . . . slain Nu 19. 18 . . . הָלַךְ רֶעֶב La 4. 9; . . .'

'הָלַךְ n.f. a kind of cake (prob. as perforated . . .).'

'הָלַךְ n.m. . . . and f. . . . window . . . of the gates of Ezek.'s temple Ez 40. 16, 22, 25, 25, 29, 33, 36, of the temple itself Ez 41. 16, 16.'

'II. [הָלַךְ] vb. denom. play the pipe.'

'III. [הָלַךְ] vb. pollute, defile, profane; Hiph. also begin (lit. untie, loosen, open, v. Arab.) (Ar. حَلَّ *untie, undo, become free, lawful, free from obligation or tie*; IV. *make lawful*; X. *esteem lawful or free, profane, desecrate, violate*; . . .) Niph. . . . Pass., be polluted, defiled, of holy places Ez 7. 24, 25. 3 . . . Pi. . . . 1. *defile, pollute*: a. sexually, Gn 49. 4 . . .'

'הָנָם subst., used chiefly in the accus. as adv. (cf. Assyrian *annāma*, in vain . . . from הָן, with aff. הָנָם, which is sometimes found in substantives proper, as הָנָם, and pr. names, but is more partic. used with substs. applied adverbially, as הָנָם, הָנָם, הָנָם . . .)—lit. out of favour; i.e. a. *gratis, gratuitously, for nothing* . . . Gn 29. 15 . . . Is 52. 3 to be sold (fig.) *for nought* verse 5; Ex 21. 2, 11 הָנָם to go out (from slavery)



*freely, for nothing* . . . Je 22. 13 . . . b. *for no purpose, in vain* . . . Ez 6. 10. c. *gratuitously, without cause, undeservedly*, esp. of groundless hostility or attack IS 19. 5 לְהַמִּית הָנֶחָם to slay David *without cause*, 25. 31 . . . Ez 14. 23 . . .

‘[נָבַב] vb. hollow out (cf. Assyrian *imbubu*, *flute* . . . hence also Ar. أَنْبَبَ knots in reed, part of reed between knots, reed; . . .) Qal Pt. pass. נָבַב . . . Je 52. 21 . . .’

‘פָּנָה vb. turn ( . . . Ar. فَنى *pass away, banish* . . . Assyrian *pānu*, *face* . . .) . . . Pi. . . turn away, put out of the way, c. acc. pers. Zp 3. 15 . . . hence *make clear*, c. acc. הִפְנִיתָ, i.e. clear away things scattered about, make orderly . . . Gn 24. 31; *empty it* Lv 14. 30; fig., c. acc. הִפְנִיתָ *make clear*, free from obstacles, Is 40. 3 . . . Mal 3. 1; acc. om. *clear away* (ground) before it, i.e. to plant it ψ 80. 10 (fig.).’

‘[צָנַב] vb. dry up, harden (cf. Aram. צָנָבָא . . . *stone*); Qal Pt. pass. fpl. צִנּוּמוֹת Gn 41. 23 (Elohist) of ears of grain.’

‘צִנּוּר n.m. pipe, spout, conduit . . . abs. צִנּוּרִים IIS 5. 8 (i.e., si vera l., of Jerusalem, but very dubious . . .); pl. with suffix קוֹל צִנּוּרֶיךָ ψ 42. 8 *the sound of thy* (water-) *spouts* fig., of sluices of heaven opened, cf. אֶרְבָּה, פָּלַג.’

‘מָקוֹם, מָקָם . . . standing-place, place; . . . standing-place . . . Ex 33. 21 . . . 3. place = a. city Gn 18. 24, 26 . . . Dt 21. 19 . . .; Ne 2. 14 (passable) place; . . . of places, spots, on the body: leprous spot 2 K 5. 11 . . . 5. a. space, room, Gn 24. 23, 25, 31 . . . Is 5. 8 cf. 23. 3, Je 7. 32, 19. 11 . . .; אֶחָד Est 4. 14 *from another quarter*, source. 7. peculiar uses are: a. לָּהּ לְמָן בְּיָדָהּ Jud 20. 36 *give place* (yield ground) to . . .’

κεραμεύς—This is the only instance of two verbal nouns derived from the same verb, one with the MV 1 and the other without.

A similar phenomenon of utmost philological significance occurs in Greek, where ἡδύμος = ἡδύμος. ἡδύμος is supposed to be *varia lectio* for ἡδύμος in Il. 2. 2 and Od. 4. 793, 12. 311, through false division in the Homeric text. Moreover, it is derived by Aristarchus from ἡδύνω. But since ἡδύμος is related to ἡδομαι, is it not possible that the initial *ν* in ἡδύμος is the counterpart of the MV 1?

S.v. נָצַר, the *Lexicon* has: ‘I. [נָצַר] vb. watch, guard, keep . . . of God נָצַר הָאָדָם Jb 7. 20 (thou) *watcher of men* (iron.).’ And s.v. צוּר: ‘I. צוּר . . . rock, cliff . . . fig. of God (33 t.) as support and defence of his people . . . לְבָבִי צוּר ψ 73. 26 . . .’ The N.E.B.



translates the former phrase: 'thou watcher of the hearts of men?'—explaining in a footnote: 'of the hearts: *so Sept.; Heb. om.*' It renders the latter: 'God is my possession' (v. p. 364).

κόμη—κ interchanges with י, as in κοινή/יְנִי, κομίζω/יָמַי, καιρός/יָכַר; and with ז, as in καχάζω/קָחַז, κελαδέω/לָלַז, κίων/זִיִּן. Incidentally, note that י and ז interchange in קָחַז/זָחַק, as do ז and ص in رَزين/رَزين (grave). ف (as the aspirate of π) and μ exchange dialectally, the 7 is terminal, and ז and ז interchange as gutturals (v. p. 365).

It is most significant that Latin *coma* (from κόμη) means, *inter alia*, the wool of sheep: poetical in Cicero, *de Natura Deorum* 3. 27. 68.

κυρέω—לָג and جرى support each other. As to קָרַח, קָרַח and קָרַח, remember that ז and ק are interchangeable in זָלַח and קָלַח IR 6. 34 (v. p. 416). The latter part of Ps 5. 5 is rendered in the A.V. thus: 'neither shall evil dwell with thee'; and in the N.E.B. 'evil can be no guest of thine'—regardless of the fact that לָג (*to sojourn*) is intransitive—unlike its homologue, οἰκέω, which is both transitive and intransitive.

The *Lexicon* committed a grosser blunder by deriving קָרַח (Dt 23. 11) from קָרַח/κυρέω, and equating it with 'chance, accident'. In fact, it is the undoubted homologue of ἐκροή and ἔκροος (*outflow, issue*), ῥοή (*flowing of sap*) and/or ῥόος (*flux, discharge of morbid humours*); and is akin to מָקַח (Lev 20. 18), the homologue of ῥεῦμα (*humour or discharge from the body, flux, rheum*).

As to מָקַח (Eccl 2. 14), meaning 'accident, chance, fortune', its homologue is κύρμα (*that which one meets with or finds*), derived from κύρω, κυρέω. But מָקַח (IS 6. 9) has possibly another homologue, χρήμα (*used in periphrases to express something strange or extraordinary of its kind*); v. p. 365.

λόγος—לָג and لُغ corroborate each other, as do לָג and لُغ. Now λόγος also means: '*thinking, reasoning, reflection, deliberation*'. Broadly speaking, this would be consistent with 'study', the traditional translation of לָג; and μελέτη, the rendering in the LXX. However, I have preferred 'talk', in deference to لُغ; but



since the context is neutral, one would not feel justified in being dogmatic (*v. p.* 365).

*ναός*—Bearing in mind that  $\sigma$  and  $\tau$  interchange dialectally, mark the complete identity of נִיֹּת with *naíos*, and of נֹוֹת with both *naūos* and *naḥós*. Neither word is in the plural, the place referred to being the temple near which Samuel resided (IS 9. 10–19). According to the *Lexicon*, נִיֹּת is a proper name of place in Ramah, where prophets lived, and נֹוֹת is

'abode of shepherd, or flocks, poet. habitation; . . . 1. a. *abode*, of sheep 2S 7. 8 . . . of people under fig. of sheep Je 23. 3, 49. 20 . . . b. *abode of shepherds* Je 33. 12 . . . 2. *habitation*, usu. of country, or of domains in the country (chiefly poet.), Jb 5. 3, 8. 6 . . . of " in Canaan 2S 15. 25 . . .'

This confusion is dispelled by reference to the homologues of *νάπη*, *νάπος* and *νομός* (*v. pp.* 365–6).

*νομός*—It is characteristic of the language that many a Greek word bears a variety of meanings, and *νομός* is such a word; because it derives from *νέμω* which means, mainly: *distribute, dwell, graze, possess*. For the same reason, the second syllable of *νομός* is not a suffix and the  $\mu$  is part of the radical. Accordingly, מִנְאֵה, מִנְה, and מִנִּיה are not examples of the suffix-prefix phenomenon: the initial מ is not a prefix but part of the radical. This is confirmed by the homology *منح/νέμω* (*allot, bestow, touchsafe*), and we are faced with a metathesis—or the change of  $\nu$  into מ, and of  $\mu$  into נ.

$\mu$  occasionally changes into ב; here it changes into ל. Cf. *בַּת-שֶׁבַע* (IIS 11. 3) and *בַּת-שׁוֹעַ* (ICh 3. 5), *בִּרְדָּךְ* (IIR 20. 12) and *מִרְדָּךְ* (Jes 39. 1); *אֲבִנָּה* (IIR 5. 12) is read *אֲמִנָּה*. It is also relevant to point out that  $\mu$  and  $\pi$  interchange dialectally and in Graeco-Hebrew homology, e.g. *מִתִּי* (Gn 30. 30) / *متى/πότε* (*when, at what time*). Indeed, *שִׁדְכָהּ* in IIR 19. 20 is spelt *שִׁדְמָה* in Jes 37. 27 (*v. p.* 366).

*ξανθός*—In *אֲשַׁכְנֹו* the order of the components of  $\xi$  is reversed— $\sigma\kappa$  instead of  $\kappa\sigma$ —and the  $\sigma$  changes into ש. *צֹבָא, צֹהֵב, זֹהֵב*, and *ذهب* homologize with the genitive *ξανθοῦ*—the ב and the פ exchanging with  $\nu$ .

Mark the corroborative similarities between *זֹהֵב* and *צֹהֵב*,



שמר and צמרי, שמרית and צמרי, חמה and חם, חם and חום,  
 أحمر and חמה, أسمر and סמר, סמדר and סמר, שמשון and שמש,  
 أدعِم and אדם, أصفر and אזשפר.

סמר and סמדר homologize also with Σκάμα:δρος, which leads me to believe that it is a variant of ξανθός. This belief is strengthened by the fact that in vernacular Arabic 'beet' is شمندر, probably on account of its colour.

I think the first אָרֶז in Gn 25. 30 is a noun, homologue of ἕδεσμα (*food*); and the second is an adjective, a variant of אָרֶז meaning 'red'. So that, literally, Esau begged Jacob to let him taste of the *red meal* he had cooked. He did not emphasize the redness of the concoction by repeating the adjective, but merely used an ingratiating pun. The וְ attaches to both n. and adj.

According to the *Lexicon*, 'חָמָה adj. darkened, dark brown or black, only of colour of sheep', is not a cognate of חֲמָה which derives from 'חָמָה vb. be or become warm'. Moreover, it states that חֲמָה, a cognate of חֲמָה, means 'bristling, rough;—'יֶלֶק ס' Je 51. 27 *bristling locust*, perh. with allusion to horn-like sheaths enclosing wings of the pupa'. As to חֲמָה, it is 'n.m. . . . blossom of grape'. The suggestion of an 'allusion to horn-like sheaths enclosing wings of the pupa', perhaps goes slightly beyond the *Lexicon's* usual flights of fancy. Yet it is as nothing compared with its treatment of חֲמָה, whereby it perverts the reading of the text in order to invent a word which it claims to be akin to an Arabic noun; with the net result of creating a fantastic and farcical situation. Here are the relevant extracts from the two entries concerned:

'דָּוָד adj. red . . . cf. as subst. red, redness on garment: Is 63. 2; דָּוָד = the (red) lentils Gn 25. 30, 30, but rd. דָּוָד . . .'

‘278 n.[m.] name of a condiment (Ar. دلم . . .) ‘87 Gn 25. 30, 30 . . .’

So at the end of this highly suspect acrobatic operation, we are presented with an exhausted Esau, just back from the field, not begging for some of an appetizing, ready meal, but for a condiment (mentioned twice). What is he supposed to do with it? Add it to food which he would have to prepare? Bunkum!

Nor has  $\gamma\mu\sigma$  the remotest relation to  $\gamma\mu\sigma\mu$ , the probable homologue of ἐπιούριον—Dim. of ἐπίουρος: *wooden peg, pin*—by the prefix-suffix metathesis ( $\gamma/\sigma$ ,  $\mu/\mu$ ) (v. p. 366).



ξηραίνω—The ב in הרב and נצרב exchanges with ε, as it does in ערבון/ρύσιον and עלבון/ἥλιος. (V. p. 366.)

Mark the similarity between סערה, שער, and שחר, wherein the sibilants—like the gutturals—interchange. On the other hand, the similarity between שוב and نشف is not obvious, owing to the intervention of the מן; cf. Proposition 44, pp. 100–1.

According to the *Lexicon* סער means 'storm, rage' and 'סערה' Is 54. 11 *storm-tossed* (fig. of Jerusalem). Moreover, שער means 'bristle, with horror', and שחר 'be black . . . of skin' Jb 30. 30.

ξύλον—As I see it, the אשרה/ξύλον, the planting of which was prohibited, was a sacred tree venerated in its own right. On the other hand, אשרה/ἄσκηρ (IICh 33. 3)—a variant of which is עשתרת (Jud 10. 6)—was a statue dedicated to and/or representing the planet Venus, ὁ τὰς Ἀφροδίτας [ἄσκηρ], Timaeus Locrus 97a. It was worshipped as מלכת השמים (Jer 44. 17) and an associate of בעל, the two essentially Canaanite (i.e. Phoenician) deities.

It is most interesting that Hesychius has ἄσκηρά (εἰδός τι τῶν καστανίων) and ἄσκρα (δρῦς ἄκαρπος)—both of which homologize with אשרה—which might indicate the kind of tree the אשרה was.

According to the *Lexicon* שלחן is 'table; properly . . . skin or leather mat spread on ground' from 'Ar. سَلَحْ strip of hide, سَلْحَة piece of hide stripped off; Aram. שֻׁלַּח . . . take off garment'.

In fact, the homologue of שֻׁלַּח is στέλλω, send; while that of Aram. שֻׁלַּח and Ar. سَلَحْ is ἀποστέλλω, doff. (V. p. 366.)

όδός—The spiritus asper changes dialectally into σ/ס—as δ does into ב/ב and ל/ל, π into ק, and final σ into ρ/ר. It is replaced by the spiritus lenis or ב or ש, e.g. ὁπη/אִפֶּה, ὁקה/אִכֶּה, ὁπη/אִכֶּה, αἰρέω/בָּהַר, ὁράω/שׁוּר. The initial vowel turns into י and ו, e.g. ὁρθός/יָשָׁר, διορθόω/אַרְשָׁר Jes 45. 2, ὁράω/וֹרֵאהוּ IIR 11. 1, and the so-called הֶהפוך ו which exchanges with the augment. δ changes into צ and ש, e.g. δίψα/צמא/צמאה/צמאון, δύω/שָׁקַע. The terminal ל/ל is evident in some homologues. Lastly, since ο turns far more frequently into שׁרוק than into חריק—e.g. the homologues of verbal adjectives—שבול, which



is supposed to be a copyist's error, has a better claim to regularity than שִׁבִּיל and שִׁיל.

أُسلوب requires a special and separate treatment, because it homologizes with the Greek word in the genitive—ὁδοῦ. In it the  $\alpha$  is prosthetic or instead of  $\sigma$ , the spiritus asper is replaced dialectally by  $\sigma$ , and  $\delta$  by  $\lambda$ , while  $\nu$  changes into  $\beta$ —as in  $\kappa\upsilon\delta\sigma/\text{כבד}$ .  $\text{وسيل}$  is quite different: in it the initial vowel turns into  $\sigma$ ,  $\delta$  into  $\sigma$ —as in  $\pi\eta\delta\acute{\alpha}\omega/\text{פסד}$ —and the final  $\sigma$  into  $\rho$  which changes to  $\lambda$ , or the  $\lambda$  is terminal. We have seen that an initial  $\sigma$  turns into  $\text{ס}$ ; there is at least one instance in which an internal  $\sigma$  undergoes the same metamorphosis,  $\delta\lambda\sigma\acute{\sigma}/\text{עליון}$  (IR 9. 8 IICh 7. 21).

Mark that רַחֲבַת יָדַיִם (Gn 34. 21) is homologous with both εὐρυάγυια and εὐρυόδεια. בֵּיד פֶּשַׁעַם (Job 8. 4) is corroborated by מַדְרֵךְ פֶּ' (Ps 107. 17). This is yet another instance of interpreting the Bible by the Bible.

According to the *Lexicon*, none of the homologues of *óôós* has any homonym. Thus:

... step, going (cf. Ar. أَثَرٌ, إِثْرٌ, Eth. ... footprint) only s.f.  
 אָשַׁרְתִּי Jb 23. 11 Pr 14. 15; אָשַׁרְתִּי 17. 5; אָשַׁרְתִּי 40. 3, 73. 2; אָשַׁרְתִּי  
 אָשַׁרְתִּי 44. 19; אָשַׁרְתִּי 37. 31, all poet. & fig. of mode of life, etc. [אָשַׁרְתִּי] n.f.  
 Jb 31. 7 step, going, same usage, אָשַׁרְתִּי Jb 31. 7; אָשַׁרְתִּי 17. 11.'

‘[קָדַר] vb. swell(?), honour, adorn (. . . Ar. كَدَّرَ *be of no account*; but also *ferbuit* (vinum) & اُقْدَرُ *inflatus, tumens* (venter))—Qal . . . Participle passive קָדַר Is 63. 1, pl. קָדָרִים Is 45. 2 (poss. הָרָרִים Greek Version of the LXX ὄρη . . .): 1. *swell*, only pt. pass. pl. Is 45. 2 (*si vera l.*) in neuter sense, of hills, *swelling places*, *swells of land* (made level before Cyrus).’

'חָץ n.[m.] the outside, sts., esp. in pl., spec. a street, never with suffix in sg., with חָץ loc. חֲצָה, חֲצָה, pl. חֲצוֹת, חֲצוֹת . . . 2. Of a definite locality, viz. a. that which is outside the houses of a town, i.e. a street . . . Je 37. 21 חָץ הַבָּאִים the Bakers' street . . .'

'יָד . . . hand. . . d. special phrases: . . . simply lift (נִשָּׂא) the hand (= נִשְׁבַּע) . . . (יָד) elsewhere. (of men) in prayer ψ 28. 2; cf. 68. 32, and לא הָיָה בָּהֶם יָדִים לָנוּץ—77. 3 . . . 2. Fig. = strength, power:—Jos 8. 20 (Jehovist-Elohists) there was not in them strength to flee; לא מָצְאוּ ψ 76. 6 none of the men of might have found their hands, i.e. their powers are paralyzed in death . . . of dominion of king לְהָשִׁיב







12. 8; *πάλαι*: Adv., *long ago* Dt 33. 27 Jes 23. 7; *Σκύθης*: *Scythian* Gn 25. 6, 29. 1 Nu 23. 7. (V. p. 367.)

ὁδοὺς—The rendering here of *עֲלֵה* by *ὁδοὺς πέτρας* was probably a literal translation by the LXX, for in Job 39. 28 the rendering is *ἐξοχή* (*prominence*) *πέτρας*. Similarly, *תָּא* is rendered by *ὁδοὺς* in the LXX, and only in IS 13. 21; for in Jes 2. 4 the reading is *ἀροτρον* (*plough*). However, I maintain that the true homologue of *עֲלֵה* both in IS 14. 4 and in Job 39. 28 is *στόνυξ*, and that the true homologue of *תָּא* is *ἐχέτλη*. (V. p. 367.)

The *Lexicon* derives *עֲלֵה* from *עָנָה*—‘whet, sharpen’—and states that *עָנָה* is its Piel. Accordingly: ‘*לְבַנְיָהּ* Dt 6. 7 i.e. teach the words *incisively*, Germ. “einschärfen” . . .’ Furthermore: ‘*עָנָה* n.f. sharp (cutting) word, taunt;—Dt 28. 37 . . .’

In my submission, however, *עֲלֵה* is not related to *עָנָה*, the homologue of which is *θήγω, θάγω, θηγάνω*. On the other hand, *עָנָה* is the homologue of *ὑμνος*, while that of *עָנָה* is *ἐξυμνέω*.

ὅλος—The word *לִילֵה* may be analysed with reference to its homologous phrase, *ὅλος οὐ*, in two ways: *ὅλος/לִילֵה, οὐ/לִילֵה*—similar to *לֵי*; and *ὅλος/לִילֵה, οὐ/לֵה*—similar to *לֵא* (Prv 31. 4).

According to the *Lexicon*, *לִילֵה* is a substantive derived from *לִלֵה*, ‘pollute, defile, profane’. It is ‘used as exclam. lit. *ad profanum!* i.e. far be it (for (*sic*) me, thee, etc.)!’ This is one of countless examples which prove that, without Greek moorings, biblical commentators are helplessly cast adrift at the mercy of phonetics, and in constant danger of capsizing.

The *Lexicon* states that *לֵא* derives from the radical *לֵא, אֵל*—‘be in front of, precede’—then it goes on: ‘I. [*לֵא*] n.[m.] body, belly; with suffix *לֵא* (in contempt) *לֵא* 73. 4 (lit. *their front, prominent part*)’. It also states elsewhere: ‘*לֵא* adj. fat—*לֵא* 73. 4 . . .’ According to it, therefore, Ps 73. 4 refers to pot-bellied men; whereas the A.V. has: ‘their strength is firm’, and the N.E.B.: ‘they are sleek and sound in limb’.

In my submission, none of them is right, and the conflict between them is largely subjective, ultimately resulting from individual hunches. The value of my theory is that it reduces guesswork to a minimum, if it does not altogether eliminate it. Incidentally, *לֵא* is the homologue of *βαρύς*.



ὄπλον—Mark the close similarity between מַגֵּן and ذِבْر and סֶבֶן and עֶבֶל. Each member of every pair corroborates the other. Moreover, the homology ὄπλαι/פִּלְתִּי is corroborated by the associated homologies קָרִי/κούροι and קִרְתִּי/κούρητες. Kindred homologies are: ψιλοί/פְּסִילִים (Jud 3. 19), ὄχλος/לְחִיָּה (IIS 23. 11)/חִיָּה (Ib 23. 13), κέρας/שֶׁאֵר (Job 1. 17). They corroborate each other as presenting together an impressive catalogue of military formations—similar to other comprehensive nomenclatures—all consistent with the identity of one language with the other. (V. pp. 263-4, 367.)

ὄράω—The λ in וּרְאֵתָה (כתִּיב) (IIR 11. 1), like the λ in אֵרֶךְ (Jes 60. 1), replaces the ο in ὄράω. This is supposed to be a scribe's *lapsus*, but is actually an archaic relic of transcendental significance. Its tell-tale value cannot be exaggerated. It constitutes one of several vestigial links—שְׁלֵאֲנָן (Job 21. 23) is another—which testify to the identity of Hebrew with Greek. We ought to be most grateful to the successive generations of scrupulous scribes who piously preserved such priceless philological relics, instead of presumptuously accusing them of negligence. Cf. מוֹשֶׁה Jud 18. 30/μῶσις.

ὄλάω is nearer ὀλῶ than ὄράω, and is relevant to the homology ὄραμα/עֲלֹמָה. (V. p. 367.)

ὀργίζω—This is an example of a verb with the suffix -ζω having both simple and compound homologues. It is also one of the words the homologues of which appear to undergo metathesis, but in fact might not. Thus, in the homology ὀργίζω/שָׁגַר the initial vowel drops out; whereas in the homology ὀργίζω/שָׁגַר, it is possible that the spiritus lenis turns into λ (e.g. γέαρ/ἔαρ, Γελαχάρος/Ἑλέχαρος, ἔλασις/עֲלֹמָה), and the γ drops; yet metathesis cannot be ruled out. ὀργίζω = ὀργαίνω. (V. p. 250.)

The *Lexicon* states: '[שָׁגַר] vb. drive out, cast out . . . Niph. Pf. שָׁגַר . . . be driven, tossed, as the Nile Am 8. 8; of the sea Is 57. 20.' But 'to drive out' is not the same as 'to drive', neither can it by any stretch of sane imagination be assimilated to being tossed. There is a limit to playing about with words, distorting or extending their meanings to accommodate this and that context. Besides, because two words are spelt the same, it does not neces-



sarily follow that they are identical in origin or meaning. This is no less true in Hebrew than it is in English or French. However, the N.E.B. renders: 'seethe like the Nile', and 'a troubled sea', respectively. Naturally, neither the *Lexicon* nor the N.E.B. appears to perceive that שָׁרַר in the said texts is a variant of שָׁרַר, a verb subjected by the *Lexicon* to similar treatment:

'[שָׁרַר] vb. be in tumult or commotion (Ar. رَجَسَ *make a vehement noise*; Biblical Aramaic, Aramaic שָׁרַר . . . *be disturbed, in tumult* (Targum Ithp. often for שָׁרַר, as שָׁ 46. 6, שָׁרַר Is 17. 12 f.; . . . for שָׁרַר *ibid.*); but Syriac usu. *perceive* . . .);—Qal Pp. 3 pl. שָׁרַר 2. 1 why do the nations throng tumultuously?'

Here again 'throng' is slipped in by a side wind supposed to blow from Targum and Aramaic. As to biblical Aramaic שָׁרַר, its homologue is σπέρχω, and that of שָׁרַר (Dan 6. 7) ἐπισπέρχω, 'hasten'.

To continue the series to its perverse end, and show up this philological fraud:

'[שָׁרַר] n.[m.] throng;—שָׁרַר שָׁרַר שָׁרַר 55. 15 used to walk in the throng (cf. שָׁרַר 42. 5, also to אֱלֹהִים). And '[שָׁרַר] n.f. throng; . . . שָׁרַר 64. 3 . . .'

So the *Lexicon* starts with a verb which it says means 'to be in tumult or commotion', and refers in support to similar verbs in kindred languages which convey the concept of vehement noise, disturbance, and tumult. Then the verb 'to throng' replaces the verb 'to be in tumult', and the idea of tumult takes an adverbial function and is tacked on to the new verb ('throng tumultuously'), so that it merely indicates the manner of *thronging*. Finally, the usurpation is complete: all thought of tumult or commotion is jettisoned from the mind, in a rebellious catharsis; and the two derivative nouns of different gender emerge as meaning 'throng'. It simply will not do.

Compare the above travesty of the truth with the truth as it appears in the light of my theory: ὀργίζω is a verb with several meanings and a few homologues, as aforesaid. In one of the meanings—'grow angry, be wroth'—one of the homologues is שָׁרַר; while in another meaning, 'in a passion', one of the homologues is שָׁרַר. Similarly, χωρίζω has several meanings and a number of homologues. In the meaning 'separate' or 'exclude',



one of the homologues is שָׁרַח (Jon 2. 5). Obviously, this שָׁרַח has no etymological connection with the identical word in Isaiah and Amos. Again, ὀργή, a derivative of ὀργίζω, means 'anger, wrath, passion'; and has several homologues, one of them being שָׁרַח which couples with the last meaning. שָׁרַח, however, has no etymological connection with שָׁרַח; its homologue is ἐργαστήριον, 'gang'. As to the homology שָׁרַח/ἐπισπέρχω, the first syllable of the simple verb is dropped because it includes the double consonant σπ, whereas χ is treated by poets as a double consonant: one exchanging with λ, as in χωρίζω/שָׁרַח and λιλ/χαίρω; the other with ש, as in χέω (Ep. χείω, later Ep. χεύω)/שָׁרַח and χράω/שָׁרַח. Therefore—without inventing, distorting, or even extending or straining any meaning—these five words are explained agreeably to their respective contexts, against an unquestionable Greek background. Incidentally, we learn that worship in the Temple was—on occasion, at any rate—touched with fervour, perhaps with Bacchic enthusiasm.

שָׁרַח involves three homonyms in the *Lexicon*, as follows:

'I. שָׁרַח vb. disturb (... perh. transp. from Ar. رَجَعَ disturb ...);—Qal. ... Jb 26. 12 ... Hiph. denom. from שָׁרַח make a twinkling ...'

From this first homonym derives:

'שָׁרַח n.m. moment (... Targum רגע Ec 9. 12: prob. properly a movement, i.e. twinkling, of the eye; cf. momentum, i.e. movimentum) ... שָׁרַח Nu 16. 21+ ...; Is 54. 7 ...'

'II. שָׁרַח vb. be at rest, repose (prob. = Ar. رَجَعَ return, prop. return to rest, after wanderings, etc.);—Niph. Imv. 2 fs. Je 47. 6 (of sword) be gathered into thy scabbard, הִרְגַּעְתְּ וְדָמִי repose, and be still. Hiph. a. trans. give rest to;—Inf. construct Je 31. 2 הָלֹךְ לְהִרְגֹּעַ I will go to give him (Isr.) rest, 50. 34 לְמַעַן הִרְגִּיעַ אֶת-הָאָרֶץ (... read prob. 'הָ); Is 51. 4 וְשִׁפְטִי לֹא יִרְגַּע עַד-כִּי אֶרְגֹּעַ usu. I will cause my judgment (religion) to repose as, etc. (i.e. I will establish it; cf. שָׁרַח 42. 4); but metaph. strange ...'

'III. שָׁרַח vb. harden (Eth. ... coagulate, congeal: poss. development of root رَجَعَ, v. II. 'ר);—Qal. pf. in Jb 7. 5 וְיִקְרַח עוֹרִי my skin hardens, and (then) runs again (II. קָרַח), of the ulcers in elephantiasis.'

To begin with, on whose authority is it stated that رَجَعَ properly means 'return to rest, after wanderings, etc.'? Then,



putting my theory aside, and assuming that metathesis operates as between רגע and رجع, how far-fetched are رجع and رجع, and how utterly misleading the reference to either of them. How does רגע come to be related to 'twinkle'? A man must be borne on a fantastic flight of fancy to suggest that any verb meaning 'to harden' could have possibly developed from رجع, or that 'judgment' could be stretched to equate 'religion'. Having regard to the context, he must have been used exclusively to double-think to imagine that הרגיע in Jer 50. 34 means 'to give rest'. Indeed, a metaphor must be extra super-strange if the *Lexicon* admits it to be strange—mark you, its own metaphor! In short, all this is a clownish dream in wild cloud-cuckoo-land.

Incidentally, the homologue of רגע is ῥάγᾱ = ἀκμή: *the time*; while הרגיע has two homonyms homologizing with παραψύχω: *cool* Jes 34. 14; metaph., *console* Jer 31. 2 (1); and ἀσπράπτω, σπράπτω: *flash, illuminate, lighten* Jes 51. 4. The first syllable of this homology is omitted because it includes the double consonant σπ, and π changes dialectally into γ—e.g. στενάζω/נאנח, στέναγμα/נחה/אניה/אנקה/(תאניה); γρύψ/פרס.

When no homonyms are suspected, naturally commentators will confuse them and attempt to reconcile the meaning of one homonym with the context of another—a process which usually involves pathetic mental acrobatics, and is abundantly illustrated on practically every page of the *Lexicon*. The entry about רעם is no exception.

רעם (root of foll., prob. onomatop.; . . . prop. *more violently* as orig. meaning, but ref. to thunderous *sound* everywhere, exc. Ez 27. 35 where text dub., v. infr.; cf. Aram. רעם, רעים n. *thunder*, רעם vb. *thunder*; esp. Aph. Ithpa. *utter (loud) complaints*; . . . n. *thunder*, . . . vb. *thunder, lament*, cf. New Hebrew רעם Hiph. *thunder*, Hithp. *complain*; Eth. . . . n. *thunder*, As. rimu, id.; Ar. رَجَّ vex, dislike, etc.).'

'[רעם] vb. denom. *thunder*;—Qal *make the sound of thunder, thunder* . . . רעם Ez 27. 35 is dub.: *faces tremble* (. . . *are convulsed*), or *they tremble* (cf. . . . AV RV *are troubled*) *in face*, lacks etym. support . . . the LXX, Syriac Version, C. H. Cornill רעם פניהם Hiph. . . . *thunder, cause thunder* . . . הרעמה IS 1. 6 is appar. Inf. construct suf. . . . but not understood by the LXX and dub.: AV RV *to make her fret*, cf. Aram. *utter (loud) complaints* . . . perhaps corrupt H. P. Smith.'



Referring to the interpretation of the phrase in Ez 27. 35, the *Lexicon* states that it lacks etymological support. Quite apart from my theory which renders the whole *Lexicon* obsolete, this comment can, in my submission, be reasonably made on many interpretations put forward by the *Lexicon*. However, by what right is the word 'loud' slipped in parenthetically? It props up the analogy with Aramaic, and is therefore deceptive. Again, the *Lexicon* adduces رَغْم as etymological material helping to understand רָעַם. This attempt is worse than useless for two reasons: firstly, because it is valueless and misleading in this particular case; secondly, it deceives the student into believing that such far-fetched evidence is relevant, so that he might be tempted to accept such a perverse process as a valid standard of research.

The irony of it is that here, as often elsewhere, Arabic fails to come to the assistance of Hebrew, because the Arabic homologue of the Greek word concerned differs from the Hebrew one. Thus the *Lexicon* ignores رَعَد, the Arabic for thunder, presumably because it includes a consonant which is not found in רָעַם. Yet رَعَد is a direct and better homologue of βροντή than רָעַם. In fact, Arabic can be positively misleading, because رَعَد has two homologues: βροντάω and βρομέω. Thus, the *Lexicon* adduces رَعَد 'thunder (said of sky), VIII tremble, quiver', in the entry s.v. רָעַד; but رَعَد 'to thunder' has no etymological or emotional affinity with رَعَد 'to shudder, shiver', notwithstanding the identity of spelling between them. Therefore, it is quite wrong to adduce رَعَد (in its meaning 'to thunder') as having any affiliation with רָעַד which means 'to tremble' exclusively, just as it is absolutely right to adduce رَعَد in its meaning 'to shudder'. And what is one to say about the perversion of רָעַם פָּנִים into רָעַם פָּנִים? (I. p. 367.)

σπορ—طور corroborates צור, and the second ר in הָרַר replaces the terminal σ. It cannot be too strongly emphasized that only Greek accounts for the presence of the second ר, and that הָרַר is a more complete homologue than הָר. The *Lexicon* states that הָרַר is the root of הָר, and adds that its meaning is dubious.

πλάτη—The *Lexicon* wonders whether שָׁלֵט means 'shield', and quotes authorities who opine that it means 'quiver' and 'arms, equipment'. The N.E.B. translates it sometimes by 'shield'



(IIR 11. 10 Ez 27. 11 Cant 4. 4), at others by 'quiver' (IIS 8. 7 Jer 51. 11 ICh 18. 7), and once by 'buckler' (IICh 23. 9). In the A.V., however, the rendering is uniformly 'shield', the challenging phrase מלאו השלטים (Jer 51. 11) being translated 'gather the shields', although under no circumstances could the verb מלא conceivably mean 'gather'. Such perversion of language and violation of reason are the penalty of misunderstanding the original text. Obviously, they do not help solve the difficulty presented by הברו ההצים, מלאו השלטים. For it resembles two other phrases, i.e. באשפתו הסתירני (Jes 49. 2), and אשר מלא את־אשפתו מהם (Ps 127. 5); and אשפה (θήκη, θήκη) has hitherto been the universally acknowledged word for *quiver*. Yet this word too presents a similar difficulty in two verses, i.e. Jes 22. 6 and Job 39. 23. The verb נשא—which occurs in the former—is used in connection with צנה IS 17. 7 ICh 12. 24 (25) IICh 14. 7; while רנה—which occurs in the latter—seems to suggest a *shield* rather than a *quiver*, since it is the homologue of βρέμω: *clang, clash, ring*. In fact, I hold that אשפה also means 'shield', it being the homologue of ἀσπίς; for it seems that the shield did duty for a quiver also, housing arrows on the inside of it. Jes 49. 2 seems to lend support to this explanation.

πόλις—π exchanges dialectally with (μ) מ, מ, (κ) ק, ق, and (γ) ג; so does φ with (θ) ט. π changes into ב, e.g. παλαιός/בלה, παρδιαίος/ברד, πόσις/בשת. To this day the Sephardim pronounce פ ng; yet it is difficult to assert that π exchanges with פ, because it is possible that the π drops and that פ exchanges with the vowel that follows the π. λ exchanges dialectally with (δ) ד and (ρ) ר, ר; so does σ with (δ) ד. Moreover, σ exchanges indirectly with ט, since it exchanges dialectally with δ and θ, and either of them dialectally changes with ט. (In fact, the second person suffix ט stands for σ.) Alternatively, the suffix -is exchanges with ה, and this interchanges with ט as gutturals. The ל in מדינה, like the ن in مدينة, is terminal, followed by the feminine suffix ה. Therefore, all the Hebrew and Arabic words reproduce their common Greek homologue in full—except, perhaps, עיר which possibly drops the π; but the genuine homologue of עיר and קיר is γή.



It is rather significant that  $\beta\rho\acute{\iota}\alpha$  is Thracian for  $\pi\acute{o}\lambda\iota\varsigma$ ; because, bearing in mind the consonant/vowel metathesis ( $\rho\iota/\iota\rho$ ), the identity of  $\beta\rho\acute{\iota}\alpha$  with  $\text{בִּירָה}$  becomes self-evident. In fact, this is one of more than one hundred atavistic Greek words that can only be explained through Hebrew or Arabic. This reflects the regular intercourse between Asiatic and European Greeks before and after the destruction of Troy. (V. p. 369.)

$\rho\acute{\epsilon}\omega$ —זרב corroborates זרם, as جرى does גרע and גר. גר, גל, נהר, and נזל exhibit the MV 1—as זרם does the terminal מ, גרע the terminal ע, and נזל the terminal ל. נ in גרע, גל, and גר; ז in זרם and נזל; ע in ערף and רעף; רشح in ש, ס in זרב, ז, דלף in ד, خ in جری, ج in رشح and ערף—one and all stand for the *spiritus asper*. פ in ערף and מ, stand for the thematic ω, μ changes dialectally into ל in גל and נזל, and into ל in סל and דלף. In רעף and رشح, there is metathesis between the *spiritus asper* and μ (cf. pronouncing 'where' *huere*).

Here are nine Hebrew and eight Arabic verbs, pronounced more or less differently one from the other, each of which is nevertheless a tested variant of  $\rho\acute{\epsilon}\omega$ . However, since גרע in Job 36. 27 is in the Piel, its homologue is καταρρέω: *flow down; stream, rush down*.

This is what the *Lexicon* says about some of these verbs:

גרע has no homonym and means 'diminish, restrain, withdraw . . . Pi. Impf. יגרע Jb 36. 27 *withdraw* = *draw up* c. acc. יספיקים cf. A. Dillmann (on other hand, Franz Delitzsch *et alii draw down, let down*).'

גלל has no homonym and means 'roll, roll away . . . Niph. . . יגלל כמים ספספס Am 5. 24 *let judgment roll along (flow down) as the waters*.'

נזל means 'flow, trickle, drop, distil (poet.) . . . Ar. نَزَلَ descend (milk into udder, but also in gen.) . . . flow, subj. water . . . of mts. (i.e. their torrents) Ju 5. 5.'

ערף means 'drip, drop (cf. Ar. غَرَفَ ladle out water with the hand (as with ladle), cf. Phoenician ערפת portico (whence rain drips) . . . cf. also Ar. غُرْفَةٌ upper-room . . .);—Qal Impf. 3 mpl. יערפו סל Di



33. 28 *his heavens drop dew*; fig., of speech, intrans., יֵעֶרֶף כְּמָטָר לִקְחִי 32. 2  
*let my teaching drop like the rain* (see parallel אִמְרָתִי אֶטֶל).—Cf. יֵרַעַף.

יֵרַעַף means 'trickle, drip, synon. of נוֹל, II. עֶרַף (cf. Ar. رَعَفَ *flow* (of blood), *bleed* (of the nose)); Qal Impf. 3 mpl. יֵרַעֲפוּ, of clouds Jb 36. 28.'

To expose the errors of the *Lexicon*, it is necessary to appreciate two opposites:

- (1) That there exist two entirely different verbs which are pronounced and spelt identically, that is: גֵּרַע, the homologue of *ρέω*; and גֵּרַע, the homologue of both αἰρέω (*take away*) and ἀγγρίζειν (*subtract, deduct*)—גֵּרַע being a Continental variant of αἰρέω, and ἀγγρίζειν having been atavistically borrowed from גֵּרַע.
- (2) That יֵרַעַף is not a mere *synonym* of נוֹל and עֶרַף, any more than שֶׁלֶאֱנֹן is a mere *synonym* of שֶׁאֵנֹן. The former three words are the *same* verb which happens to be pronounced and spelt differently, just as the latter two words are the *same* adjective which happens to be pronounced and spelt differently.

Once this is appreciated, it is not difficult to realize that נוֹל has nothing to do with نَزَلَ, or to recognize the old trick in operation once more: twisting 'roll away' to mean 'flow down'. On the contrary, it is difficult to overlook the dragging of نَزَلَ into the explanation, because it means 'descend' exclusively; so that the example of the *milk descending into the udder* is as misleading as it is selective. Again, faced with the difficulty of 'flowing' (or is it 'descending') mountains, the *Lexicon* ascribes the *flowing* to their torrents. Yet in thus doing violence to the text, it unwittingly robs it of the implied wonder; for there is hardly a miracle in torrents flowing on account of the Lord. Those responsible for the N.E.B. resolved the difficulty by altering the text altogether to read: 'Mountains shook in fear before the Lord.' As a matter of fact, the A.V. had fared much better than both the *Lexicon* and the N.E.B.; for it has: 'The mountains melted from before the Lord.' It was not a bad guess, but the merit of Greek is that it dispenses with guessing. (V. p. 369.)



Even if ערפת were not the homologue of ὄροφος or πρόθυρον and πρόπυλον—θύρα (θύρη) and πύλη being the same word, differently pronounced and differently applied—the suggestion that ‘portico’ is called ערפת, because rain drips from it, is pathetic. However, to render absurdity even more absurd, we are referred to غُرفه (ὑπερώον) as meaning ‘upper-room’, with the implication that it is so called because rain is liable to leak through its roof!

ρίζα—Note that the spiritus asper is dialectally replaced by β—e.g. ῥόδον/βρόδον—and that Arabic has preserved the first vowel of the Greek word in its original pronunciation.

The *Lexicon* states: that in Ex 25. 31 יָרֵךְ means ‘base (loins) of candlestick’; that in Ps 80. 12 קַצִּיר means ‘boughs, branches’—confusing it with קַצִּיר/ὄξος, e.g. Job 29. 19; that קַרְקַע means ‘floor’, ‘floor of temple’ 1 K 6. 15 . . . קַרְקַע הַיָּם Am 9. 3 *the floor, bottom of the sea*; that in Ex 30. 23 and Cant 4. 14 רֹאשׁ means ‘chief, choicest, best’; that in Ps 118. 22 פֶּנֶה רֹאשׁ means ‘top of (the) corner, i.e. most conspicuous stone (fig.)’; and, in a separate entry: ‘רֹאשׁ n.f. top; appos. ‘הָאֶבֶן הָרִאשׁוֹן Zc 4. 7 i.e. the topmost stone’; that שֹׁרֶשׁ means ‘root . . . 3. root, fig. = lowest stratum, of mt. Job 28. 9, of sea 30. 30 = bottom [text strange and dub.: B. Duhm רֹאשׁ הָרִים, with אֶדֶן in v<sup>2</sup>]; of feet, שֹׁרֶשׁ רַגְלֵי 13. 27, i.e. soles . . . (elsewhere כֶּף), K. Budde place of treading, footholds; B. Duhm (arbitrarily) שֹׁרֶשׁ, *delic.* רַגְלֵי.’ Curiously enough, the LXX translates רֹאשׁ by κληρονομία (*inheritance, possession, property*)—apparently confusing it with יְרֵשָׁה παράδοσις (Dt 2. 12); and the N.E.B. meekly follows the LXX. (I. p. 370.)

צבאות (IS 1. 3) may be (or also be) the homologue of σεπτός (σέβομαι) or σεβαστός (σεβάζομαι), *august.* (I. p. 370.)

In contrast with the above simple, clear, direct exposition involving four homologues—σέβας, σέβομαι, σῆμα, and σημεῖον—the following fictitious and confused explanations occur in the *Lexicon*:

‘[צבא] vb. wage war, serve (Sabean 𐩦𐩣𐩪 wage war with, also n. army, campaign . . . As. šābu, man, soldier; . . . Ar. ضَبَّ conceal oneself, hence lie in wait; this is phonetically suitable, but better in mng. would be ضَبَّ go or come forth (against one), etc. . . . S. Fränkel<sup>22</sup>



compare *young man* . . . 1. *wage war, fight, c.* *על* against, Nu 31. 7 . . . 2. *serve at sacred tent, Levites c. acc.* *צָבָא* Nu 4. 23, 8. 24 (P); women Ex 38. 8, 8 (P) IS 2. 22 . . . (Cf. *ἑβηβος*).

'צָבָא n.m. 2 Ch 28, 9 (Poss. f. Is 40. 2 Dn 8. 12 . . .) army, war, warfare . . . pl. *צְבָאוֹת* Nu 20. 9 [for 2. 9] + 278 times; . . . 1. *army, host: a. organized for war* Ju 8. 6 . . . 'עַל (הַ) צֶ' *over the host* (as captain) Nu 10. 14, 15 + 10 times Nu 10 (P) . . . b. *host* (organized body) of angels (cf. Luke 2. 13), *צְבָא הַשָּׁמַיִם* (כל) *all the host of heaven* 1 K 22. 19 . . . *host of the high* (angel-princes; contrasted with earthly monarchs) . . . c. of sun, moon and stars . . . כל צְבָאֵם Neh 9. 6 . . . Is 40. 26 . . . d. of the entire creation, כל צְבָאֵם Gn 2. 1. 2. . . 3. *service: a. of Levites in sacred places* Nu 4. 3 . . . 4. *צְבָאוֹת*, in name of " as God of war, prob. first in time of warlike David (some connect with sacred ark, but ark older), explained IS 17. 45 " *Sebaoth God of the battle array of Israel* (the thought of angels and stars as army of God is later); a. earliest form c. art.: *אֱלֹהֵי הַצְבָּאוֹת* Am 3. 13, 6. 14, 9. 5 (*אֱלֹהֵי* om. by error, cf. J. Wellhausen), Hos 12. 6 . . . (Cf. *στρατιά*).

So to crown the revealing researches and complete the scholarly speculations to perfection, the inevitable copyist's mistake is discovered: *אֱלֹהֵי* is missing from Am 9. 5. And once more the errant copyist emerges as the ignorant's scapegoat, the cover for the fraud and/or the palladium of the presumptuous.

*στυγιά*—Note that Jud 5. 14 discloses a common custom between the Hebrews and the Greeks (cf. the Spartan epistle, pp. 1-2 *sup.*).

The *ו* changes into *ב*, silent *ו*, and pronounced *ו*. There is at least one other example of *ב* and *ו* interchanging: *בַּת-שֶׁבַע* (IIS 11. 3) and *בַּת-שֹׁעַ עַמְיָאֵל* (ICh 3. 5). Incidentally, note the prefix-suffix phenomenon at work in *עַמְיָאֵל-אֱלֹהֵי*—*עַמִּי* being the homologue of *γαμῆς*.

In the proverb *בְּפִי אוֹיֵל חֶסֶד גְּאוּה* (Prv 14. 3), *חֶסֶד* means 'scourge, whip'. Analogous phrases are: *חָרַב גְּאוּתָּךְ* (Dt 33. 29), *בְּשֶׁבֶט פִּי, חָץ שׁוֹחֵט לְשׁוֹנִים* (Ib 9. 7), *לְשׁוֹנִים קִשְׁתָּם* (Jer 9. 2), *פִּי כַחֲרַב הִדָּה* (Ib 49. 2), *הִרְגֵּתִים בְּאִמְרֵי פִי* (Hos 6. 4), *שִׁנּוּ כַחֲרַב לְשׁוֹנִים, וְלְשׁוֹנִים חָרַב הִדָּה* (Ps 57. 5), *שִׁנּוּ כַחֲרַב לְשׁוֹנִים* (Ib 64. 4), *בְּשׁוֹט לְשׁוֹן תַּחְבָּא, שִׁנּוּ לְשׁוֹנִים כִּמוֹ נַחֲשׁ* (Job 5. 21).



שטט must be read שטם for six reasons, that is to say: (1) the object concerned is to be in 'your sides', and therefore should naturally be in the plural; (2) this is immediately followed by another object in the plural, which is to be stuck in 'your eyes'; (3) the expression ולשטט בצדיכם ולצננים בעיניכם closely resembles לשכים בעיניכם ולצננים בצדיכם (Nu 33. 55), where the object to pierce the sides, as well as that to pierce the eyes, is in the plural; (4) ט closely resembles נ and ם, so that the final נ might well be mistaken for ט or ם written for נ; (5) the omission of plural ך is not fatal to the suggestion—in fact, it is absent from ולצננים in Nu 33. 55; and (6) the LXX translates שטט by ἑλούς (nails).

The *Lexicon* lumps up together שטט/σκυτάλη with שטט/σκηπτρον, and arbitrarily declares that שרבים (Esth 4. 11)—the homologue of ῥάβδος—is an extension of שטט. As usual, when semantic difficulties arise, blame is almost automatically attached to the dead, defenceless copyists. Thus שְׁלֵהִים is preferred to שְׁבִטִים in IIS 18. 14, under the lame excuse that the LXX has βέλη (βέλος, missile, esp. arrow, dart). Needless to add that שטט and שוט are differently derived in the *Lexicon*, and both given fanciful origins. As to הטר, it means 'branch or twig, rod—metaphorically', and is to be compared with 'خَطَرٌ *lakh* with the tail, move spear up and down, shake, quiver (said of spear), etc.' A more ridiculous comparison can hardly be imagined. Had the erudite editors pursued their search for the truth, they would have discovered that خَطَرٌ is 'branch or twig'.

And yet, it is on the false foundation of such pseudo-scholarship, mere semblance of science, that a sham 'Semitic' folly was erected. It is on such nonsense that generations of students have been fed, until they took that folly to be a veritable fortress and looked upon it with awestruck wonder. Indeed, it is only after a great deal of systematic questioning and independent research that I dared lay siege to it and subjected it to Aryan bombardment. (V. p. 370.)

It is to be observed that ט and ת are interchangeable, e.g. שְׁטֵט (Jer 49. 24) and שְׁתֵּט (Hos 13. 1); so are צ and ק, as in צֵלַע (IR 6. 34) and קֵלַע (Ib.), צֵלָה (Jes 44. 19) and קֵלָה (Jer 29. 22), צָלִי (Ex 12. 8) and קָלִי (Ruth 2. 14) or קִלְיָא (IS 17. 17),



מִחָק (Jud 5. 26) and מִחָק (Ib.); so are צ and ש, as in צִחָק (Ex 3. 6) and יִשָּׁחֵק (Jer 33. 26), פֶּצֶה (Ps 66. 14) and פֶּשֶׁק (Prov 13. 3); so are ה and ע, as in אֲשַׁחֲמֶה (Jos 15. 50) and אֲשַׁחֲמַע (IS 30. 28); so are ה and ק, as in פֶּצֶה and פֶּשֶׁק (*sup.*).

σπάραγμα—According to the *Lexicon*, גִּזְרֵה here is 'separation . . . separate place . . . i.e. yard, or space adjoining temple on three sides'. So the meaning shifts from 'separation' to 'separate place', and this in its turn is explained away as 'yard or space'. It is clear from the homologue that the area located and measured in the text was covered with a kind of concrete reinforced with stone-chippings. It is not the *space* that was *separated* into a kind of *yard*, so that גִּזְרֵה means 'yard'. It means nothing of the sort. What the text actually tells us is that the area therein delineated was paved in a certain way, which gave it its name.

פֶּגֶר means 'corpse, carcass', and derives from [פָּגַר] vb. Pi. be exhausted, faint; while פָּרָק means 'plunder (as *snatched away*)', Na 3. 1'. (V. p. 371.)

σπαράσσω—σ and π constitute a double consonant, and behave as such. Thus, in שִׁשְׁ שִׁשְׁ שִׁשְׁ, שִׁשְׁ and שִׁשְׁ stand for both σ and π, as a digraph, or for σ alone, while π drops out. On the other hand, in גִּזְרֵה, פֶּרֶק, פֶּרֶק, פֶּרֶק, σ is dropped. In גִּזְרֵה, π exchanges dialectally with λ—as in γωνία/ἰσθμός—ρ is dropped; at the same time a terminal ρ is added, as in ἰσθμός/ἰσθμός; then ἰ stands for σσ, ππ—or the γ they conceal, as in σείω/ἰσθμός, γωνία/ἰσθμός; ζαμέλης/μέγα μέλος ἔχων. פֶּרֶק exhibits the terminal מ; in פֶּרֶק, ק changes dialectally with the concealed radical γ, as does ق in شق, ρ being absorbed by the شدة. There is a double exchange in فلع: ل/م, and ع/γ.

IIR 6. 4 tells us that Elisha's disciples were *rending* the trunks of trees into planks of wood, to build themselves a shack. According to the *Lexicon*, the verb גִּזַּר is akin to جَزَرَ, means 'cut, divide', and has no homonyms. More particularly, it means 'divide' in Ps 136. 13, 'cut down' in IIR 6. 4, and 'cut off', i.e. 'destroy, exterminate' in Hab 3. 17. Here again, the meaning alters from 'cutting' to 'cutting down' and 'cutting off', and this is extended to import 'destruction and extermination'. *Per*



*contra*, it is typical of Hebrew-Greek homology to provide the exact meaning and accompanying contextual nuances.

As to  $\eta\gamma\tau$ , in the *Lexicon* it means 'tear, rend, pluck', has no homonyms, and is akin to 'طَرَفَ *depasture*, said of camel'. I can imagine the fury of my critics had I put forward, as homologue to  $\eta\gamma\tau$ , a Greek verb meaning 'depasture'. Their howl would have reached high heaven and reverberated to the ends of the world. *Aliter*, with  $\square\pi\tau$  which means 'tear, rend garment', and is akin to 'قَرَّمَ *chop up onions, etc.*'; and  $\pi\tau\kappa$  which means 'tear apart, away', and is akin to 'فَرَّقَ *split, divide*'. (V. p. 371.)

$\sigma\upsilon\gamma\kappa\lambda\acute{\iota}\nu\omega$ —There is complete confirmation of these homologies:  $\sigma\acute{\upsilon}\gamma\kappa\lambda\iota\nu\omicron\varsigma = \sigma\upsilon\gamma\kappa\lambda\acute{\iota}\tau\eta\varsigma$ , *one who lies with one*  $\text{שָׁכַב}$  Ps 45. 10; *companion at table*  $\text{שֹׁכֵן}$  Jes 49. 20.

This is a unique set of homologies:

1. Mark the close likeness between  $\text{שָׁכַב}$  and  $\text{שָׁכַל}$ —remembering that  $\gamma$  interchanges with  $\kappa$ —and the even closer resemblance between  $\text{שָׁכַב}$  and  $\text{שָׁכַל}$ .
2. Because the Hebrew homologues incorporate the preposition of the compound verb, they appear in the  $\text{פָּעַל}$  and  $\text{פָּעַל}$  as well as in the  $\text{קָל}$ ; cf. pp. 240, 646.
3. One who shares one's couch sexually might not share it as a commensal; hence the difference in spelling to distinguish one act from the other.
4. Usually, there is a similar inflection of the bodies of the participants in coitus; but the similar inflection referred to in Genesis applied to Jacob's arms.
5.  $\text{سَكَن}$ , like  $\text{שָׁכַן}$ , means 'to dwell'; and both are the homologues of  $\sigma\acute{\iota}\kappa\epsilon\omega$  and  $\sigma\kappa\eta\nu\epsilon\omega$ ,  $\text{שָׁכַן}$  being the homologue of  $\sigma\acute{\iota}\kappa\eta\mu\alpha$  and  $\sigma\kappa\acute{\eta}\eta\mu\alpha$ . At first sight, therefore, one would be inclined to think—as Arabic scholars do—that  $\text{سَكَن}$  is a compound of  $\text{سَكَن}$ , with an implied sexual relationship; just as the verbs 'cohabit' and 'live with' import such a relationship. Nevertheless, Greek proves that the two Arabic verbs are of different origin, and that there is no etymological connection between them.



6. Mark that *ساكن* is on the scale of *فاعل*, because it is the homologue of a compound Greek verb.

However—against the clearest context of solicited fornication and shameless prostitution in Jer 3. 2—the *Lexicon* states that *שגל* means 'violate, ravish'; yet according to it *שגל* means '(queen-) consort'. Furthermore, an authority is referred to who opines that *שגל* is a loan-word, and not derived from *שגל*. To cap it all—again, against a context of obvious booty and apportioned plunder—it suggests that *שָׁלַל* in Jud 5. 30 might be a mistake for *שגל*.

Then occurs the following entry: '[שָׁכַלִים] n.pl. abstr. bereavement, childlessness;—בְּנֵי שָׁכַלִיךָ Is 49. 20, i.e. *sons of thee, the bereaved*'. For the noun is alleged to be derived from *שָׁכַל* (the homologue of which is *χηρεύω*, -*ρώ*). True, part of the context appears to afford an excuse for the error, but this error leads to another which is not warranted in any way. For the particular identity of those who are being requested to make room for the 'sons of thee' is not at all clear; nor is it possible to know or even guess where it is that the place is narrow for *thy sons*. The N.E.B. has: 'The children born in your bereavement shall yet say in your hearing, "This place is too narrow; make room for me to live in."' But the plain version runs: 'The sons of your commensals shall yet say in your hearing: "This place is too narrow for me; please move a little that I may sit down."'

Here is another relevant entry: 'II. [שָׁכַל] vb. Pi. lay crosswise (so, and not root I. שָׁכַל, [vb. be prudent] . . . Ar. *شكّل* bind legs of beast, *plait* locks of hair);—Pf. 3 ms. *שָׁכַל אֶת-יָדָיו* Gn 48. 14 (Jehovist); W. Gesenius, *Thesaurus Linguae Hebraeae*, S. R. Driver, however, *prudentes fecit*, from root I. 'שָׁ.' In fact, *محيط المحيط* by *شكل . . . الدابة، شدّ قوائمها بحبل . . . والمرأه* says: بطرس البستاني *شعرها ففرت خصلتين من مقدم رأسها عن اليمى والشمال*. Therefore, it is not a question of merely plaiting, but plaiting in a special way, consonant with *συγκλίνω*: that is, plaiting two locks of hair from the front of the head (crosswise) away from the right and the left.

Now *شكل*, in so far as it means 'fetter the legs of a beast of



burden', is the homologue of ἐκδέω (עקד Gn 22. 9); but the homonym which means 'plait two locks of hair from the right and left', is the homologue of συγκλίνω. These two homonyms are etymologically different, in spite of their phonetic identity; just as עקד and شکل are etymologically and semantically identical, despite their phonetic dissimilarity. For in עקד the spiritus lenis has changed into ע, and κ into ק; whereas in شکل the respective replacements are ش and ك, while δ exchanges dialectally with λ, ل.

It is because sometimes Arabic and Hebrew homologize with Greek in different ways, that phonetic similarity between an Arabic and a Hebrew word is not a sure guide as regards meaning. For instance, the fact that شلح and שלח are phonetically identical, does not make it likely that שלח means 'strip', or شلح 'send away'. Yet phonetic similarity between an Arabic and a Hebrew word of different meanings is an excellent test as to the soundness of their homology with a phonetically similar Greek word which bears the two meanings concerned. For example, στέλλω and שלח are phonetically similar, and they both mean 'send'. This concurrence of phonetics and semantics leads to the firm belief that these two words are homologues. But the fact that شلح and שלח or شلح and שלח are spelt and pronounced alike does not indicate that they—two by two—bear similar meanings or share a common kinship. On the other hand, the fact that شلح, שלח, and στέλλω are pronounced similarly, plus the fact that ἀποστέλλω and שלח are the respective compounds of στέλλω and שלח, and bear the same meaning as each other—i.e. 'send away'—makes it practically certain that the two compound verbs are also homologues. This is confirmed and established, beyond a shadow of doubt or flicker of suspicion, by the additional facts that شلح means 'strip' and that ἀποστέλλω means 'doff' as well as 'send away'.

Accordingly, we may formulate the rule that—when an Arabic homologue of a Greek word happens to be a homophone (or quasi-homonym) of a Hebrew word which is also a homologue of the same Greek word, then each of these two co-homologues



acts as a check on and a confirmation of the accuracy of the homology formed by the other with the said Greek word, e.g. *κουφίζω*/יָצַח/خفف.

Two propositions, one particular and the other general, logically follow:

1. יָצַח is as genuine a homologue of *συγκλίνω* as יָצַח itself.
2. Through Greek and not Arabic is Hebrew correctly interpreted, although Arabic may be useful as a test of the accuracy of certain Graeco-Hebraic homologies (v. p. 371).

*σχίζω*—Contrast the straightforward meanings herein obtained, and distinct differences clearly defined—by reference to Greek—with the babel and fantasy which pervade the *Lexicon*. According to it, for instance: יָצַח means 'divide' and is related to חָצִי, 'be fortunate, happy with one's husband or wife, etc., i.e. have a share in happiness'. This far-fetched comparison is completely out of place here, but would be apt in relation to יָצַח (Job 34. 6)—the homologue of which is *τύχη*, *حَصَة*, *حَظ*—and which the *Lexicon* misinterprets as meaning 'wound'.

לֹא יִחָצֵצוּ יְמֵיהֶם (Ps 55. 24) means 'shall not halve their days, i.e. enjoy even half of the normal number'. Of course, this is merely guesswork, and very funny guesswork to boot. Nobody out of bedlam speaks like that. The N.E.B., however, has: 'they shall not live out half their days'. This is also a piece of divination, though not an unreasonable effort. But I suggest the homologue of יָצַח in this context is *ψηφίζω*, Ar. *أحصى* (cf. *ἀριθμέω*); similar to *ומספר חדשיו יִחָצֵצוּ* (Job 21. 21), which the *Lexicon* renders: 'the number of his months, they have been cut in two (fig. for curtailed)', but the N.E.B. has: 'if his very months and days are numbered?'

עַד-צוּאֵר יִחָצֵה (Jes 30. 28) means 'shall halve unto the neck = shall reach to the neck and so divide the man in half'. It might seem incredible, but the erudite editors not only persuaded themselves of the accuracy of this interpretation, but also appear to have managed to induce thousands and thousands of other right-minded men to accept it. The N.E.B., however, has: 'rising neck-high'. I suggest the homologue of יָצַח here is *ἤκω*: *reach a point*; *ἴκω*: *attain, reach* *وصل, حصل*—terminal *ل*. (V. p. 371.)



σχολή—In these homologues we have examples of the two consonants σχ exchanging as a digraph with צ and ש, or severally with ט and ט; also of λ/θ exchanging dialectally with χ, while the σ drops out. But since צ exchanges with χ—as in χαλκίον/הלחץ (IICh 35. 13)/הלחץ (IIR 2. 20)/הלחץ (Ib 21. 13)/לצלץ (IIS 6. 5)—it can cogently be argued that here, too, it exchanges with χ alone while the σ drops out. Alternatively, that it exchanges with σ alone—as in σῆμα/אבצ (Dt 4. 19), σημεία/אבצ (Gn 21. 22 Nu 10. 14), σπίζω/פצץ (Jes 10. 14), σοφίζω/פצץ (Prv 31. 27), σπυράς/פצץ/פצץ (Ez 4. 15), σπυρίς/פצץ (Jes 22. 24), σάπων/ספון. Similarly with ש, which also exchanges with σ and χ, e.g. σάρξ/שרש (Lev 18. 12 Jer 51. 35 Mich 3. 2, 3), שרש (Prv 3. 8); χαμαίδρους/שרש (Nu 11. 5), χούς/שעל (Jes 40. 12), χράω/שאל (Ex 3. 22 Nu 27. 21 IS 22. 15 Ez 21. 26 ICh 10. 13).

In considering the interchangeability of σ and צ, one should remember that between ט and צ, e.g. פצץ/פצץ (also פצץ/פצץ, v. pp. 35–6), פצץ (Prv 7. 18 ἀγλαίζω) and פצץ (IS 2. 1). Similarly, in considering the similarity between פצץ and פצץ, one should remember that צ and ט are interchangeable, e.g. פצץ (κόπτω Jos 9. 21), פצץ (Jes 10. 15), פצץ (IIR 6. 6).

The א substitutes χ, as the ה does in the homology χωλεύω הלחץ, and as ט substitutes the spiritus asper in ὅλος כליל (Lev 6. 15), ὅλως כליל (Jes 2. 18), and ὅπλον כליל.

τελέω—הלחץ has six other homologues, i.e. κλαίω (Thr 2. 11), κλάω (Jer 14. 6), κλείω (IS 6. 10), κωλύω (Gn 23. 6), πυρόω (Ps 37. 20), χρήζω (Ps 84. 3); הלחץ has two: κλείω (Jer 32. 3) and κωλύω (Ps 119. 101); הלחץ has six: δαίρω (Gn 19. 15, 28 IR 18. 42), ἐλαύνω (Gn 31. 10), ἔρχομαι (Ex 2. 23, 12. 38 Jos 15. 3), ὀλοκαυτέω (Lev 17. 8), πυρόω (Lev 17. 8 Jer 48. 15), τέλλω (Gn 19. 15, 41. 5); הלחץ has two homonyms, both adjectives, namely: ὅλος (Gn 33. 18 Dt 25. 15 IR 8. 61) and τέλειος (Am 1. 6).

In the *Lexicon* none of the three verbs הלחץ, הלחץ, הלחץ has any homonyms. For instance, both הלחץ קציר (Ruth 2. 23, τέλειω) and הלחץ הלחץ (IICh 29. 28, πυρόω) mean 'be complete, at an end . . . of action or event, with emphasis on time'. Again הלחץ means:



'be complete, at an end, finished, accomplished, spent . . . Qal . . . 2. b *waste away, be exhausted, fail* . . . esp. of eyes exhausted by weeping La 2. 11, strained by looking (fig.) for relief or refreshment, *fail, languish* . . . Je 14. 6 (of wild asses); . . . similarly (sq. ל) of נפש exhausted by *longing* Ps 84. 3.'

Yet כלה in Jer 14. 6 simply means '*enfeeble*', with special reference to eyes (Aristotle, *Physiognomonica* 808<sup>2</sup>9), and has nothing to do with weeping, pining, or languishing, or being strained in any way. Nor has כלה in Ps 84. 3 any connection with exhaustion; it is the homologue of *χρηζω* which means '*desire, long for, crave*'. (I. p. 372.)

τῖθημι has sixteen homologues, namely: טמן, הדה, אצר, אצל, טמן, תקע, שית, שיב, שום, צוה, נתן, נושה, נושא, נוטל, נוטה, תתן. It is instructive to compare them with each other and to classify them.

The MIV ל features in six, the terminal ל appears in two, the terminal י in three, the terminal מ, ע, and ר once; whereas the נ and ה are prosthetic. That the ל in נוטל is terminal is clearly and conclusively proved by collating the two verses, IIS 24. 12 and ICh 21. 10. They refer to the same incident, tally in almost every word, and the former has נוטל while the latter has נוטה instead. Note that while הדה ends in ה and טמן in ט, وضع and طر have terminal ع and ر respectively.

ישם . . . אל in Jes 44. 19 is exactly the same as ישיב אל לבו in IIS 13. 33—both ישיב and ישם being in the Qal, like שית in Gn 46. 4—and the structure of the infinitive is either שוב, like שום; or שיב, like שית. The ב and the terminal מ interchange here, as they do in רבה קשת (Gn 21. 20) and רמה קשת (Jer 4. 29)—רבה and רמה being homologues of *έρω* (A): *drag* ירה, *רמה* Ex 15. 1, 4; *draw* the bowstring, the bow ירה IIR 13. 17, *רמה*. Furthermore, the river mentioned in IIR 5. 12 is spelt אבנה, but read אמנה; and *ῥα*, the homologue of *μαρτεῖον*, was also known as *ῥα*. (Yet *ῥα* may well be a homologue of *Βακχεῖον*, and a cognomen given to *ῥα* by its pre-Islamic critics.)

The first syllable is dropped in all the homologues, except the



last three; and מ is epenthetic in טמן—as it is in ἑρῶ/אמר, and as μ is in τύπανον, etc.—to facilitate pronunciation.

θ exchanges three times with ט, צ, ש, and ת; twice with ש; and once with ד and ק—cf. θεός/רצ, θώραξ/שור, θεωρέω/שב, θύρα/תל; besides θ exchanges dialectally with τ and χ—cf. מתמון/מכמן/θέμα—and χ exchanges dialectally with κ.

It is interesting to note in passing that among the Hebrews mortgage affected movable property, and was in the nature of a pledge effected by way of deposit—very much like ὑποθήκη/עבוס (Dt 24. 10) and ῥύσιον/ערבון (Prv 17. 18); ערבון (Gn 38. 17). Like the Greeks, they used to give their hand as a pledge, actually using the expression תקעת כסף (Prv 6. 1), literally: ἐτίθεις χεῖρα. Sophocles, however, has: προσθεῖς χεῖρα δεξιάν (*Philoctetes* 942). But a most remarkable philological double somersault occurred when the European Greeks adapted to their own pronunciation the Asiatic Greek ערבון—pronouncing it ἀρραβών—which was itself an adaptation to the Asiatic pronunciation of their own word, ῥύσιον. What is more, they proceeded to develop this so-called borrowed word into the verb ἀρραβωνίζεται, when centuries earlier the Hebrews had turned the begetter of ῥύσιον—namely, the verb ἐρύω (B)—to ערב (Gn 43. 9). Thus, in the course of numerous generations, the European Greeks could not recognize their kith and kin, any more than the Hebrews could their ancestors. Therefore, a protracted mutual disavowal is hereby turned into immediate mutual recognition; and I call this 'the philological law of return'.

There is not an inkling of the homonyms of the homologues of τίθημι in the *Lexicon*, according to which:

הדה means 'stretch out', and is to be compared with 'هدى lead, guide'. (In fact, the homologue of هدى is ἡγέομαι, a possible alternative.)

(s.v. נטל) 'lift, c. acc. Is 40. 15 (fig. subj. ~); lift over thee (על) i.e. offer 2 S 24. 12, but rd. נטה (as parallel 1 Ch 21. 10) ... lift (and lay) upon (על) La 3. 28.'

In Jes 40. 15, the homologue of נטל is δροσίζω, besprinkle.

'נטה vb. stretch out, spread out, extend, incline, bend ... = offer, only שְׁלוֹשׁ אֲנִי נֹתֵה עָלֶיךָ 1 Ch 21. 10 three things do I offer unto thee (so rd. prob. also parallel 2 S 24. 12, v. נטל).'



'I. [נָשָׂא] vb. lend on interest, or usury, be a creditor (cf. Ar. نَسَا postpone, delay; sell on credit; parallel form of I. נָשָׂא . . .) . . . 1 K 8. 31 2 Ch 6. 22 v. נָשָׂא Qal 1b (5).'

(s.v. נָשָׂא) 'נָשָׂא בּוֹ אֵלָהּ' put on him (require of him) an oath 1 K 8. 31 = 2 Ch 6. 22 . . . correct Massoretic Text נָשָׂא . . . but sense hardly possible'. This appears in the left-hand column of p. 670, yet in the right-hand one appears the following: 'וְנָשָׂא בּוֹ אֵלָהּ' 1 K 8. 31 and he shall lift up against him an oath = 2 Ch 6. 22 (Massoretic Text נָשָׂא . . . but sense difficult; read rather וְנָשָׂא). Indeed, a house divided against itself.

The homologue here is εὐχομαι, and the passage means: 'and he shall utter an imprecation against him in prayer to curse him'.

'שֵׂית n.m. garment . . . compare Syriac . . . appearance . . .;—construct שֵׂית זִנָּה Prv 7. 10; fig. שֵׂית זִנָּה 73. 6 (v. II. עֲטָף).'

The homologue in Prv 7. 10 is θῆσσα, later Att θῆττα, ἥ, hired servant-girl; and the expression θ. γυνή, שֵׂית זִנָּה, occurs in Apollonius Rhodius 1. 193.

'II. [עֲטָף] vb. envelop oneself . . . שֵׂית זִנָּה 73. 6 they put on for themselves (each) a garb of violence.'

The homologies here are: χιτών/שֵׂית, δύω, עֲטָף, αἵματος סָמָן; and the passage reads: 'they put on a blood-stained coat of mail'. 'עֲטָף לָמוֹ' is instead of 'עֲטָפוּ לָהֶם'; and עֲטָף לוֹ is the MIV of עֲטָף, meaning 'put on oneself'. (V. p. 372.)

τροφόν—שֵׂית has two other homologues, namely: τροφόν (Ez 17. 9) and τροφός (Nah 2. 13). These nouns derive from θρύπτω which has yet another derivative, θρύμμα, the homologue of שֵׂית (Ib.). Here we have examples of unsuspected homonyms, and of words of different derivation hitherto wrongly treated as cognate.

χαράσσω—Whether χαράσσω is cognate with חרט or not, I would not know; but I am trying to prove that—far from being a Semitic loan-word—it is a variant of several Greek words as pronounced on the Continent in Arabic and Hebrew. In fact, some of its homologues drop the ρ, חרט drops the χ, while نقش begins with the MIV ن—all in accordance with tested rules of homology. (V. p. 373.)



According to the *Lexicon*, קרן in Leviticus and קרן in Isaiah are the same word, respectively meaning 'mutilated' and 'sharp', and it is so translated in the N.E.B. Similarly, the *Lexicon* states that ערע in Jer 4. 30 and ערע in Gn 37. 29 are the same word, respectively meaning 'make wide, large, eyes, with (ב) stibium', and 'tear, rend'. The N.E.B. translates the passage in the former verse: 'make your eyes big with antimony'. ערע in Gn 37. 29 is the homologue of ῥήγνυμι; while ערע in Jer 4. 30 is also the homologue of χροῖζω, χρώζω, χρώνυμι—like כרע Job 31. 10, 39. 3—since χροῖζω means both *lie with* and *colour, stain*.

χήλινος—I think this word was borrowed from כלי, the homologue of ὄπλον—as ἀρραβών was borrowed from ערבון (Gn 38. 17), the homologue of ῥύσιον. They are both atavisms.

χηλός—To lighten their cargo the crew of Jonah's ship did not throw overboard the kitchen utensils or the ship carpenter's tools, but jettisoned the heavy chests packed with commercial goods and personal effects, which constituted the freight. Similarly, the כלי referred to in Lev 15. 4, 6, 26 was probably a chest. In my childhood days, chests containing clothes and linen were used not only as wardrobes, but also as settees in modest Jewish homes in Jerusalem and Cairo. (V. p. 373.)

χράω—אקא and אא involve the consonant/vowel metathesis between ρ and α.

χ changes dialectally into ט, e.g. χήλινος, ליל; and into ש, e.g. ψυχή/שפ (Ex 1. 5). ζ also changes into ש, e.g. Ζήν/שון (Jer 48. 45)/שן (Jos 17. 11)/שם (ICh 13. 6). שן (IS 31. 10). χράω also means: 'furnish the use of a thing, i.e. *lend*, usu. in a friendly way, δανείζω being the word applied to usurers'; but the homologue for *lend* is in the השאל—הפעיל (Ex 12. 36). The homologues of δανείζω are: לוה, הלוח, נשא, נשה, נשך; cf. τοκίζω.

χρημα—Mark how ה, ח, and כ interchange. The כ in כמה preserves the χ, while the ρ is dropped or absorbed by the ש. On the other hand, the ל in למה and the ל in לו dialectally replace the ρ, while the χ drops out. The ב in בצע and בצר, like the ב in بضاعة—which corroborates בצע—exchanges with μ. These



three homologues, together with מְכַר, מְקַסֵּם, מְקַרֵּא and مصارى, illustrate the prefix-suffix metathetic phenomenon.

מְקַרֵּא in Jes 4. 5 means 'the seat of an oracle', from קְרֵא (IIR 3. 10)/*κρήζω*; the meaning 'convocation, sacred assembly'—ascribed to it by the *Lexicon*—is not justified by the context. Nor is קְרֵא a 'proclamation', but an 'oracular or prophetic utterance'—قرآن. Lastly, מְקַרֵּה in IS 6. 9 and 20. 26 is generally accepted to mean 'accident, chance', a homologue of κύρμα, from κύρω, κυρέω/קְרֵא (Ex 1. 10)/קְרֵה (Gn 44. 29); but it possibly means 'a strange and unusual phenomenon'. (I. p. 374.)

χωλεύω—Just as ה interchanges with χ, here and in *χρήματα* / ה'ה, so does כ interchange with the spiritus asper in *ἡπαρ* / תבב and *ῥῶ* / כה. In fact, most interchanges are reciprocal.

ψυχή—*נפש* and *نفس* are formed by dropping the π in ψ, while *נש* and *نش* are formed by dropping ψ—the second נ and the second س, as well as the נ and ث, exchanging with χ, e.g. *χάρις* / *נחמ* / *نعم* (IIS 1. 22), and *χάρις* / *نور*. The נ in *נפש* is the MV נ, and it indicates that *ψυχή* must be derived from *ψύχω*. This is corroborated by the homology *ἀναψύχομαι* / *הנפח* (Ex 31. 17). The *Lexicon* would have us read *הנפח* instead of *נפש* in Ez 13. 20, an emendation which fails to clarify an obscure passage. (I. p. 374.)

In short, the *Lexicon* is typical for its failure to recognize the existence of innumerable homonyms; its reckless emendations of the text; its perverse and fantastic exegesis; its false etymologies; its distortion of any meaning of any word to meet the various requirements—or supposed requirements—of the different contexts. Common words and ordinary passages excepted, the A.V. and the N.E.B. are equally unreliable, their pages teeming with innumerable errors.

Students of this book will be left in no doubt as to the urgent need for the present philology of the Bible to be fundamentally overhauled and revised, and for a new translation to be undertaken, in the light of the theory herein expounded. Because this theory is inherently sound, and because it alone offers the right methodology whereby to discover the correct interpretation of biblical words.



## XIX. CATALOGUE OF GENERAL HOMOLOGIES

*LXII. The following is the last, largest, and most varied of several lists of explained and text-supported homologies. Taken together, these lists afford boundless opportunities for testing over and over again the validity of each Proposition, and for discovering further homologies.*

IF one reads a random number of these homologies aloud, one after the other in quick succession, they sound pretty chaotic and even cacophonous, owing to the frequent change of place by the Greek suffixes, and the constant interchanges which involve consonants, vowels, and vocalization. Yet when examined individually, one by one, each homology appears to be covered by one or more Propositions, which account for almost every difference that exists between its homologues, and show that these differences are frequent to the point of regularity. In the result, it becomes evident that perfect order and euphony reign throughout, and that one and all these Graeco-Hebraic, Graeco-Arabic and Graeco-Hebraic-Arabic entities exhibit the whole kaleidoscope of the philological phenomena herein dealt with—phonetic, morphological, and semantic—some familiar, others not so familiar. Thus, there jostle each other prosthesis, aphesis and aphaeresis, apocope and syncope, the dropping of certain letters from Greek homologues, the addition of terminal letters to Hebrew homologues, the splitting and joining of words, consonant-vowel metathesis, change of place by affixes and change in the order of words, nominative and genitive homologies, single and multiple homologies, ordinary and atavistic homologies. At one extreme homologues are met with which sound and look alike, at the other the resemblance between them is concealed beneath complex and sophisticated camouflages. There lies in between these two groups a vast number of homologies of varying degrees of difference in sound and structure.

The validity of Propositions is tested by subjecting individual homologies to strict and systematic analysis. For instance, take a particular homology and find out: whether the meanings of



its constituent homologues are congenial one with the other and agreeable to the text or texts referred to; which letters of the homologues tally; which interchange, and why; by which points of vocalization are the vowels replaced, and why; which letters of the Greek homologue are missing in its Hebrew partner, and why; which letter or letters have been added to the latter, and why; which letter or letters have changed place, and why. This process has to be pursued relentlessly; nothing must be permitted to escape notice, nothing must be admitted that is not accounted for.

For the discovery of new homologues, it is a good exercise to try and find out the homologues of cognates of the Hebrew word in hand. Another good exercise is to compile a personal list of complete homologies. A third is to compile lists of kindred verbs and their derivatives; for instance, verbs relating to sight, motion, food, and so on: e.g. חזה, צפה, ראה, שור, שעה, שקה, מראה, מצפה, צופה, חזון, השגיח, הציץ, הביט, תור, שקף, משרי, etc. A fourth, to seek corroboration in other homologies, in reduplication or parallelism, in other biblical texts, and in Greek passages.

The texts referred to in support of meanings have been carefully selected, not only for their aptness *vis à vis* the particular homologies concerned, but also in relation to their contexts. It is in this sphere that the identity of one language with the other is repeatedly and conclusively proven by single and multiple homologies, homologies with one or more meanings, with delicate shades of meaning, or even with opposite meanings. Homonyms and homophones multiply, while Arabic fellow-homologues often afford corroborative evidence of great weight and decisive authority. Sometimes—as with homonyms and such homologies as הקיף/περιέχω—the context alone decides the meaning, so that the choice of the appropriate text to match the meaning becomes of vital importance. On the other hand, when it happens that a biblical text resembles a Greek passage, there is no difficulty; the choice is ready-made. Read in context, every other homology shines with exceptional semantic sparkle, and the cumulative brilliance is intellectually dazzling. So that as one goes along one becomes more and more convinced that those who spoke the language of the Prophets had a good command of the tongue



of Hellas, and a clear perception of its subtleties and expressive character. One or two examples will suffice.

זן and πατήρ resemble each other—account being taken of consonant-vowel metathesis, apocope, and the interchange of ז with π. These two homologues share no less than eight meanings. Greek and Hebrew apart, are there in mankind any two *different* languages where such phenomena occur between any word in one of them and another in the other? אָרַע sounds uncommonly like and means precisely the same as ὀρέγω. Did Hebrew by any chance borrow it from Greek, or vice versa? Again, זז—in view of accountable differences—resembles κλέπτω and bears two of its three meanings. Is this a coincidence? Similarly, אָנַע resembles σπάω, and only through that resemblance is it possible to explain rationally the expression אָנַע צל. Is not this significant? Now the verb אָנַע homologizes with πνέω, and אָנַע with ἐπιπνέω. The former expresses two shades of breathing, while the latter means two opposite kinds of breathing. In the circumstances, Jes 12. 1 becomes intelligible. So does another verse in Isaiah, 32. 12, thanks to the homology אָנַע κόπτω. Do not these three examples point to the identity of the two languages even more emphatically than the other four? And these are only a few reliable witnesses among thousands.

Comparisons ought to be made (with the Septuagint, the *Lexicon*, the A.V., the N.E.B. and/or the principal Jewish commentators: רש"י, ק"ד"ק and אבן עזרא, among other authorities) and a verdict reached in respect of every homology included in the said lists. Only thus would gradually be unveiled the deep mystery which shrouds the biblical vocabulary.

In fact, numerous Hebrew words have more than one mystery behind them, and not until they are resolved can one begin to understand the Bible. Take, for instance, the entry אָנַע, זן σπάω. The Greek verb is doubly intriguing. First, it has two entirely different meanings, 'breathe' and 'enjoy'; secondly, it has two other meanings: 'draw in, suck in', and 'draw tight', 'pull'. How σπάω came to have these various meanings is no concern of ours, and the question need not detain us. What primarily concerns us is the mystery behind אָנַע צל, because one does not breathe or suck in shadows. The solution of the conundrum confirms the soundness of the homology אָנַע/σπάω, and one can at last see clearly the picture over the strange device:



‘כַּעֲבֹד יִשְׁאֵף צֶלֶל’, which has for more than two millennia lain hidden in the obscure cellars of linguistics. It is that of a slave who—having worked hard and long out in the open field, probably bare-headed, barefoot, and half-clad, exposed to the scorching summer sun—is now *enjoying* the shade.

The other mystery touches the relation of שִׁאֵף to שָׂאֵב, two slightly differently pronounced words, with two distinct meanings, yet each identical with a third word, σπάω—a lot shared by many other Arabic and Hebrew words participating in multiple homologies. At this early stage of the analysis you pause and ponder whether all the Israelites, everywhere and at all times: from Moses to the Maccabees, and from Dan to Beersheba, invariably pronounced שָׂאֵב שָׂאֵב and שִׁאֵף שִׁאֵף—in view of the liability to confusion of the labial letters ב and פ—or some of them, somewhere, sometime, pronounced שִׁאֵף שָׂאֵב and/or vice versa. Having posed the question, it matters not what answer, if any, you give to it. Your simply posing it *ipso facto* qualifies you to penetrate the biblical palimpsest, i.e. to appreciate that נָהַר is נֶחֱלֶה, and that both are ῥόος; that מְשֻׁלָּח is the same as מְשֻׁלָּח, and that both are identical with ἐπιχείρημα and unrelated to שִׁלָּח; that יוֹחֵן is a variant of כְּנֻיָּה, and that both are variants of διογής; that בְּחֵנָה is a word with two meanings; that there are three kinds of שֵׁשׁ: one like שֵׁשׁ, the other like שֵׁשִׁי, and the third like שֵׁשֶׁת, שֵׁשֶׁת and سِتَّة.

True it is that in our present state of knowledge we cannot be sure whether or not שָׂאֵב and שִׁאֵף were ever confused one with the other. Yet the possibility of such confusion is not an idle speculation, in view of the actual confusion of שִׁבְטֵי IIS 7. 7 with שִׁבְטֵי ICh 17. 6, קָקֵר Jer 17. 10 Job 5. 27 with קָפֵר. For an Ashkenazi would pronounce שִׁבְטֵי שִׁבְטֵי, קָפֵר קָקֵר, and (non-extant) קָקֵר קָקֵר—contracted into קָפֵר. And that is precisely what the exiles who returned from Babylon literally did (Neh 6. 12). In fact, the homologue of קָקֵר is σκοπέω: *examine, consider; inquire, investigate* (W)—and that of קָפֵר, in Neh 6. 12, is διασकोπέω: *examine or consider well; inquire, investigate* (W). So that וְאֶחָדָהּ, there, is וְאֶחָדָהּ—the ח/כ being occluded by the דָּשׁ into the כ/ק, and the הֶלֶם turning into צָרִי (cf. Dt 13. 15 as regards וְהִנֵּה). Besides, it is pertinent



to point out two similar homologues of *σπάω*, i.e.  $\aleph\pi\sigma$  and  $\eta\pi\sigma$ , which differ respectively from the other two—the  $\sigma$  being substituted for the  $\psi$ , and the  $\pi$  for the  $\aleph$ .

A word as to the context of  $\aleph\psi\eta\aleph\psi$ . The homologue of  $\pi\eta\aleph$  in the second half of the verse is either *ἐλπίζω* (*hope to do or hope or expect*), or *ἐπελπίζω* (*buoy up with hope*), or *κατελπίζω* (*hope or expect confidently*), or *ἐπέλπομαι* (*have hopes of*). So Job laments his fate: he has been allotted periods of futility, and apportioned nights of toil—a life of servitude, alternating between spells of relief from hard labour and prospects of working for a wage. Therefore, the Greek explanation fits in beautifully; but the factor of parallelism has misled commentators to interpret  $\eta\aleph\psi$  as meaning 'aspire'.

I am afraid Greek scholars will not be able to reap a bountiful harvest from this new branch of Greek literature—certainly not a harvest comparable to the one gathered by Western Europe from the rich literature of ancient Greece retrieved from oblivion, which ushered in the Renaissance—for two reasons: one, the Bible is a comparatively small book; it includes among its varied contents no tract on agriculture, astronomy, engineering, medicine, navigation, or any other art or science. Unfortunately we have no treatise on botany or zoology by King Solomon, although he is said to have discoursed on plants and animals (IR 5. 13). Two, the Hebrew language has been drastically impoverished and largely forgotten, through crushing defeats, brutal occupations of the Land of Israel, fratricidal internecine conflicts, wholesale deliberate destruction, captivities, dispersions, genocidal massacres, expulsions, forcible conversions, violent suppression, cruel persecution, assimilation (Dan 1. 3). Nevertheless, they will be able to glean one or two ears which escaped the raiding reapers, and a few berries which eluded the gargantuan grape-gatherers.

Yet in the light shed by the lists herein compiled, and they are by no means exhaustive, the Hebrew dictionaries and the numerous translations of the Bible will have to be radically revised; the bases of Hebrew and Arabic etymology will have to be completely recast; and the Septuagint itself will be tested and corrected. Moreover, the development of monotheism must now be studied against an Hellenic background, while it is manifest that the roots of the belief in Jesus as the Son of God reach far back



to Hebrew-Hellenic antiquity. People might nowadays call their children Daniel, John, Tom—as they do Dick or Harry—without reference to any theological concept. Not so in olden times: יהוה, פדיון, פדיון, פדיון, have distinctly theistic overtones. The first is the homologue of Διογενής (*sprung from Zeus*), the second homologizes with παῖς Διός/θεοῦ (*servant or son of Zeus/God*), while the third and fourth do with παῖς Διός. And it is as well to remember that פדיון was older than Sinai, and that the first recorded יהוה and פדיון were coevals of King David and before the Temple (cf. Luke 1. 13, 57–63). Clearly, the two verses, Ps 82. 6–7, now acquire a palpable dimension: there were undoubtedly men in Israel who—like the King of Tyre nearby (Ez 28. 2, 6, 9)—believed themselves to be gods, of divine descent, and immortal (cf. ICh 29. 23). Indeed, monotheism had to fight off the influence of atheism as well as that of polytheism (Jer 2. 28 Ps 14. 1). As a matter of historical fact, the hard struggle on its behalf only triumphed as late as the advent of the Hasmoneans; but the harder struggle for the soul—for what lies beyond the daily bread, for the Kingdom of God, for Jerusalem, for the spiritual heritage of Israel—went on (witness the records of the New Testament) and continues to our day among Jews and Christians alike—freely and vigorously, even as Job's high-level debate with his comforters was conducted.

*Note:* The following list does not cover pp. 102–6, 135–67, 174–284, 631–80. A few words, not included in the book, are listed for convenience. The letters t and m after a page figure respectively indicate: *text* and *meaning*.

- אֱלֹהִים θεός: א. לֵאלֹהִים; e.g. אֱלֹהִים, i.e. אֱלֹהִים, but possibly  
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- אֲבִי אֱלֹהִים ἀγός: (ἀγώ) *leader, chief* Gn 4. 20, 21 Nu 3. 24.  
30, 35 Jes 9. 5, 22. 21 Neh 11. 13 ICh 24. 31; = πατήρ 14, 37
- „ πατήρ: *father* Gn 32. 10 IIS 9. 7; *grandfather* Gn 32.  
10, 49. 29 IIS 9. 7 ICh 32. 13; esp. as epithet of  
Zeus Jes 63. 16 Jer 2. 27 Mal 2. 10; respectful mode  
of addressing persons older than oneself IS 24. 12  
IIR 2. 12, 5. 13, 6. 21; metaph., *father, author* Jer  
2. 27 Job 38. 28; π. ἡς πόλεως אֲבִי הַגִּלְעָד Jos 17. 1  
אֲבִי בֵית-לָחֶם... אֲבִי בֵית-גִּדְרָן ICh 2. 50 אֲבִי קִרְיַת-יֶעֱרֵם



- Ib 2. 51 אֲבִי-גִבְעוֹן Ib 9. 35; in pl., *forefathers* Nu 20. 15 IIR 14. 3 Jes 43. 27, 58. 14 ICh 28. 1; *parents* Jer 7. 18, 13. 14, 31. 29 (28) 14, 69, 73, 99, 122, 326, 330 t  
אָב *φάτις*: *voice from heaven, oracle*; of the interpreter of dreams Gn 45. 8 69  
אָב *φυτόν*: *plant, esp. garden plant or tree* Job 8. 12 Cant 6. 11 73, 80  
אֲבִי, אֲבִי *εὖ*: *well*; in Compds., implying *abundance, prosperity, ease* (e.g. אֲבִירָה, אֲבִירָעַם) 14, 114, 122-3, 127  
אֲבָד *φθίνω, -νύθω, φθίω* 87, 317-18 tm; אֲבָד *ἀποφθίνω, ἀποφθινύθω, καταφθίω* 87, 318 tm; אֲבָד *ἀποφθινύθω, ἀποφθίνω* 87, 318 tm; אֲבָד *ἀποβάλλω* 317 tm; אֲבָד *ἀποβολή* 317 tm; אֲבָד, אֲבָד *ἀφανίζω* 317 tm; אֲבָד *ἀφανής* 317 tm; אֲבָד *ἀφανισμός* 317 tm, 319; אֲבָד *φαιτάζω, -τάω, -τίζω* Prv 31. 6 318 tm; אֲבָד *φαιτάς* Dt 26. 5 Job 31. 19, 318 tm; אֲבָד (*ἐς*) *ἀίδιον, τὸ αἰεί* 49, 318 tm  
אֲבָדוֹ, אֲבָדוֹ, אֲבָדוֹ *Ἀίδης*, lengthd. poet. form *Ἀιδωνεύς* 22, 31 t, 44, 68, 121, 266 tm, 317 t, 318 tm, 319, 333-4 t, 387 t, 393 t  
אֲבָדוֹ *πάθος*: v. אֲבָד, אֲבָד Ob 12; cf. Dt 32. 35 Ob 13 Prv 1. 26, 17. 5 (אֲבָד, אֲבָד, — אֲבָד, אֲבָד, אֲבָד; — אֲבָד, אֲבָד, אֲבָד; — אֲבָד, אֲבָד, אֲבָד) 29 t; אֲבָד *αἰνίζομαι*: v. אֲבָד 86 t, 110 tm  
אֲבָדוֹ, אֲבָדוֹ *ἀγάπησις*: (*ἀγαπάω*) *affection* (cf. *ἀγαπάω*: *desire*) Gn 3. 6 Nu 11. 4 Ps 119. 20 72, 136 tm  
אֲבָדוֹ *πόποι*: exclam. of surprise, anger or pain Prv 23. 29 62  
אֲבָדוֹ *φάτνη*: *manger*, *stib* Jes 1. 3 73  
אֲבָדוֹ *φάτνωμα*: = *φάτνιον*, Dim. of *φάτνη*, *sup.* Jer 50. 26 69  
אֲבִי, אֲבִי *ἀρά γε* (*ἀρα* = *ἤ ῥα*; *γε* is an enclitic Particle, giving emphasis to the word or words which it follows.)—*ἀρα*: interrog. Particle, implying *anxiety* or *impatience*; alone, it simply marks the question, the nature of which is determined by the context 27 t, 29 t, 63  
אֲבִי *ἑφηβος, ἑφάβος*: (*ἡβη*) *one arrived at adolescence* (i.e. the age of 18 years); generally, *boy*, e.g. אֲבִי (cf. אֲבִי *ἡβη*: *youthful prime, youth* Job 9. 26) 127  
אֲבִי, אֲבִי *ἑφηβος Ἡλίου*: originally, a person who, when about sixteen or eighteen, was attached or dedicated to the worship of the Sun-god 28 t, 121, 123, 125, 128



אביה, אבים, אביהו, אביה	ἑφηβος Διός: originally, a young man dedicated to or a gift from Zeus IR 14. 31 ICh 3. 10 ICh 13. 20	123, 336 t
אביטוב	ἀγαθός, -θοῦ: well-born; brave; good, capable; good, in moral sense ICh 8. 11	82, 122
אביטל	ἑφηβος θεοῦ: originally, prayed for, or apprenticed in the worship of God IIS 3. 4; v. אביאל	122
אבימלך	ἑφηβος Μολόχ: originally, a follower or gift of Moloch Gn 20. 2; v. אביאל	128
אבינעם	εὖνοος: well-disposed, kindly, friendly Jud 4. 6	123
אביר	ἀγός: v. אב IS 21. 3 Ps 68. 31 [a play on words: אביר/ἀγός/βουῖς, עגל/μóσχος/ὄχλος] Thr 1. 15	378-9
„	ἄμβροτος: poet. Adj. immortal, divine Ps 132. 2, 5	37, 39, 108
„	βουῖς	40, 662 tm
„	ἵππος: v. כוס Jud 5. 22 Jer 47. 3	40
אביר	ἄβροτος = ἄμβροτος, sup. Gn 49. 24 Jes 1. 24	37, 39, 108
אבישור	εὐδωρος: generous [cf. תשורה]; εὐθώρηξ: well-mailed [cf. שורן, שור]; εὐπους: fleet of foot [cf. אשור] ICh 2. 28	124
אבישי	εὐδωρος: generous IS 26. 6 IIS 10. 10; ἑβηβος Διός; v. אביה	
אביתר	εὐίματος: easy to heal IS 22. 20	41, 73, 123
התאבך	καπνόομαι: Pass., to be turned into smoke, burnt to ashes Jes 9. 17	60
אבק	καπνός: smoke Jes 5. 24 [corroborates καπνόομαι]	60, 77
אבקק	κάπνισμα: incense Cant 3. 6 [corroborates אבק]	60
אבל	ἄβδελον, ἀμβλύς	94 tm
אבן	λαῖγξ: Dim. of λάας (poet. Noun, stone), generally, stone Gn 29. 2; v. ענה	55, 294 tm
אבן בן	Μαγνήτης λίθος, ἡ [prefix-suffix metathesis in order of words, v. אביב]: the magnet Jos 15. 6	381 tm
אבנה, אבנה	ἄμνος	29 t, 400 t, 423 t
אבנים	ἄβα, ὀπήεις	94 tm
אבר	ἀβάρται, πτέρον, πτέρυξ	56, 94 tm
אברהם, אברהם	εὕρημα, later -ρεμα: (εὕρισκω) intention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly [much like Ἑρμαῖον (prop. gift of Hermes, i.e. unexpected piece of good luck, windfall, treasure trove חירם)]; foundling Gn 17. 5	121
אברך	εὐλογέω; praise, honour; bless, praise a god;	

- προσκυνέω: *make obeisance* to the gods or their images; esp. of the Oriental fashion of *prostrating oneself before* kings and superiors Gn 41. 43 116
- אַבְשָׁלוֹם εὐγάλενος: *very calm* IIS 18. 18 123
- אַגֶּר ἀγύρτης 127 tm
- אַגֶּר, זָרָה ἀργυρίς: = δραχμή (*drachma*, worth six obols, (דרכמן) Ex 30. 13 IS 2. 36 Esr 2. 69 63, 81, 92
- אַגֶּל ὄχλος: *generally, mass, multitude*; v. עֵגֶל Job 38. 28; אַגְלִים ἀγοραῖν Jes 15. 8 93
- אַגֶּן σχοῖνος: *rush, reed, rushbed; land measure* Jes 58. 5 Job 40. 26; v. קֶטֶף 77
- אַגֶּן ἀγγεῖον: *vessel; jar or vase for water* Ex 24. 6 Cant 7. 3 38
- אַגֶּף ἀγαθός: v. אַבִּיטוֹב Ez 12. 14; τόπος, ου: *place, region* Ib 38. 6 64
- אַגֶּר ἀγείρω: *gather, assemble; of things, collect, gather* Prv 6. 8 43, 127, 326
- אַגֶּרֶס γυρτόν [an atavism]: = σκύφον (כַּף, כוֹס, סַפֵּל) : *cup*; κρατήρ: (κεράνυμι) *mixing vessel, esp. bowl, in which wine was mixed with water, bowl of wine* 66
- אַגֶּרֶף χειροπληθής: *filling the hand, handful* Ex 21. 18 57, 66, 69
- אַגֶּרֶת γράφή: v. p. 113 66
- אַדָּד אֲדוּא, אֲדוּ 28 t; אֲדָר, הֲדָר, הֲדָד, אֲדָד 27 t, 30 t, 42 t; 355 tm, 377
- אַדוֹרִים ἀγοραῖν
- אַדוֹם ξανθός: *yellow, of various shades, freq. with a tinge of red; in Ep. mostly used of fair, golden hair; of complexion; after Hom. of all kinds of objects, of gold* Nu 19. 2 IIR 3. 22 Zach 1. 8 Cant 5. 10; cf. Gn 25. 25; v. זָהָב, כֶּהָם 56, 67, 93, 310
- אַדוֹן Ἄδωνις: *Adonis* [possibly an atavism, the homologue of ἡΐθεος] 31 t, 46, 121, 332-3 tm
- „ δυνατός: (δύναμαι) *strong, mighty, powerful, influential; οἱ δυνατοί, the chief men of rank and influence* (אֲדוֹנִים IR 22. 17); δυνάστης: *lord, master, ruler, of Zeus; μεδέων: (μέδω) guardian, ruler, always of Zeus; generally, ruler* (אֲדָרָה Gn 15. 2) Gn 42. 30, 33 Ex 23. 17 Dt 10. 17 Jos 3. 11 Mal 1. 8, 3. 1 Ps 114. 7; πάστας (πάομαι): *owner* Gn 39. 20 IR 16. 24 86 t, 326, 330 t
- אַדָּן, אֲדָן 24 t



- אֲדוֹת *διά σε, διὰ ταῦτα, διὰ τοῦτο* 169 tm
- אֲדָן *τότε, τόκα: at that time, then* Dan 2. 15, 17 64
- אֲדָר *ἀδορος: skin; δέρος: skin, hide; δέρρις: skin; δορά (Λ): skin when taken off, hide* Jud 5. 25 IR 19. 19 Jon 3. 6 Mich 2. 8 Zach 13. 4 Esth 1. 6 15, 66, 81, 100, 326
- אֲדָרָת *δορά σατύρου: the skin of a* שָׁעִיר 15 t, 57
- אֲדִיר *ἀνῆρ, ἀνδρός* 82, 285-7 tm
- אֲדִירֵי הַצֶּאֱן *αἰγῶν ἀνῆρ: Virgil's vir gregis* 82, 285-7 tm
- אֲדָם *ἀνῆρ, ἀνδρός* 63, 67, 76 t, 82, 285-7 tm, 289 t
- אֲדָם *אֲדָמָה, אֲדָמָה* γῆ Gn 2. 9, 4. 2, 8. 13, 28. 15, 47. 20 Jes 14. 2, 32. 13 Ez 11. 17 Am 7. 17 Prv 30. 14 92, 290 tm
- אֲדָם *ἔδεσμα; ξανθός* 310 t, 401 tm
- אֲדָן *ἔδαφος: bottom, foundation, base of anything* Ex 26. 19 Job 38. 6 Cant 5. 15 49
- אֲדָנִי *ἡίθεος, ἄθεος: unmarried youth [= ἡδωνίς]* 128
- אֲדָנִיָּה *ἡίθεος Διός: originally, an acolyte at the temple of Zeus, or his gift* IR 1. 5, 8 128
- אֲדָרָתָא *ἄνδρες δίκασται: jurors, gentlemen of the jury* 58, 82, 286-7 tm
- אֲדָרְכָן *δράχμη: v. אֲדָרָה* Esr 2. 69, 8. 27 66, 69, 78, 100
- אֲדָרְכָן *אֲדָרְכָן* 27 t
- אֲדָרְכָן *אֲדָרְכָן, אֲדָרְכָן, אֲדָרְכָן* χεῖρ: hand and arm, arm Jes 52. 10 Job 22. 8-9, 31. 22 Dan 2. 32 Esr 4. 23 IICh 32. 8 30 t, 46, 47, 66, 69, 99, 169 tm, 258 tm
- אֲדָרְכָן *ὄπλον* 315 tm
- אֲהָב *ἀγαπάω, Ep. and Lyr. for ἀγαπάω: show affection, generally, love; desire; seldom of sexual love, for ἐράω (but ἀ. ἐταίρας to be fond of them* IR 11. 1-2) Gn 34. 3, 37. 3 44, 49, 91, 100, 108, 326, 332, 334 t, 381
- אֲהָבָה *ἀγάπη: love* Cant 3. 10 73, 334 t
- אֲהָבָה *ἀγαπητός* 91, 102 tm, 107-8, 327
- אֲהָבָה *ἀγάπημα: darling, of a person; generally, delight* Jer 30. 14 Ez 16. 33 Hos 2. 7, 14 69
- אֲהָל *αὐλή: open court before the house, courtyard* Ps 132. 3; generally, court, hall Ps 132. 3; court of temple IR 2. 29, 30 Ps 15. 1; any dwelling, abode, chamber Jos 22. 8 IR 12. 16 30 t
- „ *αὖλις: tent or place for passing the night in* Gn 12. 8 Dt 1. 27 Jer 6. 3, 35. 7 [cf. αὐρίζομαι: (αὐλή) lodge, pass the night] אֲהָל Jes 13. 20; v. אֲהָל 30 t

- לָקָח *phylon*: race, tribe, clan (pl.) Jud 6. 5 Ps 78. 67 66, 73
- אֵין *ou*: the negative of *fact* or *statement*; used sometimes with the ellipsis of a definite verb; not (W) Prv 31. 4 39, 66, 334 t
- אֹב *phatis*: v. אֹב Dt 18. 11 Jes 29. 4 69, 291 t
- אֵין-אֵין, אֵין-אֵין *καὶ τότε*: even then or (at the beginning of a clause) and then Lev 26. 41 Jos 1. 8 IIS 19. 7 64
- אֵין *pyrdalon, -daron*: small wood for burning Jes 7. 4 Am 4. 11 62
- אֵין *abw, oiw*: cf. ἀγαπάω 94 tm
- אֵין, אֵין, אֵין *ois*: dat. pl. ὄρεσι; Lat *ovis*; *sheep*, both of the ram and the ewe Ex 29. 22 31 t, 37, 39, 314 t
- אֵין *pollakis*: perchance Gn 16. 2, 32. 21 61
- אֵין *olos*: whole, i.e. safe and sound Ps 73. 4 49, 67
- אֵין, אֵין *aulh, sup.* IR 6. 3, 7. 6-8 Ez 8. 16, 40. 7, 48 IICH 29. 17 67
- אֵין *all' ou*: (ἀλλά, but; οὖν/לכן, then, therefore) concessive, at all events Job 13. 3; but then Ib 13. 4, however Ib 2. 5 327
- אֵין *faulotys*: meanness, poorness, badness Prv 18. 13, 19. 3; אֵין *faulos*: ineffectual, bad Jes 19. 11 65, 415 t
- אֵין, אֵין (אֵין?) *dynamis*: power, might; in Hom. esp. of bodily strength Gn 49. 3 Jes 40. 29 Job 9. 25; אֵין *odis*: pangs or throes of birth; אֵין-אֵין *o emos odinon* (אֵין) *ponos* (אֵין) [suffix-prefix metathesis], of a child (literally, my stress of pangs of childbirth) Gn 35. 18 Dt 26. 14 Hos 9. 4 59
- אֵין *odunh, edunh*: pain of body; pain of mind; grief, distress (pl.); = ἔδεια 59, 290 tm
- אֵין, אֵין, אֵין *Ammon* Gn 41. 45, 50; v. אֵין *atn, avata* (אֵין): (אֵין) reckless guilt or sin Nu 23. 21 Ps 55. 11 124 t, 312 t
- אֵין *ephthos* boiled; ἑσθός χρυσός refined gold אֵין *ephthos* boiled down; אֵין. (χρυσός) refined gold אֵין (אֵין) [אֵין, possibly 'from Ἐφεσος'] 116-17 tm, 334
- אֵין *apuros*: uncooked; אֵין. χρυσίον (unsmelted piece of gold) unsmelted, opp. ἀπεφθός; אֵין. χρυσός, of nuggets, or gold-dust אֵין אֵין 116-17 tm
- אֵין *kapanyh, apanyh*: chariot Ex 14. 25 Nah 3. 2 [calling the part for the whole] 60
- אֵין *taxizw*: make swift; θοάζω: move quickly, rush, dart Prv 19. 2, 28. 20, 29. 20 51, 63



- אור  $\phi\omega\varsigma$ ; אור  $\acute{o}\rho\acute{\alpha}\omega$ : v. ראה 101, 337 tm, 406 t  
 האיר  $\acute{\alpha}\nu\alpha\pi\upsilon\rho\acute{\iota}\zeta\omega$ ;  $\acute{\epsilon}\kappa\alpha\pi\upsilon\rho\sigma\epsilon\acute{\upsilon}\omega$ : *kindle* Jcs 27. 11 Mal 1. 10  
 Ps 18. 29 56, 62  
 אור  $\phi\acute{\alpha}\omega\varsigma, \phi\acute{\omega}\varsigma$  מאורה, מאור, אורה, אור, אור 47, 65, 101, 290, 337-8 tm  
 אור-  $\epsilon\acute{\iota}\rho\eta\eta$ : Lacedemonian youth  
 who had completed his twentieth year (cf. Nu 14.  
 29, 26. 4) 127  
 אור  $\eta\gamma$ : *land, country; city; estate, farm* Gn 11. 28; cf. עיר 68, 290 tm  
 „  $\pi\upsilon\rho$ : *fire* Ez 5. 2 62  
 אורה  $\acute{\epsilon}\phi\acute{\epsilon}\delta\rho\alpha, \acute{\epsilon}\pi\acute{\epsilon}\delta\rho\alpha$ : *stable* IR 5. 6 ICh 32.  
 28 IICh 9. 25 78  
 אורי  $\Delta\iota\omicron\varsigma \epsilon\acute{\iota}\rho\eta\eta$  Ex 31. 2 IIS 11. 3, 8 128  
 אוריאל  $\epsilon\acute{\iota}\rho\eta\eta \theta\epsilon\omicron\upsilon$  Esr 8. 16 ICh 6. 9 122, 125, 128  
 (אורי) ארה  $\acute{o}\rho\acute{\alpha}\omega$ : v. ראה  
 אורים  $\text{Ἥραι}$ :  $\text{Ἥρα}$  personified as the goddess of destruc-  
 tion and revenge (אלה Zach 5. 3); the  $\text{Ἐρινύες}$   
 (avenging deities) say that  $\text{Ἥραι}$  is their own name  
 Ex 28. 30 Nu 27. 21 Dt 33. 8 Esr 2. 63 121  
 ארשר  $\acute{\alpha}\pi\epsilon\upsilon\theta\upsilon\eta\omega$ : *make straight, restore; guide aright, direct,*  
*govern, rule; κατορθόω*: metaph., *keep straight, set*  
*aright* Jes 45. 2 31 t  
 אר  $\acute{\epsilon}\kappa\epsilon\acute{\iota}, \acute{\tau}\acute{o}\tau\epsilon$ : *then* Ps 90. 11, 124. 3.  
 126. 2;  $\iota\sigma\chi\acute{\upsilon}\varsigma$ : *might, power, vigour* Ps 76. 8 24 t, 28 t, 64  
 ארוב  $\epsilon\acute{\upsilon}\sigma\sigma\omega\pi\omicron\varsigma$ : *hyssop* Ex 12. 22 Nu 19. 18 IR 5. 13 Ps  
 51. 9 46, 49  
 און  $\zeta\acute{\omega}\eta$  98 tm  
 אן  $\omicron\upsilon\varsigma, \acute{\omega}\tau\acute{o}\varsigma$ : *ear* Dt 5. 1; from resemblance to an ear,  
*handle* Prv 20. 12 257 tm  
 אה-  $\eta\acute{\iota}\theta\epsilon\omicron\varsigma$ : v. אה-; e.g. אחיה 122-3, 128  
 אה  $\kappa\acute{\alpha}\delta\iota\varsigma$ : *brother* Gn 24. 29; *sister* Ib 24. 60 23 t,  
 87 t, 299, 333 t, 384  
 אהד  $\acute{\alpha}\nu\eta\rho, \acute{\alpha}\nu\delta\rho\acute{o}\varsigma$  285 tm; אהד, אהד, אהד  $\epsilon\acute{\iota}\varsigma, \acute{\epsilon}\epsilon\iota\varsigma$  13, 38,  
 44, 75 t, 116, 169, 264, 290 tm, 361 tm, 389  
 אהד עשר  $\acute{\epsilon}\nu\delta\epsilon\kappa\alpha$ : *eleven* Dt 1. 2; v. עשר 389 t  
 אהו  $\sigma\chi\omicron\iota\nu\omicron\varsigma$ : v. אהו Gn 41. 2 Job 8. 11 77  
 אהו  $\acute{\epsilon}\chi\omega, \sigma\chi\acute{\epsilon}\theta\omega$ : *hold, hold fast* IR 1. 51 Cant 3. 4 Esth  
 1. 6; of a woman in travail Jes 13. 8, 21. 3; of arms  
 and clothes, *bear, wear* IICh 25. 5; *hold or keep in a*  
*certain direction* Job 17. 9, 23. 11; *extend, reach to*  
 IR 6. 6; *stay, keep back, check, stop* Neh 7. 3 53

אָחָה, אָחָה	λάχος, εὖς: allotted portion; portion obtained by lot, share Lev 25. 46 Nu 27. 4; cf. οὐσία	56, 92
אָחוֹ	ἡίθεος: v. אָחוֹ; e.g. אָחוֹה	128
אָחוֹה, אָחוֹה	ἡίθεος Διός: granted by Zeus IIR 1. 2 IICH 20. 35	128
אָחוֹה	Διός ἡίθεος: a gift of Zeus IS 14. 3	122, 128
אָחוֹב, אָחוֹב	ἀγαθός, οὖ: v. אָבוֹב IS 22. 9, 11	82, 122
אָחוֹמֶלֶךְ	ἡίθεος Μολόχ: originally, a young man dedicated to the worship of Moloch, or his gift IS 21. 2	128
אָחוֹמֶלֶךְ	ἀδάμας (δαμάω): properly, unconquerable; Subst., adamant, i.e. the hardest metal, prob. steel; diamond Ex 28. 19; cf. ברזל	49
אָחוֹמֶלֶךְ, אָחוֹמֶלֶךְ, אָחוֹמֶלֶךְ	αἱμάτη: = λεκάνη (dish, pot) Gn 21. 14, 42. 27 Esr 6. 2	95 tm
אָחוֹר, אָחוֹר	μετά	171-2 tm
„	εἰς: v. אָחוֹר	361 tm
„	εἰς	169 tm
„	אָחוֹר, ὕστερος: of Place, coming after, behind Gn 24. 61 Jud 3. 22 Cant 2. 9; last Dt 11. 24; of Time, next, later than Gn 5. 4, 9. 28; ὕστατος: of Time, last Ex 4. 8 Neh 8. 18; οἱ ὕστεροι posterity Jes 41. 4	57, 75:
אָחוֹר, אָחוֹר	τάχα ἴσως: τάχα (quickly, presently, forthwith); strengthd. τάχα ἴσως Ruth 2. 2	63
אָחוֹר, אָחוֹר	Ξέρξης Esth 1. 1	52
אָחוֹר	ὀθόνη: fine linen Prv 7. 16	38, 288:
אָחוֹר	φάτις: v. אָחוֹר Jes 19. 3	65
אָחוֹר	πακτόω: fasten, close; stop up, caulk Prv 17. 28, 21. 13	61, 67
אָחוֹר	πότερος, κό-: one or other, either of two; ἀριστερά: (with or without χεῖρ) left hand Jud 3. 15	62
אָחוֹר	ἡ: dat. sg. fem. of relat. Pron. ὅς, ἥ, ὅ, in adverb. sense; of Place, which way, whither, where Gn 4. 9 IR 13. 12; of Manner, how, as Jer 5. 7; v. אָחוֹר	38
„	אָחוֹר, πεῖ, ποῦ: where? Gn 3. 9, 22. 7	61-2
אָחוֹר	γῆ: v. אָחוֹר, אָחוֹר	38, 55, 92, 112 t, 326
אָחוֹר	πάθος: accident, misfortune, calamity	29 t, 61, 93
אָחוֹר	Αἶας: Ajax IIS 3. 7	121
אָחוֹר	ἡίθεος, contr. ἡθεος, ἄθεος; of the θεωρεοί sent to Delos; rarely as fem. ἡιθέη: v. אָחוֹר	122, 128



- אֶבֶל ἡθέη Baal: an unmarried young woman attendant at the temple of Baal, or his gift IR 16. 31 128
- אִי־זָה, אִי־זֶה ὅς γε: *who* or *which*, with emphasis IS 9. 18  
IR 13. 12 Jes 66. 1 Jer 6. 16 Esth 7. 5 76 tm
- אֵיךְ, הֵךְ, כֵּךְ, πῆ, κῆ: interrog. Particle; of Manner, *in what way?*, *how?*, *how in the world*, *wherefore?* Gn 26. 9  
IIS 1. 5, 14, 2. 22 Jer 12. 5 Ps 137. 4 Ruth 3. 18  
Eccl 2. 16 ICh 13. 12; of Space, *which way?*, *whither?*;  
less freq. like ποῦ: *where?* Jer 3. 19; cf. ὅπως 27 t, 49, 69
- אֵיכָה, אֵיכָה, אֵיכָה, ὅπη, ὅκη, Ep. ὅπη (better written ὅπη, ὅκη), ὅπα, ὅπα: Adv., relat. and indirect interrog.; of Place, *by which* or *what way*, *in which* or *what direction* or *part*; sts. nearly = ὅπου *where*  
IIR 6. 13; of Manner, *in what way*, *how*, *as* Dt 1. 12  
Cant 1. 7, 5. 3 Thr 1. 1 Esth 8. 6 27 t, 34 t, 39, 42 t, 47, 49, 53, 402
- אֵיל, אֵילָה, אֵילָה, δορκάς, ἄδος, ζορκάς, ἰορκος: *an animal of the deer kind*; *roe*, *gazelle*, *antelope*, *dorcas*; = δορκάλις; αἰόλος: *quick-moving*, *nimble*; *speckled*, *striped*, *mottled* (W) IIS 22. 34; αὐλός: *pipe*, *flute*  
Ps 22. 1 58, 79, 96 tm, 314
- אֵיל, אֵילָה, אֵילָה, אֵילָה, πυλών, -ωμα: *gateway*; freq. separated from the house or temple to which it gave entrance; *gate-tower*, *gate-house*; πύλη, πύλον: *gate* Ez 40. 16-40 62
- אֵילָה, θύελλα: *hurricane*, *squall*; θύελλαι, prob. *thunderstorms* Ps 29. 9 59
- אֵילָה, ὠφέλεια, -λησις: *aid*, *succour*, *use*; *help*, *service*, *advantage* Ps 22. 20, 88. 5 66, 93
- אֵילָה, ξύλον: *tree* Dan 4. 7
- אֵיכָה, אֵיכָה, δειμα, τος [both nominative and genitive homologies]: *fear*, *terror*; pl. φόβοι καὶ δ. אֵיכָה ופחד [pref.-suf. phenom.] Ex 15. 16 Dt 32. 25 58
- אֵיכָה, ἡγεμών 28, 637-40 tm
- אֵילָה, אֵילָה, ἵνα: *in which place*, *where* Ez 13. 15 Cant 6. 1 28, 34 t, 38
- אֵיכָה, κόφινος: *basket*; Boeotian measure, containing nine Attic choenices, i.e. about two gallons Ez 45. 11, 13 [To this day, *basket* is referred to in Egypt both as *قَفْ* and *قَفْ*] 46, 60, 78





- אל עליון 'Hélios 'Υπερίων 121, 124-5, 310  
 אל, אל-אל, אלה, אלהים, אלהים θεός, θείος, σείος, θεύς: *God, the Deity* Gn 1. 1, 21. 33 Ex 15. 11 Dt 32. 15; *one set in authority* IIR 24. 15 Jcs 44. 6, 60. 7 Ez 17. 13 Ps 29. 1 Job 41. 17; *judge* Ex 22. 8 31 t, 59, 76, 83 t, 121, 123-4, 128, 303, 320 t, 330, 352, 390  
 אל ὅλος: *every* Gn 30. 40 49, 124  
 אל, אל-, אל-ה, ה: definite or prepositive article Gn 17. 1, 24. 65 Jud 6. 20 Ez 13. 11, 13 67. 75 t, 299  
 אל, אל-δε: an enclitic post-position: joined to names of Places to denote *motion towards* that Place [prefix-suffix phenomenon]; οἶκαδε: to the house תַּיִתָּה ICh 8. 11, 42 t, 73, 84 t; εἰς 5, 30 t, 84 t, 86 t, 169 tm, 320; ἐπί 170 tm; ἐν 170 tm, 423; ὡς: v. תָּא 28, 34 t; παρά 172 tm; πρὸς 62, 173 tm; ὑπέρ 28 t, 174 tm; αἰ, τό 318 tm  
 אל, אל-ού: v. תָּא Gn 22. 12 Ez 28. 15 67, 334 t  
 „ πού: *where* IS 27. 10 34 t, 62, 67, 100  
 אל- θεός: v. תָּא  
 אל-, אל- πολὺς: of Number, *many*; of Size, Degree, Intensity, *much* (e.g. תַּיִתָּה תַּיִתָּה) 128  
 אל, אל- ἡ γύψος: *chalk; gypsum; cement* Ez 13. 11, 13 67, 75 t, 299  
 אל, אל- πολυδαίδαλος: *working with great art or skill, very skilful* Nu 11. 26-7 61  
 אל, אל- πολυειδήμων: *knowing much* Gn 25. 4 IIS 5. 16 ICh 7. 10, 14. 7 23 t, 61, 125, 310 tm  
 אל, אל- ἀράομαι: poet. Verb, *pray to a god*; more freq. in bad sense, *imprecate, curse* Jud 17. 1 IS 14. 24 23, 67, 326  
 אל, אל- ἀρά: *prayer, esp. for evil; curse, imprecation*; mostly in pl. Gn 23. 28, 24. 41 Dt 29. 11, 13, 18-20 IR 8. 31 Ez 16. 59 Ps 10. 7 23, 39, 42 t, 47, 326  
 אל, אל- ἥρωες: *hero; the Fourth Age of men, between daίμονες and ἄνθρωποι; heroes, as objects of worship; esp. of local deities, founders of cities, patrons of tribes, etc.* Gn 6. 2, 4, 30. 8 Ps 82. 6; v. תָּא 14  
 אל, אל- ὅδε, οἷδε: demonstr. Pron., *this*, formed by adding the enclit. -δε to the old demonstr. Pron. ὁ, ἡ, τό, and declined like it through all cases. ὅδε, like οὗτος, is opp. ἐκεῖνος, to designate what is *nearer* as opp. to what is *more remote*; but ὅδε refers more

- distinctly to *what is present*, to *what can be seen* or *pointed out*, though this distinction is sts. not observed; of Place, to point out *what is present* or *before one* Gn 9. 19, 32. 18, 33. 5 Dt 1. 1 ICh 20. 3; of Time, to indicate *the immediate present*; ἀπόλλυμαι τάλας ἔτος τόδ' ἤδη δέκατον I, wretch, have been perishing now for *these* ten years, Sophocles, *Philoctetes* 312 (cf. Esth 4. 11) Ib 9. 27 75-6 t
- אֵלֶּה, אֵלֶּה יְהוָה יְהוָה: ἰδοὺ is aor. 2 imper. Med. of ὁράω; but ἰδοὺ, as Adv., *lo! behold!*: with Nouns and Prons.; in the imper., esp. in offering a thing, *take it!* Dt 11. 30 Jos 10. 13 Dan 2. 31 27 t
- אֵלֶּה, אֵלֶּה εἰδωλον: *image of a god, idol* Lev 26. 1 Jes 19. 3 Hab 2. 18 Zach 11. 17 Ps 96. 5, 97. 7 Job 13. 14 (γλυπτός is secondary) 31 t, 38, 112
- אֵלֶּה, אֵלֶּה πτελέα: *elm* Gn 35. 8 Jes 44. 14 Hos 4. 13 62, 352-3 t
- אֵלֶּה, אֵלֶּה θεογενής: *born of God*; θεὸς ἐγέννησε: God begat, created, engendered (the bearer of the name) IS 1. 1 IIS 21. 19 40, 59, 129
- אֵלֶּה, אֵלֶּה εἶρην: v. אֵלֶּה; אֵלֶּה εἶσω 122, 127, 169 tm
- אֵלֶּה, אֵלֶּה θεοῦ εἶρην: originally, God's young man, given by God as a gift to his parents ICh 5. 24 61, 128
- אֵלֶּה, אֵלֶּה Διὸς εἶρην: originally, Zeus's young man, a person given by Zeus—not Ζεὺς θεὸς ἐμός ἐστι: my god is Zeus IR 17. 1 IIR 1. 5 125, 128
- אֵלֶּה, אֵלֶּה θεός μου Μολόχ ἐστι: Moloch is my god; or, and more likely, εἶρην τοῦ Μολόχ: originally, a young man (*Lacedemonian youth who had completed his twentieth year*) dedicated to, adherent of or granted by Moloch Ruth 1. 2 128
- אֵלֶּה, אֵלֶּה εἶρην γαμέτου: granted by the 'husband' or 'spouse' (i.e. Baal); cf. רַב־עַם, רַב־שָׁם 83 t, 125-6 t, 128, 415 t
- אֵלֶּה, אֵלֶּה καλλίπους, ποδός: *with beautiful feet* Gn 36. 4; -παις: *blessed with fair children* 60, 61, 128
- אֵלֶּה, אֵלֶּה εἶρην Πλούτωνος: granted by Pluto (god of the nether world as the *wealth giver*) ICh 3. 8, 11. 35, 15. 18; πολυφύλητος: *much loved*; πολύφιλος: *dear to many* 62, 125, 128
- אֵלֶּה, אֵלֶּה Διὸς/θεοῦ εἶρην: granted by Zeus/God Nu 1. 5, 3. 35 61, 122, 125-6



## XIX. CATALOGUE OF GENERAL HOMOLOGIES 445

אֱלִיָּצֶפֶן, אֱלִיָּצֶפֶן, אֱלִיָּצֶפֶן	Ex 6. 22 Nu 34. 25 Zeph 1. 1	122
אֱלִיקָא	εἶρην τοῦ θεοῦ IIS 23. 25	61
אֱלִישָׁה	Ἑλλάς: <i>Hellas</i> Gn 10. 4	133, 300
אֱלִים, אֱלִים, אֱלִים	αὐλή: ἡ. לֶחָא Ez 40. 16, 21-2, 24-6, 29-31, 33-4, 36, 48-9	67
אֱלִמָּה	ἄμαλλα: <i>sheaf</i> ; οὐλος: <i>corn sheaf</i> Gn 37. 7	69
אֱלִמָּה, אֱלִמָּה, אֱלִמָּה	ἀθανασία: <i>immortality</i> ; ἀθάνατος: <i>undying, immortal</i> ; of things, etc., <i>everlasting, perpetual</i> Prv 12. 28 Esr 2. 24	49, 59
אֱלִמָּה, אֱלִמָּה	ἄγαμος: <i>unmarried, single</i> , prop. of the man, whether bachelor or widower Gn 38. 11 Jer 51. 5	34 t, 68
אֱלִמָּה, אֱלִמָּה	ὁ μέγας 296 t, 299, 300	
אֱלִמָּה, אֱלִמָּה	ἡίθεος θεοῦ: <i>devoted or dedicated to, or granted by, God</i> IIS 2. 18 Jer 29. 3	125, 128
אֱלִמָּה	χίλιας: <i>a thousand</i> Gn 20. 16 Ex 12. 37 Ps 90. 4; χιός: <i>green fodder for cattle</i> , esp. for horses and beasts of burden, <i>forage, provender; pasturage</i> Ps 50. 10	56
אֱלִמָּה	ἄλκιμος: <i>stout, brave</i> , of men and things Prv 30. 31	297
אֱלִמָּה	ה. אֱלִמָּה	27 t
אֱמָה	μήτηρ: <i>mother</i> ; in titles Gn 3. 20 Jud 5. 7 57. 69, 100-1, 326	
אֱמָה, אֱמָה, אֱמָה	λαός: pl., <i>men or people</i> ; <i>men</i> , i.e. soldiers, both of the whole army and smaller divisions Gn 25. 16, 23 Ex 1. 9 Nu 21. 29 Dt 20. 1-2, 5, 8-9 Jos 7. 3, 8. 1, 9-11 Jud 7. 2-8, 9. 36 IIS 18. 7, 19. 41 IIR 13. 7 Jes 13. 4, 51. 4 Ez 17. 15 Joel 2. 5 Ps 2. 1, 9. 9, 111. 9, 148. 11 Prv 11. 26	39, 55-6, 92
אֱמָה	δῆμος: <i>people, common people, rank and file</i> , opp. officers; in a political sense, <i>the sovereign people, the free citizens; the popular assembly</i> Gn 23. 13 Jos 8. 16 IIS 22. 28 Job 12. 2 Thr 1. 11; ὁ. אֱמָה	58
אֱמָה	ἀν, κε(ν), κα, εἰκ ἀν: <i>if so</i> אֱמָה Gn 25. 22, 43. 11; Hom. has generally εἰ κε, <i>if thus</i> אֱמָה IS 14. 9. 10	85-6 t
אֱמָה	εἰ: <i>if, whether</i> Gn 4. 7 Ex 19. 13 Lev 3. 1, 27. 26 Jos 22. 22 Cant 7. 13 Ruth 3. 10 Thr 1. 12 Eccl 12. 14; καὶ εἰ <i>even if</i> אֱמָה Jer 2. 22, 22. 24, 37. 10 Ruth 3. 12; εἰ μὴ <i>except; unless</i> (W) Ps 127. 1; ἢ: <i>or</i> Gn 27. 21	12, 35 t, 85-6 t, 100
אֱמָה	ἢ: <i>or</i> Gn 24. 49 Jud 20. 28 IIR 18. 5, 14	

- אֵן ḥ: *in truth, of a surely*; freq. strengthd. by the addition of one or two other particles, as ḥ ḥḥ Gn 17. 17; v. אמן 12
- „ οὐ: v. או 12, 34 t, 33:4 t
- אִמָּה אִמָּה δμωή: *female slave, serving woman*, only in Il. in Hom. Gn 21. 10 Ex 21. 32 Dt 12. 12 58
- אִמָּה ὤμια: (ὤμος) *shoulder, i.e. (apparently) angle of a building* Gn 6. 16 Jes 6. 4 57
- „ ὤμος: *the shoulder with the upper arm* (ὤλες being the lower) Gn 6. 15 IS 17. 4 57
- אִמָּן אִמָּן Ἰμμων: *the Libyan Zeus* Jer 46. 25; v. אִמָּן 121
- אִמָּן ḥ מִן: מִן, a Particle used to strengthen asseverations, *verily, truly*; ḥ מִן, *now verily, full surely*; later in strong protestations or oaths Nu 5. 22 Dt 27. 15 IR 1. 36 Jes 65. 16 Jer 11. 5, 28. 6 Neh 5. 13, 8. 6 56, 93
- אִמָּן τιθηνέω: *take care of, tend, nurse; nurse, suckle; tend as a nurse, tend, foster* Esth 2. 7; Pass. Jes 60. 4 [cf. κηδεμονεύω] 60, 64, 75 t
- אִמָּן אִמָּן τιθηνός, -νη: *one who nurses or brings up, foster-father; nurse* Nu 11. 12 IIS 4. 4 IIR 10. 1, 5 Jes 49. 23 Ruth 4. 16 [cf. κηδεμών] 59-60, 64, 92
- אִמָּן δαίμων = δαήμων *knowing, experienced in a thing, knowing, skilled in*; cf. αἶμων (expl. by Gramm. as = δαίμων, for δαήμων, *skilful*) Cant 7. 2 58
- אִמָּן אִמָּן אִמָּן מִן, Ep. μάν; original μάν has prob. been changed to μέν: used absolutely to express certainty, *indeed, of a truth*, synonymous with מִן (v. אמן) Nu 22. 37 Jos 7. 20 IIR 19. 17 Job 19. 5; καὶ μִן, sts. simply to add an asseveration; freq. to introduce something new or deserving special attention אִמָּן אִמָּן Job 19. 4, 34. 12 אִמָּן אִמָּן Gn 18. 13 אִמָּן אִמָּן Gn 20. 12 אִמָּן אִמָּן Job 36. 4 אִמָּן אִמָּן IR 8. 27 31 t
- אִמָּן αἱματοίς: *blood-red, of blood*; = αἱματώδης (*blood-stained*) Zach 6. 3, 7; v. אִמָּן 28 t
- אִמָּן αἰνίζομαι: v. הלל 110 tm
- „ εἶπον: (pres. ἔπω is used by Nicander . . . the pres. in use is φημί, λέγω, ἀγορεύω . . ., the fut. ἐρέω, ἐρῶ (fut. of εἶρω (B)), the pf. εἶρηκα) *speaks, say; proclaim, order or command, promise*; φημί: *say, affirm*,



- assert, speak; think, deem, suppose; εἶπω (B): say, speak, tell Gn 1. 3, 26, 2. 18, 3. 1, 3, 16, 18. 17, 21. 1, 31. 16, 32. 21, 38. 11, 44. 4 Ex 2. 22, 5. 1, 13, 17, 15. 9 Nu 22. 16, 23. 19 Dt 9. 25 76 t, 86 t, 111, 117, 424
- אָמַר, אִמְרָה, אִמְרָה, אִמְרָה ἔπος: word, utterance, speech, tale; pledged word, promise, one's word; word of a deity, oracle; φῆμα: that which is said, word Gn 4. 23 Nu 24. 4 Dt 32. 1, 2 (cf. Job 29. 22) Jes 29. 4 Ps 12. 7, 19. 4, 15, 77. 9, 119. 38 Prv 16. 24 Job 22. 28 111-12
- אָמַר, אִמְרָה, אִמְרָה ῥῆμα: that which is said or spoken, word, saying Ps 19. 4 Esth 1. 15, 2. 20 69, 73, 111
- אָמַר, אִמְרָה, אִמְרָה ῥῆσις: saying, speech; answer, resolution, declaration Gn 4. 23 Dt 32. 2 Jud 5. 29 Ps 119. 123 Prv 22. 21, 30. 5 Thr 2. 17; πρόρρησις: previous instruction or warning; ἔπος: דָּבָר 111, 415 t
- אָמַר, אִמְרָה, אִמְרָה ἀμαρτία: failure, fault, error; guilt, sin Job 20. 29 38 t
- אָמַר, אִמְרָה, אִמְרָה μεῖραξ: young girl, lass; in later writers masc., boy, lad; e.g. אִמְרָה אִמְרָה 128
- אִמְרָה, אִמְרָה, אִמְרָה Κιμμέριοι: Cimmerians, a nomad people of the steppes, who invaded Asia Minor 60
- אִמְרָה, אִמְרָה, אִמְרָה Διὸς μεῖραξ ICh 5. 33, 9. 4, 24. 23 128
- אִמְרָה, אִמְרָה, אִמְרָה ἡμέρα χθές: yesterday xxix tm
- אִמְרָה, אִמְרָה, אִמְרָה ποῦ εἶ: Jud 19. 17 IS 10. 14; cf. ἵνα 61-2, 68
- אִמְרָה, אִמְרָה, אִמְרָה ὦρα, ὦρα 136 tm
- אִמְרָה, אִמְרָה, אִמְרָה φυτόν: Dan 4. 11 52, 73, 80
- אִמְרָה, אִמְרָה, אִמְרָה ἀνήρ, ἀνδρός 63, 82, 285-7 tm, 289 t
- אִמְרָה, אִמְרָה, אִמְרָה δόναξ: pole-reed, smaller than the κάλαμος Jes 8. 1 58, 290 tm
- אִמְרָה, אִמְרָה, אִמְרָה στενάζω: prop. Frequentative of στένω, sigh deeply; generally, sigh, groan Thr 1. 8, 21 409
- אִמְרָה, אִמְרָה, אִמְרָה στέναγμα: sigh, groan, moan Ps 31. 11 Thr 1. 22 (ז ק/ק) 409
- אִמְרָה, אִמְרָה, אִמְרָה ἔγω: Pron. of the first person—ἐγών, ἰών; strengthd. ἐγωγε Gn 3. 10 Ex 20. 2 Jes 48. 12, 15 Dan 2. 8 47-8
- אִמְרָה, אִמְרָה, אִמְרָה ναῦς: ship IR 10. 11, 22, 22. 29 Jon 1. 3 Ps 48. 8, 107. 23 ICh 20. 36 174 t
- אִמְרָה, אִמְרָה, אִמְרָה ὀδύνη: אֵין; cf. στέναγμα Jes 29. 2 Thr 2. 5 59, 93, 409
- אִמְרָה, אִמְרָה, אִמְרָה ἀναγκάζω: force, compel, esp. by argument; constrain Esth 1. 8 57, 109
- אִמְרָה, אִמְרָה, אִמְרָה πνέω: breathe; ὑπὲρ σακέων πνείοντες breathing over





- קָאִי *καί: even, also* Gn 40. 16 Dt 33. 20 IS 2. 7 Jes 40. 24, 44. 15, 19 Job 6. 27 Cant 1. 16 (—κ, ו/פ) 48, 59  
 קֵן (κε) *καί even* כִּי קָאִי Prv 15. 11, 19. 7; *καί εἰ even if* אָאִי Job 36. 29; אִפְּאִי *ἀμφί: added to* IS 1. 5 60, 168 tm  
 קָאִי *πνοή: breath; πνοή Ἡφαίστοιο the breath of Hephaestus, i.e. flame* Gn 27. 45, 30. 2 Ex 11. 8 Nu 25. 4 Dt 29. 19, 32. 22 IIR 24. 20 Jes 30. 30, 48. 9 Ps 78. 21, 124. 3 Prv 14. 17, 21. 14, 27. 4 Cant 7. 9 Thr 2. 6; *ἀνα-: of the nose* Ps 115. 6 300 t  
 „ *ὤψ: pl., eye, face* Gn 3. 19, 19. 1 IS 20. 41, 25. 23 61  
 קָאִי *ὀπτήσιμος: for roasting* Lev 2. 4 69  
 קָאִי *ἐπωδός: enchanter, a charm for or against* Jud 18. 14 IS 23. 6, 30. 7 Hos 3. 4; *ἐπενδύτης: robe or garment worn over another* IS 2. 28 (—ν) 46  
 קָאִי *ἀφανίζω: disappear, be missing* Gn 47. 15, 16 Jes 16. 4, 29. 20 Ps 77. 9 (—ν, ז/פ) 51, 379 t  
 קָאִי, כִּי קָאִי *ὅπως, ὅ. κε: however* Nu 13. 28, 23. 13 Am 9. 8 49  
 קָאִי *τόπος: region; the universe divided into three τόποι* Dt 33. 17 Jer 16. 19 Ps 2. 8 Prv 30. 4 (—τ) 64  
 קָאִי *ποδοῖν: dual of πούς, ποδός, foot; prop. from the ankle downwards* Ez 47. 3 (÷κ, δ/פ) 37  
 קָאִי *ὄφης: serpent* Jes 30. 6 Job 20. 16 93  
 קָאִי *ἀμπέχω: surround, cover, enclose* Jon 2. 6; *ἀμύβαινω* 56  
 קָאִי *τέφρα: ashes* Gn 18. 27 Nu 19. 9 (—τ) 60  
 קָאִי *φάρος, φά-: commonly, a wide cloak or mantle without sleeves* IR 20. 38, 41; v. פָּאִי 80  
 קָאִי *ὑπερῶν* 46, 89 tm  
 קָאִי *αἰφνιδίως (αἰφνηδής, -δόν): suddenly* Nu 6. 9, 35. 22 Jos 10. 9, 11. 7 Jes 29. 5, 30. 13, 47. 11 Jer 51. 8 Hab 2. 7 Prv 6. 15 Job 9. 23 Eccl 9. 12 Est 4. 13 IIR 29. 36; v. pp. 361-2 82  
 קָאִי *μασχάλη: arm-pit [cf. Latin axilla]; (pl.) corner* Jes 41. 9 Jer 38. 12 39  
 קָאִי *ἀποτίθημι: put away, stow away; lay aside; put away from oneself, avoid; put by for oneself; reserve, keep back; put by (W)* Gn 27. 36 Nu 11. 17, 25 Eccl 2. 10 392, 423  
 קָאִי *παρά* 172 tm  
 קָאִי *θησαυρίζω: store, treasure up, lay by; hoard; lay up treasure; Pass., to be reserved: Jes 23. 18, 39. 6 Am 3. 10; cf. τίθημι, ἀπο-* 392, 423

אוצר	θησαυρός: <i>store</i> Dt 28. 12; metaph., Jes 33. 6; <i>treasury</i> Jos 6. 19, 24 Zach 11. 13 ICh 32. 27; <i>granary</i> ICh 27. 25; cf. θησαυρίζω: אצל, אצר, אצב	59, 77
אֶקֶדַח	φλόξ: of precious stones Jes 54. 12	79
ארב	κρύπτω: <i>hide oneself, lie hidden, keep covered</i> , esp. for purposes of concealment Dt 19. 11 Jud 21. 10 Prv 1. 11, 7. 12, 23. 28 Job 31. 9 Thr 3. 10, 4. 19	46
ארג	ἔργον: of women's work, weaving Jud 16. 14 (cf. IIR 23. 7)	49
ארגמן	άλουργής: <i>cloth of purple</i> ICh 2. 6, 13	46, 50, 63
אֶרְטֻנָּא	άλούργημα: <i>purple clothing</i> Jer 10. 9 Dan 5. 7	32 t, 50, 63, 68
אֶרְגָּן	ἄγγος: <i>vessel, vase</i> IS 6. 8	48
אֶרְדִּי	ρόδοις: <i>rose-coloured</i> Gn 10. 18	40
אֶרְמֻתוֹ, אֶרְמֻתוֹ, אֶרְמֻתוֹ	ἔρμα	34 t, 80, 349 tm
אֶרְנוֹה, אֶרְנוֹה		31 t
אֶרְזֹת, אֶרְזֹת	ἵπποτροφεῖον: <i>place for horsebreeding, stud-stable</i>	31 t
אֶרְכָּה	ἄρκευθος: <i>Phoenician cedar</i> Jud 9. 15 IR 5. 13	353
אֶרְחָה	ῥα: <i>any period fixed by natural laws and revolutions, whether of the year, month or day</i> Gn 13. 11	50
אֶרְחֹמַי	ἔρχομαι	384 tm
אֶרְחֹמַי	ἀρχή; אֶרְחָה	384 tm
אֶרְיָה	θηρίον: in form Dim. of θήρ ( <i>beast of prey</i> , of a lion) <i>wild animal</i> , freq. of elephants Gn 49. 9 Nu 24. 9 Jes 11. 7	57, 59, 80-1, 92
אֶרְיָה	ὄρος θεοῦ the Mount of God Jes 29. 1, 2, 7	122
אֶרְיָה	προσήκων: freq. in Part. as Adj., <i>befitting, proper</i> , meet Est 4. 14; οὐ προσήκον <i>it is not fitting</i>	62, 112
אֶרְכָּה	φάρμακον: generally, <i>remedy, cure</i> ; a means of producing something Jer 30. 17, 33. 6 Neh 4. 1; אֶרְכָּה/ἀρκεσις: <i>help, aid</i> ICh 24. 13	112
אֶרְמֻתוֹ, אֶרְמֻתוֹ	ἀρμὸς ῥόου: <i>joining of two rivers</i> Gn 24. 10	129, 133, 300
אֶרְעָה, אֶרְעָה, אֶרְעָה	ἔρα: <i>earth</i>	35 t, 75 t, 77 t, 83 t, 86 t, 131 t, 319, 325
אֶרְרָה	ἀράσμαι: v. אלל Gn 12. 3; אֶרְרָה Nu 22. 6; אֶרְרָה κατ-: <i>call down curses upon, curse, execrate</i> Gn 5. 29	68, 326
מֶאֱרָה	κατάραμα: <i>curse</i> Dt 28. 20	69



אֶרֶת	ῥα: = τὰ ῥαῖα, the produce of the season, fruits of the year IIR 4. 39; אֶרֶת in Hom., part of the year, season; mostly in pl. the seasons Jes 26. 19	50
אֶרֶתְחֶסֶתָּא, אֶרֶתְחֶסֶתָּא	Ἑρταξέρξης Esr 4. 11, 7. 1	52
אֶרֶת, אֶרֶת	ἡθεος: v. אֶרֶת	122, 128
אֶרֶת, אֶרֶת, אֶרֶת, אֶרֶת	ἡθεος θεοῦ: God's man Gn 32. 29 Nu 26. 31 ICh 4. 16, 7. 11, 25. 2	66, 122
אֶת	ἔθος: custom, habit Dt 33. 2 (עֲדָה, עֲדָה)	
אֶת	ἔχω: there is; ἔκω, barbarism, اکو (Iraqi vernacular) 28 t, 290 tm	
אֶת, אֶת, אֶת	ἡθεος: v. אֶת	122, 128, 312
אֶתְבֹּל	ἡθεος 'Ηλίου: the Sun-god's gift Gn 46. 21	128
אֶתְבֹּעַל	ἡθεος Βάαλ: adherent, follower of Baal, his man, his gift ICh 8. 33 (cf. IIS 2. 8)	122, 128, 311-12 t
אֶתְדֹד	Ἀθῆναι: Athens Jos 11. 22	129, 134
אֶתָּה	γυνή, γυναικός: woman, wife, spouse; female Gn 2. 23, 28. 9 Nu 31. 18 IIS 11. 11 Cant 1. 8; cf. ἀνδρίς	75 t, 82, 110, 112 t, 288 tm, 333 t
אֶתָּה	ἐκάστη Ex 26. 3 Ez 1. 9	290 tm
אֶתָּה	ἐστίμα; κνίσα: steam and odour of fat which exhale from roasting meat, smell or savour of a burnt sacrifice	60, 73, 268 tm, 300 tm
אֶתָּה, אֶתָּה	λόχος: v. אֶתָּה Hos 13. 7	79, 392 tm
אֶתָּה	ὁδός: way, road Job 23. 11	367 tm
אֶתָּה	πούς, ποδός: foot Ps 17. 5, 37. 31, 40. 3, 44. 19 Job 31. 7	79, 125
אֶתָּה	Ἀθήνη: Athene IIR 17. 30	121
אֶתָּה	σταφύλη: bunch of grapes Gn 40. 10 Jes 65. 8 Cant 7. 8, 9	37, 40
אֶתָּה	ξανθός: v. אֶתָּה Gn 10. 3	52, 93, 400
אֶתָּה	ἀγνοέω: not to perceive, to be ignorant of; go wrong by mistake Lev 2. 4	62, 98
„	ἀθετέω; deal treacherously with, break faith with; ἀσμύσει: go wrong; to be ignorant of what is right, act amiss; draw breath, inhale Lev 5. 23 Nu 5. 6 Jud 21. 22 Jer 2. 3 Ez 25. 12 Hos 4. 15, 13. 1, 14. 1 Hab 1. 11 ICh 19. 10; אֶתָּה ἀθέτημα	67, 92, 98 tm, 119 tm
„	ψάω, ψέω: crumble away, vanish, disappear Ez 6. 6 Joel 1. 18	53, 62
אֶתָּה	αἷτιος: culprit, responsible; guilty Gn 42. 21	49

- אֶשֶׁף, אֶכְשֶׁף, כֶּשֶׁף, מְכֶשֶׁף *θέσις*: filled with the words of God,  
 inspired Dt 18. 10 Jos 11. 1 Jer 27. 9 Dan 2. 10 47, 59, 77, 92  
 אֶשְׁכַּח *ἀσπίς*; *θήκη*, *θήγη* 47 tm  
 אֶשְׁכַּח *ξανθός* 366 tm, 401  
 אֶשֶׁר *ὀρθόω*: go straight; flourish Prv 9. 6 634  
 אֶשֶׁר *κατ-*: keep straight, set right Jes 9. 15; *ὀρθιάζω*;  
*μακαρίζω*: bless, deem or pronounce happy Gn 30. 13  
 Mal 3. 12 634  
 אֶשֶׁר, אֶשֶׁר, אֶשֶׁר, אֶשֶׁר *ἀντήρ*, *ἀνδρός*; *ἀνδριάς* 285-6 tm, 288 tm  
 אֶשֶׁר *ἀντί* 168 tm; *ὅσπερ*, *ὅστε* 76 tm, 131 t, 290 tm,  
 414; *ὅτι* 290 tm; *ὅστις* 76-7 tm, 291 tm; *ὅπου*,  
*ὅπουπερ* 290 tm  
 אֶשֶׁר *ἐπειδήπερ* 290 tm  
 אֶשֶׁר, אֶשֶׁר, אֶשֶׁר, אֶשֶׁר *ἀστήρ*: star; *ὁ τῆς Ἀφροδίτας*  
*(ἀστήρ)* the planet Venus IR 14. 23, 15. 13 IIR 17. 10,  
 21. 7, 23. 6, 7 Jes 17. 8, 27. 9 IICH 34. 4, 7; *ξύλον*:  
*tree* Dt 16. 21 Mich 5. 13; *ἀσκηρά*: *εἶδος τι τῶν*  
*καστανίων* a certain kind of chestnut; *ἄσκρα*: *δρῦς*  
*ἄκαρπος* a barren tree, a tree without fruit 121, 288 t,  
 290 tm, 402  
 אֶשֶׁר *θώραξ*, *-ακείον*, *-άκιον*: breastwork, parapet Esr  
 5. 3, 9; cf. *τείχος* 393  
 אֶשְׁתַּמַּח, אֶשְׁתַּמַּח *ἀπό* 31 t, 417  
 אֶת *ἀπό* 169 tm  
 אֶת *ὁ, τό*: v. אל 28 t, 75-7 t, 86 t, 131 t, 174 t; *εἰς*  
 169 tm; *ἐπί* 170 tm; *μετά* 171 tm  
 אֶתְּבַעַל *ἡίθεος Βάαλ*: Baal's present to the parents of  
 the bearer of the name IR 16. 31 122, 128, 311  
 אֶתְּנָה *θήλεια (ὄνος)*: she-ass (+ א, θ/ה, א.2) 47, 50, 328  
 אֶתְּנָה, אֶתְּנָה *χθὲς (ἐχθὲς) ἡμέρα* xxix tm  
 אֶתְּנָה *σύ*: thou 34 t  
 אֶתְּנָה, אֶתְּנָה *ἔδνον* 349 tm, 387; *בְּ* *ἀνά* 168 tm; *ἀπό* 29 t,  
 168 tm, 383 t, 389 t; *διά* 169 tm; *ἐν* 131 t, 170 tm,  
 383 t; *ἐπί* 83 t, 170 tm, 389; *עַד*: v. *בְּ* 114-15;  
*πρός* 173 tm; *περί* 172 tm; *ὑπό* 174 tm  
 בְּאֵר *πόρος*: means of passing a river; freq. of rivers Ps  
 55. 24; cf. Job 33. 28 79  
 „ *בְּאֵר*, *בְּאֵר*, *בְּאֵר* *φρέαρ*, Ep. *φρεῖαρ*: an artificial well  
 Gn 16. 14, 26. 15, 37. 24 Jer 6. 7 31 t, 81  
 בְּבֵל *Βαβυλών*; *πάμπολυς* [pronounced *βάμβολις* in



modern Greek] <i>very great, large, or numerous</i> Gn 11. 9	
Dan 4. 27	22, 300
בג באγος, φάγημα: v. לכל Dan 1. 5	42, 73
בג ἀθετέω: cf. ἀσμόσει; v. שם	92, 98 tm
בד ράβδος: <i>rod, wand; shaft of a hunting spear</i> Ex 25. 13	63, 93
„ φυτόν: v. כב Ex 30. 34	73, 80
בדד ἀποστατέω	89 tm
בדד ἀποσταδά	89 tm
בדיל κίβδηλος: <i>adulterated, base</i> Jes 1. 25	60
„ μόλυβδος	381 tm
בדים ἱμάτια: v. בתים; cf. βαδδίν: βύσσινον ἔνδυμα ἐξαίρετον, <i>choice garment of fine linen</i> [this word is an atavism]	30 t
בבדל, הבדיל ὀρίζω: <i>divide or separate from, as a border or boundary; part, divide</i> Gn 1. 6, 14 Ex 26. 33 Lev 20. 24 Nu 8. 14, 16. 21 Ez 22. 26 Esr 6. 21	63, 67, 250
בדק ἐπισκευή: <i>repair, restoration</i> IIR 12. 6-7	
בדס ψίαθος: <i>a rush-mat used for sleeping on</i>	15 t
בדיר φαιδρός: <i>bright, beaming</i> Job 37. 21	59
בבדלה	30 t
בבדלה, בבד βῆμα: = πρόβατα ( <i>cattle</i> ); βόσκημα: in pl., <i>fatted beasts, cattle</i> ; sg., of a single beast Gn 6. 20 Mich 3. 12; v. במה	44, 80, 385 tm
בבד μέγας	296 tm, 300
בא באίνω: בא in compds.; <i>go, go away, depart; come, arrive; have sexual intercourse</i> [v. בעל]; προσβαίνω: <i>step forward, advance; advance in age</i> Gn 6. 13, 19. 23, 24. 1, 38. 9 IIS 14. 32 Jon 1. 3 14, 43, 46, 62, 75 t, 86-7 t	
בבא εισβαίνω: <i>causal in aor. 1, make to go into, put into</i> Thr 3. 13	14, 75, 345
בבא ἀναβαθμός	69, 175 tm
„ ἀνάβαθρον, βάθρον: <i>raised seat or chair; throne</i> IIR 16. 18	70, 175 tm
„ δυσμή, δυθμή: <i>setting of the sun</i> Dt 11. 30	70
בבא φύτευσις: <i>planting; generation, production, growth</i> Lev 25. 15, 20, 23. 39 Dt 22. 9, 33. 14 Jer 2. 3 Prv 8. 19	72
בב φῶς; ὑπεροψία	237 tm, 290 t, 337 tm
בבδ πλήσμη: = πλημυρίς ( <i>flood, deluge</i> ) Gn 6. 17	70





נָבוֹן	πεινυμένος, πινυτός: <i>wise, discreet, prudent, understanding</i> Gn 41. 33 Prv 17. 28	61, 74
בִּינָה	πινυτή: <i>understanding, wisdom</i> Jes 11. 2 Prv 3. 5	73
תְּבוּנָה	πίνυσις: <i>prudence</i> Prv 10. 23	72-3
בֵּין	διά 169 tm; μέσος 291 tm; μετά 171 tm, 330	
בִּירָה	βρία, γῆ, πόλις: <i>v. אור</i> Esth 1. 2	68, 412
בֵּית	οἶκος: <i>house, temple; reigning house; family; palace</i> (W) Gn 12. 15, 17 Nu 3. 24 Jos 7. 14 IIS 5. 11, 7. 5 IR 9. 1, 11. 28, 14. 10 IICh 24. 7 13, 20-2, 24 t, 26, 39, 42 t, 49, 73, 77, 83 t, 101, 109 tm, 170 tm, 310, 319-20 t, 326	
בֵּית לַחַם	οἶκος Δημήτερος: <i>the temple of Demeter</i> Gn 35. 19	129
בֵּית הַחַיִּים	οἶκος αἰῶνος 319 m; οἶκος τέλεος 319-20 m; בית עלמין οἶκος τέλεος 319 m; בית μετά 171 tm, 381 tm	
בֵּית	βῆτα: <i>second letter in the alphabet</i>	21
בְּתָרִים	ἱμάτια, τά: <i>generally, clothes</i> IIR 23. 7	30 t
בֵּיתָן	ποτόν: <i>that which one drinks, esp. of wine</i> Esth 1. 5, 7. 7, 8	73, 80
בָּכָה	κωκύω: <i>shriek, wail, lament or shriek over one dead</i> Gn 29. 11, 50. 3 Dt 34. 8 Jud 21. 2 IIS 1. 12 Ruth 1. 9; ἰαχέω: <i>cry, bewail, shriek</i>	60, 326
בָּכָה, בָּכָה, בָּכָה	κωκυτός: <i>shrieking, wailing; lamentation</i> (W) Gn 35. 8 [cf. Βάκχη: <i>Bacchante</i> ], 50. 4 Esr 10. 1; cf. μέθη/בְּכִי/Bάκχος (μ/ב, θ/χ/כ); ἰαχή: <i>wail</i>	31 t, 77-8
בָּכַר, בָּכַר	αἰρέω: <i>choose, prefer</i> ; ἐξ-: <i>choose for oneself</i> [cf. ἐξαίρετως: <i>for choice, for preference</i> ]; ἐφ-: <i>choose as a successor</i> Lev 27. 26 Dt 21. 16	34
בְּכֹרֶה	ἐξαιρετός: <i>picked out, chosen, choice</i> Jes 28. 4 Hos 9. 10	103 tm, 107, 203 tm
בֵּל	ἥλιος	109 t, 309 tm
בֵּל	μή: <i>not</i> Jes 26. 14 Ps 10. 4, 6	46, 378 t
בֵּלָה, בֵּלָה		379 t
בֵּלָה	παλαιός: <i>aged</i> Jos 9. 4	411
בְּלִי	παρά	172 tm
בְּלִימָה	πλήμη	344 tm
בִּלַּע	βρογχιάζω: <i>gulp down</i> Jer 51. 34	57
בִּלַּע	βρόγχος: <i>gulp, draught</i> Jer 51. 44	57
„	βουλή: <i>council of elders, senate</i> Gn 14. 2	378
בִּלְעָם	πολυόμματος: <i>many-eyed</i> [a euphemism for the	

- prophet who was of weak eye-sight, Nu 24. 3-4]  
 Nu 22. 5 121
- קִלְבַּן φύλαξ: guardian, keeper, protector Nu 22. 2 45, 121
- בִּמְהָרָה βῆμα, βωμός: raised base or tribune to speak from  
 in a public assembly, etc.; raised platform, stand, for  
 chariots; mostly, altar with a base IR 3. 2-4, 11. 7 41, 43,  
 78-9, 100-1, 378 t, 385 tm
- בֵּן, בֵּת γόνος: that which is begotten, child, offspring, son  
 Gn 4. 25, 11. 29, 19. 8 Prv 17. 2; cf. παῖς 131 t, 289, 291 t
- „ πέπων: in addressing a person, mostly as a term  
 of endearment or familiarity, kind, gentle Gn 43. 29  
 IS 24. 17; γένος 61, 291 tm
- „ φυτόν: v. אֶבֶן Gn 49. 22 73, 80, 291 tm
- בֶּן-אָדָם, בֶּן-אֱנוֹשׁ, בֶּן-אָדָם, בֶּן-אָדָם ἄνθρωπος, ὡς ἀνὴρ 63, 67, 82,  
 289 tm
- בֶּן-אֲמִי ὁ ἐμὸς ὠδίνων πόνος; v. אִם 57, 61, 291 tm
- בֶּן-אֲמֹן Ἀμωνίδης: son of Amon, King of Judah  
 Zeph 1. 1 73
- בֶּן-חֹמֶר, בֶּן-חֹמֶר, בֶּן-חֹמֶר Ὅμηριδης: son of  
 Homer Gn 10. 3, 34. 2 ICh 4. 37, 6. 31 73, 291 tm
- בֶּן-יָקֹב (בֶּן) ὀψίγονος Gn 37. 3 291 tm
- בֶּן-חֲכָמִי v. חֲכָמִי ICh 11. 11 125 t
- בֶּן-סֵלֶמַח Πτολεμαῖδης: son of Ptolemy Esr  
 2. 42, 46 73
- בֶּן-יִשְׂרָאֵל 291 tm
- בֶּן-פֶּלֶא Πηλειδης: son of Peleus Nu 16. 1 73
- בְּבוֹיָה φάσις (A): appearance Ex 25. 9, 40 Dt 4. 16, 17  
 Jes 44. 13 Ez 10. 8 72
- בֶּסֶת πόσις: v. בעל Ez 30. 17 128
- בְּעֵבֶר ὑπέρ 174 tm; בְּעַד μετά 172 tm; πρὸς 26, 173 tm
- בְּעִיר βουῖς Ex 22. 4 Nu 20. 4, 11 Ps 78. 48 40, 663 tm
- בַּעַל βαίνω, βα in compds.: of the male, mount, cover;  
 = φλεῖν, of sexual intercourse Prv 30. 23; πάομαι:  
 get, acquire, possess Jes 26. 13
- „ בַּעַל στυγέω: hate, abhor; detest (W); Pass., be de-  
 tested 28 t
- בַּעַל בֹּוּלָה βουλή: v. בעל Jos 15. 9, 29 ICh 4. 33 378 t
- „ בַּעַל Ἡλῖος [ἥλιος/שֶׁמֶשׁ (ל/מ, as in ἀλήθεια/ΠΣΑ)] 92, 100,  
 121, 123-5, 172, 288 t, 291 tm, 304-12, 330, 402
- „ πάστας (πάομαι) 291 tm; πολίτης 124, 291 tm, 378;





ברא	βιβρώσκω: <i>eat, eat up</i> ; v. בער	27 t, 26
„	περάω: <i>intr., penetrate, pierce, of a pointed weapon</i>	
Ez 23. 47		66
„	φέρω: <i>generally, create, form</i> Gn 1. 1, 27	42 t, 290
מרדף, בראדף		29 t
בראש	πρόρρησις: <i>previous instruction, proclamation; instruction, order, public command</i> (W) ICh 16. 7	98
ברבור	βοῦς IR 5. 3	663 tm
ברד	ρόδοις: <i>rose-coloured</i> Zach 6. 3	40, 50, 57
„	παρδιαῖος: <i>spotted</i> Gn 31. 10	41 t
ברת	κυπάρισσος, -ιττος: <i>cypress</i>	36 t, 41, 55
ברחל	περίσκληρος: <i>very hard</i> ; cf. ἀδάμας	29 t
ברח	φαρμακεύς: <i>poisoner</i> Jes 27. 1	93
ברא	βαρύς: <i>heavy in weight, in Hom. mostly with collat. notion of strength and force</i> Jud 3. 17 IR 5. 3 Ps 73. 4	405 t
ברת	ρήτρα; φράτρα, ρέω (ἐρῶ): <i>verbal agreement, bargain, covenant; compact, treaty; of the written laws of Lycurgus, which assumed the character of a compact between the Law-giver and the People</i> Gn 9. 9-11, 15. 18, 17. 9-10 Dt 9. 9	20, 40, 46, 50, 109 t, 310 t, 330
ברך	κατευλογέω: <i>strengthened for</i> εὐλόγω 41, 43; ברכה εὐλογία, εὐέργεια 43, 115 tm; ברך εὐλογητός 104 tm, 114-15; ברך προσκυνέω 116 tm; ברך ἄρθρον xxviii tm, 257, 258	
ברק	βόστρυχος: <i>thunderbolt, flash of lightning</i>	329
„	φλόξ: <i>flash</i> Dt 32. 41 Ez 1. 13 Hab 3. 11	79
ברקן	ράφανίς, ράφη	93, 329-31 tm
הבר	ἐξαιρέω: <i>choose, select</i> (W)	41 t
בשם	ὁσμή, ὀδμή: <i>scent, perfume</i>	24 t, 50
בשר	ἀνδρός, ἀνήρ; πόσθη	285-7 tm, 290 tm
בשל	ἔψω: <i>boil, seethe, of meat and the like; πέσσω: soften, ripen, or change by means of heat; cook</i> Ez 24. 5 Joel 4. 13	334
בשל	ἐξ-: <i>boil thoroughly; ἐκπέσσω: cook thoroughly; of plants, ripen</i> Gn 40. 10 Dt 14. 21, 16. 7 Thr 4. 10	334
בשל	ὑπέρ 39, 174 tm; בשש ὀψίζω 90 tm	
בשת	בשבת, -בשת, πόσις	82, 121, 123-4, 126, 128, 304-7, 310-11 tm, 411
„	φύσις: <i>the characteristic of sex, esp. of the female organ</i> IS 20. 30	310
„	αἰδώς	310 tm





- גְּבִיר *κύριος*: lord, master; guardian, trustee;  
fem. *κυρία*: mistress of the house Gn 16. 8, 27. 29 IR  
15. 13 Jer 29. 2; cf. *ἐφορος*, p. 215 42 69
- גִּבּוֹן *κυφός, ὑβός* 68, 94 t, 326, 347-8 tm
- גִּבְעָה *ὑψος*: v. גִּבְעָה IS 13. 3, 16 Jer 16. 16  
ICh 16. 39 31 t, 352 tm
- גִּבּוֹר *κόρος (B), κοῦρος, κῶρος*: boy, lad; from  
*κείρω*, of one who has cut his hair short on emerging from  
boyhood Dt 22. 5 40, 69, 128
- גְּבִירָא *κόρος θεοῦ*: the name indicates that its bearer  
was God's gift to his parents who had prayed for his  
birth, or worked an apprenticeship as an acolyte  
in God's temple, or was a worshipper or follower of  
God Dan 9. 21 128
- גִּבְעָה *στέγη, -γα*: roof; = *τέγη, τέγος* IIS 11. 2 Ps 102. 8 22-3, 81
- גָּדַד *κεντέω*: of bees and wasps, sting; generally, prick,  
stab Gn 49. 19 (גָּדַד) 87
- הִתְגַּדַּד *συγ-*: pierce together Jer 5. 7, 16. 6 87
- גִּבְעָה *ὄχθη, -θυσ*: bank, dyke by the side of rivers 31 t, 46, 326
- גִּבְעָה *αἰγίσκος*: Dim. of *αἶξ*: goat Ex 23. 19 373 t
- גָּדַל *μεγαλύνω, μεγαθύνω, καταμεγα-*  
*λύνω, -νομαι, μεγαλίζομαι*; גָּדוֹל *μέγας* 24-5 t, 26,  
29-30 t, 38, 56, 75-6 t, 92, 296-7 tm, 301; גָּדוֹל יָתֵר  
*μεγαλότερος* 296 tm, 299; גָּדוֹל-כֹּחַ *μεγαλακτής*,  
הַגָּדוֹל *μεγαλόμητις* 297 tm, 299; גָּדוֹל, גָּדוֹל  
*μέγεθος* 56, 296 tm, 298 tm, 301
- גָּדַל *χηλή* 315 tm
- גָּדַד *ἐκκόπτω*: cut (trees) out of a wood, fell; cut down  
(W) Jes 9. 9 68
- גִּבְעָה *γυῖον*: v. גִּבְעָה IS 31. 10 23 t, 29 t, 32 t, 43, 46, 326
- גָּדוֹל *μέγας*: v. גָּדוֹל; alternatively: *גָּדוֹל*; *גָּדוֹל*  
*ἡγεμών* 23 t, 296 tm, 298
- גָּדוֹל *Σκυθών (γῆ)*: the land of the Scythians 129 t
- גָּדוֹל *Σκύθης*: Scythian ICh 11. 34 129 t
- גָּדַל *ἐλασις*: (*ἐλαύνω*) driving away, banishing,  
expulsion (W) IIR 24. 15, 25. 27 Jer 28. 6, 46. 19  
Ez 33. 21 Ob 20 78, 81, 406
- גָּדַל *ἐκπνέω* 89 tm
- גָּדַל *δειδω*: fear, dread 42 t



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מַעַר	מַעַרָה, מַעַרָה, מַעַרָה	δειμα: <i>fear; object of fear</i> Jes 31. 9, 66. 4 Jer 20. 4 Ps 34. 5 Prv 10. 24	70
נָצַח	נָצַח	κυρέω: <i>hit, light upon; meet with, fall in with</i> Ps 5. 5	25, 29 t, 399
נָצַח	נָצַח	οἰκέω: <i>inhabit; colonize, settle; intr., dwell, live, of persons, families, or tribes, have their abodes, settlements; of cities, to be situated</i> Gn 32. 5, 35. 27 Ex 12. 49 Jud 17. 8, 19. 16 IIS 4. 3 Jes 11. 6 Jer 49. 18 Ps 61. 5 Ruth 1. 1	29 t, 75 t, 399
מַעַר	מַעַרָה	οἰκημα: <i>dwelling-place; in pl., building, house; store-room</i> Gn 17. 8, 37. 1 Hag 2. 19 Job 18. 19	70
מַעַרָה	מַעַרָה	οἰκημάτιον: <i>Dim. of οἰκημα, sup.</i> Joel 1. 17	70
מַעַר	מַעַר	ἀγερμός: <i>the call-to-arms of the Greeks against Troy</i> Jer 6. 25, 49. 29	70
נָצַח	נָצַח	θηρίον: <i>in form Dim. of θήρ (beast of prey, esp. a lion)</i> Gn 49. 9; κόρος: נ. נבר	25, 57, 66
נָצַח	נָצַח	πρόσχωρος: <i>neighbour, inhabitant, colonist</i> Ex 3. 22 Job 19. 15	62
הַתְּעוֹרֵר	הַתְּעוֹרֵר	ἐγείρομαι: <i>rouse, stir up; rouse or stir oneself</i> Jer 30. 23	29 t
נָצַח	נָצַח	ποκάζω, -ίζω: <i>shear wool; = πέκω (shear)</i>	38, 46, 326, 636 tm
נָצַח	נָצַח	πόκος, πείκος, πέκκος, πέκος: (πέκω) <i>fleece; lock or tuft of wool</i>	636 tm
נָצַח	נָצַח	ξεστός: (ξέω) <i>hewn, shaved, planed; of stone, hewn; of horn, polished; of elephant's ears, smooth</i> Ex 20. 25 Ez 40. 42; cf. ξυστός	52
נָצַח	נָצַח	ἀρπάζω: <i>snatch away, carry off; plunder; pillage (W)</i> Gn 21. 25, 31. 31 Jud 9. 25, 21. 23 Jes 10. 2 Prv 4. 16, 29. 24 Job 24. 2	63, 67
נָצַח	נָצַח	ἀρπαγή: <i>seizure, robbery; thing seized, booty, prey</i> Lev 5. 21, 23 Eccl 5. 7	63
נָצַח	נָצַח	τρωξάλλις, τριξέλλας, τοξάλλις: <i>grasshopper or locust</i> Joel 1. 4, 2. 25	326
נָצַח	נָצַח	ρίζα: <i>root, mostly in pl.</i> Jes 11. 1 Job 14. 8	50, 63, 68, 78
נָצַח	נָצַח	δικάζω: <i>judge; decree as punishment; condemn; ordain her slaughter</i> Esth 2. 1	58, 85 t
נָצַח	נָצַח	καθαιρέω: <i>as a law-term, condemn</i> Ez 37. 11	46, 85 t
נָצַח	נָצַח	σπαράσσω: <i>tear, rend; rend asunder</i> IR 3. 25-6 Ps 31. 23; cf. σχίζω: נ. נ. IR 3. 25	53, 93 t, 417





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גנב	κλέπτω: <i>steal; cozen, cheat</i> Gn 31. 26-7, 30	39, 87
גנב	התעב, עק-: <i>Pass., steal from; disguise, elude</i> IIS 19.	
	4 Job 4. 12	87
געררה	βοή: <i>loud cry, shout</i> Prv 17. 10; in Hom. mostly <i>battle-cry</i> Jes 30. 17; <i>cry of mourning</i> Eccl 7. 5	29 t, 383 t, 389 t
נעש	ρύαξ: <i>rushing stream, mountain torrent; esp. stream of lava from a volcano</i> Jos 24. 30 IIS 23. 30	63
גן, גן	γυῖον: <i>v. גב</i>	29 t, 32 t
„	ὑψος: <i>v. גבה</i>	29 t
גפן	οἰνός, οἴνη, ὑλήν: <i>the vine</i> Nu 6. 4 Jes 24. 7 Jer 6. 9, 8. 13 Ez 15. 6 Joel 2. 22 Ps 78. 47 Cant 7. 12	xxix, 50, 119 m
גרב	ἑρπης: <i>shingles</i> Dt 28. 27	77
גרה	ט. אטרה Ex 30. 13	63, 81
גרה	מסור, πρίων: <i>saw; cf. πριστηρ</i> 30 t, 49, 70, 79	
גרון	φάρυγξ: <i>throat</i>	38, 42 t, 46, 93, 326
גרון	σκεπαρνηδόν: <i>carpenter's axe, adze, for hewing and smoothing the trunks of trees</i> Dt 19. 5 IR 6. 7 Jes 10. 15	46, 52
גדל	μέγας: <i>v. גדול</i>	38, 56, 92, 295-301 tm
גדל-חמה	μεγάθυμος	89, 295-301 tm, 413
גרב	ρήγνυμι, κατα-: <i>rend</i> Nu 24. 8	50
גרע	ἀγγρίζειν, αἰρέω, ἰό-	94 tm
„	ρέω: <i>v. גלל</i> ; κατα-	40, 50, 68, 369 tm, 412-13
גרע	ὀργίζω	406-8 tm
„	χωρίζω	25, 42 t, 51, 244, 256 tm, 407-8 tm
גרסום	גרטון, κόρος Διός: <i>a gift from Zeus</i>	34 t
גרם	ψακάω: <i>rain in small drops, drizzle</i> Jer 14. 22 Ez 22. 24	53
גרם	ψακάς: <i>drop of rain, drizzle; generally, rain, shower</i> Gn 7. 12 Jes 55. 10 Ez 38. 22 Joel 2. 23 Ps 68. 10, 105. 32 Prv 25. 14, 23 Job 37. 6 Eccl 11. 3, 12. 2	53
גת	τρυγητήριον: <i>wine-press</i> Jud 6. 11 Jes 63. 2 Thr 1. 15	65
דאב	δυνάω: ( <i>דון, דאב</i> ) <i>plunge in misery</i> Jer 31. 12 (11), 25 (24)	46
דון	δύω: = <i>δυερός (miserable)</i> Thr 1. 22	43
דאה	צעה, θοάω (A): <i>trs., move quickly, ply rapidly; intr., move quickly, rush, dart</i> Dt 28. 49 Jes 63. 1	38, 46
דבה	διαβολή: <i>false accusation, slander</i> Nu 14. 36-7	78
דבלה	παλάθη: <i>cake of preserved fruit</i> IIR 20. 7	73
דבק, דבק	διώκω: <i>pursue, chase, in war, hunting; follow</i>	

- Gn 19. 19, 33. 13 Jer 42. 16 Ps 63. 9 (ב,פ)  
 πήγνυμι: *stick or fix in; stick or fix on; fasten* (different parts) *together* Gn 34. 3 Job 19. 20, 29. 10, 31. 7, 41. 15; Pass., *to be joined or put together* Jos 23. 12 Jer 13. 11 46, 87
- דָּבַק ἐπι-: Pass., *to be fastened on* Job 38. 38, 41. 9 87
- דָּבַק πῆγμα: *anything fastened or joined together; framework* Jes 41. 7 79
- „ πηγμάτων: Dim. of foreg., *small attachment* IR 22. 34 80
- דָּבָר, דְּבַר, דְּבָרָה ἔπος, older *fépos*: *word* Gn 37. 14, 44. 18 Jos 6. 10 Ps 109. 3; *utterance* Jos 6. 10 IIR 13. 20 Ps 59. 13, 109. 3; generally, *that which is uttered in words, speech, tale* Ex 33. 4; *song or lay* Ps 137. 3; *pledged word, promise* Nu 30. 3 IS 3. 13 IR 8. 56 Jer 31. 23 Ps 119. 49; *fulfil, keep one's word* Dt 9. 5 IS 1. 23 Jer 44. 17 Joel 2. 11 Ps 103. 20 Dan 9. 12 Esr 1. 1; *word in season, counsel* Jud 20. 7; *word of a deity, oracle* Ex 34. 28 Nu 23. 5 Dt 4. 13, 18. 20 Jud 3. 20 IS 3. 21 IIS 16. 23 IR 13. 2, 17, 22 IIR 23. 16 Jes 16. 13 Jer 5. 13, 7. 2, 18. 18, 20. 1, 25. 30, 37. 17, 50. 1 Ez 12. 23, 33. 30; *saying, proverb* Jer 31. 23 (22); *subject of a speech, message* Ex 33. 4 Esth 3. 15, 8. 14, 9. 30; joined with *ἔργον* (*deed, action; thing, matter*) or *πράγμα* (*deed, act; occurrence, matter, affair, thing of consequence, affair*), *plot* (W) Gn 18. 14, 19. 8 Ex 2. 14, 18. 22, 33. 4 Nu 25. 18 IS 20. 2 IR 14. 19 Am 6. 13 Ps 145. 5 Job 5. 8 Eccl 1. 10, 7. 8 Esth 2. 15, 22; *purpose* Am 6. 13; in pl., *epic poetry; generally, poetry; lines, verses*, esp. of spoken lines in the drama Dt 31. 30, 32. 44 IIS 22. 1 Ps 18. 1, 137. 3 38, 46, 50, 75 t, 112 t, 325, 379 t
- דָּבַר ἐννέπω, ἐνέπω: *speaks; say* (W) 86:
- דָּבַר ὄπλον: *large shield* (?) 315 tm
- דָּבַשׁ ὕβος: *hump of a camel* Jes 30. 6 46, 50, 347-8, 380
- דָּגַל τίκτω: *bring into the world, engender* Gn 48. 16 46
- דָּגַל δίφθογγος: *with two sounds; later -ον, τό* 21 m, 426
- דָּד, צד, שד, שד שתῆθος: *breasts*, of both sexes, being the front part of the θώραξ, divided into two μαστοί; of animals; *τιτθός*: a woman's *breast*; rarely the



- male *breast* Jes 60. 4, 16, 66. 12 Ez 23. 3 Prv 5. 19  
 Cant 4. 5 Thr 4. 3 24 t, 52, 57, 64, 77  
 רודנים, דרונים *ρόδινος*: pink Gn 10. 4 ICh 1. 7; *Δαρδάρος*:  
*Trojan* 41, 133  
 דוד, דוד, דוד *ἀγαπητός*: v. אהוב IS 16. 13, 25. 23  
 Cant 5. 6, 9 22, 39, 107-8, 121  
 דודאים *ζιζάνια*: a weed that grows in wheat, prob.  
*darnel* Gn 30. 14 Cant 7. 14 38, 46, 51  
 דודה *τηθίς* 22, 262 tm  
 דוי *δύτιος*: = *δυσερός*: (*δύτη*) miserable Thr 1. 22 43  
 דומה *δῶμα*: house; freq. of Pluto, *δῶμ' Ἥιδας* the nether  
 world Ps 94. 17, 115. 17; v. Jes 26. 19 Ps 22. 30 80, 386 tm  
 דין *ζῶ*: live; freq. metaph. of things, to be in full vigour  
 Gn 6. 3 38, 68  
 דרון, דרן *δρόνημα*: agitation IIS 21. 10 Prv 15. 18, 18.  
 18, 21. 9 51, 70  
 דרן *θοάζω*: v. דא Job 41. 14 51, 63  
 דוק, דוק, דוק *δαίζω* 341-2 tm  
 דור *οἰκέω*: v. גור Ps 84. 11 29 t  
 דורס, דורס, דורס *δαίζω* 32 t, 329-31 tm, 341  
 דרסה *ᾠθισμός*: dispute, altercation Prv 26. 28 70  
 דג *σαγηνεύω*: surround and take fish in a drag-net Jer 16. 16 57  
 דונה *σαγήνη*: large drag-net for taking fish Am 4. 2 57  
 דג, דג *σαγηνεύς*: one who fishes with a *σαγήνη* Jer 16. 16  
 Ez 14. 10 31 t, 57  
 דר *δίκη*: custom, usage; judgment; what is fit; personified,  
 Truth דינה Gn 34. 1 Dt 17. 8 Prv 20. 8, 29. 7 Esth  
 1. 13 59, 68  
 דר *τείχος*: wall, esp. city-wall; embankment, earthworks  
 Jer 52. 4 Ez 17. 17 80  
 דר *δυστυχής* 89 tm  
 דל *βηλός, βα-*: threshold Ps 141. 3 37, 46  
 דלה, דלה *δουλοσύνη, -λῶσις*: v. ולות Jer 40. 7, 52. 15 81  
 דל *δοῦλος*: prop. born bondman or slave; then, generally,  
*bondman, slave* 127  
 דלי *χήλινος* = *ἄγγος* (bucket, pail) Jes 40. 15 315 tm, 426  
 דליה, דליה *Διὸς δοῦλος*: a servant of Zeus Neh 6. 10  
 ICh 24. 18; cf. modern *Christodoulos* 128  
 דל *σταλάζω*: = *-άσσω, -ττω* (drop, drip); = *-άω* Job  
 16. 20 Eccl 10. 18 52

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קלף	φλέγω: trans., <i>burn, burn up</i> ; metaph. <i>kindle, inflame</i> ; = φλογόω Ob 18; τρέχω: <i>run</i> Gn 31. 36	46, 64
תלף	θύρα: <i>door</i>	42 t, 73, 424
םף	αἷμα	378-80
„	δέμας: (δέμω) <i>bodily frame</i> ; οἰνάνθης δ., i.e. the vine shoot Ez 19. 10; δημός: <i>fat</i> ; δίπλακι δημῶ (of sacrifi- cial meat) <i>with fat above and fat below</i> (Il. 23. 243) Ez 44. 7	xxxii-xxxiii tm, 43, 360 tm
לף-לף, דמה, דמה-לף	ὁμοιάζω: <i>to be like</i> Jes 46. 5 Ps 39. 7 Cant 2. 9, 7. 8; trans. <i>compare, liken</i> Jes 40. 25 Cant 1. 9	38, 46, 85 t
דפן	δέμας; דמה; σιωπάω	xxxii tm, 38, 67-8, 386
דף	ἡίθεος: v. דף	128
דנאל	ἡίθεος θεοῦ God's gift ICh 3. 1	128
דסה	θετός Esth 2. 7	117 m
דעף, דעף	θυραῶρος: <i>warder of the gate</i> , varia lectio for πυλαῶρος; θυρωρός; θυραῶρος, θυρουρός: <i>door-keeper</i> , <i>porter</i> ; θυραυλέω: <i>wait at another's door</i> , of visitors; freq. of lovers waiting on their mistresses; conf. דף, זכר נساء; דעף	128
דעף, דעף, דעף, דעף	θ. θεοῦ: <i>warder of the gate of</i> God's temple, an <i>habitant</i> of God's temple, a friend and lover of God Nu 1. 14, 2. 14 Est 2. 2	30 t, 59, 128
דפף	τύπτω: <i>beat, strike, smite</i> Cant 5. 2; cf. κόπτω; ψοφέω: <i>knock at the door inside to show that one is</i> <i>coming out</i> (opp. κόπτειν or κρούειν <i>knock at the door</i> <i>outside</i> ); but the two words are sts. used indis- criminately Cant 5. 2	53, 65
דפף, דפף	κατα-: <i>make a loud noise</i> Jud 19. 22	53
דף	ψακός: <i>drop of rain, particle</i> ; metaph., <i>grain of sand</i> Jes 40. 15	53, 62
דקר, דקר, דקר, דקר	δαίζω: v. דף	341 tm
דף, דף, דף, דף	διαδοχή: <i>succession</i> ; in turns: cf. διάδοχος: a kind of gem דף Ex 3. 15, 28. 17 Dt 23. 3 Esth 2. 12 Dan 3. 33	24 t, 30 t, 101, 326
דף, דף	δρέπανον: <i>sickle, reaping-hook</i> ; <i>scythe</i> ; <i>curved sword</i> , <i>scimitar</i> IS 13. 21 Eccl 12. 11	57, 80
דף	ἐλαω	106-7 tm, 109 t
דף	ἐλατός	106 tm
דף	τρόπος: <i>turn, direction, way</i> (طَرَف, دَرَب) Gn 3. 24, 18. 19, 24. 48, 49. 17	38, 42 t, 403 t



דָּרוּר	σπουδῆος: v. הַסִּידָה Ps 84. 4; ἐλευθερία: freedom Lev 25. 10 Jes 61. 1 Jes 34. 17	59
דָּרַשׁ	ἐρωτάω: ask, ask about; question a person Lev 10. 16 Dt 13. 15, 17. 4 IIR 8. 8	45, 330 t
מִדְרָשׁ	ἐρώτημα: answer to inquiry put to higher authority; cf. ἐρώτησις: questioning, consulting IICh 13. 22, 24. 27	70
דִּשְׁא	δάσους: hairy, shaggy; thick with leaves, thickly wooded, bushy Gn 1. 12	92
דִּשְׁן	ἀνθρακεύω: burn to a cinder Ps 20. 4	63, 68
דִּשְׁן	ἀνθρακία: black, sooty ashes Lev 6. 3-4	63, 68
דִּת	ἔθος: custom Esth 1. 8, 13, 2. 12, 3. 8	80
דִּתָּן	Gn 37. 17	83 t
הֵ	ὁ, ἡ: demonstrative Pronoun; in Attic, definite or prepositive Article ὁ ἡ Gn 7. 1; ἡ ἡ Ib 12. 7; ἡ Ib 19. 8, 25 ἡ Ib 9. 19, 38. 25, 41. 35 ἡ Ib 1. 1 ἡ Ib 26. 3 ἡ Ib 1. 1 ἡ Ib 1. 4 ἡ Ib 2. 11; v. ἡ	75 t
הֵ	ἀπό	168 tm, 174, 299
הֵ	ἀρα: Gn 3. 11 Dt 32. 6; v. אָבִי	28, 63, 92
הֵ	ἢ: or; ἢ . . . ἢ either . . . or אִם . . . זֶה Gn 27. 21	
הֵ	ἀρα: v. אָל; אֲרָצָה Gn 38. 9 Ex 4. 3 (ἐραζε); cf. אָרָץ Gn 1. 1 (ἐρα) Thr 2. 1 (ἐραζε)	83 t
הֵ	ἀ- negativum, e.g. הַמָּוֶת, הַמָּוֶת ἀθάνατος	512
הֵ	ἀρα μή: a plainly negative answer is implied Nu 17. 28; v. אָבִי	63, 92
הֵ	ἀρ' οὖν: used to draw an affirmative inference Job 6. 13	92
הֵ	διδωμι	58, 361 tm
הֵ	ἄγε: imp. of ἄγω used as Adv., come on! Ex 1. 10; freq. in Hom., who mostly strengthens it, εἰ δ' ἄγε, οὖν δ' ἄγε δή, ἀλλ' ἄγε ἴτε; in Attic freq. ἄγε οὖν הֵ Gn 38. 15	86 t
הֵ	τῆφος: delusion; colloquially, nonsense, humbug, affectation Eccl 1. 2; cf. ἀγαλμα	65
הֵ	βλέπω: see; see too clearly; look; ἐπι-: look attentively; look well at, observe Jes 47. 13	114 t
הֵ	ἡχεῖον: drum, gong; apptly. a metallic sounding-plate; Adj., ἡχεῖον ὄργανον sounding instrument Ps 92. 4	44, 79
הֵ	ἡχώ: echo; generally, ringing sound Ps 90. 9 Job 37. 2	28
הֵ	ἡχώ: v.s. Ez 7. 7 Job 39. 20	24 t, 46
הֵ	הֵ	30 t, 42 t

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הדה	ἡγέομαι, τίθημι	31 t, 42 t, 50, 372, 423
הדה	ᾠδωνις: i.e. ὁ Ἀδωνις <i>The Adonis</i> Jer 22. 18	31 t, 77 tm, 332-3 t
הדו	ἀνοδος: <i>journey inland</i> , esp. into Central Asia Esth 1. 1	300
הדום	ἔδος: <i>seat, stool</i> Jes 66. 1	12, 43, 67, 326
הדור	αἰδεστός: <i>revered, venerated</i> Jes 63. 1	50
הדור	ὁδός: <i>way, road</i> Jes 45. 2	44, 50, 326
הדסה, הדס	ἡδύς, ἀδύς, βάδυσ: <i>pleasant to the taste, to the smell, to the hearing</i> Jes 41. 19 Esth 2. 7; v. דסה	117
הוא	היא: ὁ, ἡ: Demons. Pron.; joined to a Subst., to call attention to it Ex 29. 18 Lev 8. 21 Esth 1. 1; freq. without a Subst., <i>he, she, it</i>	75 tm, 168 t
הוי	οἶ: exclamation of pain, grief, pity, astonishment, <i>ah! woe!</i> IR 13. 30 Jer 22. 18, 34. 5	332-3 t
הון	ᾠνος: <i>price paid; purchase; articles of traffic</i> Ez 27. 12 Ps 44. 13 Prv 19. 4	28, 51, 77
הידד	ἰσσα: exclamation of malicious triumph over another's distress Jes 16. 9 Jer 51. 14	28, 31 t, 38
היה	εἰμί: <i>be</i> Gn 1. 2 Ps 22. 15; <i>exist</i> Ib 53. 6 Eccl 1. 10	76 t, 86 t, 330 t
היכל	οἶκος: v. בית Jes 6. 1 Prv 30. 28	28, 77
הילל	ἥλιος (v. בל, p. 268)	38, 92
הכי	ἀρά γε: v. אבי Gn 29. 15 IIS 9. 1 Job 6. 22; ἀρ' οὐχί: implying a firmly affirmative answer Gn 27. 36	63, 92
הלא	ἰδού: Adv., <i>lo! behold!</i>	27 t, 38
הלאה	παρά	172 tm
הלה	χωλεύω: <i>to be or become lame, halt, limp</i> Mich 4. 7	44, 326, 422, 427
הלך	הלך-לו, התהלך, ἔρχομαι: <i>start, set out; walk; (much more freq.) come or go; traverse</i> Gn 2. 14, 12. 4 Jud 21. 24; as a hortatory exclamation Nu 22. 37 IS 15. 32 Jes 2. 3, 5 Jer 36. 14 Cant 7. 12	14, 28, 44, 76 t, 85 t, 87, 174 t, 316 t, 327
הלך	התהלך, ἐπ-: <i>come upon</i> , esp. <i>come suddenly upon; go or come against, attack</i> Prv 24. 34	87
התהלך	μετ-, συν-: <i>come or go among</i> IS 30. 31	87
הולך	ἐπελεύθω: <i>bring to</i> IIR 24. 15 Jer 31. 8 (9)	87
הלך	κελευθήτης: <i>wayfarer</i> IIS 12. 4 (κελευθήτης → κελευθ (apocope) → ηλευθ (κ/η) → ηλευθ (θ/χ) → הלך)	44
הלך	ρέω: v. גלל Gn 2. 14 Joel 4. 18 (cf. ἔρχομαι)	50, 369 tm



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ללל	ἀγάλλω, ἀελλεῖ	95 tm
הלל, הלל, הלל, הלל, הלל	ἀγαλμα: <i>pleasing gift</i> , esp. for the gods Lev 19. 24 Jud 9. 27, 12. 13 Prv 27. 21	70, 376
ללללל	ἀγαλμα θεῶ: a gift to God Gn 5. 12	
הלללל	ἀγαλσις: <i>rejoicing</i> ; αἶνεσις: <i>praise</i> Ps 32. 1, 71. 6 Neh 9. 5	72
ללל, לללללל	αἰνίζομαι (הלללל/ἀλαλαῖ ἰὴ Παιών)	110 tm
ללל	ὀλολύζω, ἐλελ-	95 tm
לללל	καινίζω: of Poets, esp. <i>use for the first time, handse!</i>	30 t
ללל	εἴλω: a word whose meanings are traceable to various roots of similar form: <i>press</i> Jud 5. 22, 26	
ללל	ὄραμα: <i>sight, spectacle, vision</i> during sleep, <i>dream</i> Gn 16. 13; cf. ללל	73, 80
ללל	ὄδε	67, 76 tm
ללל	ὤδε: <i>hither</i> Jud 14. 15; <i>here</i> Gn 16. 13 IIS 7. 18 ICh 17. 16	67
ללל	δυνεύω: <i>roam about</i> Prv 7. 11	58
לללל	ὄμιλος, ὄμι-: <i>any assembled crowd, throng of people, mob, tumult, confusion</i> Jer 11. 16 Ez 1. 24	68, 79
ללל	ללל Gn 17. 4 IS 14. 16 IR 20. 13 Jes 13. 4 Joel 4. 14 Ps 42. 5 ICh 20. 2	79
ללל	δῆμος: <i>common people</i> ; in an army, <i>rank and file</i> IIS 6. 19 IIR 25. 11 Jer 52. 15	58, 68
ללללל	ἀθανασία: <i>immortality</i> Ps 116. 15	37, 49, 59
ללל, ללל	ἡγεμών IR 5. 11 Esth 3. 1	637 tm
ללל	αἵματος, αἷμα	82, 379-80
לל	ἀρα μή: v. ללל Jer 2. 10 Job 9. 11, 12. 14	92
ללל	ἐνθάδε: of Place, <i>hither</i> Gn 45. 8 Jos 2. 2 IS 20. 21 Jes 57. 3 Jer 31. 7 Prv 9. 4; of Time, <i>here, now</i> Gn 21. 23	92
ללללל	ἐνθα καὶ ἔ. <i>hither and thither</i> IR 20. 40	92
ללל	ὄνυ, Arcadian and Cyprian for ὄδε (Demonstr. Pron., <i>this</i> ; like οὗτος, is opp. ἐκεῖνος, to designate what is <i>nearer</i> as opp. to what is <i>more remote</i> ; but ὄδε refers more distinctly to <i>what is present</i> , to <i>what can be seen or pointed out</i> , though this distinction is str. not observed) Gn 12. 19, 22. 7	40
לללל	ἀνοχή: <i>holding back, stopping</i> ; <i>relief from disease</i> ; = ἀνοκωχή: reduplicate form, <i>stay, cessation</i> Esth 2. 18	78
לל	ἡσυχάζω: abs., <i>impose silence</i> ; <i>leave unspoken</i> Jud 3. 19 Am 6. 10	92





- sacrifice* Ex 8. 21, 20. 24 Dt 12. 21 IS 28. 24 IR 1.  
 9 IICH 18. 2; cf. σφάζω 30 t, 32 t, 46, 67, 76, 308
- זָבַח θῦμα: *feast* IS 20. 6; θύος: *burnt sacrifice*; σφάγιον:  
*slaughter, sacrifice* Lev 17. 5, 7 Dt 12. 6 Esr 6. 3 30 t, 32 t, 80-1,  
 119 m
- מִזְבֵּחַ θυσιαστήριον: *altar* Gn 8. 20 70
- וּבֵן ὠνέομαι: v. קָנָה Dan 2. 8 51
- אֵל ἀσταφίς: sg. as collect. noun, *dried grapes, raisins* Nu  
 6. 4 46, 119 m
- הָלַל (הִלְלוּ) הָלַל, הוֹדָה, וְהִלְלוּ, וְהוֹדָה, וְהִלְלוּ (הִלְלוּ) הָלַל, וְהוֹדָה, וְהִלְלוּ  
 ὁδε: v. הָלַל Gn 2. 23, 5. 1, 29, 7. 1,  
 12. 7, 15. 4, 24. 65 Jud 6. 20 IIR 6. 19 Ps 132. 12 24 t, 29 t,  
 31 t, 67, 75-6 t, 101, 131 t, 299
- כֹּה, כֹּזֵה, כֹּזֵה, כֹּזֵה ἀτε: Lacon. = ὥς; as Adverb of Manner,  
 ὥς and ὥς *so, thus* IIS 17. 15; καὶ ὥς *even so* Ib 11. 25 51, 75 t
- זָהָב, זָהָב ξανθός 30 t, 82, 93, 99, 101, 116 t, 366 tm, 400
- זָוִי, זָוִי γωνία: *corner, angle* Zach 9. 15 Ps 144. 13 78, 417
- מִזְוָה σταθμός: *door-post* Dt 6. 9 Jes 57. 8 70
- וְלֵה, וְלֵה ἀλλά: sts. = ἀλλ' ἢ, *except, but* Dt 1. 36 IS 21.  
 10 IIR 24. 14 Jes 26. 1 46, 50
- מִזְוָה θοίναμα: *meal, feast* Gn 45. 23 70
- וְנָה, וְנָה γυνή: *woman*, in θέσσα γυνή; v. וְנָה, וְנָה; θοινατήρ:  
*one who gives a feast* Jos 2. 1 (וְנָה/γυναικίζω) 146
- „ κοινός: *common*; of Persons, *one who shares in a thing*,  
*partner*; in bad sense, κοινή, ἡ, *prostitute* Gn 38. 15 399
- וְנָה, וְנָה σείω: *shake, move to and fro*; metaph., *agitate, disturb*  
 Eccl 12. 3 Esth 5. 9 Dan 6. 27 417
- וְנָה, וְנָה δείδω: *fear*; *to be alarmed, anxious about*; c. acc.  
*fear, dread* Job 32. 6 Dan 4. 2, 5. 19 30 t, 46  
 89 tm
- וְנָה, וְנָה διαυγής 89 tm
- וְנָה, וְנָה ἀνδρός, ἀνήρ; ἀρσεν, ἀρσεν: *male*  
 Gn 1. 27 Ex 23. 17 Jes 57. 8 (וְנָה/καιρός) 82, 285-6 tm,  
 386, 399
- וְנָה, וְנָה σώζω: *keep in mind, remember* Gn 40. 23 86 t
- וְנָה, וְנָה καιρός: *due measure, proportion* אֶזְכְּרָה Lev 2. 2,  
 5. 12 זָכָר Neh 2. 20 זָכָר Gn 26. 12; *vital part*  
*of the body* זָכָר Jes 57. 8 זָכָר Jud 20. 16;  
*generally, time, period; chronological sequence of events*  
 זָכָר Mal 3. 16; in pl., οἱ καιροί *the times*, i.e. *the*  
*state of affairs* Esth 6. 1; Pythagorean name for *seven* 399

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תלך	δουλεία: <i>slavery, bondage; the slave-class; δουλοσύνη</i> : poet. and Ionic for δουλεία, <i>slavery</i> ; δούλωσις: <i>enslavement</i> Ps 12. 9	38, 81, 310
לפ	ἐλπίς: <i>v. לפ</i> Gn 35. 26	81
ממ	ἡγεμών	28, 637 tm
מן	χρόνος: <i>time; definite time, period</i> Eccl 3. 1 Esth 9. 27, 31 Neh 2. 6	63
מר	κομίζω: <i>gather in, reap, reap the fruit</i> Lev 25. 3-4 Jes 5. 6	399
מרה	κόμη: <i>hair of the head; metaph., foliage of trees</i> Nu 13. 23 Ez 8. 17	68, 326
מזמר	ὑμνάριον: <i>Dim. of ὕμνος (hymn, ode, in praise of gods or heroes)</i> Ps 3. 1	70
תב	στόλος: <i>stump of the tail, in animals</i> Dt 28. 13 Jud 15. 4; <i>army</i> Jes 7. 4	341, 353 tm, 391
זים	זלזל: <i>v. זלזל</i> Jes 18. 5 IICh 16. 19	43, 46, 51
זעזע	τοκίζω: <i>lend on interest</i> Hab 2. 7	93
זעיר	μικρός, συμ-, μικρός: <i>small, little; in Size; in Quantity; in Amount or Importance; of Persons, of small account; of Time, short, of Age, young</i> Gn 19. 20, 31 IS 9. 21 Jes 16. 14, 28. 10, 60. 22 Job 36. 2 IICh 24. 24	32 t, 41, 92
זעף	θυμός: <i>anger, wrath</i> Jes 30. 30 Ps 69. 25 (cf. Jer 10. 25), 78. 49 Thr 2. 6	79, 297 tm, 299
זעף	θύω (B): <i>rage, seethe; of wind-swept sea</i>	299 tm
זעק	κωκύω: <i>shriek, wail; cf. κραυγάζω</i> Dt 22. 24 IR 20. 39 Jer 11. 11, 47. 2, 48. 3 ICh 5. 20	32 t, 47
זעקה	κωκυτός: <i>shrieking, wailing; cf. κραυγή</i> Gn 18. 20, 27. 34 IS 4. 14 Jes 30. 19, 65. 19 Prv 26. 13 Eccl 9. 17 Esth 4. 1, 9. 31 Neh 9. 9	78
זעק	συνάγω: <i>bring together, gather together; in hostile sense, collect, levy soldiers</i> Jud 4. 10, 13, 6. 34-5, 18. 22-3 IS 14. 20	32 t, 47, 399
זקן	πώγων, γένειον: <i>beard</i> IIS 10. 5 Ps 133. 2; <i>chin; a lion's mane</i> IS 17. 35	47, 258 tm, 326
„	σιαγών: <i>jaw-bone, jaw; cheek</i> Lev 13. 29, 30 Ez 5. 1	78, 258 tm, 326
זקן	τήκω: <i>melt, melt down; bring clouds down in rain</i> Job 28. 1, 36. 27; <i>v. תך</i>	69
זקן	δια-: <i>melt, soften by heat</i> Mal 3. 3 Ps 12. 7	47



- זָר ξένος, ξεῖνος, ξέννος: *guest-friend; guest, visitor* IR 3. 18;  
*stranger* Prv 27. 2; generally, *stranger, foreigner* Ps  
 44. 21 Thr 5. 2 45, 47, 52  
 „ ψυχρός: (ψύχω) *cold* IIR 19. 24 Jer 18. 14 53  
 זָרָה, זָרָה, זָרָה ραίνω: *sprinkle, besprinkle*; prop. with liquids  
 (blood, water); also of solids, *bestrew, besprinkle*;  
*sprinkle, scatter*; abs. *sprinkle water* Ex 9. 8, 24. 6  
 Jes 1. 6, 30. 22, 41. 16 Ez 36. 25 Job 2. 12 62  
 זָרָה, זָרָה καταρραίνω: *besprinkle, sprinkle* Nu 19. 13 Jes 1.  
 6, 30. 24  
 מִזְרָה מִזְרָה, מִזְרָה ραντήριο: = περιρραντήριο (*utensil for be-  
 sprinkling, esp. whisk for sprinkling water at sacrifice,  
 or vessel for lustral water*) Ex 27. 3 Nu 7. 8 Zach 9. 15 70  
 מִזְרָה δέγμα, -μός: (δέγκομαι, דָּגַם, דָּגַם) *look, glance*  
 Nu 21. 11 Dt 4. 47 Jos 1. 15 Jud 11. 18 IIR 10. 33  
 Jes 41. 25 Mal 1. 11 (דָּגַם) 70  
 זָרָה ρέω: *flow* 40, 47, 50, 58, 67, 369 tm, 412  
 זָרָה, זָרָה ρεύμα: *that which flows, current, stream*; Medic.  
*humour, discharge from the body, flux, rheum* Jes 28. 3  
 Ez 23. 20 48, 73, 80  
 זָרָה σπείρω: *sow seed; scatter like seed, strew*; Pass., *to be  
 scattered or dispersed* Jer 12. 13 Zach 10. 9 62, 68, 83 t, 87, 101  
 הִזְרִיעַ κατα-: *beget, spread as in sowing* Gn 1. 11 Lev 12. 2 87  
 זָרָה, זָרָה σπορά: *seed*; of persons, *seed, offspring*  
 Gn 1. 29, 15. 3 IS 1. 11 Jes 59. 5 Dan 1. 16 83 t  
 מִזְרָה σπέρμα: *mostly seed of plants; the products of earth*  
 Jes 19. 7 70  
 זָרָה δῶρον: *hand's breadth, palm, as a measure of length*  
 Ex 28. 16 38, 73, 100, 326  
 הִבֵּא κρύπτω: *hide, cover*, in Hom. with collat.  
 notion of protection; later, simply, *hide* Jes 26. 20;  
 Pass., *hide oneself, lie hidden* Gn 3. 10; *to be suppressed*  
 Job 29. 10; *in secret* Dan 10. 7 23 t, 87, 299, 415 t  
 הִבֵּא, הִבֵּא ἐπι-: *throw a cloak over, conceal* Jos 6. 25 Jes  
 49. 2 Job 24. 4 87  
 הִתְחַבֵּא κατα-: *use concealment, conceal oneself* Gn 3. 8 Job  
 38. 20 87  
 חָבֵב Ἀμφίβαιος: *epith. of Poseidon at Cyrene*; ἀμφι-  
 βαίνω: *of tutelary deities, guard, protect* Dt 32. 10 56  
 חָבֵס κόπτω: *cut, strike* Dt 24. 20 Jud 6. 11 26, 43

מִחֲבֵית, חֲבֵית	ὀπτάνιον: place for roasting, kitchen, oven Lev 6. 14 Ez 4. 3 ICh 9. 31	14, 70, 328
חבל	ἄμπελος 329 tm; ἀγκαλὶς 78, 329 tm; βολή 78, 328 tm; ἵππος; καβάλλης; κέλης; κεφαλὴ 79; κοῖλος; κύβος; νεφέλη 329 tm; ὄπλον 14, 315 tm, 329 tm, 342 tm; χηλή 315 tm	•
„	πάλος: lot cast from a shaken helmet Ps 16. 6; κύβος	66
„	τόπος: place, region Dt 3. 4, 32. 9 Ps 105. 11	64
„	חבלה, חבל, καταβολή: throwing down, esp. begetting Job 39. 3; paying down, esp. by instalments; money as a deposit (by way of caution) Ez 18. 7	79
תְּחִבּוּלָה	βούλευσις, ἐπι-: deliberation, conspiracy; plotting, treachery Prv 1. 5 Job 27. 12	72
חֲבִצְלֵת	ἀναγαλλίς: rimpernel Jes 35. 1 Cant 2. 1	78
חֶבֶק, חֶבֶק	ἀγκαλίζομαι: embrace Cant 2. 6 Eccl 3. 5	75
הַחֲבִיר	ἄπτω, καθ-: assail, upbraid; in military sense, attack Job 16. 4; cf. Od. 18. 415	33 t, 68
הַתְּחַבֵּר, אֶתְחַבֵּר, הִתְחַבֵּר	συνάπτω: join together; associate with Job 35. 16 ICh 20. 35, 37	27 t, 68, 116 t
חֵבֶר	ἑταῖρος	56, 63, 387 t
חֵבֶרֶת, חֵבֶרֶת	ἑταῖρα, ἄβρα	56, 63, 94 tm, 387 t
חֵבֶר, חֵבֶרֶת, חֵבֶר	ἑταιρεία, -ρία: association, brotherhood; unchastity Hos 4. 17, 6. 9 Prv 21. 9 Job 34. 8	56
חֵבֶר, חֵבֶר	Κάβειρος	303 t
חֶבֶשׁ, חֶבֶשׁ	ζεύγνυμι, ἐπι-; ζεύκτης Jes 3. 7	117 tm
חֶבֶשׁ	ζευκτός: yoked, harnessed Jud 19. 10	117
חֶבֶשׁ, חֶבֶשׁ, חֶבֶשׁ	σκεπάζω: cover Ez 16. 10, 34. 4	117 t
חָג	ἀνάγω	89 tm
חָגַר	ζώννυμι: gird Ex 29. 9 IS 25. 13 IIS 20. 8 IR 20. 32 IIR 3. 21 Ez 23. 15 Joel 1. 8 Ps 65. 13	44
חֲגֹרֶת, חֲגֹרֶת	ζώνη; ζωνάριον: Dim. of ζώνη	56, 98 tm
חֶדֶר	ὀξύς: sharp, keen, whether of a point or an edge	415 t
חֶדֶה	ἀριθμέω: count, reckon Job 3. 6; cf. ψηφίζω	63, 382
„	ἡδομαι: to be glad, to be pleased, to delight in or at a thing or person Ex 18. 9	44
חָדַל	λήγω: stay, abate; more freq. intr., leave off, cease, come to an end Gn 18. 11, 41. 49 Jud 9. 9 ICh 25. 16	42 t
חָדַל	Αἶδης	121, 318 tm
חֶדְקַל	αἰλουρος: cat, Felis domesticus [cf. Τίγρις] Gn 2. 14	129, 300
חֶדֶר	ἔντερον: pl., guts, bowels Prv 18. 8 [cf. ἔδρα Job 9. 9]	326



חַדָּשׁ	τριάκας; שְׁחָדָה ὑπογυιότατος	238 tm, 289, 421, 672 tm
שָׁחַד	κατίζω: found, establish; produce, create, bring into being, bring about Is 11. 14; καινίζω, ἀνα-	87.
חִוּד	αἰνίζομαι; חִוּדָה αἶνη, αἰνιγμα, αἶνος	110-11 tm
חַוָּה	ζωή, ζωή, ζοῖα: life, existence Gn 3. 20	77
חֹחַ	ἀκανθα: thorn, prickly; any thorny or prickly plant IIR 14. 9 Job 31. 40, 40. 26 Cant 2. 2 IIR 33. 11	22, 57
חֹסֶה	χαίτη: loose, flowing hair Jos 2. 18 Jud 16. 12; μέτος: thread	299
חִוּלָה	Gn 2. 11	75
חִוּל	χορεύω: dance a round or choral dance Jud 21. 21	43
מְחֻלָּה, מְחֻלָּה	χορεύμα: choral dance Jer 31. 4 (3), 13 (12)	44, 70, 80
חֻלָּם	point of vocalization	99
חֹם, חֹמָה, חֹם	ξανθός: r. אֲדָמָה Gn 30. 32 Cant 6. 10	44, 401
חֹץ	ὁδός: v. הָדָר Jes 10. 6, 51. 23	40, 45, 50
חֹץ	ἐξωθεν = ἔξω	170 tm
חֹר	κῦρος: supreme power, authority; concrete, one invested with authority IR 21. 8 Jer 39. 6 Eccl 10. 17; κύριος: Subst., lord, master	41, 44
חֹר, חֹר, חֹר	φῶς	65, 337-8 tm, 395
חֹר	ὤχρος: pale, wan, esp. pale-yellow; τὸ ὠ. the colour yellow Esth 1. 6	50, 69
חֵיֵץ	עֵיֵץ, חֵיֵץ, חֵיֵץ, חֵיֵץ ταχίζω: make swift; ταχύνω: make quickly; intr., to be quick, make haste, hurry IS 20. 38 Jes 5. 19, 60. 22 Hab 1. 8 Ps 71. 12, 119. 60	32-3 t, 51, 64
חֵיֵץ	τάχα: Adv., (ταχύς) quickly, presently, forthwith Ps 90. 10	63
חֵיֵץ	στῆθος: breast, the front part of the θώραξ; of animals Lev 10. 15 [—στ, ἦ/π, θ/י, ο/ε]	52, 81
בְּחֵיֵץ	σταθμός: upright standing-post, freq. in Hom.; sts. of the bearing pillar of the roof IR 7. 4, 5	70
חֵיֵץ	ὄψανον: (ὄψομαι) vision, apparition Gn 15. 1, 21. 2 Jes 1. 1 Job 38. 15 IIR 9. 29	70, 73
חֵיֵץ	ὑπόσχεσις: undertaking, engagement, promise, contract Jes 28. 18	73
חֹק, חֹקָה, חֹקָה, חֹקָה	ἰσχύς: strength of body; might, power Ex 13. 3 Jud 4. 3 Jes 8. 11 Ps 18. 2 Dan 11. 2	92, 171
חֹק	ἰσχυρός, ἀζαχής	95 tm
חֹק	κύκλος: ring, circle; any circular body Ex 35. 22 IIR 19. 28 Ez 29. 4	57

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- אָפּ *ἀμαρτάνω*: *do wrong, err, sin; miss the mark, esp. of*  
*spear thrown, abs.; cf. ἀθετέω* 92, 98 tm, 270
- אַפּהָר *ἐξ-*: *miss the mark, fail; abs., miss one's, aim* Jud  
 20. 16; *trans., cause to sin* IR 14. 16 270
- אָפּ *ἀμαρτάνων*: *sinner (W)* 49, 119 tm
- אָפּ *καθαρίζω* Lev 14. 49, 119 m; אָפּ *καθάρις* 82,  
 271 tm; *-σιον* 119 m
- אָפּ, אָפּ, אָפּ *κόπτω*: *cut, strike; cut down or fell*  
*trees; κ. ὄνους dress, prepare mill-stones* Dt 19. 5 Jes  
 10. 15 IIR 6. 6 ICh 22. 2 (1) 26, 29 t, 33 t, 422 t
- אָפּ *ξέσμα*: (*ξέω*) *that which is smoothed* IIR 12. 13 70
- אָפּ *καθίστημι*: *replace, restore* Gn 31. 39 64
- אָפּ *βοτόν*: *beast, mostly in pl. -τά* Dt 32. 14; *ἀκτὴ (B)*:  
*poet. word for corn* Ib 8. 8 [v. בָּלָה] 55
- אָפּ, אָפּ *ἀρπάζω*: *seize hastily, snatch up; plunder* Ps 10. 9 33 t
- אָפּ *πτόρθος, πόρ-*: *young branch, shoot, sapling; generally,*  
*branch* Jes 11. 1 (cf. ὄζος); *σκυτάλη* 62, 93, 262 tm, 371 tm,  
 415-16 tm
- אָפּ *ζῶ, ζῶω*: *prop. of animal life, live, pass one's life;*  
*ζήτω ὁ βασιλεύς long live the king* אָפּ... אָפּ Gn  
 5. 5 Dt 4. 1, 5. 30 IR 1. 31 Eccl 6. 6 40, 320 tm
- אָפּ *ζῶον*: *living being, animal; the word is post-Hom., no*  
*generic word used for animal being found till after*  
*the middle of the fifth cent. B.C.* Gn 1. 20, 7. 14, 21,  
 8. 1 Jes 35. 9 Ez 5. 17, 14. 15 76 t, 83 t, 302-3 t
- אָפּ, אָפּ, אָפּ, אָפּ *αἰών; ἐπὶόν (ἐπειμι (B))*: *next,*  
*following* Gn 18. 10 319-20 tm, 662 tm
- אָפּ, אָפּ *λόχος*: (*λέχομαι*) *ambush; place for lying in wait;*  
*ambuscade; the men that form the ambush; any armed*  
*band, body of troops (of foot, rarely of horse), vary-*  
*ing in strength* 39, 43, 56, 79, 406 t
- אָפּ *ἵλη, εἵλη, ἵλα* (Boeot. *ῥαλ-* in *ῥαλαρχίω*): *band, troop;*  
*as a military term, troop of horse, varying in number*  
*[cf. خَيْل]; generally, troop or company of soldiers* 39
- אָפּ, אָפּ *ὄπλον; ὄπλα* 315 tm, 392 tm
- אָפּ *ὀπλίτης* 264 tm, 342 tm
- אָפּ, אָפּ *στόλος* 339 tm, 341
- אָפּ *τύχη, τιούχα, τούχα*: *the act of a god; the act of a*  
*human being; regarded as an agent or cause be-*  
*yond human control: fortune, providence, fate; chance;*



- regarded as a result: *good fortune, success* Nu 24. 18  
Dt 8. 18 Ez 28. 4 Ps 60. 14, 84. 8, 118. 15, 16 Prv  
31. 29 Job 21. 7 Ruth 2. 1 [cf. Jer 12. 1]; *ill-fortune,*  
*misfortune, ill-luck*; the quality of the fortune or fate  
may be indicated by an Adj., ἀγαθὴ τ. or ἡ ἀγαθὴ τ.;  
freq. in dat., ἀγαθῇ τύχῃ *by God's help*; ἀλλ' ἴωμεν  
ἀγαθῇ τ.; = *إِنَّهٗ إِذْ عَلَا* 65, 333 t
- בְּחֵיל μέγα, -άλα 56, 296 tm
- חֵיל, חל ὄχλος: in political sense, *popular assembly* Esth  
1. 3; generally, *mass, multitude* Ob 20 56, 93
- חֵיץ τεῖχος, -χίον [cf. αἰδωτάτων τευχίονα]; τευχίον: *wall*;  
used of walls of buildings, not, like τεῖχος, of city-  
walls 64, 80, 95 tm
- חֵרֶם ἔρμαιον: prop. gift of Hermes, i.e. *un-*  
*expected piece of luck, godsend, wind-fall, treasure-*  
*trove* [cf. אֲבֵרָהָם]; Ἐρμαιον: *temple of Hermes* [cf.  
בְּעַל חֵרֶם]; Ἐρμαῖος: *called after Hermes* 24 t, 32 t, 129, 393 t
- חֵטָה ἥτα 20
- חֵךְ ἡχείον: v. הֵךְ Ps 119. 103, 137. 6 Prv 8. 7 Cant  
2. 3 79
- חֵכָה δέχομαι, προσ-: *expect, wait* Prv 9. 12; *await,*  
*expect, wait for*; wait IIR 7. 9, 9. 3 Hab 2. 3 Dan  
12. 12; cf. καθικετεύω 58
- חֵכָה ἄγκιστρον: (ἄγκος אֶבֶן) *fish-hook*; generally, *hook*  
Jes 19. 8 Hab 1. 15 Job 40. 25 57
- חֵכָה γινώσκω: *come to know, perceive*—as distinct from  
οἶδα *know by reflection*, γινώσκω = *know by observa-*  
*tion, perceive, discern, distinguish, learn, know* Dt 32. 29  
IR 5. 11 Prv 9. 9, 12, 13. 20 Job 39. 9; חֵכָה κατα-:  
c. acc. criminis, *lay as a charge against a person,*  
*pronounce a verdict of murder against*; c. acc. poenae,  
*give judgment or sentence against a person*; Pass., *be*  
*condemned* Ps 105. 22; חֵכָה ἀνα-: *know well, know*  
*certainly*, Pass. Prv 30. 24; ἐπι-: *of things, find out,*  
*discover; learn to know* חֵכָה חֵכָה Eccl 7. 16; συγ-: *join*  
*in a plot with* חֵכָה חֵכָה Ex 1. 10; συγ-, later form  
συγγνωμονέω: *join in a plot with*; οἱ συνεγνωκότες  
*conspirators* 86 t
- חֵכָה γνώμων: *one that knows or examines, an interpreter,*  
*discerner* Dt 4. 5 IR 3. 12 ICh 22. 15 (14) 300

- חכמָה γνώμη: *intelligence; thought, judgment, sense, reason; prudence (W); γνώσις: knowledge* Ex 28. 3 IR 5. 9 Ps 37. 30 Job 12. 2 Eccl 7. 11, 9. 18; *higher, esoteric knowledge* Job 28. 12-28 75 t
- ἑλῶς and ἑλώτης: *Helot*, name of the Spartan serfs derived by . . . from ἑλῶς—a town in Laconia, whose inhabitants were enslaved—by others from Pass. of ἑλῶ = αἰρέω [possibly an atavism] Ob 20; ὄχλος: *multitude* 131
- γάλα γάλαγος: *poet. for γάλα (milk)* Ex 3. 8 37, 42 t, 44, 46, 108, 326
- ἀλείφω ἀλείφαρ: (ἀλείφω) *unguent, anointing oil, oil, fat*, used in funeral sacrifices; ἀλοιφή: (ἀλείφω) *anything with which one can smear or anoint*, esp. *hog's lard, grease* Ex 23. 18 Lev 3. 16, 17; λίπος; ἄλευρον: *mostly in pl., wheat meal (opp. ἄλφιτα barley meal)* Dt 32. 14 [v. חסח] Ez 39. 19 Ps 147. 14 חֲבֵלָה Ez 27. 18 57
- ὅλον τὸ ὅλον (ὅλος, οὖλος): *the universe* Ps 49. 2; τὰ ὅ. *one's all* Ib 39. 6 49
- ἄγαλμα ἄγαλμα: *statue in honour of a god; statue* Cant 7. 2; *ornaments*, cf. ὀστράκινον: *Dim. of στάλαγμα (drop), in pl. ear-drops, ear-rings* Ib., Prv 25. 12 355 tm, 376
- κόλλιξ κόλλιξ: *roll or loaf of coarse bread; κενός, κέννος: empty; κόῦλος: hollow* [Egyptian loaf is hollow] Lev 24. 5 Nu 15. 20 119 m, 395
- θυρίδος, θύρις: *Dim. of θύρα (door), window* Gn 8. 6, 26. 8 IR 6. 4 Jer 22. 14 395
- ἄλυσις ἄλυσις: *distress, anguish* Ex 32. 18 81, 395
- παραχὴ παραχὴ: 63, 97 tm
- οὐχ ὅλον (ὅλον οὐ): *not at all* Gn 18. 25 49, 405
- ἐλπίς ἐλπίς: *hope, expectation; personified* חֲבֵלָה Job 14. 14 73, 81
- ἀλλαγή ἀλλαγή, -γή, -μός: *that which is given or taken in exchange; reward, price of a thing; change* Gn 45. 22 Nu 18. 21 37, 73, 76 t
- διακενόω διακενόω: *empty outright* [a body pierced by the sword was emptied of blood] 396 t
- κενός κενός: *empty (v. חסח)* 42 t
- ἐξόλλυμι ἐξόλλυμι: *destroy utterly* Ez 24. 21 Ps 74. 7; γεννάω: *create* Job 26. 13 67, 396



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„	ἐπαυλέω: accompany on the flute IR 1. 40	395-6 t
לִילִי	αὐλός: v. תִּלְיָה IS 10. 5	79, 395
לִילִי	καινίζω: v. שָׁדַח	30 t, 174, 396
„	κατακηλιδόω: strengthd. for κηλιδόω (stain, soil; metaph., defile, sully)	396 t
לִילִי	ὁράω, ὁλάω 39, 67, 345-6 tm, 406; לִילִי ὄραμα	
	14, 73, 80, 91, 327, 350 t, 406	
שָׁמַיִם	ἀδάμας: v. מַלְחָמָה Dt 8. 15 Jes 50. 7; cf. χερμάς	49
לִילִי	ρέω: v. גָּלָה Jes 8. 8	40
לִילִי	מַלְחָמָה πλόκαμος: poet. -μῖς; lock or braid of hair; in pl., locks, curling hair, prop. of women Jud	
	16. 13, 19; in pl., of wicker baskets Esr 1. 9	70
לִילִי	ἐλκω	106-7 tm
לִילִי	ἐξ-	107 tm
לִילִי	ἐλκτός	103 tm, 107 t, 114
לִילִי	γλουτός: buttock, pl. Gn 35. 11	45, 258 tm
לִילִי	λαγχάνω: obtain by lot; generally, obtain as one's portion Jos 18. 2 Prv 17. 2, 29. 24; לִילִי δια-: divide or part by lot Jos 13. 7, 19. 51	92
לִילִי	לִילִי לָאָחֹס: allotted portion; lot, destiny; portion obtained by lot, share Gn 14. 24, 33. 19 Nu 18. 20 Zach 2. 1 Ps 16. 5 Ruth 2. 3 Thr 3. 24 Eccl 9. 9	92, 114 t
לִילִי	φαλακρός: baldheaded; like a bald head [cf. φαλακρότης, smoothness] Gn 27. 11; μαλακός: soft, fair words; soft; soft, grassy Jos 11. 17 Jes 30. 10 Ps 12. 3 Prv 5. 3	56-7, 65
לִילִי	לִילִי γάμβρος: father-in-law; = πενθερός (in pl. parents-in-law; generally, connection by marriage) Gn	
	38. 13 Mich 7. 6 Ruth 2. 11; cf. κηδεμών	57, 59, 252 tm
לִילִי	Σκάμανδρος	316 tm
לִילִי	Φοῖνιξ: v. פֶּן Gn 9. 18, 22	93
לִילִי	לִילִי καῦμα: burning heat, esp. of the sun, sun heat, heat of the day Gn 8. 22, 18. 1 Jes 18. 4, 24. 23 Job	
	30. 28; cf. ξανθός	37, 43, 73
לִילִי	αἰνίζομαι	85 t, 110 tm
לִילִי	αἰνικτός: expressed in riddles, riddling Dan 9. 23, 10. 11	110
לִילִי	לִילִי πένθος: grief, sorrow; esp. of grief for the dead, mourning; public mourning Dan 10. 3 [cf. Dt	
	26. 14 Hos 9. 4] IICh 21. 20	73

מחמד, מחמל	ἐπιθύμημα: <i>object of desire; yearning, desire</i>	30 t, 70
חמה	θυμός	79, 297 tm, 300
חמה	ξανθός: <i>v. אדם</i> Jes 30. 26 Cant 6. 10	.
חמו-חמי, חמ-חמי	ἀμφί	127, 168 tm
חמאל	Ἀμφίθεος IIR 23. 31, 24. 18 ICh	128
חמץ	αἱματόεις, αἷμα	28 t, 356 tm
חמץ, חמץ	ζυμίτης: <i>leavened bread</i> ; ζυμωτός: <i>fermented, leavened</i> Ex 12. 15, 13. 3, 23. 18 Lev 7. 13, 23. 17	
	Jes 30. 24	41, 44, 51
חמץ	ζύμωσις: <i>fermentation</i> Nu 6. 3	120 m
חמץ	ζύμωμα: <i>fermented mixture</i> Ex 12. 19	70
חמוק	χνόη: <i>joint</i> Cant 7. 2	
חמור	ὄνος, ὄ, ἡ: <i>ass</i> Ex 21. 33	37, 41, 44, 50, 77, 100-1, 288
	„ Ὅμηρος: <i>Homer</i> Gn 34. 1	50, 73, 100-1, 121, 291 tm
חמט, חמט	αἷμα, -ατος	82, 356 tm, 379-80, 425
חמר, חמר	χοῖνιξ: <i>a dry measure, esp. for corn; one man's daily allowance</i>	33 t
חמר	ἡμερίς	xxix tm, 50
חמש	πέντε: <i>the number five</i> Gn 5. 6	23 t, 99, 299
חמת	αἱμάτη, ἀγγεῖον	95 tm
חמנה	σκήνημα, σκάνημα: = σκηνή (pl., camp, tabernacle); camp Gn 32. 3, 8 Jud 21. 8 Cant 7. 1 ICh 9. 19	
	ICh 31. 2	70, 81
חנש	ξανθόω: <i>dye yellow</i> ; ξανθίζω: <i>make yellow or brown</i> Cant 2. 13	45
חנף	σκηνή, -νημα: <i>tent, booth</i> Jer 37. 16	81
חנף	καινίζω: <i>v. חנף</i> Dt 20. 5	44, 247 tm
חנף	κενός: <i>empty; to no purpose; without the fruits of toil; abs., empty-handed</i> Gn 29. 15 Ex 21. 2, 11 IS 19. 5, 25. 31 Jer 22. 13	326, 396 t
חנף	ἐλεέω: <i>to have pity on, show mercy</i> IIS 12. 22	50
חנף, חנף, חנף	ἔλεος: <i>pity, mercy, compassion</i> Gn 6. 8. 39. 21 Jos 11. 20 Jer 16. 13 Esth 2. 15 Esr 9. 8; τὸ γενναῖον: <i>nobility, noble birth</i> Prv 22. 1, 31. 30	50, 72
חנף	ἐλεεινός, ἐλεινός: <i>showing pity; ἐλεήμων: pitiful, merciful</i> Ex 22. 26 IIS 10. 1 Ps 116. 5 Neh 9. 17	50
חנף, חנף	ἐλεεινολογία, ἐλεινο-: <i>piteous appeal; ἐλεητύς: = ἔλεος, pity, mercy; also in pl. Jos 11. 20 Esr 9. 8</i>	72
חנף	γεννάω: <i>mostly of the father, beget; produce from one-self, create; metaph., engender, produce</i> Gn 33. 5	23 t, 33 t, 53



- הנמאל, תנמאל θεογενής: *born of God*; *θεογεννής*: *begotten of a god* Jer 31. 38 (37), 32. 7 59, 129
- חניח, חני, חניח διογενής: *sprung from Zeus*; in Hom. epith. of kings; generally, *divine* IR 16. 1 Jer 28. 1, 36. 12 58, 127, 129
- חנן ὑφηγέομαι: *go just before, guide, lead*; abs., *go first, lead the way* Ps 119. 29 50, 68
- חנק ἀγχω: *compress, press tight, squeeze, esp. the throat; strangle, throttle*; Med., *strangle oneself* IIS 17. 23 38, 42 t, 95, 326
- חנק ἀγχόνη: *strangling, hanging* Job 7. 15 [cf. πνίγμα] 70
- חִסָּה ἐπισκiasμός: *shading, covering* Jes 25. 4 Ps 94. 22, 104. 18 Job 24. 8 70
- חִסִּד אֲזִיזֹס, χρηστός 95 tm (v. הכיח, p. 492); חִסִּד אֲזִידֹס, μέγας στρουθός 98 tm, 314 t
- חִסִּן, חִסִּן ισχυρός: *hard; vigorous, strong* Am 2. 9; *powerful* Ps 89. 9 352
- חִסֶּה, חִסֶּה χρεώ: (*χρή, χρεία, χρήζω*) *want, need* Dt 28. 48 Am 4. 6 Prv 28. 22 24 t
- חִסֶּסוֹר χρήμα: (*χράομαι, χρή*) *need, a thing that one needs or uses* Jud 19. 19, 20 Ps 34. 10 Prv 6. 11 70
- חִסֶּה, חִסֶּה σκεπάω: *cover, shelter* Ps 68. 14; κύπτω 31 t, 33 t
- חִסֶּה νυμφεῖον (sc. δῶμα): *bridechamber* Joel 2. 16 Ps 19. 6 80
- חִסֶּה ἀμπέχω: *surround, cover* Dt 33. 12 56
- חִסֶּה ἀγαπάω 44, 51, 91, 240 tm, 326-7, 332, 334
- „ ἐφθόω, ἔψω: *boil, seethe* Cant 2. 7 334 t
- „ κοιφίζω 13, 51, 353 tm, 42 t
- חִסֶּה σκοπάω, -ιάω: *spy* Dt 1. 22 Jos 2. 2 41, 52
- חִסֶּה, חִסֶּה ἀγοραῖν: *a democratic city with two assemblies, one popular and the other a Council of Chiefs; a township where two markets were held, one in the forenoon, when the market-place was full, ἀ. πλήθουσα; and the other after midday, when they went home from market, ἀ. διάλυσις* Jos 19. 19 377
- חִסֶּה, חִסֶּה ἐπικρύπτω: *freq. in Med., disguise, with concealment or secrecy*; [v. אבא] IS 28. 8 IR 20. 38, 22. 30 87
- חִסֶּה ὑφάσματος, ὑφασμα: *woven robe, web* Ez 27. 20 40
- חִסֶּה τύχη: *fortune, providence, fate; good fortune, success; ill fortune, misfortune, ill-luck* IR 13. 17 Job 34. 6; οἰστός: *arrow* צִיִּי IS 20. 37 65, 411 t, 414-15 t, 421 t
- חִסֶּה δατέομαι, δάσομαι: *divide among themselves* Ex 21. 35; *cut in two* Ib.; in act. sense, simply *divide, divide into*;

- διχάζω: *divide into two*; Pass. Gn 32. 8, 33. 1 Jud 7. 16 IIR 2. 8, 14 Ez 37. 22 Job 40. 30; in Pass. sense, *to be divided, distributed* Dan 11. 4 58
- חצה ἀριθμέω, v. חדה; σχίζω, v. גזר 53, 382
- „ σχίζω: *split, cleave; divide them into parts* Dan 11. 4; generally, *part, separate, divide* Gn 32. 8, 33. 1 IIR 2. 8; *the army divided* Jud 7. 16 53, 93, 421 t
- „ ἤκω: *to have come; to have reached a point* Jes 30. 28
- „ ψηφίζω: *count, reckon, prop. with pebbles* (ψηφοί) Ps 55. 24 חצץ Job 21. 21 53, 66, 93, 421 t
- חציר οἶκος: v. בית Gn 25. 16 Jes 34. 13 77
- „ δρόσος: *dew* Ps 90. 5, 103. 15 66
- חצץ ψῆφος: *small round worn stone, pebble* Prv 20. 17 Thr 3. 16 66
- חצצרה τίτυρος: *reed or pipe* (cf. τιτύρινος: τ. αὐλός, a shepherd's pipe); σύριγξ: *shepherd's pipe* Nu 10. 2 Hos 5. 8 ICh 16. 42; מחצצר -ריסח IICh 5. 13 57, 64
- חקה δίκη: *custom, usage* חק Gn 47. 22 Ex 12. 24 Dt 4. 8 Jud 11. 39 חקה Ex 12. 14 Nu 15. 15; *normal course of nature* חק Job 26. 10 חקה Jer 31. 35 (34) Job 38. 33; *in the way of, after the manner of* חק Ez 20. 18 חקה Lev 18. 3, 20. 23 Ez 33. 15; *order, right* חק Gn 47. 22 Ex 5. 14 חקה Ex 12. 43 Nu 19. 2 Ez 43. 18; *what is fit* חק Jes 5. 14; *truth* حقه; *justice* חק Mich 7. 11 Est 7. 10; *judgment* חק Jes 10. 1; *punishment, vengeance, penalty* חק Zeph 2. 2 24 t, 58
- חקק δικάζω: *judge, sit in judgment; give judgment; decide between persons, judge their cause* Jes 10. 1 Prv 8. 15 58
- חקק מחקק δικάσθης: *a judge* Jud 5. 9, 14 Jes 33. 22 58
- חקק ῥήγνυμι, later ῥήσσω: Pass., of a stone, γράμματα ῥηγνύμενον *scored with lettering, i.e. inscribed* Nu 21. 18 Jes 30. 8, 49. 16 Ez 23. 14 Prv 8. 27, 29 (חרש) 50, 69
- חקר σκοπέω, ἐτάζω, ἐξ- 245 tm, 431
- חרא κόπρος: *excrement, ordure, of men and cattle* IIR 18. 27 Jes 36. 12 101
- מחראה κοπρών: *place for dung, privy* IIR 10. 27
- חרב ξηραίνω: *patch, dry up; drain dry* Gn 8. 13 Jes 19. 5, 6 44-5, 52, 402
- חרב חרבה, חרבו ξηρός: *dry* Lev 7. 10 Prv 17. 1; of





קָרַם	ἱέρωμα: <i>consecrated object, offering</i> Lev 27. 21, 28, 29 Nu 18. 14 Dt 13. 18	23
קָרַם	ἑρπης: (ἑρπω) <i>shingles</i> Dt 28. 27	27
קָרַם	קָרַם, קָרַם ἥλιος 30 t, 38, 92, 309 tm; קָרַם ἀγρευτεῖ, ὑβρίζω 95 tm	
קָרַם	αἰρέω, ἀγρέω: <i>take for oneself, take to oneself, choose</i> Lev 19. 20; v. καρπίζω, p. 247	382 tm
„	ἀρπάζω: <i>snatch away, carry off; seize hastily, snatch up, plunder</i> IIS 23. 9 [cf. IS 27. 7-12]	383
„	ρὺπαίνω: (ρὺπος רָפָה) <i>defile, disfigure</i> Job 27. 6	50
קָרַם	ῥα (C): Hom. and Hes. distinguish three seasons; <i>winter</i> Jer 26. 22 Am 3. 15 Ps 74. 17; ( <i>spring</i> خريف)	13, 50
קָרַם	רָצוּץ, רָצוּץ ῥήγνυμι, ῥήσσω: The word is hardly used by correct Attic Prose writers, except in Pass., <i>break asunder, rend, shatter</i> Lev 22. 22 Jes 36. 6, 58. 6	50
„	ἀριθμέω	102 tm, 325
קָרַם	רָצוּץ or רָצוּץ, like רָצוּץ: <i>growl, snarl, like an angry dog</i> Ex 11. 7 Jos 10. 21	44, 51
קָרַם	רָצוּץ, רָצוּץ, רָצוּץ: <i>grape</i> Nu 6. 4	119 m
קָרַם	רָצוּץ, = רָצוּץ, רָצוּץ: <i>gnash or grind the teeth;</i> רָצוּץ: <i>grind, gnash</i>	64, 100 t
קָרַם	a point of vocalization	99, 402
קָרַם	קָרַם, קָרַם χέρσος, χέρπος: <i>dry land, barren soils; metaph.</i> <i>barren, of women</i>	33 t, 53
קָרַם	קָרַם, קָרַם τρυγός, τρύξ: <i>lees of wine, dregs</i> Ez 23. 34	65
קָרַם	קָרַם, קָרַם ἀροτρεύω, -ριάω, ἀράω, ἀρόω: <i>plough, till</i> IR 19. 19	36 t
קָרַם	קָרַם, קָרַם ἀρατρον = ἀροτρον: <i>plough</i> IS 13. 20	70
קָרַם	קָרַם, קָרַם ἀκροάζομαι: <i>hearken, listen</i> Jes 41. 1 Job 33. 31, 33 (כתר); קָרַם: <i>take time,</i> <i>tarry, linger</i> Gn 24. 21, 34. 5 Jud 16. 2 IIS 19. 11; <i>delay</i> Ps 50. 3; קָרַם: <i>consult an oracle</i> Job 11. 3 Jud 14. 18 [a pun]	51
קָרַם	קָרַם, קָרַם ράχis: <i>ridge of a hill or mountain;</i> קָרַם: <i>the seat of an oracle, such as Delphi;</i> distr. from the νηός, ναός ( <i>temple</i> נֶחֱדָה) Jud 4. 2 IS 23. 15, 19; <i>oracular response, pl.,</i> קָרַם Jes 3. 3	45
קָרַם	קָרַם, קָרַם χαράσσω, -ττω: <i>cut into furrows, scratch; en-</i> <i>grave, carve, inscribe; simply, write</i> (Perh. a Semitic loan-word, cf. Hebr. hāraś 'engrave'; or cogn. with Lithuanian žer̃ti 'rake, scrape'.) [If it is a	



loan-word, then it is an atavism] Ex 32. 16 Jer		
17. 1 Am 9. 16		36 t, 41, 44
חרט, חרות, חרטות γραπτός (γράφω)		40, 103 tm
חַסַּךְ, חִסַּךְ ἴσχω: redupl. form of ἔχω; keep back, restrain;		
stay, stop Jes 58. 1 Job 16. 6; σώζω: save		34 t
חֲסָה ἀζάπα, γυμνός		95 tm
„ σπάω		351 tm
חֲסָה ספאסμά σπάσμα		351 tm
חֲסָה, חֲסָה ψηφίζω: count, reckon; prop. with pebbles;		
resolve to do something Lev 25. 27 IS 18. 25 IIR		
22. 7 Jes 13. 17 Thr 2. 8 Esth 8. 3, 9. 24, 25	53, 62, 93, 327	
„ ψέφω: ψέφει: φροντίζει (consider, reflect, take thought,		
give heed, pay attention, ponder) Gn 15. 6, 50. 20,		
Ex 35. 35 Dt 2. 20 IIS 19. 20 Jes 5. 28, 10. 7, 53.		
3-4 Mal 3. 16 Ps 40. 18 Prv 27. 14 Job 13. 24,		
35. 2, 41. 19		62
„ ἀσκέω: practise, exercise, train Am 6. 5		
חֲסָה καταψηφίζω: Pass. (so always in aor.), to be con-		
demned Jon 1. 4		327
חֲסָה, חֲסָה ψήφισμα: decree, act Jer 18. 11, 49. 30		
Esth 8. 5		62, 70, 327
חֲסָה, חֲסָה ήσυχάζω: keep quiet, be at rest Jud 18. 9 IIR		
7. 9; by resting from war IR 22. 3; impose silence Neh		
8. 11; leave unspoken IIR 2. 3 Jes 62. 1 Eccl 3. 7		92
חֲסָה, חֲסָה σκοτία, -τος: darkness, gloom Gn 1. 2 Jes 5.		
20, 42. 7 Ps 82. 5, 107. 10, 14		34 t
חֲסָה σκοτισμός: darkening Jes 29. 15, 42. 16 Ps 88. 7,		
143. 3; חֲסָה/σκοτίζω: make dark		52, 70
חֲסָה ήγεμών: leader, commander, chief Ps 68. 32		28, 637 tm
חֲסָה ἀγαπάω		33 t, 91, 240 tm
חֲסָה ξύσματος, ξύσμα: filings, shavings Jes 33. 11 قشاصه		45, 52
חֲסָה, חֲסָה Σκύθης: Scythian		129 t, 291 t
חֲסָה, חֲסָה ἀπτω: engage, undertake, prosecute vigorously;		
set to work; kindle Jes 30. 14 Jon 1. 13		326
חֲסָה, חֲסָה στολίζω; ληνη στολίσαι; ηληνη στολή; ηληνη		
στολίσ		339 tm, 341
חֲסָה τυπόω: impress, stamp; stamp a coin IR 21. 8		
Esth 8. 8		67
חֲסָה τύπος: impression of a seal; stamp on a coin, on a		
branding-iron Gn 38. 18 Ex 28. 11 Cant 8. 6		79

- תתן ἔδνωτής: *a betrother* Jes 61. 10 Joel 2. 16 Ps 19. 6;  
οἱ προσήκοντες (προσήκω): *relations* Gn 19. 14 IIR  
8. 27 Neh 8. 18, 12. 28 328
- תתרה סκάμμα: (σκάπτω) *that which has been dug,  
trench; place dug up* Ex 22. 1 Jer 2. 34 70
- טא- θεός: *v. אל* 128
- טבור ὀμφαλός: *navel; centre or middle point; later Delphi  
(or rather a round stone in the Delphic temple) [cf.  
הגדולה האבן in בית-שמש, the temple of the Sun-  
god; and at גבעון, referred to as הגדולה; the  
rock in Jerusalem, and the كعبه in Mecca] was  
called ὀ. as marking the middle point of Earth* Jud  
9. 37 Ez 38. 12 (י/ס, as in ὀλός/θολός: *the ink of  
the cuttle-fish*) 47, 51, 77, 109 t, 379 t
- טבח θύω: *v. זבח* Ex 21. 37 Thr 2. 21 32 t, 67
- „ ὀπτάω: *roast, broil, fry; hence it appears that ὀπτάνω  
was used of all kinds of cooking by means of fire or dry  
heat, opp. ἔψω (boil in water)—בשל—which never  
appears in Hom., whose heroes ate only roast meat  
[cf. ὀπτάνιον: kitchen مطبخ] Gn 43. 16 Prv 9. 2* 47, 67, 100
- „ σφάζω: *slay, slaughter, prop. by cutting the throat;  
slaughter victims for sacrifice* Ex 21. 37 Thr 2. 21 32 t
- טבח סφάγεύς: *slayer, butcher* IIR 25. 8 42 t
- טבח סבח סφάγιον: *slaughter, sacrifice, v. זבח* Ez 21. 15  
Ps 44. 23 32 t, 80
- טבח סבח σφάγμα, -γίον: *slaughter* Jes 14. 21 70, 80
- טבל ἐμβάπτω: *dip in* Gn 37. 31 Lev 4. 6 IIR 5. 14 Ruth  
2. 14; δύω: *plunge in* 67
- טבע δύω, δύνω: *non-causal, get or go into; enter, make  
one's way into دخل; plunge into טבע* IS 17. 49 Jer 38. 6;  
*went beneath the earth טבע* Thr 2. 9; *plunge into the  
sea טבע* Ps 69. 3; *the sword entered his body טבע* Ez  
21. 19; *of Sun and Stars, sink into [the sea], set* בוא  
Dt 23. 12 Eccl 1. 5 טבע; *of clothes and armour, get  
into טבע* Jes 61. 10 Jer 31. 4 (3) Job 40. 10 טבע IS  
28. 14 Ps 104. 2 טבע Ps 65. 14 38, 47, 68, 87
- טבע, הטבע, טבע κατα-: *causal, make to sink* Ex 15. 4 Jer 38.  
22; ἐκτυπόω: *model or work in relief; Pass., formed  
on a model, to be shaped* Prv 8. 25 Job 38. 6 42 t, 68, 87
- טבעת τύπος: *v. תתח* Gn 41. 42 Esth 3. 12 79





- לֶס δρόσος: *v.* רִצִּיחַ Dt 33. 28 Jud 6. 38-9 42 t, 57, 66, 69  
 אֶלֶס, הֶלֶס φάγυλος: *a lamb, either when it begins to be eatable or to eat alone* Jes 40. 11, 65. 25; cf. ἀρήν 42 t  
 לֶלֶס, לֶלֶס σκιάζω: *overshadow, shade, darken; generally, overshadow, cover* Dan 4. 9 Neh 13. 19 33 t, 67  
 לֶלֶס ἐπιτελέω: *complete, finish, accomplish; get it completed* Neh 3. 15 53  
 רֶלֶס Πτολεμαῖος: *Ptolemy* Esr 2. 42; cf. רֶלֶס 62, 68, 73  
 רֶסֶס τίθημι: *put, place; deposit; lay in the grave, bury* Gn 35. 4 Ex 2. 12 Jos 7. 21 Jer 18. 22 Prv 19. 24 64, 117 t, 423-4  
 רֶסֶס, מֶסֶס θέμα: (τίθημι) *that which is placed or laid down, money deposited, deposit; treasure* Gn 43. 24 Jes 45. 3 Jer 41. 8; רֶסֶס θετός 33 t, 70, 117 tm, 423  
 רֶסֶס καλάθιον: *Dim. of καλάθος (basket narrow at the base; esp. for wool, for fruit; carried in procession in honour of Demeter)* Dt 26. 2 60  
 רֶסֶס, רֶסֶס ἀποπλάζω: *lead away from; Pass., stray away from, wander; ἀποπλανάω: lead astray, make to digress; Pass., wander away from, wander from the truth* [πλανάω: *Prose Verb = πλάζω (used once in Hom., also by Tragic writers . . .)* רֶסֶס] Gn 20. 13 Jes 63. 17 Ez 13. 10 Mich 3. 5 33 t  
 רֶסֶס γεύω, γεύομαι: *taste* IIS 19. 36 Job 12. 11, 34. 3; *taste, eat of; take food* IS 14. 24 IIS 3. 35 Jon 3. 7; *metaph., taste, make proof of* Ps 34. 9 Prv 31. 18 47, 67, 325  
 רֶסֶס, רֶסֶס, רֶסֶס γεῦμα: *taste* Ex 16. 31 Nu 11. 8; *food* Gn 27. 4 Ps 141. 4 Prv 23. 3; γευθμός = γεῦσις (*sense of taste; taste, flavour; food*); ἐδεσμα: *meat, food; pl. eatables; χυμός: flavour* Job 6. 6 39, 47, 67, 70-1  
 רֶסֶס θυμός: *v.* רֶסֶס IS 21. 14 79, 297 tm, 300  
 רֶסֶס τρυφερόν, τό: *delicate, dainty* [רֶסֶס Ez 17. 9]; *of fish, tender, soft-fleshed; of an infant, τὸ τ. dainty softness; τρυφήλος, rare form of τ.* Gn 34. 29 Nu 31. 17, 32. 16, 17 Esth 3. 13 طنل 43  
 רֶסֶס στέγη, -γα: *roof, ceiling* [رَقَبَة سَطْح]; *freq. in pl., house, dwelling* IR 7. 9 41  
 רֶסֶס ὀπλή 314-15 tm  
 רֶסֶס πρᾶος: *mild, soft, gentle* Jud 15. 15 Jes 1. 6 93  
 רֶסֶס πρό, πρίν 86 t, 172 tm  
 רֶסֶס θρύπτω: *break in pieces, break small; σπαράσσω, -ττω:*



- tear, rend*, esp. of dogs, carnivorous animals, and the like Gn 8. 11, 37. 33, 49. 27 Dt 33. 20 Ps 7. 3 43, 417-18, 425
- סרף θρύψις: *breaking in small pieces* Nah 3. 1 23, 43
- „ סרפה θρύμμα: (θρύπτω) *that which is broken off, bit* Gn 31. 39 Ex 22. 30 Lev 17. 15 Ez 19. 36 Am 3. 4; τρυφερόν; τρύφος 23, 43, 373 tm, 425 tm
- „ τροφή: (τρέφω) *nourishment, food*; τὸ τροφόν: *that which nourishes* Mal 3. 10 Ps 111. 5 Prov 31. 15 41, 43, 373 tm, 425 tm
- Ζεὺς: *Zeus* 127
- ἡμέρα: *v. יום*
- רֹא רόος, ρόφος: (ρέω) *stream, flow of water, current; current at sea; also current of air (רוח); flux, discharge of morbid humours* Gn 41. 1 Ex 8. 1 Jes 33. 21 63
- יָבִיל φόρα: (φέρω) *that which is borne; esp. that which is brought forth, fruit, produce, crop* Lev 26. 4 Hab 3. 17 79
- יָבִיב γάμβρος: *brother-in-law, i.e. sister's husband or wife's brother; father-in-law; γαμβρά: sister-in-law* Dt 25. 5 Ruth 1. 15; *v. יָבִיב* 57, 67, 326
- יָבִיב διψάω, -ώω, -έω: *thirst; of trees, to be thirsty, parched* Gn 8. 3 Thr 4. 8 58
- יָבִיב יָבִיב דיψάς: *used as fem. of δίψιος (thirsty, and of things, dry, parched)* Gn 1. 9 Ex 4. 9, 14. 6 58
- יָבִיב δίψιος: *v. יָבִיב* Ez 17. 24, 37. 2 58, 119 tm
- יָבִיב ἔργον: *work* Gn 31. 42 Jes 55. 2; *of works of industry; of tillage, tilled land* Job 39. 11; *generally, property, wealth, possessions* Dt 28. 33 Jes 45. 14; *in bad sense, mischief, trouble, of disease* Eccl 12. 12 49
- יָבִיב κολώνη: *v. לג* Gn 31. 47 34 t
- יָבִיב ἄγυια: *street, highway, chiefly in pl.; rare in Prose* 403-4 t, 641-5 tm
- „ Ἁγυιεύς: *a name of Apollo as guardian of the streets and highways; pointed pillar, set up as his statue or altar at the street-door* 169 tm, 404, 641-5
- „ αὐγή: αὐγαί, *the eyes*; mostly poet. 404 t, 641-5 tm
- „ γυῖον: *limb; the foot; the hand; the whole body* 101, 404 t, 641-5 tm
- „ λάχος: (λαχεῖν) *allotted portion; portion obtained by lot, share* 404 t, 641-5 tm

- דָּ ὁδός: v. הָדוּר Ez 13. 18 47, 50, 404 t, 641-5 tm  
 „ παγίς: (πήγνυμι) = πάγη (anything that fixes or fastens, snare, noose; fowling net; metaph., trap, net), trap  
 Prv 6. 5 (v. יָקוּשׁ) 404 t, 642 t  
 „ ποδός, πούς: v. אָשׁוּר 62, 79 t, 642 t  
 יָדָה ἰάπτω: send, drive on, of missiles, send forth, shoot  
 Jer 50. 14; throw Thr 3. 53; assail Zach 2. 4 (conf. κατ-: harm, hurt) 56  
 תָּדָה δόσις: (δίδωμι) gift Ps 56. 13 58, 72  
 יָדָה ἀγαπητός: v. אָהוּב Jes 5. 1 Ps 84. 2 107-8  
 יָדָה εἶδω, no Act. pres. in use, ὁράω being used; see, perceive, behold Jes 29. 15, 56. 10; pf. οἶδα I see with the mind's eye, i.e. I know Gn 4. 9, 12. 11; the aor. and pf. are usually supplied by γινώσκω: know carnally  
 Gn 4. 1 IR 1. 4 47, 68, 85 t, 92, 108, 329-31  
 „ διαίδω (A), δια-εἶδω (i.e. διαφείδω) (A): discern, distinguish Gn 3. 22; test Ib 39. 6, 8 58  
 יָדָה γνωτός (A): of persons, well-known Dt 1. 13, 15; older and more correct form of γνωστός (pl., as Subst., = γνώριμοι well-known; notable, distinguished), notables Ib.; Act., knowing Jes 53. 3 108  
 יָדָה מִדָּע, מִדָּע, מִדָּע, מִדָּע γνωτός (B): kinsman, kinswoman Ruth 2. 1, 3. 2 108  
 יָדָה εἶδησις: knowledge Gn 2. 9 Dt 4. 42 IR 7. 14  
 Jes 28. 9, 44. 19 Ps 119. 66 Prv 1. 4, 7, 22; = γῶσις (knowing, being acquainted with a person) Jes 11. 2, 9 Jer 22. 16 Hos 4. 1, 6. 6; in pl., forms of knowledge IS 2. 3 73  
 יָדָה εἶδημα: knowledge Dan 1. 4, 17 70, 330 tm  
 יָדָה ἰεὺς θεοῦ: God's votary; cf. יָדָה יְהוָה ICh 7. 6 128  
 יָהּ Διός, Ζεύς: Zeus; Παιάν: Paeon Jes 38. 11 44, 58, 61, 92, 114 t, 121-3, 127, 352 t, 390 t  
 יָהּ Gn 29. 35 86 t  
 יָהּ 286 t  
 יָהּ Διὸς Παιᾶνος, Ζεὺς Παιάν: Zeus Paeon or Paeon, the physician of the gods; title of Apollo (later as epith.); also of other gods; of Zeus, of Helios, of Pan; Διόπαν: Zeus Pan Gn 12. 1 Ex 3. 15, 6. 3 86 t, 121, 130, 330 t, 352 t, 390 t



- יְהוֹנָן Διογενής: *sprung from Zeus* (Ζεὺς ἐγέννησε);  
 Διογένης, prop. n. Esr 10. 6 ICh 3. 15 58, 68, 121, 127, 129
- יְהוֹנָן, יוֹנָן Διόδοτος, Διόσδοτος: *given by Zeus*,  
 heaven-sent IS 13. 2, 14. 6 IIS 13. 3, 5 58, 114, 127, 129
- יְהוֹצֶדֶק Hag 1. 1 Esr 3. 2 129
- יְהוֹלֹם ἄδάμας: v. אַחֲלָמָה Ex 28. 18 Ez 28. 13 49
- יְהוֹלֹם εἶργεν Διός IS 8. 2 IIR 1. 3, 13 125
- יוֹם ἡμαρ, ἡ-: = ἡμέρα (aspirated perh. only in Att. and  
 West Ion.; *day*; poet. for *time* יוֹם Nah 1. 7 יוֹם  
 Zach 14. 4, 9; pl., ἐν ἡμέραις τωός *in the days* of Gn  
 14. 1 Esth 1. 1; in pl., *age* יוֹם Gn 3. 14, 18. 11,  
 35. 29; dat., τῇδε θῆμέρα = σήμερον (Adv. *to-day*)  
 הַיּוֹם, הַיּוֹם Ps 118. 24; καθ' ἡμέραν *by day*  
 הַיּוֹם Ex 13. 21 Ps 91. 5, 121. 6; ἐν αἵματι πάντα *in*  
*perpetuity* לְצִמְחָתָא Lev 25. 23 [cf. ἀθάνατος] 24 t, 34 t, 43, 51,  
 57, 171 tm
- יוֹן Ἴων: *Ion*; Ἴωνες, οἱ, the *Ionians* Gn 10. 4 133
- יוֹנָה κυάνεος: of the colour of κύανος (*dark-blue*  
*enamel*; *blue copper carbonate*; a bird, perh. *blue*  
*thrush* יוֹנָה Gn 8. 8), *dark-blue*, *glossy*, of the swallow  
 יוֹנָה Ib.; of the *deep sea*; generally, *dark*, *black* Jer  
 46. 16 Zeph 3. 1 Ps 40. 3, 69. 3 60
- יוֹנָה γυνή, γυνά: *woman*; as a term of respect or affection,  
*mistress*, *lady* Cant 5. 2 47
- „ Διονῦς: = Διονύσιος (*of Dionysus*); Διονύ: as voc.  
 of Διόνυσος (*Dionysus*) Jon 1. 1 58
- „ οἰνός: II. a wild pigeon of the colour οἰνωπός (*ruddy*  
*complexioned*, of Dionysus; but, *dark complexioned*,  
*black mixed with bright light*, *dark*, of ivy, of the fruit  
 of the φελλόδρυς (*holm-oak*), of the οἰνός II), the *rock-*  
*dove* Gn 8. 8 50, 120
- יוֹנָתָן Διόθεν: Adv. *sent from Zeus* Jud 9. 5 58
- יוֹנָתָן ἐνός = μονός: *solitary*; = οἷα (the *ace* on dice),  
*ace* on a die 32 t, 325 t
- לְהוֹת ἐλπώ, ἐλπίζω, Att. form of ἐλπομαι, ἐέλπομαι: *hope*  
 or *expect* Ps 71. 14 Job 14. 14; *expect anxiously*, *fear*  
 IS 31. 3 Job 13. 15; construction, like ἐλπίζω: Att.  
 form of ἐλπομαι, used also by Hdt., *hope for*, or  
 rather (in earlier writers) *look for*, *expect* Ps 71. 14  
 Job 14. 14; of evils, *look for*, *fear* IS 31. 3 Job 13. 15 31 t

- תְּלִיָּה *ἐλπίς*: *hope, expectation* Prv 13. 12 Job 41. 1 72, 81
- וַיִּין *οἶνος*: *wine*; *οἶ. φαρμακίτης* Cant 8. 2 xxix, 43, 47, 65, 74, 120, 174 f
- וַיִּין *Ἀγυιεύς*: *v. וַיִּין* 404 t
- וַיִּין *ἀπευθύνω*: *guide aright, direct* Gn 24. 14 Lev 19. 17 Jes 11. 4 Prv 9. 8, 19. 25; *correct, chastise* IIS 7. 14 IIR 19. 4 Jer 2. 19 Ps 105. 14 Prv 3. 12 Job 5. 17, 13. 10; *govern, rule* Jes 2. 4 Mich 4. 3; *κατ-*: *make or keep straight* Prv 9. 7 Job 13. 15, 32. 12; *demand an account from one, condemn* Gn 21. 25, 31. 37, 42 Job 13. 3, 22. 4 ICh 12. 17 (18); *οἱ κατευθύνοντες* the *righteous* וַיִּין Ps 149. 1, 5 330 t
- וַיִּין, וַיִּין *βλαστός*: *offspring* 32 t, 101
- וַיִּין *βροῦκος*: *locust or its wingless larva*; *ὀλεγγος*: *a kind of locust* Joel 1. 4, 2. 25 Nah 3. 16 77, 401
- וַיִּין *κυάνεος*: *the deep sea*; *-vos*: *sea-water* Gn 14. 3 Ex 23. 31
- וַיִּין *πῆμα*: *poet. word, misery, calamity* Ps 116. 2 61
- וַיִּין *ἡμίονος*: *half-ass, i.e. mule* Gn 36. 24 51
- וַיִּין, וַיִּין *μεσημβρία*: (*for μεσ-ημερία, μέσος* [sem. μέση], *ἡμέρα*) *midday, noon; the parts towards noon, the South* Gn 35. 18 Jos 15. 1 Jes 43. 6 Ez 16. 46 Ps 89. 13 [since a person facing the rising sun has the South on his right hand, וַיִּין came to mean 'right hand', 'right' IS 11. 2 Cant 2. 6 Eccl 10. 2, as well as *South*; while the North—וַיִּין Gn 14. 15 Jos 19. 27 Ez 16. 46 شمال—came to mean also 'left hand', 'left' Cant 2. 6 ICh 18. 18; *v. εὐώνυμος*] 86 t
- וַיִּין, וַיִּין 27 t
- וַיִּין *θηλάζω*: *give suck*; of the young animal, *suck* Gn 21. 7, 32. 16 Jes 60. 16 Job 3. 12 Thr 4. 3 59, 81 t
- וַיִּין, וַיִּין, וַיִּין *κτίζω*: *found, build* IR 5. 31, 7. 10 Jes 54. 11 Ps 24. 2, 104. 8 ICh 8. 16; cf. *ἵστημι* 51, 60, 87
- וַיִּין, וַיִּין, וַיִּין *ἀνα-*: *rebuild* Hag 2. 18 Zach 4. 9 Esr 3. 6, 10, 11; cf. *καθίστημι, ἐφ-, συν-* 51, 60, 87
- וַיִּין *κτίσις*: *founding, settling; creation* Esr 7. 9 60
- וַיִּין *κτισμός*: *foundation* IR 7. 9 60, 71
- וַיִּין, וַיִּין, וַיִּין *κτίσμα*: *foundation* IIS 22. 16 Jes 24. 18 ICh 8. 16; of a temple Ps 87. 1; generally, *building* Jes 58. 12 60, 70, 71



- יִסְף, הוֹסִיף, יוֹסֵף προστίθῃμι, -θῶ: *add* Lev 27. 13 IIR  
20. 6 Eccl 2. 9 ICh 9. 6; *continue* or *repeat* an action  
Gn 8. 12, 21, 38. 26 Ex 8. 25, 9. 34 Prv 23. 35;  
*bear another son* Gn 4. 2 62, 87 t, 327
- מוֹסֵר, מוֹסֵר דָּעֶסְמָא: (δέω A) poet. for δεσμός (metaph.,  
*any bond of union or connexion; of the laws*), *bond*,  
*fetter* Jes 52. 2 Jer 2. 20 Ps 116. 16 Job 5. 17,  
12. 18 (v. אִסֵּר) 70
- יֵי ἀγγεῖον: *vessel* for holding liquids or dry substances  
Ex 27. 3 59
- יַעַד αἰνίζομαι 110 tm, 241 tm
- הַעוֹדָה τὸ ἔθος: *custom* Jes 8. 16, 20 Ruth 4. 7; εἰδήσεις:  
*knowledge* 73
- הוֹעִיל ὠφελέω: *to be of use or service; to be of use to one*,  
*to be of service, benefit* Jes 48. 17 Jer 22. 32 Hab 2. 18  
Prv 11. 4 Job 30. 13; *Pass., receive help or succour*,  
*derive benefit or advantage* Job 25. 15, 35. 3 66, 93
- יַעַל δορκάλις 58
- יַעַן δία 58, 68, 169 tm
- יַעַי μῆτιζομαι, μῆτιόμαι: = μῆτιάω II (*plan, devise*),  
*devise, contrive* Jes 7. 5, 14. 27 Mich 6. 5; αἰνίζομαι:  
= αἰνέω (Poet. and Ion. Verb, very rare in good  
Att. Prose, ἐπαινέω being used instead); ἐπαινέω  
= παραινέω (*exhort, recommend, advise; propose*),  
*recommend, advise* Ex 18. 19 IR 1. 12, 12. 8 Jes 14. 24,  
26-7, 32. 7 Ps 16. 7 110-11 tm
- יַעַץ, הַתְּיָעֵץ, הַתְּיָעֵץ, הַתְּיָעֵץ συμμητιάομαι: *take counsel with or*  
*together* IR 12. 6 Ps 83. 4 Prv 13. 10 ICh 13. 1 111
- יַעֲזָר μῆτιέτα, Ep. for μῆτιέτης: *counsellor*; = μῆτιόεις  
(*wise in counsel*, epith. of Zeus) Jes 3. 3, 9. 5 ICh  
27. 32, 33 Prv 15. 12 111
- יַעֲזָר מַעֲזָה, מַעֲזָה μῆτις: *wisdom, skill, craft, counsel, plan*,  
*undertaking*; παραινέμα: *advice* IIS 16. 23 IIR 18. 20  
Jes 8. 10 Jer 18. 18, 50. 45 Ps 81. 13 Prv 1. 31 82, 111
- יַעֲקֹב κακκάβη (A): *three-legged pot* (= χύτρα, *earthen*  
*pot, pipkin*) 60, 83 t, 646 tm
- יַעַר ἄγριος: (ἀγρός) *living in the fields, wild, savage*; of  
animals Jer 26. 18; of trees, opp. ἡμερος [הַמֶּר],  
*wild* Jos 17. 18 IIS 18. 8 29, 378 t
- יַעֲרִים, יַעֲרִים ἀγορά: v. הַפָּרִים Jos 15. 9 24 t, 377-8

- יַעֲרָה, יַעֲרָה קηρίον: (κηρός) *honeycomb*, mostly in pl. IS  
14. 27 Cant 5. 1 60
- יִפְּה εὐφυσ 89 tm, 115 t, 327
- יִפְּה εὐφωvos: *sweet-voiced, musical; sweet-toned; loud-voiced*, of a herald Nu 13. 6 47, 115, 121
- יִצֵּא ἐξοδεύω: *march out, depart* Gn 28. 10 Ex 9. 21; *come out* Gn 8. 7, 27. 30 Dt 28. 6 [cf. יִצֵּא/ἐξοδισμός: = ἐξοδία (*marching out, expedition, journey*) Nu 33. 2; יִצֵּא/ἐξοδος: *discharges* from the bowel Dt 23. 14] 85 t
- הוֹצִיא σώζω: *of persons, save from death, keep alive; ἐξάγω: lead out, lead away* Ex 7. 4 IIS 5. 2 Jes 40. 26 Jer 38. 22-3 IICH 23. 14; *having brought her out from Argos* Gn 14. 18, 15. 7 Ex 12. 51 Ez 11. 7, 20. 34, 21. 10, 42. 15 Job 15. 13 Esr 1. 7 ICh 20. 3; *bring out of prison, release* Gn 40. 14 Ex 6. 6 Dt 4. 20 IIS 22. 20 IR 8. 51 Jes 42. 7 Jer 20. 3, 52. 31 Ps 25. 15, 31. 5, 68. 7, 107. 28, 142. 8, 143. 11; *bring forth into the world* Jes 65. 9 Job 10. 18; *lead out to execution* Gn 38. 24-5 Dt 17. 5, 22. 21, 24 Jud 6. 30 IR 21. 10 Hos 9. 13; *of merchandise, etc., carry out, export* Ex 12. 39 Lev 4. 12 Jud 6. 18 IIS 12. 30 IR 10. 29 Jer 51. 44 Ez 11. 7, 12. 7 Am 6. 10 Esr 1. 7 Neh 9. 7 ICh 20. 2 IICH 1. 17, 9. 28; *draw off water* Nu 20. 8, 10 Dt 8. 15 IR 17. 13 Jer 10. 13 Ps 135. 7 Neh 9. 15; *bring forth, produce* Gn 1. 12, 24 Nu 17. 23 Dt 28. 38 Jes 61. 11 Hag 1. 11 Ps 104. 14 [cf. יִצֵּא/ἐξαγωγή: *duty on export* IR 10. 28-9 ICh 1. 16-17; ἐξαγωγίμος: *unsettled, migratory*, of people Ez 12. 4] 28 t, 36 t
- הוֹצִיא ἐξωθέω: *thrust out, force out* IIS 13. 18; *expel, eject, banish* Esr 10. 3, 19 205
- יִצֵּב, יִצֵּב, יִצֵּב ἵστημι 156 tm
- יִצוֹעַ κοίτη: (κεῖμαι) = κοῖτος I (*resting-place, bed; stall, fold, pen*), *bedstead; esp. marriage-bed* (pl.) Gn 49. 4 Ps 63. 7 ICh 5. 1; cf. θακεῖον 59, 68, 74
- יִצוֹעַ κοιτάριον: Dim. of κοίτη, *sup.* Jes 28. 20 59, 71
- יִצְחָק יִצְחָק Gn 17. 19 Jer 33. 26 36 t, 417 t
- הוֹצֵק ἐκχέω: *pour out*, prop. of liquids Lev 21. 10 51
- מוֹקְדָה, מוֹקְדָה αἶθων: (αἶθω) *fery, burning; αἶθος: burning heat, fire* Lev 6. 2 Ps 102. 4 70



- יקה *ικέτης*: suppliant 127 t  
 יקסן *Σκυθης*: Scythian Gn 10. 25 (+, like יבל and יגר) 130  
 יקום *οικουμένη*: inhabited region; then the Greek world, opp. barbarian lands; the inhabited world (including non-Greek lands, as Ethiopia, India, Scythia), as opp. possibly uninhabited regions Gn 7. 4 57, 133  
 יקר *ἰχώρ*: ichor, the juice, not blood, that flows in the veins of gods; later simply, blood Ps 37. 20 39  
 יקר *ἀκρα, κριτός* 96 tm  
 „ *δόξα*: (*δοκέω, δέκομαι*) the opinion which others have of one, estimation, repute; mostly, good repute, honour, glory Esth 1. 4, 20 58, 68  
 יקריות = יקריות *ψυχρότης*: coldness, cold; chill, frost 32 t  
 יקש *δικεῖν*: throw, cast Jer 50. 24 Ps 141. 9; cf. *δικτυόομαι*: Pass., to be caught in a net נקש Ps 9. 17 38  
 יקש *δικτυωτός*: made in net-fashion; latticed, trellised Ps 91. 3 Prv 6. 5 (ז. י. π. α. γ. ἰ. s) 642 t  
 מוקש *δίκτυον*: net Am 3. 5 70  
 יר *εἶρη*: v. אור 127, 312  
 ירא *τρέω*: flee from fear, flee away; trans. fear, dread, be afraid of Gn 18. 15, 19. 30 Jes 15. 4 64  
 יראה *τρομός*: trembling, quaking, quivering, from fear Gn 9. 2 Jer 32. 40 Ez 30. 13 Mal 1. 6 Ps 5. 8, 9. 21, 55. 6 Prv 2. 5, 8. 13 64, 70  
 ירב *Ἐρις*: a goddess who excites to war Hos 5. 15 82  
 ירבצל *εἶρην Βάαλ, γαμίτου, πόσιος*: votary of Baal, of husband Jud 6. 32 IIS 11. 21 IR 11. 28 42, 123, 126, 128, 311-12 t  
 מרג *τρυγάνη*: tribula ['thrashing-sledge' consisting of a wooden platform studded with sharp pieces of flint or with iron teeth]; cf. *τυκάνη* (instrument for threshing), written *טרטάνη* in Hesychius, and *τρυγάνη* IIS 24. 22 Jes 4. 15 70, 329  
 ירד *παράδωμι*: give city or person into another's hands; esp. as a hostage, or to an enemy, deliver up, surrender; ירד/παράδοσις: surrender Dt 20. 20, 28. 52 61, 63, 68, 121, 327  
 ירדן *ἀρδάνιον*: = ἀρδάλιον (water-pot or trough) [from the heights of the West Bank—where the European





- יָשׁ אֵשׁ, אֵשׁ, יָשׁ ἔχω: *have, possess* Gn 33. 9, 39. 4; *have means*  
*or power to do, to be able* Ib 31. 29 Prv 8. 21; *there is*  
 Gn 18. 24, 28. 16 IIS 14. 19 Prv 18. 24 אֵיִי Dan  
 3. 12 28 t
- יָשׁ הוֹסִיב, יָשׁ, יָשׁ ἵζω: Mostly in Poets and late Prose,  
 the Att. Prose form being καθίζω; *make to sit, seat,*  
*place* Gn 40. 13 IR 2. 24; *settled them in Scheria*  
 IIR 17. 6 Ez 36. 11; *set up and dedicate* temples,  
 statues, etc., in honour of gods أهدى; *sit, sit down* IR  
 1. 46 Esth 3. 15; of things, *settle down, subside* حاد 23, 47, 87,  
 174
- הוֹסִיב καθ-: causal, *make to sit down, seat* IR 2. 24; *set,*  
*place* Gn 40. 13 Job 36. 11; *encamp* IS 30. 21; *set up*  
 Ez 25. 4; הוֹסִיב marry Esr 10. 18 Neh 13. 23; cf.  
 συνοικέω: *live with in wedlock* 87, 116
- מוֹשֵׁב ἵσμα: *seat* IS 20. 18, 25 70
- יָשׁ θαάσω: Ep. form of θάσσω (*sit, sit idle*), *sit* IR  
 1. 46 59
- מוֹשֵׁב θάκημα: *seat* IS 20. 18, 25 59, 70
- יָשׁ οἰκέω: v. גִּיר Ez 27. 3 69
- הוֹשֵׁב οἰκέτης, -κήτης: *household slave*, opp. δοῦλος Ex  
 12. 45 Lev 22. 10; οἰκητής: *dweller, inhabitant* Gn  
 23. 4 Lev 25. 45 IR 17. 1 73
- מוֹשֵׁב οἶκημα: *dwelling-place* Nu 24. 21 Ez 6. 14,  
 34. 13 70, 81
- הוֹסִיב οἰκίζω: c. acc. pers. *settle, plant as a colonist or*  
*inhabitant, remove, transplant* IIR 17. 6, 24 Ez 36. 11 87
- הוֹסִיב καθ-: *settle, establish* IIR 17. 6, 24; Pass.,  
*to be settled* Jes 5. 8, 44. 26; *bring home and re-establish*  
*there, restore to one's country* Ez 36. 11 87
- יָשׁ יָשׁ, יָשׁ, יָשׁ ἡίδεος γαμίτου, ποσίος 126 t, 128
- יָשׁ λόχος: v. אֲשׁוּר 79, 392 tm
- יָשׁ הֵן, יָשׁ ἡίδεος Διός: a gift or votary of Zeus Esr 10. 31  
 ICh 12. 6 (7) 128
- יָשׁ εἰδω: *sleep* IR 18. 27 Jes 5. 27; *sleep of death* Jer  
 51. 39 Ps 13. 4 Dan 12. 2; ὑπνόςω 115, 238
- הוֹשִׁיעַ ὥσω: v. הוֹצִיא Ex 2. 17 IS 17. 47 Ez 34. 22,  
 36. 29 27-8 t, 36 t, 44, 116 t
- יָשׁ הֵן, יָשׁ ἡίδεος Διός Jes 1. 1 128
- יָשׁ ἱάσπης: *jasper* (cf. Hebr. yāšp̄heh) Ex 28. 20 82, 310





7. 23; the seat of the passions, anger, fear, etc. Gn  
 49. 6 Ps 30. 13, 57. 9, 108. 3, 149. 5; = ἡπατος 13, 14, 24 t,  
 82, 114 t, 379, 427 .
- כבוד כבוד, κῦδος: Ep. word; *glory, renown*, esp. in  
 war IS 2. 8, 4. 21 Prv 3. 16 13, 41, 46, 403
- כביר αἰγίς: *goatskin*, worn as a dress IS 19. 16; v. p. 237 47
- כבל ὄπλον 14, 34, 342 tm
- כבר ἤδη: Adv., *already* Eccl 1. 10 47
- כבש כשב, οἷς, ὄεις: *sheep*, كبش (rare in Prose, πρόβατον  
 (خروف) being preferred) both of the *ram* and the *ewe*  
 —כבשה, כשבה, Gn 21. 28 Ex 12. 5 Lev 3. 7,  
 5. 6, 14. 10—though sts. a word is added to mark  
 gender אֵלֶיךָ (ἀρνείος) כבש Jer 11. 19 (Latin, ovis) 81 t
- כבשן καπνός: *smoke* Gn 19. 28 Ex 9. 8, 19. 18; v. אבק  
 עשן 47, 68, 77
- כד κάδος: *jar or vessel for water or wine* Gn 24. 14 IR  
 17. 12 42 t
- כדי κατά 171 tm
- כה ὧδε: demonstrative Adv. of ὅδε; of Place Jud 14. 5;  
*hither* Ex 7. 16 Jos 17. 14; cf. ὅδε; ὧδε καὶ ὧδε *this*  
*way* and *that* כה וכדרך יום כה ודרך יום Nu 11. 31;  
*here* Gn 31. 37 Nu 23. 15 (v. פה) 27 t, 34 t
- „ ὧ: v. כ” 47, 51, 85-6 t, 427
- „ ὧ: *thus* Gn 15. 5, 32. 5 IS 3. 17, 11. 7 47
- כהן διακονέω: *minister, do service, serve* Ex 28. 41 Lev  
 16. 22 ICh 5. 36 58, 272 tm
- כהן διάκονος, διάκων: *servant, attendant or official* in a  
 temple or religious guild Gn 14. 18 Ex 3. : Jud  
 18. 19 IIS 20. 26 Jes 66. 21 ICh 13. 9 58, 74, 272 tm, 286 t
- כהנה διακονία: *service; body of servants or attendants*  
 Ex 29. 9 IS 2. 36 58, 272 tm
- קובע קיבע, κύμβαχος: *crown of a helmet* [cf. Lat. *juba*,  
*crest of a helmet*] 34 t, 39, 48
- קויה καύσις: *burning, cautery* Ex 21. 25 Jes 3. 24 کئی 74, 78
- קטה καύμα: (καίω) *burning heat*, esp. of the sun, *sun*  
*heat* Lev 13. 24 70
- קץ εἰκών: *likeness, image*, whether picture or statue,  
*bust*; metaph., *living image, representation* Jer 7. 18,  
 44. 19; κίων: v. ציץ 78

- כוס σκύφος: *cup, can, esp. used by peasants* Gn 40. 11  
Jes 51. 17, 22 Jer 16. 7, 51. 7 81
- מכורה, מכורה χωρίον: Dim. (only in form) of χώρος  
(like χώραι, a definite space, piece of ground, place) and  
χώρα (space or room in which a thing is; country);  
place, spot, district; pl., sites Ez 16. 3, 21. 35, 29. 14 70
- כוש, כותה, כותה Σκυθία: *Scythia* Gn 2. 13 IIR 17. 24, 30;  
Σκυθιάς, a name of Delos; כוש, כוש the Euphrates  
and the Tigris, the Scythian Rivers Jes 18. 1 129 t
- כוש Σκύθης: *Scythian* IIS 18. 21; prov. Σκυθῶν ἐρημία  
of a desert; כוש Σκύθαινα: fem. form of Σκύθης  
Nu 12. 1 44, 121, 129 t
- כוש Σκυθῶν [sc. βασιλεὺς, ἡγεμῶν, φύλαξ, etc.] of the  
Scythians [i.e. their king, leader, protector, etc.  
Jud 3. 8] Hab 3. 7 121, 129 t
- כזב ψευδός: (ψεῦδω) *falsehood, lie* Zeph 3. 13 21 t, 47
- כח κῆρυς: *strength, vigour*, poet. word; ἰσχύς: (perh.  
akin to ἔχω, ἰσχω) *strength of body* Gn 31. 6 Jud  
16. 5 IS 28. 20 IIR 19. 3 Jes 40. 29 Prv 14. 4;  
might, power Ex 9. 16 Nu 14. 17 Zach 4. 6 Dan 1. 4  
(Perh. ἰσχύς, cf. . . . γισχύν (ἰσχύν)) 23 t
- כי καί: Conj., copulative, joining words and sentences;  
to express simultaneity Gn 30. 33, 35. 18; also  
Adv.; εἰ καί *although, notwithstanding that, even  
though* כי אף Gn 3. 1 IIR 5. 13 כי אף Jes 1. 15 Hos  
1. 16 Ps 23. 4 Prv 22. 6 Thr 3. 8; before a Participle,  
to represent either καὶ εἰ (*even if*) . . . or εἰ καί . . .  
*although, albeit* Ex 13. 7 Jer 10. 2; v. כִּי 39
- „ κε: epic for ἄν; ἐάν (so early Attic Inscr., εἰάν sts.  
after B.C. 400), also contr. ἦν and ἄν, which by  
crasis with καί become κᾶν: *if haply, if*, regularly  
followed by subj. [as in Ex 1. 10]; Arcadian εἰκᾶν  
in Tegean Inscr. of IV B.C.; when the apodosis  
is fut. [as in Ex 1. 10], to express a future condition  
more distinctly and vividly than εἰ c. opt., but less  
so than εἰ c. fut. ind. 85-6 t
- „ כִּי γε: enclitic Particle, giving emphasis to the  
word or words which it follows Gn 49. 15 (cf. Ib  
6. 2 Ex 2. 2); with Pronouns: with Pron. of 1st  
Pers. so closely joined, that the accent is changed,



- in *ἐγωγε* אֲנִי Ex 20. 2; in *ἀρά γε*, each Particle retains its force, *γε* serving to make the question more definite אֲנִי Gn 27. 36, 29. 15; the demonstr. Pron. *ὁ, ἡ, τό*, made slightly (if at all) more emphatic by the addition of *γε*, *he, she, it* אֲנִי IIS 23. 19 326
- כִּי *ἐνεκα, -κεν, εἰν-*: Conj. for *οὐνεκα, because*; *εἰ καί*: *even though, although, notwithstanding that* Ex 13. 17 396 t
- כִּי *εἰκών*: v. כִּן Am 5. 26 47, 78
- כִּי *σχέτιος*: of persons, *able to hold out, unwearied, unflinching*; mostly in bad sense, *flinching from no cruelty or wickedness; merciless, headstrong* Jes 32. 5, 7; cf. *σχετλιάζω*: *complain of hardship* 53
- כִּי *κομήτης* 34 t, 89 tm, 326
- כִּי *καὶ ὡς*: *even thus (W)* Ex 29. 35 Esth 6. 9 51
- כִּי *θεός*: v. אֵל, פִּיכֵל 28
- כִּי *μέγας* 56, 297 tm; *ὅλος, οὖλος*: *whole, entire, complete in all its parts* Ex 10. 13 IR 6. 22; *every* Gn 30. 40 Ex 35. 21 Lev 11. 32; = *πᾶς, all* Gn 2. 1 ICh 27. 1 21, 23-4, 37, 47, 49, 75 t, 86 t, 106 t, 384 t
- כִּי *αὐλιον*: *fold, stable, etc.* Hab 3. 17 Ps 50. 9, 78. 70 70, 80
- כִּי *ποικίλον*: *generally, variety, diversity* Lev 19. 19 Dt 22. 9 61
- כִּי *πυρόω*: *burn with fire*; metaph., *set on fire, inflame*; Pass., *to be ignited* Ez 5. 13 (cf. Ps 2. 12) 422 t
- כִּי *τελέω*: *come to an end* IR 6. 38 Jes 15. 6 39, 47, 379 t, 422 t
- כִּי *κλάω (A)*: metaph., *weaken*; Pass., *enfeebled eyes*; *τελέω*: *sts. intr., like the Pass. come to an end* Jer 8. 20; *χρηζω*: *desire, long for, crave*; כִּי *κλείω*: *confine*; *κωλύω*: *hinder, prevent*; *hinder one from a thing*; *withhold* 422-3 t
- כִּי *ὄπλον* 60, 315 tm, 342 tm, 422
- כִּי *χήλιος* 43, 315 tm, 342 tm, 426 t
- כִּי *χηλός* 315 tm
- כִּי *ὅλως, οὖλως*: Adv.; *wholly, altogether*; *ὅλον*: neutr. as Adv., *wholly, entirely*; *τελέως*: *completely, absolutely, thoroughly* Ex 28. 31 Lev 6. 15 Dt 13. 17 Jud 20. 40 Jes 2. 18 Ez 28. 12 49, 422 t
- כִּי *ἐγκαλύπτω*: *hide oneself, hide one's*

face, as a mark of shame Jer 3. 3, 6. 15, 14. 3,

22. 22

- כמה *τί χρημα*: why? Job 7. 19; what? 63-4. 93, 327, 426\*
- כמהם, כמהן 34 t
- כמו *ἀπό*; *ὁμοῖος*: like; *ὅπως*: as 49, 169 tm, 352-3, 415 t
- כמש, כמס *κάμινος* 304 t, 308-9 tm
- מכמן *θέμα*: v. מסמן 33 t, 70
- כמער *ὁμοῖος*: like, resembling IR 7. 36 51
- כמר *κομήτης* 89 tm
- כן *ξένος, ξείνος*: guest-friend, visitor, stranger Gn 42. 11 45, 52
- „ *ὥς*: so, thus Gn 1. 7, 6. 22, 18. 5, 29. 26 52, 63, 68
- „ כנה *ξηνός*: = *κορμός* ((*κείρω*) trunk of a tree (with the boughs lopped off)) Gn 40. 13 Ex 38. 8 Jes 33. 23 Ps 80. 16 קנה Gn 41. 5 Ex 25. 31 (כ.ק) 45, 52
- מכונה *τέχνημα*: that which is cunningly wrought, work of art, handiwork; artful device; generally, device, contrivance IR 7. 27-8 64
- כנר *Φοῖνιξ*: Phoenician [lake] Nu 34. 11; a musical instrument, like a guitar, invented by the Phoenicians Gn 4. 21 Nu 34. 11 Dt 3. 17 Jes 5. 12 43, 93, 129, 174 t
- בין *γεννάω*: causal of *γίγνομαι*, mostly of the father, beget; produce from oneself, create, engender, produce Ex 15. 17 Dt 32. 6 IIS 7. 24 Ps 8. 4, 119. 73 Job 31. 15 24 t, 34 t, 47, 53
- כני, כנייה, כנייה, כנייה *Διογενής*: Neh 9. 4 ICh 15. 27, 26. 29 ICh 31. 12; v. כנין 58
- כנען *Φοινίκη*: Phoenicia Gn 11. 31 93, 129, 131 t
- כנעני *Φοινίκινος*: Phoenician 24 t, 42 t, 47, 129, 131 t, 286 t, 303
- כסא *κλισία, -ίη*: anything for lying or sitting upon, couch or easy chair 69, 332 t
- כסא *καλύπτω*: cover; hide, conceal; cf. *κεύθω* Jer 51. 42 26, 92
- כסה, כסה *κάλυψις*: coverings (pl.) Ez 13. 18 Job 24. 7, 26. 6 82
- מכסה *κάλυμμα*: covering (W); *ἐγκαλυμμός*: covering Gn 8. 13 Ex 26. 14 70
- כסיל *ξύλον*: of persons, blockhead Prv 17. 10, 18. 2 [cf. *σχολερός*] 21 t, 45, 52, 57
- כעש, כעש *ὀργή*: anger, wrath Dt 32. 7 IS 1. 6 Job 10. 17 35 t
- כף *κεφαλή*: head of man or beast Jud 8. 6, 15 79



- כּפּה κεφαλή: of things, *extremity*; in Botany, *head* (= *inflorescence*) Job 15. 32; generally, *top*; *coping* of a wall, *capital* of a column Jes 9. 13 79
- כּף στήθος: *ball of the foot*, *ball of the hand* (below the thumb) Gn 40. 11 Dt 2. 5 Jes 37. 25, 53. 12 (σπ/כ, like στέφος/כתר/كَنْفِيَه) 52, 424 t
- כּפי κατά 171 tm
- כּכּפּלה σπήλαιον: *grotto*, *cavern*; of a *grave* Gn 23. 9 70
- כּכּפה, כּכּפּה κύπτω: *bend forward*, *stoop* Mich 6. 6; *hang the head from shame* Jes 58. 5; v. כּכּפה 31 t, 33 t
- כּכּר καθαρίζω: *cleanse*, *purify* Lev 4. 20, 26, 5. 18, 16. 16, 20, 33 Dt 32. 43; of the menses Lev 12. 7-3 119 tm
- כּכּרִים καθαρμός: (καθαίρω) *cleansing*, *purification* from guilt; hence *purificatory offering*, *atonement*, *expiation* Ex 29. 36 184, 273 tm
- כּכּרֶה κάλυψις: v. כּסוּחַ Ex 25. 20-2 82
- כּכּר καταπραΰνω: *soften*, *soften down*, *appease*; *soothe* (W) Gn 32. 21 119, 273 tm, 327
- כּכּר אֶפְטָו: *fasten* Dan 3. 21 14, 326
- כּכּרֶה σκαφίς, ἶδος: Dim. of σκάφη (כּכּרֶה): *bowl*; σκύφος: *cup* Ex 25. 33 81
- כּר γῆ, γαῖα: *land*; *land*, *country*; χῶρος: like χώραι (generally, *place*, *spot*), a *definite space*, *piece of ground*, *place*; *land*, *country* Jes 30. 23; v. כּר 92
- כּר κριός: *ram* Dt 32. 14
- כּכּרֶה ὀρυγμα, ὄρυμα: (ὀρύσσω) *excavation*; *tunnel*, *mine* Zeph 2. 9 70
- כּכּרֶה ἀρπη: unknown bird of prey, prob. *shearwater*; ἀρπίσθος φοῖνιξ: *phoenix* 301-4 tm
- כּרִי κόρος (B): of warriors; at Sparta, an aristocratic corps of cavalry; ἐπικούρος: *mercenary troops*; כּכּרֶה, כּכּרֶה: *young warriors*; κορυστής: *helmed man*, *armed warrior* 264, 406
- כּכּר κρεμαστός: (κρεμάννυμι) *hung*, *suspended* Gn 9. 20 Lev 19. 10 Jud 15. 5 Jes 5. 1, 27. 2 Jer 39. 10 Am 9. 14 Zeph 1. 1 Cant 1. 14 ICh 27. 27; κ. σταφύλη, i.e. *dried grapes*; οἱ κ. κῆποι *hanging gardens* [cf. κρεμαστήρ: *stalk* by which a grape-cluster hangs; κρεμάστρα: *stalk* by which a flower hangs; χάραξ: (χαράσσω) *pointed stake*, esp. *vine-prop*] xxix, 23

כָּרַסָּא	κλισία; v. כָּסָּא	39, 69, 332 t
כָּרַע	χρoίζω	44, 426 tm
כָּרַשׁ	χορδή: pl. guts, tripe Jer 51. 34	47.
כָּרַת	ῥητάομαι: make a treaty or covenant with IS 20. 16, 22. 8 Ps 105. 9 IICH 7. 18; cf. Gn 15. 18, 21. 27 Neh 10. 1; cf. σπονδὰς τέμνειν	41, 51
כְּרִיתוּת	ῥήτρα, ῥρ-, ῥήτρη: (ῥῶ, ῥέω) verbal covenant, bargain, covenant Dt 24. 1, 3 Jes 50. 1; v. בְּרִית	51
מְכַשֵּׁל	σφάλμα: trip, stumble, false step Jes 8. 14 Ps 119. 165	70
כָּשָׁף	θεσπίζω: to declare by oracle, prophesy, divine, foretell IICH 33. 6; v. אֶשֶׁף	39, 291
כָּתַב	γράφω: scratch, graze, engrave Ex 31. 18 Dt 6. 9, 27. 3 Jos 8. 32; draw Ez 43. 11; draw maps Jos 18. 4, 6, 8, 9; write Jer 36. 6; inscribe Ex 32. 32 Ez 13. 9 Ps 69. 29	22-3, 38, 40, 101, 112-13 tm
כָּתוּב	γραπτός: written	40, 112-13
כָּתַב, כְּתָבָה, כָּתַב	γραφή	40, 112-13 tm
מְכָתֵב, מְכָתֵב	γράμμα, γράμμα, γράσσημα, γρόππατα	40, 70, 113 tm
כְּתִים, כְּתִים, כְּתִים	Κρητικός: Cretan Gn 10. 4 Jer 2. 10 Ez 25. 16, 27. 6 Zeph 2. 5	133
כָּתַם	τυπώω: v. חָתַם Jer 2. 22	67
כָּתַם	χρυσός: v. חָרוּץ	67, 116 tm
כְּתָנִית	χιτών: garment worn next to the skin, tunic; in early times, only of a man's tunic (the woman's being πέπλος (upper garment or mantle in one piece, worn by women; less freq. of a man's robe כְּלִי Dt 22. 5)) Gn 3. 21, 37. 3 Ex 28. 39 Lev 16. 4 IIS 13. 18 Cant 7. 5	78
כָּתַר	κατακροάομαι: listen attentively to Job 36. 2	56, 60, 76, 326-7
„	הַכְתִּיר, πυκάζω: cover closely, freq. with collat. notion of protection Ps 142. 8; surround Jud 20. 43 Ps 22. 13; καταστέφω	62, 222 tm
כָּתַר	στέφος: (στέφω) poet. for στέφανος, σκουπ, στεφάνη, garland Esth 1. 11 [cf. כֶּהֱ/σְתִיָּה] 52	
כָּתַשׁ	κόπτω: cut, strike; smite; smite with weapons Ps 89. 24; pound, bray in a mortar Dt 9. 21 Joel 4. 10 Prv 27. 22 [cf. כָּתַשׁ Jer 30. 14, כָּתַשׁ Ex 27. 20 κοπτός: chopped small or pounded; κοπτή σησαμῖς, a cake of pounded sesame]; munch, masticate [cf. כָּתַשׁ Jud 15. 19; כָּתַשׁ/καταλέω: grind Joel 1. 6]	36 t, 69



- מכחש Prv 27. 22, מִכְתָּה Jes 30. 14; cf. κοπτήριον: *place where grain was beaten* מִכְתָּה Nu 18. 27 Jer 51. 33 Hos 13. 3; ἰγδισμα (from ἰγδίζω, which is not found) *pounding*; ἰγδίον: Dim. of ἰγδης (*mortar*; = ἰγδισμα) 70
- ל-δε: an enclitic post-position; joined, to names of Places in the acc. to denote *motion towards* that Place IR 12. 26 Esr 8. 30 Neh 10. 35 IICH 8. 11, 18. 16; to names of persons Gn 4. 3 IIS 17. 29 ICh 10. 14, 22. 4 (3); to Pron. Gn 27. 7 Hos 4. 9 Zach 9. 12; to the demonstr. Pron., to give it greater force Jud 6. 20 Dan 8. 16 42 t, 73, 83-4 t
- „ εἰς, εἰς: (origin εἰς) radical sense *into*, and then more loosely, *to*; of Place, the oldest and commonest usage Jes 25. 12 Jer 44. 28; with verbs implying motion or direction, as of looking, ἰδεῖν εἰς οὐρανόν Il. 3. 364 Jes 51. 6; of Time, to denote a certain point or limit of time, *up to, until* Ex 34. 25 Dt 16. 4 56 t, 83 t, 86 t, 169 tm
- „ „ ἄλ πρός 62, 173 tm
- לֹא, לֹא οὐ: v. אֵין Gn 2. 5, 17 Jer 10. 11 12, 24 t, 39-40, 66, 76 t, 326
- לֹא אֵין, לֹא ἀνδρῶν 289 tm
- לֹא ἔλαω: abs., *hold out, endure, be patient, submit* Job 4. 2, 5; cum inf., *dare or venture to do; bring oneself to do something contrary to one's feelings*, whether good or bad, *have the courage, hardihood, effrontery* Gn 19. 11 Jer 9. 4 64
- לֹא καλύπτω: v. כִּסֶּה IS 21. 10 IIS 19. 5 60
- לֹא ἐπι-: *cover over, cover up* IR 19. 13 60
- לֹא ἔργμα: poet. for ἔργον (*works or deeds of war; of works of industry, deed, action*) *work, deed, business* Gn 2. 2 Ex 12. 16, 36. 7 70
- לֹא λαός, ληός, λεώς: in Il., λαός (λαοί) usu. means men, i.e. soldiers, both of the whole army and smaller divisions, mostly including both *foot and horse* עַם Dt 20. 1-2, 5, 8-9 Jos 3. 14, 6. 10, 20, 7. 4, 8. 9-10, 13, 10. 21 Jud 4. 12, 18. 20 IS 14. 41 IIS 17. 8 IR 22. 4, 28; in Od., λαοί, more rarely λαός, almost always means *men or people* עַם Gn 25. 23 Jes 51. 4 Ps 2. 1, 14. 34, 44. 15 37, 39, 67, 92
- לֹא κόλπος, -που: *bosom, lap* Ex 28. 30 Jud

19. 8 Nah 2. 8; of the womb, of other cavities; of the *ventricles* of the heart Ez 11. 19, 16. 30 Ps 73. 26; *bosom-like hollow* Dt 4. 11 [κόλπος → καλπος (ο/α) → καλπ (—ος) → καλβ (π/β) قلب; κόλπος → ολπος (—κ) → λοπος (const./vow.) → λεπος (ο/ε) → λεπ (—ος) → λεβ (π/β) לב; κόλπος → κόλπου → ολπου → λοπου → λεπου → λεβου → λεβου (ο/α) → λεβαב (υ/ב) לבב]
- לב πλινθεύω: *make bricks* Gn 11. 3 Ex 5. 7 14, 23  
61, 86 :
- לב πλίνθος: *rarely πλίνθον; brick*, whether sun-  
or fire-baked Gn 11. 3 Ex 1. 14 Ez 4. 1 61, 86, 116 :
- לב πλινθεῖον: *brickworks* IIS 12. 31 93, 116, 305-8 tm
- לב ἀλφός: *dull-white leprosy* LXX Lev 13. 39; λευκός: of colour, *white*, freq. in Hom. varying from the pure *white* of snow (ἵπποι) . . . to the *grey* of dust Gn 49. 12 Lev 13. 3, 38-9 Zach 6. 3 Eccl 9. 8 [לב in the text referred to in the Septuagint or elsewhere is not 'dull-white leprosy'. לב is simply 'white' everywhere, and its homologue is λευκός, the homologues of the verb לבל being ἐκλευκαίνω and καταλευκόω] 60, 68-9
- לב σελήνη, -λάνα, -λάνα: *the moon* Jes 24. 23, 30. 26  
Cant 6. 10 78, 293
- לב καλύπτω: v. כסב 60, 92, 293 :
- לב καλυπτός 60, 104 tm, 107 t, 293 :
- לב לבוש, לבוש, לבוש κάλυμμα: *head-covering, hood, veil*;  
of the garment thrown by Clytaemnestra over her husband 60, 70, 74
- לב κάλυψις: v. כפרש, طربوش 60, 72
- לב λόγος: *measure* Lev 14. 21 77, 399
- לב ου: v. ו 18
- לב לב, לב, לב φλογός, φλόξ: (φλέγω) *flame* of fire;  
*flash* of a miraculous cloud, of precious stones; the *blade* of a sword Ex 3. 2 Jud 3. 22 IS 17. 7 Jes 29. 6  
Joel 2. 3, 5 Nah 3. 3 Job 39. 23, 41. 13; φλέγω = φλογίζω; φλόγωσις: *burning* לבל Ez 21. 3 Cant 8. 6 65, 79
- לב λόγος: *argument, discourse, discussion, debate, deliberation, speech; spoken*, opp. *written word* Eccl 12. 12 77, 399



- טהלִּי φλογός, φλόξ: *v.* חהלִּי Gn 3. 24 Ex 7. 11 65, 79  
 יתִּהְיֶה? μηκέτι: Adv., (formed from μή, ἔτι, with κ inserted on a false analogy with οὐκέτι) *no more, no longer, no further* Job 30. 13 32 t, 44  
 לִלְוֹת, לִלְוֹת, לִלְוֹת ἐθέλω or θέλω: θέλω is never found in Hom. or Hes. exc. Il. 1. 277 (dub.); generally, *wish*; c. acc. et inf., *wish that* Gn 17. 18 Nu 14. 2, 20. 3 Jud 13. 23 Jes 48. 18 Ps 81. 14 59  
 לִלְוֹתֵי Gn 10. 13, 22 Jes 66. 19 Ez 30. 5 77 t  
 לִלְוֹת, לִלְוֹת δανείζω, προσλαμβάνω 89-90 tm, 426 tm  
 טוֹל καλυπτός: *covered*; *put round so as to cover* 60, 104 tm  
 לִלְוֹת? πλάγιος: *placed sideways*; metaph., *crooked, treacherous* Jes 30. 12 Prv 2. 15, 14. 2 61  
 לִלְוֹת? πλαγιάζω: *turn sideways* Prv 4. 21 61  
 לִלְוֹת? πλαγίωσις: = πλαγισμός: *deceit* 61  
 לִלְוֹת? πλάξ: *flat stone, tablet*; pl., *slabs of marble*; στήλη, στάλα, στάλλα: *block or slab used as a memorial, monument*; monument inscribed with record of victories, dedications, votes of thanks, treaties, law, decrees, etc. Ex 27. 8, 34. 1 Jes 30. 8 Jer 17. 1 Ez 27. 5 Cant 8. 9 52, 61, 339 tm  
 לִלְוֹת? λαϊκός: (λαός) *of or from the people*; hence, *unofficial, civilian*; common opp. *consecrated*, of bread; as Subst., *layman*, opp. κληρικός (*cleric*) Gn 29. 34 Ex 38. 21 Jud 17. 13 60  
 לִלְוֹת, לִלְוֹת, לִלְוֹת? αὐλίζω, -ζομαι: *lie in the αὐλή or courtyard*; *take up one's abode, lodge* Zach 5. 4, *live in a place* Jes 1. 21 Ps 55. 8, 91. 1 Ruth 1. 16; *pass the night* Gn 19. 2 Cant 1. 13 Ruth 3. 13 13, 68  
 לִלְוֹת, לִלְוֹת? αὐλισμα: *lodging* Gn 43. 21 Jos 4. 3 Jes 1. 8 Jer 9. 1 13, 70, 80  
 לִלְוֹת? ἑγκλησις: (ἐγκαλέω) *accusation* Ex 16. 7-9 [cf. ἑγκλημα: *complaint*; in Law, *unwritten complaint*] 72  
 טוֹל? πλάσσω: *knead bread* Gn 18. 6 Jer 7. 18 [cf. πλάσσω/טוֹל, -π; γλῶσσα, γλάσσα/רִשָּׁל, -γ] 61  
 טוֹל? μαλακός: *soft*; of things subject to touch, *soft grassy meadows* Nu 6. 3 Ez 21. 3; λείος: *smooth* 119 tm  
 טוֹל? κρέας, κρῆς: *flesh, meat*; *carcass* xxxi t  
 טוֹל? φλογμός: *flame, blaze*, as of lightning; φλογιστός: *burnt up* Dt 32. 4 56, 65, 106

- לְחִי, לֶחֶם γένυς: *jaw* Jud 15. 15; pl., *both jaws, the mouth with the teeth* Dt 18. 3 Ez 29. 4; generally, *side of the face, cheek* Dt 34. 7 Jes 50. 6 Mich 4. 14 Job 16. 10 Cant 1. 10 Thr 3. 30 47
- לִחַץ λείχω: *lick up; simply, lick* 12, 14, 22, 25, 33-4 t, 44, 326
- לָחַם, לָחָם πολεμέω: *to be at war or make war* IS 28. 15, 31. 1, with IIR 13. 12; *fight, do battle* Ex 14. 14 IS 23. 1 IIR 20. 17; generally, *quarrel, wrangle with one* Ps 35. 1; later c. acc., *make war upon* Ex 1. 10 Nu 21. 26 Jud 9. 46 IIR 6. 8 14, 61
- מִלְחָמָה πόλεμος, πτό-: *war* Ex 1. 10, 15. 3; *battle, fight* Gn 14. 8; *make war* Ib 14. 2 14, 40, 74, 79, 86 t, 97 tm
- לָחַם Δημήτηρ 360 tm, 386, 395
- לִהְיוֹת λέχος: poet. Noun, *couch, bed; marriage-bed; and generally, marriage; spouse; לִהְיוֹת שָׂא לֵעָמָה thy spouse* Euripides *Electra* 481 Dan 5. 2, 3, 23; v. פִּילֹשׁ
- לַיִל, לַיְלָה, לַיְלָה נυκτός, νύξ: *night* Gn 1. 5, 7. 4 Ex 12. 42 Jes 16. 3, 21. 11; μέσαι νύκτες *midnight* הַלַּיְלָה Ex 12. 29 39, 168 t, 326
- לִישׁ לִישׁ, λέωντος (λέων): Ep. for λέων (*lion; of brave men*), *lion* Jes 30. 6 Prv 30. 30 43, 82, 101
- לָכַד λαγχάνω: *to be chosen by lot* Jos 7. 16-18 IS 10. 20-1, 14. 41-2; *become possessed of a thing* Ib 14. 47 IIR 17. 6; λοχάω: (λόχος) c. acc. loci, *occupy with an ambush* Jos 8. 21; = λοχάζομαι; λοχίζω: *lie in wait; Pass., fall into an ambush; be caught in an ambush (W)* Jes 24. 18 Jer 6. 11, 8. 9, 48. 44 Job 36. 8 Eccl 7. 26; = λοχάω 92
- לָכַד λόχος: (λέγω A) *ambush; ambushade* Prv 3. 26 79
- מִלְכָּדָה λοχισμός: *placing in ambush* Job 18. 10 70
- לָכַן, לָכֵן ἀντί Gn 2. 24 168 tm
- לָמַד μανθάνω: *learn, esp. by study (but also, by practice)* Dt 5. 1 Jes 2. 4 Ps 106. 35; מַלְמֵד μαθητής 47, 72
- לָמָּה, לָמָּה, לָמָּה τί χρήμα: *what* Gn 3. 13, 4. 10; *why?* Ib 4. 6 Job 3. 12 Cant 1. 7 (v. כִּבְיָהּ) 64, 93, 327, 334, 426
- לָעַל λάρυγξ: *larynx or upper part of the windpipe* 100
- לָעַל γελάω: *laugh; laugh at, laugh scornfully at* IIR 19. 21 Prv 1. 26; *be amused at* Job 9. 23 69, 87
- לָעֵיב, לָעֵיב δια-, ἐγ-: *laugh at, mock; κατα-: laugh, jeer at, laugh scornfully, mock* Neh 2. 19 IIR 30. 10, 36. 16 (ב/ג) 28 t, 87



- לעו τραυλίζω: *mispronounce a letter, lisp* Ps 114. 1 64
- לענה λάχανον: *mostly in pl., garden herbs, opp. wild plants; but also λάχανα ἄγρια [wild herbs]* Jer 9. 14 Thr 3. 15, 19 80
- לפיד λαμπάδος, -πάς (Λ): *torch* Jes 62. 1 Zach 12. 6; *of lightning* Ex 20. 18 (15) Ez 1. 13 Job 41. 11 [cf. Ib 41. 13] 47, 82
- לפץ καλύπτω: *Med., cover oneself* Ruth 3. 8 61
- לקח λαγχάνω: *generally, obtain as one's portion* Gn 14. 24 Nu 34. 14 Jos 13. 8, 18. 7; v. לכד; λαχίζω: *Pass., fall into an ambush, be caught in an ambush (W)* IS 4. 11, 17, 19, 21-2; v. לכד; ἀλίσκομαι: *defect. Pass., Act. supplied by αἰρέω; to be taken, conquered, fall into an enemy's hand, of persons and places* Jos 11. 16 Jud 11. 13, 15 IR 20. 34 IIR 13. 25, 23. 34 Ez 17. 13 IIR 36. 4; *take away* Gn 2. 22, 5. 24 IR 14. 26 Job 1. 21; αἰρέω: *From root ἐλ-; Act. to take with the hand, grasp, seize* Gn 31. 1 Lev 8. 26 Jes 6. 6 Prv 7. 20; *take, get into one's power* Ib 11. 30; *generally, get, obtain* Gn 27. 36 Jes 40. 2; *Med., take for oneself, take to oneself* Gn 6. 21 Ex 6. 7 Lev 23. 40 Dt 7. 25 Jud 6. 2 IS 30. 19 Ez 5. 1; *choose* Gn 21. 21 Jos 3. 12, 4. 2 Jes 66. 21 Jer 33. 26; לקחָהָם φλέγω: *Pass., blaze, kindle* Ex 9. 24 Ez 1. 4 65, 85 t, 92
- לקחָהָם λάχος: (λαχεῖν) *allotted portion: lot, destiny; share* Prv 4. 2; *Poet. word used by Xenophon and found in dialects; λόγος: verbal noun of λέγω (B); thinking, reasoning; reflection; rational faculty (W)* Jes 29. 4 Prv 1. 5; *speech, delivered in court, assembly, etc.* Dt 32. 2 (cf. Job 29. 22) Job 11. 4; v. לקחָהָם; לקחָהָם λαχμός = λάχος Nu 31. 27 Jes 49. 24-5 67, 70, 92, 171
- לקחָהָם לקחָהָם λέγω (B): *gather, pick up [the ו and the פ are accounted for by the ζ in λογίζομαι which derives from λόγος, a verbal noun of λέγω (B)—one of whose homologues is לקחָהָם]; cf. θυλακίζω* 33 t, 340 t
- לקחָהָם λείχω: v. לקחָהָם 12, 14, 25, 33-4 t, 326
- לקחָהָם γλῶσσα, γλάσσα, γλῶττα: *tongue* Ex 4. 10, 11. 7 Jes 57. 4 Ps 12. 4, 137. 6 Thr 4. 4; *tongue as the organ of speech, talking* Ps 34. 14, 52. 6, 109. 2 Prv 6. 24, 25. 15; *language or dialect* Gn 10. 5, 20, 31 Zach

8. 23 Esth 8. 9 Dan 1. 4 Neh 13. 24; *obsolete or foreign word* which needs explanation Dt 28. 49  
Jes 28. 11, 33. 19 Jer 5. 15; *people speaking a distinct language, tongue* Jes 66. 18; *anything shaped like the tongue* Jes 5. 24, 11. 15; *tongue of land* Jos 15. 2, 18. 19; *ingot* LXX Jo. 7. 21 [v. הַשֵּׁב/καθίζω] 55, 68, 116, 415 t  
לִשְׁוֹן πλίνθος 61, 116 tm
- לְשֹׁכָה λέσχη: (prob. from λέχ-σκη, cf. λέχος [לחנה]) orig. *couch*: hence *funeral bier or tomb*; then, *lounging place*; later, *public building or hall*, used as a *lounge or meeting-place*, esp. at Sparta and in other Doric cities, also in Attica; at Canidus, *council-chamber*; of the *council* of the Olympian gods 34 t, 39, 47-8
- מִלְתַּחָה κάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband IIR 10. 22 70
- מִלְתַּעָה καταλέω: *grind* Joel 1. 6 Ps 58. 7  
Ptn 30. 14 69, 219 tm
- מִמֶּה από 29 t, 76 t, 83, 86 t, 168-9 tm, 383 t;  
מִמֶּה μέγας 75 t, 111, 299 tm; מִמֶּה μία: fem. of εἷς 361 tm, 389
- מִמֶּה ὄρυγμα: *excavation, tunnel*; ὅως: *opening* Jes 11. 8 69, 337
- מִמֶּה σταθμός: *balance* Job 31. 6 69
- מִמֶּה μάχαιρα: *large knife or dirk; carving knife* Jud 19. 29; *sacrificial knife* Gn 22. 6, 10 74
- מִמֶּה μέγας 296 tm
- מִמֶּה ἀναίνομαι: c. acc., *refuse or reject with contempt, spurn*; and without a notion of contempt; *refuse, decline to do it; refuse, decline to do*; abs., *refuse* Gn 37. 35 Ex 4. 23 IIR 5. 16 Jer 25. 28 Esth 1. 12 86 t
- מִמֶּה πλήμη 42 t, 70, 90 tm, 344 tm, 346; מִמֶּה μέγας 296 tm, מִמֶּה מִמֶּה μέγεθος 333, מִמֶּה μάγδολος, מִמֶּה μέγεθος 296-9 tm, 338
- מִמֶּה ζάγκλον: *reaping hook, sickle*, Sicilian for δρέπανον (דַּרְבֵּן) Jer 50. 16 Joel 4. 13; = ζάγκλη: an ancient name of Sicilian Messene, from the shape of the natural mole which forms the harbour [Μεσσήνη is the homologue of מִמֶּה: Με → מ, σση → ש, ν → נ; so is the Macedonian synonym ἀγκάλις: αγ → αν →



- να → נ, κα → כ, λ/λ; and the fact that ἀγκαλίσ also means *armful* is no less significant] 51, 70
- מִנְיָן מִנְיָן ὄπλον 61, 315 tm, 342 tm, 406
- מִנְיָן πρίων: *saw* ICh 20. 3 70, 79
- מִדָּד μετρέω 87; מִדָּד δια-, ἐκ-; מִדָּד δια-; מִדָּד תַּחַת συμ-; מִדָּד, מִדָּד μέτρημα, μέτρον, μέδιμνος 342-3 tm, 346; מִדָּד ἀντὶ τοῦ 168 tm
- מִדִּנָּה πόλις, Ep. also πτόλις: *city* IR 20. 14 Thr 1. 1 Eccl 5. 7 Esth 1. 1, 22, 9. 28; *one's city or country* Neh 1. 3, 11. 3; *country*, as dependent on and called after its city Jer 20. 4, 6, 50. 28; *state or community* Ez 19. 8 Dan 8. 2 68, 82, 411
- מִחַ χρημα: generally, *thing*, esp. in Ep. and Ion.; τί χ. = τίς; (*what?*) 174 t
- מִחַ μέγας 296 tm; מִחַ μασχαλίζω 39, 667 tm; מִחַ πρὸς 23, 173 tm
- מִחַ μῶμος: *blame, reproach, disgrace* Dt 32. 5 Prv 9. 7 Job 1. 15 Dan 1. 4; *blemish* Lev 21. 17, 24. 19-20 Nu 19. 2 IIS 14. 25 Cant 4. 7 41, 43, 77
- מִחַ φάσμα: (φαίνω) *appearance, phenomenon; strange phenomenon; sign from heaven, portent, omen* Ex 4. 21 Dt 6. 22 IR 13. 3 Joel 3. 3 Ps 71. 7 70
- מִחַ μαντεῖον: *seat of an oracle* Jos 18. 26 129
- מִחַ μάντις: *diviner, seer, prophet* ICh 2. 48, 8. 35-7 129
- מִחַ μύρρα: Acol. for σμύρνα, freq. written ζμύρνα, *myrrh* Ps 4. 7 Prv 7. 17 Cant 3. 6, 5. 1, 5, 13 Esth 2. 12—the gum of an Arabian tree *Balsamodendron myrrha* (itself called σμύρνα Ex 30. 23 Cant 4. 6); burnt as incense Ex 30. 23 86 t
- מִחַ מִרְיָה, מִרְיָה μέγας; מִרְיָה τρομός 27 t, 68, 70, 296 tm, 352-3 tm
- מִחַ ξύρον: *razor* IS 1. 11; cf. μάχαιρα 52, 70
- מִחַ μορία (A): mostly in pl. μορίαί (with or without ἐλαῖαι), *the sacred olives* in the Academy; generally, of *olives that grew in the precincts of temples*, opp. ἰδίαί Gn 22. 2 ICh 3. 1 121, 129
- מִחַ מִחַ ψηλαφάω: (ψάω) *feel or grope about to find a thing, like a blind man or hoodman-blind; c. acc. rei, feel about for, grope or search after; feel, touch, handle* Gn 27. 21-2, 31. 34 Dt 28. 29; = ψηλαφίζω 53
- מִחַ μάντις: v. מוצא; μ. Διός Ex 6. 19 ICh 6. 4, 23. 21; cf. موسى 129

- מוֹת *θνήσκω*: *die*, as well of natural as of violent death 86 :  
 מוֹת, מוֹתָה, מוֹתָה, מוֹתָה *θάνατος*: (*θνήσκω*) *death*, whether  
 natural or violent Gn 25. 11 Lev 16. 1 Nu 26. 18  
 Jos 1. 1 IIS 1. 1 Ps 48. 15 (cf. *עַל-מוֹת*, *אֶל-מוֹת*) Ps  
 116. 15 (cf. *הַצֹּהֶתָה*); *sentence of death* Dt 19. 6, 21. 22  
 Jer 26. 11; pl. *θάνατοι* *kinds of death* Ib 16. 4, *the*  
*deaths* of several persons—poet. of one person, esp.  
 of *violent death* Ez 28. 8 (cf. *θανάσιμος*); pr. n.  
*θάνατος* *Death* Jes 25. 8, 28. 15, 18 Hab 2. 5 Job  
 28. 22 55, 59, 70, 92, 232  
 מִן *ἐνθεν*: Adv., of Place *ἐ. καὶ ἐ.* *on this side and on*  
*that*; *ἐ. μὲν . . . ἐ. δὲ . . .* *on one side . . . on the other*  
 Ex 17. 12, 25. 19, 26. 13 Nu 22. 24 IS 14. 4, 17. 3,  
 23. 26 IIS 2. 13; *ἐ. καὶ ἐ.* *on both sides* Ex 25. 13,  
 32. 15 Jos 8. 33 IR 10. 19–20 Ez 47. 7; Relat., of  
 Place, *whence* *מִן-בֵּית* Gn 16. 8 Jud 13. 6 IS 25. 11,  
 30. 13 IIS 1. 3, 13; of origin Jon 1. 8; *ἐκ-θεν*:  
 Adv., *hence* Gn 37. 17, 42. 15, 50. 25 Ex 11. 1, 13. 3 92  
 מִן *ζωνάριον*: Dim. of *ζώνη* (*belt, girdle*) Ps 109. 19;  
*μέθυ*: *wine* Jes 23. 10 56  
 מִן *κυνόσουρα*: *dog's tail*, a name for  
 the constellation *Ursa Minor* IIR 23. 5 Job 37. 9,  
 38. 32 34 :  
 מִן *μικρός, σμ-, μικρός, μικός*; *small, little*;  
 in Size Gn 19. 20; in Quantity Jes 16. 14, 24. 6  
 ICh 24. 24; of persons, of *small account* Job 8. 7;  
 of Time, *short* Jes 10. 25, 29. 17 41, 92  
 מִן *μυελός* 77, 387–9 tm  
 מִן *χρήμα*: *price*; cf. *ἀγορασμός* 33 t, 70, 328, 427  
 מִן *μάγαδης*: *magadis*, an instrument with twenty  
 strings arranged in octaves; a Lydian *flute* or  
*flageolet*, producing a high and a low note together  
 Ps 53. 1 78, 82  
 מִן *σκήνημα, σκάνημα*: = *σκηνή, σκανά* (pl. *camp*s;  
*tabernacle*) *dwelling-place* Gn 32. 3 Jud 21. 8 ICh 9.  
 19 ICh 31. 2; *camp* Gn 32. 9 Jud 7. 15 81  
 מִן *πιέζω* 35 t, 417 t, 637 tm  
 מִן *μάστιξ*: *whip, scourge*; metaph., *scourge, plague*  
 Jes 14. 23 78  
 מִן *τόξευμα*: the distance of a *bow-shot* Gn 21. 16 52, 70, 80,  
 263 tm



- מָטָר *υστερός*: rain Ex 9. 33-4 Dt 11. 11, 32. 2 39, 47  
 וְיִתֵּן *εἰ μοι γένοιτο φθόγγος ἐν βραχίουσιν* Euripides  
*Hecuba* 836; *εἶθε οἱ αὐτῷ Ζεὺς ἀγαθὸν τελέσειεν*  
*Od.* 2. 33 86 t  
 מִן *πρός* 173 tm  
 מִכָּא מִכָּאֵל, מִשָּׂאֵל, מִנְטִיס *θεοῦ*: God's prophet Ex  
 6. 22 Nu 13. 13 Neh 11. 22 129  
 מִכָּה מִכָּהוּ, מִכָּהוּ, מִכָּהוּ, מִכָּהוּ *μάντις Διός*: prophet  
 of Zeus IR 22. 8-9 (= מִכָּהוּ) Neh 11. 22 (= מִכָּהוּ),  
 12. 3 (= מִכָּא) IICh 13. 2 (= מִכָּא), 18. 8 82, 129, 310, 326  
 מִיָּם *ἁλμαία*: = ἁλμη (*sea-water, brine*; after  
*Hom.*, *brine*, i.e. *the sea*), *brine*: in pl. Gn 1. 1, 10, 26 83 t, 96  
 מִיָּם מִיָּם *μάντις*: v. מִיָּם IIR 3. 4 Dan 1. 7 ICh 2. 42 129  
 מִכָּבֶר *κατάπλασμα*: *poultice* IIR 8. 15 (pref.-suf. meta.,  
 כָּ, בָּ, לָּ, —, —) 70  
 מִכָּבֶר *πτύον*: *winnowing shovel, fan* Ex 27. 4 (pref.-suf.  
 meta., כָּ, בָּ, לָּ, terminal 7) 70  
 מִכָּלָה מִכָּלָה *αὔλιον*: *fold, stable, etc.* Hab 3. 17 Ps 50.  
 9, 78. 70 70, 80  
 מִכָּר מִכָּרָה, מִכָּרָה, מִכָּרָה *πώλημα*: *thing sold* Neh 13. 16, 20  
 or *sale* Lev 25. 14, 25, 33, 42; *χρῆμα* 70, 328, 427 t  
 מִלָּא (etc.) *πίμπλημι* (etc.) xxvii, xxx-xxxi, 343-4 tm, 346,  
 397, 411 t, 414 t  
 מִלָּא *μέγας* 296 tm, מִלָּא *μελαίνω*, מִלָּא *μαλακίζομαι*  
 44, 335-6 tm  
 מִלָּח מִלָּח *ἁλμίζομαι*: *to be made salt* Ex 30. 35 Lev 2. 13  
 מִלָּח *ἁλμη*: *spray that has dried on the skin; salt incrusta-*  
*tion on soil* Gn 19. 26 Lev 2. 13 Nu 18. 19 Ez 47. 11  
*Zeph* 2. 9; *saltiness*, esp. as a bad quality in soil  
*Jer* 17. 6 Job 39. 6; מִלָּח מִלָּח 70  
 מִלָּט מִלָּט, מִלָּט, מִלָּט *ἀπαλλάσσω*: *Act.*, *set free,*  
*deliver from*; *free (W)* IIS 19. 10 IR 1. 12 Jes 31. 5  
*Am* 2. 15 Mich 6. 14 Ps 22. 5, 9, 41. 2, 91. 14,  
 107. 20; מִלָּט, מִלָּט, מִלָּט *intr.*, *Pass.*, *to be*  
*set free or released from; get off, escape* Gn 19. 19-20  
*Jud* 3. 26, 29 IR 19. 17 Ez 7. 16 Am 9. 1 Ps 124. 7  
*Job* 19. 20, 22. 30 (פ/ם) 35 t  
 מִלָּךְ מִלָּךְ *βασιλεύω*: *to be king, rule, reign* IS 12. 14  
 IIS 5. 5 IR 1. 11, 13, 18, 2. 11; *causal, appoint as*  
*king* IS 8. 22 IR 1. 43 Jer 37. 1 37, 76 t, 92, 99

- מֶלֶךְ βασιλεύς: *king, chief* Gn 14. 1 Zach 14. 9, 16 ICh  
29. 20; freq. with collateral sense of *captain* or  
*judge* IS 8. 20 IR 10. 9 Eccl 1. 1, 12 34 t, 75 t, 101, 305, 402<sup>a</sup>
- מְלוּכָה מַלְכוּת, βασιλεία: *kingdom, dominion* IR 11. 25  
Ob 21 Ps 145. 14 Esth 1. 14, 3. 6, 8 Dan 11. 2 ICh  
28. 5; *kingly office* IS 10. 16, 18. 8 IR 2. 22 Esth 1. 19;  
*reign* Jer 49. 34 Esr 4. 5-6 ICh 26. 31; *diadem* Esth  
1. 11 101
- מֶלֶךְ מֶלֶךְ, מַלְכָּן, מַלְכִּין, etc. πλινθεῖον 93, 116, 304-8 tm
- מִלְלָה προλαλέω: *state, announce before* Gn 21. 7; κατα-:  
*talk, babble loudly* Ps 106. 2 Job 8. 2; simply,  
*address a person* Ib 33. 3; cf. ἀπο-, ὑπο- 47, 67
- מִלְקוֹחַ φάρυγξ, -υξ: *throat; windpipe*: of the *pharynx*;  
both of *pharynx* and *windpipe* Ps 22. 16 47, 71, 93, 259 tm, 290
- מַמְרָא παμμεγάλου, -γας: *very great, immense* Gn 35. 27 121
- מִן μή, μά: *not, the negative of the will and thought, as*  
*οὐ of fact and statement; lest* Dt 32. 27, 33. 11 12
- מִן ἀπό 83 t, 168-9 tm
- מִנְיָה מִנְיָה, δόμα (A): (δίδωμι) *gift* Esth 9. 19, 22  
Neh 8. 10, 12, 12. 44, 47; μόριον: *portion* IS 1. 4,  
9. 23; cf. ἀνάστημα 28 t, 70, 71, 387, 400
- „ ἡ εἰμαρμένη: (μείρομαι (A)) (sc. μοῖρα) *destiny* Ps  
11. 6, 16. 5 387, 400
- מִנְרָה φανός: *torch*; = λύχνος (*portable light, lamp*)  
Ex 25. 31 IIR 4. 10 (φ. מ, s/p) 290
- מִנְצָה מִנְצָה, μάντις: מִנְצָה Gn 41. 51 Ex 2. 10 Jud 18. 30  
(cf. ICh 23. 15-17) 129, 132, 310, 326, 332, 406 t
- מִסָּה δασμός: *tribute* Ex 1. 1 Dt 20. 11 Jud 1. 28 IR 5. 27,  
28, 9. 21 Jes 31. 8 Thr 1. 1 71, 82
- מִסָּה βάσανος, -νισμός 381-2 tm, 422 t
- מִסְלָה στρωμα, κατα-: *pavement* Nu 20. 19  
Jud 21. 19 IIS 20. 12 Jes 19. 23, 35. 8; στρωτός:  
*covered*; λιθόστ.: *paved with stones*; v. p. 529 71
- מִסְמָר מִסְמָר, מִסְמָר, מִסְמָר, ἐπιούριον Jes 41.  
7 Jer 10. 4 Eccl 12. 11 ICh 22. 3 (2) IIR 3. 9 71, 401 m
- מִסְרָה δέσμα: (δέω A) poet. for δεσμός (*band, bond,*  
*anything for tying and fastening*; in sing., collectively,  
*bonds, imprisonment*), *bond, fetter* Ez 20. 37 71
- מִסְרָה μέτρον 343 tm
- מִסְרָה μέγεθος; μέγεθος, μέγαρον 298 tm



- מעוץ מַעֲכָה, מַעֲכָה מַעֲכָה: *μαντις*: v. מַעֲכָה Gn 22. 24 IIS 23. 34 129, 310  
 „ *μαντεῖον*: v. מַעֲכָה IIS 10. 6, 8 129-30 t, 132-3 t,  
 300, 326
- מעל *ἀμαρτία*: a failure, fault; error Lev 5. 15 Nu 5. 6;  
 guilt, sin Lev 5. 21 Nu 5. 12, 27, 31. 16 Jos 7. 1, 22.  
 16, 20, 31 Ez 14. 12 IICH 36. 14 381
- מעלה *αὐλημα*: piece of music for the flute Ps 121. 1 70
- מעלה *αὐλιον*: chamber, cave, grotto IICH 32. 33 70
- למען *ὅπως, ὅππως, ὅκως, ὅπως*: Final Conjunction,  
 that, in order that, the original notion of modality  
 being merged in that of purpose or design, cf. *ἵνα*  
 (Final Conj., that, in order that), with which it is sts.  
 interchanged; in early Att. Inscr. only *ὅπως ἄν*  
 is used; *ὅπως* without *ἄν* only once in cent. IV B.C.,  
 after which it becomes gradually prevalent; *ὅρα*:  
 Final Conj., that, in order that; *ὅρα' ἄν* Gn 12. 13  
 Dt 8. 3, 11. 21, 16. 3; *ἐνεκα*, or *ἐνεκεν* (twice in  
 Hom.); *εἵνεκα* or *εἵνεκεν* (both forms in Hdt. . . .);  
*εἵνεκε, ἐννεκα, ἐνεκα* on account of Dt 3. 26; for the  
 sake of Gn 18. 24 Dt 30. 6 IIR 19. 24 Dan 9. 19 63. 85-6 t
- מענה *ἡμίονος, αἰμί-* xxix tm, 24 t, 51, 83 t
- מענה *Εὐμενής*: (*μένος*) well-disposed, kindly, epith. of  
 gods; *Εὐμενίδες* (sc. *θεαί*), *αἱ*, strictly the gracious  
 goddesses, euphem. of the *Ἐρινύες* [or *Ἥραι*, אֵרִיבִּים]  
 or Furies Dt 33. 27 69
- מערה *ὄρυγμα, ὄρυμα*: (*ὀρύσσω*) excavation Gn 23. 9  
 Jos 10. 18 IS 24. 4; tunnel, mine IS 13. 6 Jes 2. 19;  
*μέγαρον*: large room, hall; in pl., house, palace, like  
 Lat. *aedes*, because the house consisted of many  
 rooms; freq. in Hom. IS 17. 23; the oracular  
 chamber in the temple, sanctuary, shrine; in this  
 sense always, like Lat. *aedes*, in sing. Jos 13. 4 Jer  
 7. 11; *μέγαρα, τά*, pits sacred to Demeter and  
 Persephone, into which young pigs were let down  
 in the Thesmophoria (cf. Heb. *mē'ārāh* 'cave') 71
- מערה *μέγαρον* 298 tm, *ὄρυγμα* 71, *מערה* *μέγας* 92, 296,  
 298 tm, *מפ' אִמְפִּי* 124, 127, 168 tm, 312, *מפ' אִמְפִּי* 42,  
 122-4, 128, 168 t, 311-12 t, 390, *מפ' אִמְפִּי* *τὰ ὄπλα*  
 342 tm
- מפלצת *πλάσμα*: anything formed or moulded, image,  
 figure IR 15. 13 71, 80

- מצה *μάζα*, later *μάζα*: (*μάσσω*) *barley-cake*; distd. from *ἄρτος* (wheaten bread); *the bread of slavery* (Aeschylus, *Agamemnon* 1041) Lev 2. 4-5 Nu 6. 15, 19; *ἄζυμος*: *without process of fermentation*; of bread, *unleavened* Ex 12. 15, 39 24 t, 119 tm
- „ מצות *μάχη*: (*μάχομαι*) *battle, combat; contention, strife* Jes 41. 11-12 (cf. Ez 27. 10), 58. 4 47, 422 t
- מצח *κνημὶς*: (*κνήμη*) *greave, legging* IS 17. 6 (pref.-suf. met., κ/ξ, ν/π) 71
- מצר *μεσ' κεράοιν*: *middle, or in the middle of the two arms or branches of the Nile*; מצרי 129-30, 300
- מצור *μέσος, μέσσος*: *middle, in the middle* 129, 300
- מקדש *ἁγίασμα*: = *ἁγιαστήριον* (*holy place, sanctuary*) Ex 13. 17 Lev 12. 4 Jos 24. 26 Jes 27. 13, 32. 1 72, 79
- מקל *βάκλον*: = Lat. *baculum*, *stick, cudgel* Gn 30. 37, 32. 11 Nu 22. 27 IS 17. 40 48, 80
- מקרה *κύρμα*: *that which one meets with* IS 6. 9 Eccl 9. 2-3 298
- מ *μικρός, σμ-*: *small, little*; *μικρόν*: *small piece* Jes 40. 15 41
- מרב *μεῖραξ*: *young girl, lass*; in later writers masc., *boy, lad* IS 14. 49 128
- מרבבה *μυρίοι*: pl. of *μυρίος* (*numberless, countless, infinite*), as a definite numeral, *ten thousand* Gn 24. 40 Dt 32. 30 Jon 4. 11 Cant 5. 10 Esr 2. 64, 69 39, 46, 48, 93, 390
- מרד *ἀμαρτία*: v. מעל Nu 17. 25 Dt 31. 27 Jos 22. 22 IS 20. 30 Jes 30. 9 Ez 2. 5; v. עבל
- מרדך *ברדך* 29 t, 381, 400 t
- מרה *ἀμαρτάνω*: *do wrong, err, sin* Lev 5. 15 Esr 10. 10 IICh 26. 18; *sin against* Dt 32. 51 IICh 12. 2; *be frustrate* מרד Jes 58. 7 Thr 1. 7, 3. 19 86 t
- מרי *περί* 123, 128, 172 tm, 312
- מרי בעל *περί Ἑλίου* 123, 128, 311 t
- מריה *μορία* (A): mostly in pl. *μορίαί* (with or without *ἐλαῖαι*), *the sacred olives in the Academy*; generally, of *olives that grew in the precincts of temples* Gn 22. 2 IICh 3. 1



מרק	βρέγμα, βρέγμα, -μος, βροχμός: = ἀπόβρεγμα (infusion), infusion, extract Jud 6. 20	35 t
מרר	πικραίνω: make bitter; metaph., embitter, irritate; make harsh Thr 1. 4	60
מרר, המר	πικράζω: = πικραίνω, sup. Ex 1. 14 Ruth 1. 20	60
מרירות	πικρότης: of taste, bitterness; metaph., bitterness, harshness, cruelty Jer 6. 26 Ez 21. 11	73-4
מרור	πικριδίων: endive Ex 12. 8	60, 74
משא	φόρημα, προς- IICh 17. 11 xxvii-xxviii tm, 127, 170	
משתא	μαντεῖον: oracle, prediction, pl. Jes 13. 1 Jer 6. 1 Thr 2. 14	161-2 tm
משור	πρίων (A): saw Jes 10. 15	79
משא	μαντεῖον: v. מצה Gn 10. 30; משא מάντις Ib 25. 14 Prv 30. 1	127 t, 129-30, 132, 326
משאן	πειθώ: persuasiveness; πιθανότης, πειθ-: persuasiveness, plausibility Prv 26. 26 Ps 73. 18, 79, 162 tm; משואה ὄψωμα 72, 162 tm	
משאר, משאר	πενθερός: generally, connection by marriage, e.g. brother-in-law Lev 18. 6, 12, 13 [in Lev 25. 49 the מ is part of the radical, and the ו is absorbed by the דגש; or rd. משאר and not מש- (מ/ם, -ν)]	74
משח	μάσσω, μάττω: to work with the hands; knead; wipe Gn 31. 13 Ex 29. 7, 30. 26 Nu 35. 25 IR 1. 34, 19. 16 Jes 21. 5 Am 6. 6 Eccl 2. 3	23 t
משוח	קשוח, קשח, ἐπίχριστος: smeared on Ex 29. 2 Lev 4. 3 IS 24. 7 IIS 1. 21, 3. 39 Jes 45. 1 Jer 22. 14	24 t
משך	μεσσηγύον: deposit Job 28. 18	34 t
משל	βασιλεύω: v. מלך to be king, rule, reign Zach 6. 13; to be king of, rule over Gn 37. 8, 45. 26 Jes 3. 12 Thr 5. 8 Dan 11. 43; Pass., generally, to be governed or administered Gn 24. 2	37, 92
משל	βασιλεύς: v. מלך king, chief Ez 19. 11 Eccl 10. 4	37, 42 t
מתג	μάστιξ: whip, scourge Prv 26. 3; μάσθλης, μάσλης: thong of a whip IIR 19. 28 [Assyrian kings pulled their notable prisoners by a thong passed through the pierced upper lip]	78, 82
מתואל	μάντις θεού: prophet of God Gn 4. 18	129
מתי	πότε: when? at what time?	39, 42 t, 48, 400

- מתם, מתים** φωτός, φώς: man Gn 34. 30 Dt 33. 6 Jes 41. 14 Ps 26. 4 Job 19. 19, 31. 31; sts. coupled with **אֵתֶר** (עֵר) Dt 2. 34. 3. 6 Jud 20. 48 82, 290 tm  
**מתיהו, מתיהו, מתיהו** μάντις Διός: prophet of Zeus/ δῶρον Διός: gift of Zeus IIR 11. 18 Est 10. 37 129  
 ICh 25. 4; cf. **מתיהו/μάντις** ICh 11. 43 135, 313, 316, 398  
**מבוא** ἐν, ἐν, ἐν, ἐν, ἐν: Prep., radical sense, in, into  
**נאד** ἡγδύς 136 tm; **נאד** ἀνέξομαι 110 tm; **נאד** μοιχεύω 39, 42 t, 48, 138 tm; **נאד** μισῶμαι 27 t, 137 tm, 142 tm; **נבא, נבא** πρόφημα: say before; -φητεύω, προφατ- 62, 137 tm  
**נבואה** προφητεία: prophecy or oracular response ICh 9. 29 62, 137 tm, 286 t  
**נביא** προφήτης, -φάτας: (πρόφημα) prop. one who speaks for a god and interprets his will to man, interpreter, expounder of the will of Zeus Gn 20. 7 Dt 13. 2, 34. 10; interpreter, expounder of the utterances of the μάντις Ex 7. 1 62, 137 tm  
**נביאה** προφῆτις: fem. of προφήτης, esp. of the Pythia Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 62, 137 tm  
**נביב** κενός, κενός, κέννος, κενερός: empty, opp. πλήρης (full, filled, **מלא**) 60, 137 tm  
**נבין** πυντός: prudent, discreet Gn 41. 33 Prv 16. 21, 17. 28 74  
**נבל** δπλον 138 tm, 342; **נבלה** παλαιούμενος (παλαιώω); cf. θνησείδιον 59, 137 tm  
**נבל** φαῦλος: mean, bad; of persons, low in rank, mean, common Dt 32. 21 IIS 3. 33 Job 30. 8 Ps 30. 22; mediocre (W), indifferent, bad; esp. in point of education and accomplishments, opp. σοφός (clever in practical matters, wise, prudent; more generally, learned, wise) Dt 32. 6 Ez 13. 3 Ps 14. 1, 74. 18 Prv 17. 21 Job 2. 10; cf. νήπιος 57, 65, 138 tm  
**נב** φειδός: sparing, thrifty; hence Comic pr. n. Φειδύλος IS 25. 25 57  
**נב** φειδυλός: sparing, thrifty, and as Subst. niggard, miser Jes 32. 5-6 Prv 17. 7; merciful 57, 138 tm  
**נבלה** θνησείδιον: carcase of an animal Lev 5. 2, 11. 8 Dt 21. 23 (-θ, -σ, cf. meta-, **נבל**, **נבל**) [secondary homology]; παλαιώω: mostly in Pass., decay through



- lapse of time* Lev 7. 24, 17-15 Ez 4. 14 [cf. בְּלֵה/καταπαλαιόμαι, Pass., grow very old Job 21. 13] 59
- נֹכַח νότος, του: south or south-western quarter; the south (ל/κ, κ/τ, υ/ב) 131 t
- נֹכַח ἀν' ἰδόν: = against Ex 10. 10 נֹכַח IR 20. 29
- נֹכַח ἡγεμών; הָגִיד διαγέομαι; נֹכַח κενρέω: v. נֹכַח Ex 21. 28; cf. νότος = νόσσω = νύττω 87, 138 tm
- נֹכַח kara-: pierce through, prick Dt 33. 17 Dan 8. 4; cf. διανύττω, strengthd. for νύττω: prick, pierce 87, 139 tm
- הַתְנַחַח συγ-: v. התנודד Dan 11. 40; cf. διανύττω, Pass. 87, 139 tm
- נָגַל ῥέω: flow, run, stream, gush Am 5. 24 67, 412 tm
- נָגַע θύγατρος: touch, handle Gn 26. 11 Nu 31. 19; have intercourse with Gn 20. 6 Prv 6. 29 59, 86-7 t, 139 tm
- הִנִּיעַ ἐπι-, נָגַע ἰστέομαι 87, 139 tm
- נָגַע ἐφ-: reach or hit; to visit with blows Gn 12. 17; cf. ἰστέω 87, 139 tm
- הִנִּיעַ ἀφ-: arrive at, come to, reach 87, 139 tm
- נָגַה κόπτω: smite; smite with weapons Gn 32. 26, 33 Jos 8. 15 Jud 20. 35 IS 6. 9 Job 1. 19 57, 68
- נָגַה הַתְנַחַח προσ-: intr. stumble or strike against; cf. πταίω: stumble, trip, fall 57, 139 tm, 646 tm
- נָגַה ῥέω: v. נָגַל; נָגַה kara- 41, 50, 87, 139 tm, 412
- נָגַשׁ ἐγγίξω: (ἐγγύς) bring near, bring up to; mostly intr., approach; c. inf. to be on the point of doing 42 t, 140 tm
- נָדַב δίδωμι 14, 58, 87, 140 tm, 360 tm
- הַתְנַדַּב ἐπι-: give besides; exp. contribute as a 'benevolence', for the purpose of supplying state necessities, opp. εἰσφέρειν (contribute) which was compulsory Esr 2. 68 ICh 29. 17; give oneself up, devote oneself Jud 3. 9 Neh 11. 2 58, 87
- נָדַב δῶρον 59, 74, 100, 140 tm, 389
- נָדַיβ δοτήρ: giver, dispenser Jes 32. 5 58, 140 tm
- נָדַיב הוּ, עֲמִינַדָב δῶρον Διὸς/Διὸς/γαμήτρου a present of, or a votive gift to, Zeus, Baal ICh 27. 6 127, 129, 141 tm
- נָדַד τινάσσω: generally, shake; shake wings Od. 2. 151 Jes 10. 14; cf. σείω 42, 64
- נָדַד τινάγμιος: shaking; cf. σείσμα, -μός 64, 71, 143 tm
- נָדַן θήκη 98 tm, 141 tm
- נָדַן נָדַה, נָדַה δῶρον 74, 114, 141 tm, 336 t, 349 tm, 387; נָדַד δίδωμι 14, 58, 119 m, 142 tm, 360 tm; נָדַד

δῶρον 14, 59, 74, 100 m, 119 m, 142 tm, 361 tm; נהג הָגָעוֹמַי 50; נָהַג עָפ- lead to a place 87, 142 tm	
מָנִיג הָגֵמוֹנֵימָא: leading IIR 9. 20	71
נהג, נהם הָחָעוֹ, אָחָעוֹ: sound Mich 2. 4 Prv 5. 11	142
נהי, נהיה הָחָהּ, אָחָהּ: wail Jer 9. 9 Mich 2. 4	142
נהק הָקָאָוֹמַי: bray Job 6. 5	142
נהורא, נהורה, נהירא, נהרה, נהרה φῶς	65, 143 tm, 337-8 tm
נהל, נהל הָגָעוֹמַי, עָפ-	50, 67, 142 tm
נָהַל אὐλός: duct Jes 7. 19	79
נהר רָעוֹ: v. נל 41, 50, 313 m; נהר, נהל Νεῖλος, ρόος 44, 121, 142 tm, 300, 313, 412	
נהר, נהר the Euphrates and the Tigris, the Rivers of Scythia Jes 18. 1	129
נִתְּחַר הָרִיחָא: (ὀρύσσω) excavation, trench, ditch, moat; tunnel; mine; written ὀρυμα; = ὀρυγμός Jud 6. 2	71
נִתְּחַר הָרִיחָא	72, 143 tm, 664 tm
נִתְּחַר הָרִיחָא הָרִיחָא: = φύτευσις (planting; generation, pro- duction; growth; plantation or simply a plant), pl.	72
נִתְּחַר הָרִיחָא	42 t, 143 tm
נִתְּחַר הָרִיחָא	39, 46
נִתְּחַר הָרִיחָא	61
נִתְּחַר הָרִיחָא	78, 144 tm
נִתְּחַר הָרִיחָא	78, 144 tm
נִתְּחַר הָרִיחָא	336
נִתְּחַר הָרִיחָא	65, 144 tm
נִתְּחַר הָרִיחָא	66, 144 tm
נִתְּחַר הָרִיחָא	64



- נָּוַי נείφω 43, 144 tm; נָּוַי φῶς 337 tm; נָּוַי σπείρω 66;  
 נָּוַי δια- 145 tm; נָּוַי ῥέω: v. נָּוַי 41, 50, 145 tm,  
 412-13
- נָּוַי φυσάω: spurt Lev 6. 20 IIR 9. 33 Jes 63. 3; נָּוַי  
 δια-: disperse Jes 52. 15; κατα-: spray, besprinkle  
 Lev 4. 6, 14. 16 66
- נָּוַי (נָּוַי) σείω: shake, move to and fro Ex 28. 28 47
- נָּוַי ἀπέχω: hold oneself; keep away from; restrain oneself  
 Nu 6. 3; παρ-: present or offer for a purpose; give  
 oneself up, submit oneself; καθιερόω Nu 6. 2 87, 119 m
- נָּוַי παρέχω: submit, give oneself up Hos 9. 10; ἐγκρα-  
 τεύομαι: exercise self-control Zach 7. 3 88, 119 m
- נָּוַי ἐγκρατής: holding fast; stout, strong; abs., master  
 of oneself, self-controlled, self-disciplined; abstinent (W)  
 Nu 6. 13; εὐκτός 87 tm, 103 tm, 118-20 tm
- נָּוַי ἐγκράτεια: mastery; over; abs., self-control; ab-  
 stemiousness, self-restraint (W) Nu 6. 12
- נָּוַי ἄνθος (A): chaplet of flowers; brightness, brilliancy 119 m, 145 tm
- נָּוַי ἡγέομαι 50, 145 tm; נָּוַי ἡγία, ἡγία ἐφ- 143 tm, 145 tm
- נָּוַי ἀνάθημα, ἄνθημα (B) 71, 119 m, 275 tm
- נָּוַי ἀναγκαστός, -αῖος 102 tm, 109, 146 tm
- נָּוַי αὐλός: v. נָּוַי אֵילָל, נָּוַי Ps 5. 1 [from נָּוַי חָלַל  
 κενόω: (κενός) empty Ps 109. 22; Pass., to be emptied,  
 made or left empty נָּוַי חָלַל, for נָּוַי חָלַל; similarly, נָּוַי חָלַל  
 for נָּוַי חָלַל, נָּוַי חָלַל; κενός/חָלַל/חָלַל (for נָּוַי חָלַל)/  
 (for נָּוַי חָלַל)/קָנָה] 79 t
- נָּוַי κηλιδόω: stain, soil; metaph., defile, sully; ὀλλυμι:  
 to be in a state of ruin Ez 25. 3; διακενόω 396 t
- נָּוַי κληρόω, נָּוַי κληρός, נָּוַי κληρός  
 v. p. 218; נָּוַי κληρός 66, 82, 88, 93, 146 tm, 327, 396 t
- נָּוַי φοίνικος, φοῖνιξ: date palm Nu 24. 6 65
- נָּוַי ἡγέομαι: v. נָּוַי 50, 67, 142 tm
- נָּוַי νοέω; נָּוַי ἐν-; נָּוַי μετα- 88, 327, 350 tm
- נָּוַי παραμυθέομαι; נָּוַי παραμύθημα; נָּוַי παραμυθία; נָּוַי παραμυθητής;  
 נָּוַי παραμυθητικός 146 tm, 327, 347 tm
- נָּוַי πυρόω: burn with fire Jes 5. 25; Pass., to be set on  
 fire; metaph., set on fire, inflame, v. p. 146 62
- נָּוַי ἐχίδνα: (ἐχίς) viper; prob. of a constrictor snake Gn  
 3. 1; pr. n. of a monster נָּוַי IIR 18. 4; ἐχίδιον:  
 young viper נָּוַי Ex 6. 23 נָּוַי Ps 140. 4 73, 415 t

- תַּחֲנִיף κνηκός, κνακός: *pale yellow, tawny* (Perh. cogn. with Skt. *kāñcanam* 'gold' . . .) Gn 4. 22 60
- תַּחַת, תַּחֲתִי ἀποπίπτω: *fall off from, slip off* Ps 38. 3 Dan 4. 10, 5. 20 .
- תַּשֵּׁי στόρνυμι, -νύω, στρώννυμι, -ύω, later στορέννυμι, -ύω: *spread the clothes over the bed; spread or make up bed* Jer 14. 8; generally, *spread* IIS 21. 10 Jer 43. 10 52
- תַּשֵּׁי στρώμα: (στρώννυμι) *anything spread or laid out for lying or sitting upon, mattress, bed* Gn 47. 31 IS 19. 13; used on the funeral bier IIS 3. 31 70
- תַּשֵּׁי, תַּשֵּׁי τείνω: *stretch, extend* Ex 8. 12 Jos 8. 18 Ps 94. 9, 102. 3; *one's hands* Ex 9. 22; *extend, lengthen, of Time* IIR 20. 10; *έν-: bend* Gn 49. 15 Jud 16. 30 88
- תַּשֵּׁי ἐπι-: *urge, incite* Prv 7. 21; Pass., *to be tormented, racked, to be tortured* Ps 27. 9 88, 222
- תַּשֵּׁי τατός, έν-: *that can be stretched; stretched* Dt 4. 34 Jer 3. 16, 14. 27 Ps 102. 12 32 t
- תַּשֵּׁי, תַּשֵּׁי, תַּשֵּׁי τίθημι: Ex 15. 17 ICh 21. 10 64, 118 t, 148 tm, 423
- „ תַּשֵּׁי φυτεύω: (φυτόν) c. acc. of the thing planted, *plant trees, esp. fruit-trees* 66, 68, 88, 148 tm
- תַּשֵּׁי φυτευτός: *planted* Ecc! 3. 2 66, 106 tm
- תַּשֵּׁי, תַּשֵּׁי φυτόν: (φύω) *plant* (opp. ζῶον יְיָ .הַיָּהּ), esp. *garden plant or tree; φύτευμα: plant* 66, 70, 74, 80, 148 tm
- תַּשֵּׁי φυτάριον: Dim. of φυτόν, sup. 66, 148 tm
- תַּשֵּׁי φύτευμα: *that which is planted, plant* 66, 70, 148 tm
- תַּשֵּׁי μεγαίρω: (μέγας) *feel a grudge towards; φθονέω: (φθόνος) bear ill-will or malice, grudge, be envious or jealous; bear a grudge against a person on account of a thing; cf. τιμωρέω* 23, 65, 149 tm, 297 tm
- „ תַּשֵּׁי τηρέω, έν-: *watch over, take care of, guard* 24 t, 33 t, 92, 158 tm
- תַּשֵּׁי τέκνον: *child* 64, 144 tm
- תַּשֵּׁי φάραω: *plough* Jer 4. 3; = φάρω 65
- „ φάρος: *plough; ploughing* Hos 10. 12 65
- תַּשֵּׁי, תַּשֵּׁי φανή: *torch* 65, 69, 145 tm; φῶς 337-8 tm
- תַּשֵּׁי φθίω 318 tm
- תַּשֵּׁי, תַּשֵּׁי, תַּשֵּׁי πλήσσω, ἐπι-, κατα- 23, 57, 86 t, 144 tm
- תַּשֵּׁי ἐκκλέπτω, δια-; תַּשֵּׁי, תַּשֵּׁי συγ-; תַּשֵּׁי κλέπτω 87, 150 tm; תַּשֵּׁי ἐγχώριος 151 tm, 286 t, 326 t, 336 t; תַּשֵּׁי ἀποτελέω 64, 151 tm; תַּשֵּׁי νύμφη, -φα 78, 151 tm



- נִמְרַם μεριζόμενος, -ιστός: *divided* (from μερίζω: *divide*; Pass., *to be divided*) [presumably because the tiger is striped; v. כִּרְם] 101, 151 tm
- נִסָּה βασανεύω: = -νίζω (*rub upon the touch-stone*; hence, *put to the test*); -νισμός/נִסָּה: *torture* Job 9. 23; -νός/נִסָּה: *test, trial of genuineness* 56, 152 tm, 174 t
- נִסְוֹג, נִסְוֹג, נִסְוֹג χάζομαι 35 t, 88, 152 tm, 427 t
- נִסְוֹג, נִסְוֹג, נִסְוֹג ἀνα-; συγγίγνομαι: *have sexual intercourse with* Mich 6. 14 88, 152 tm
- נִסְוֹג σπένδω: *make a drink-offering* (because before drinking wine a portion was poured on the table, hearth, or altar) [To this day, before ritual drinking, the Jews pour a little wine from the brim-full cup into the saucer, which is not drunk]; נִסְוֹג/σπονδή: *drink-offering* 119 t, 152 tm
- נִסְוֹג, נִסְוֹג, נִסְוֹג τήκω, τάκω: *melt, melt down* (trans.), of metal, Jer 6. 29; *bring clouds down in rain* Ex 9. 33; נִסְוֹג, נִסְוֹג, נִסְוֹג κατα-: *dissolve* Job 38. 37 24 t, 34-5 t, 64, 88, 152 tm
- נִסְוֹג, נִסְוֹג, נִסְוֹג δια-: *melt* 88, 165 tm
- נִסְוֹג, נִסְוֹג, נִסְוֹג ἐφηγέομαι: v. הִנְחָה Dan 2. 25, 4. 3, 6. 19 50, 67
- נִסְוֹג, נִסְוֹג, נִסְוֹג κλείδωμα: *fastening*; ἐπόδημα: *sandal* 71, 153 tm
- נִסְוֹג, נִסְוֹג, נִסְוֹג κλείθρον 71, 80, 153 tm
- נִסְוֹג, נִסְוֹג, נִסְוֹג ἄγω, προσ-: *bring or draw to oneself, attach to oneself, bring over to one's side*; cf. εὐνοέω; cf. נִסְוֹג, נִסְוֹג, נִסְוֹג προσάγωγος: *attractive, persuasive*; εὐνοος 67, 153 tm
- נִסְוֹג, נִסְוֹג, נִסְוֹג δόναξ: v. שֹׁמֵר Jes 55. 13 58
- נִסְוֹג, נִסְוֹג, נִסְוֹג σείω: Neh 5. 13 88, 154 tm
- נִסְוֹג, נִסְוֹג, נִסְוֹג ἐκ- 88, 154 tm
- נִסְוֹג, נִסְוֹג, נִסְוֹג φέρω, ἀπο-: Pass., *to be carried from one's course* 65, 88
- נִסְוֹג, נִסְוֹג, נִסְוֹג κατα-: Ps 136. 15 154 tm
- נִסְוֹג, נִסְוֹג, נִסְוֹג φορυτός 66, 154 tm
- נִסְוֹג, נִסְוֹג, נִסְוֹג προσαίρεομαι: *choose and associate with* Gn 37. 2; cf. νεανιεύομαι 62, 154 tm
- נִסְוֹג, נִסְוֹג, נִסְוֹג πείνα 61, 154 tm
- נִסְוֹג, נִסְוֹג, נִסְוֹג Μέμφις: Jes 19. 13 56
- נִסְוֹג, נִסְוֹג, נִסְוֹג τόπος: v. הָלַךְ Jos 11. 2, 12. 23 64
- נִסְוֹג, נִסְוֹג, נִסְוֹג πτύον: (πτύω) *winnowing shovel, fan* Jes 30. 28 80
- נִסְוֹג, נִסְוֹג, נִסְוֹג φυσάω 88, 101, 154 tm
- נִסְוֹג, נִסְוֹג, נִסְוֹג δια-: *blow or breathe through* Job 20. 26 88

- הַפִּיחַ *ἐκπνέω* 155 tm  
 אָנְתְּרַאֶס *ἀνθραξ*: cf. *τόπαζον* 63, 64, 72, 155 tm  
 נָפַל, etc. *βάλλω*, etc. 40, 88, 107, 327; נָפַל, etc. *πίπτω*, etc. 643-5 tm; נָפַל, etc. *σβάλλω*, etc. 88; תִּפְּלָה מִפְּלֵה *πτῶμα* 71; מִפְּלֵה מִפְּלֵה *σφάλμα* 71; נָפַל *ἀμβλύς* 65; נָפַל אֶתְּ אֶתְּ אֶתְּ *ἀμβλωθρίδιον* 65, 644 tm; נָפַל תִּפְּלָה *προσπίπτω* 327, 645 tm; נָפַל נָפַל *διαφύσάω* 36 t; נָפַל *πετάννυμι*; נָפַל אֶתְּ *ἀπο-* 156-7 tm  
 נָפַל נָפַל *ἀναψύχω*: *cool, refresh*; Pass., *to be revived, refreshed*; the Act. is also used intr., *become cool, recover, revive; take relaxation* 156 tm, 427 t  
 נָפַל נָפַל *ψυχή* 13, 53, 156 tm, 426-7 t  
 נָפַל נָפַל *πτολεμίζω*, *πολ-* 14, 40, 369 tm; נָפַל נָפַל *πτόλεμος*, *πολ-* 14, 40, 74, 79, 97 tm; נָפַל נָפַל *ἵστημι* 387; נָפַל נָפַל *ἀν-* 88; נָפַל נָפַל *σύστημα*; נָפַל נָפַל *ἰστίον*, *σταθμός* 71, 156-7 tm  
 נָפַל נָפַל *εἰσάγω*: *introduce; to bring a cause into court*; generally, *bring a person into court, prosecute* Am 5. 15; *προσ-*: *introduce; introduce at court; bring a person into a law-court as a defendant or as a witness*; נָפַל נָפַל *ἐξαιρέω* 28 t, 62, 157 tm, 203 tm  
 נָפַל נָפַל *τινάσσω*; cf. *σειώ* 64, 157 tm  
 „ *φθείρω*: *destroy*; Pass., *to be destroyed* Jer 2. 15, 9. 11 65  
 נָפַל נָפַל *μάχομαι*: *fight*; in Hom. mostly of armies and persons fighting as parts of armies, but sus. of single combat Ex 2. 13 157 tm  
 נָפַל נָפַל *ἀποσυλάω*: *strip off spoils from a person*; hence, *strip off, take away* Ex 3. 22, 33. 6 85 t, 88, 158 tm  
 נָפַל נָפַל *νεκρία*, *σωστός* 24 t, 158 tm; נָפַל נָפַל *νεκρός* 48, 158 tm  
 נָפַל נָפַל *κεραμεύς*: *potter* Ps 73. 26 Job 7. 20 158 tm  
 נָפַל נָפַל *κόπτω*, *δια-* 57, 158-9 tm  
 נָפַל נָפַל *διακοπή* 159 tm, 189 tm  
 נָפַל נָפַל *κόπανον*: *pestle*; = *κοπίς*: *chopper, cleaver*; *σκάμμα* 71, 159 tm  
 נָפַל נָפַל *φακώδης*: *freckled* Gn 34. 32 Jos 3. 5; *lentil-coloured* *καλαβή*: *calabash*; of the kidneys *כִּלְיֹת* Ex 29. 13 65  
 נָפַל נָפַל *φακωτός*: *lentil-shaped* Cant 1. 11 [to this day, women in the Middle East wear necklaces of stringed coins or coin-shaped pieces of metal] 65  
 נָפַל נָפַל *δικάζω*: *decree punishment*; *τίνυμαι*: poet. for *τίνομαι* (*punish; take vengeance*) *avenge, take vengeance*



- for; *avenge oneself; repay*, of the punisher (הַתְּקָם);  
 ἀποτίνυμαι 58, 88, 159 tm
- נָקַם, נִקְמָה, דִּיקָה: *penalty; punishment; vengeance; תִּשָּׁיִס*:  
*retribution, vengeance; punishment for* 58, 67, 159 tm
- נָקַם δικάστης: *avenger* 58, 159 tm
- נָקַח ἔχω 88, 160 tm
- הִקִּיף περι- *encompass, surround* Jos 6. 11 Ps 88. 18;  
*surround so as to guard* IICh 23. 7 88, 160 tm
- נָקַח κόπτω 29 t, 33, 57, 160 tm; נָקַח κατα- 57, 160 tm
- נָקַח κόπτω: *of birds, peck* Prv 30. 17; ὀρύσσω: *dig; dig*  
*up; gouge out eye* 60, 68, 88, 160 tm
- נָקַח ἔκ-: *have eyes knocked out; gouge out (W)*;  
 ἐξορύσσω: *dig out* Jes 51. 1; *gouge out the eyes*;  
 ἐκκαίω: *to have one's eyes burnt out* Jud 16. 21 88, 160 tm
- נָקַח φενακίζω 65, 160 tm
- נָסָא ἀριθμέω: *number, count, reckon* Nu 1. 2 63
- נָסָא, נָסָא αἰθων 72, 161 tm
- נָסָא, נָסָא πείθω 88, 161-2 tm
- נָסָא, נָסָא ἀνα-, κατα- 88, 161 tm
- נָסָא, נָסָא σείω 162 tm
- נָסָא ἐπι-, μεταφέρω: *carry across, transfer* IIS 17. 13 88
- „ ἐπαιτιάομαι: *bring a charge against, accuse* Lev 22. 16;  
 נָסָא ἀιτιάομαι: *accuse, censure, impute* Ib 19. 17
- נָסָא, נָסָא, נָסָא τίθημι 64, 88, 163 tm, 372 tm, 423
- נָסָא, נָסָא ὑπο-: *put down as a deposit or stake, pawn,*  
*pledge, mortgage* Dt 24. 10 Ps 89. 23 88
- נָסָא ὑψόω; נָסָא ὑψωμα 72, 88, 101, 161 tm
- נָסָא ἐξ-: *exalt; elevate* IIS 5. 12 Esth 5. 11, 9. 3 161 tm
- נָסָא φέρω xxvii-xxviii, 88, 92, 101, 112, 160 tm, 411 t, 638 tm
- נָסָא ἀνα-: *raise up, d. πόδα lift it*, Euripides, *Phoenissae*  
 1410 Gn 29. 1; *utter* ἀνευείκατο μῦθον Nu 23. 7  
 Jes 14. 4, ὦντήν κλο ἄκ Gn 29. 11, Apollonius Rhodius 3. 463, 635; δια-, προσ- 88, 160-1 tm
- נָסָא προσφόρημα: = προσφορά (*food, victuals*) Gn  
 43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18 72
- נָסָא φόρημα xxvii-xxviii tm, 15-16 t, 72, 161 tm;  
 נָסָא αἰδεστός 102 tm, 107, 113, 161 tm
- נָסָא καίω: *kindle; Pass., to be lighted, burn*; cf. αἰθω 88, 164 tm
- נָסָא κατα-: *burn completely*; cf. καταίθω 164 tm; נָסָא  
 πρίων 49, 79, 165 tm; נָסָא, נָסָא δανείζω 678 tm,  
 426; נָסָא, נָסָא δανειστής Ex 22. 24, 162 tm, 327





16; in writing, <i>pass from one subject to another; change course, turn round</i> Gn 2. 11, 13 Nu 34. 4, 5 Jos 15. 3, 10; <i>go after, follow a pursuit eagerly</i> Jer 31. 22 (21)	56, 76 t
סבִּיב סבִּיבָה, סבִּיבִי, סבִּיבִי אִמֶּפֶּי	168 tm
סִטְלִי a point of vocalization	99
סִגְלִי סִגְלִי: Thessalian for σύγκλητος ( <i>called together, summoned</i> ; οἱ σ. <i>invited guests</i> ; σ. ἐκκλησία at Athens, an assembly <i>specially summoned</i> ; generally, σύγκλητος (sc. βουλή), <i>summoned council</i> , opp. ἐκκλησία) Ex 19. 5 Dt 26. 18 Mal 3. 17	78
„ σύγκλεισις, ξύγκλησις (συνκλείω) <i>locking up, safe storage</i> Eccl 12. 8 ICh 29. 3	78
סָגַר סָגַרָה, סָגַרָה (A) <i>shut, close, bar</i> Gn 8. 2, 19. 6 Jos 2. 5; <i>shut in, enclose</i> Ex 14. 3	25, 68
סָגַר סָגַרָה, סָגַרָה: <i>shut in, close</i> ; generally, <i>shut up, confine</i> IS 23. 7 Ps 63. 12	25, 29 t
סָגַר סָגַרָה, סָגַרָה, סָגַרָה κλειῖθρον, κλειῖστρον: <i>bar for closing a door</i> Ex 25. 27 Jos 24. 22 Hos 13. 8; cf. -ῖσμα	38, 74, 80
סָגַר סָגַרָה, סָגַרָה, סָגַרָה συγκλεισμός: <i>being shut up, confined</i> Jos 42. 7 Mich 7. 17	71
סָגַר סָגַרָה, סָגַרָה εἰσχειρίζω: <i>put into one's hands, entrust</i> IS 26. 8 Jos 19. 4	25, 29 t
סָגַר סָגַרָה, סָגַרָה, סָגַרָה ζακρύοις: <i>very numbing, freezing</i> Prv 27. 15	51
סָגַר סָגַרָה, סָגַרָה, סָגַרָה σανδῶν: <i>transparent robe</i> ; σινδῶν: <i>fine cloth, usually, linen; anything made of such cloth, garment of linen</i> (sts. <i>muslin</i> ) Jud 14. 12 Prv 31. 24	56, 78
סָגַר סָגַרָה, סָגַרָה, סָגַרָה Σκυθῶν: (sc. ἄστυ, town) <i>of the Scythians</i> Gn 13. 10	129, 300
סָגַר סָגַרָה, סָגַרָה, סָגַרָה στρέφω: <i>turn about or aside</i> Cant 2. 17	327
סָגַר סָגַרָה, סָגַרָה, סָגַרָה μετα-: <i>turn about, turn round</i> ; generally, <i>change, alter</i> IIR 23. 34, 24. 17 Est 6. 22; ἀπο-: <i>turn away or aside</i> Ez 7. 22 Cant 6. 5	327
סָגַר סָגַרָה, סָגַרָה, סָגַרָה ζεύγνυμι	117 tm
סָגַר סָגַרָה, סָגַרָה, סָגַרָה ζευκτός: <i>joined</i> Cant 7. 3	117 t
סָגַר סָגַרָה, סָגַרָה, סָגַרָה σηκός: <i>pen, fold</i> Ez 19. 9	48, 77
סָגַר סָגַרָה, סָגַרָה, סָגַרָה σύνοδος	55, 77, 90, 378 t
סָגַר סָגַרָה, סָגַרָה, סָגַרָה ἐπισκίασμός: <i>shadowing, covering</i> Ex 34. 33	71
סָגַר סָגַרָה, סָגַרָה, סָגַרָה סִיךְ, סִיכָה, סִיכָה, סִיכָה סִיכָה, סִיכָה: <i>pen, fold, esp. for rearing lambs, kids, calves</i> Gn 33. 17; <i>the dragon's den</i> Jer 25. 38 Ps 10. 9; <i>sacred enclosure, precinct, chapel, shrine</i> ; the סִיכָה was sacred to a hero, the	

528 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- ναός (נוה) to a god, a distinction not observed Ps  
27. 5, 76. 3 Thr 2. 6 48, 77
- סוס ἵππος: v. חבל Gn 49. 17 Ex 14. 9 Dt 17. 16 IIR  
23. 11 Jer 12. 5 Cant 1. 9 24 t, 41, 44, 51, 60
- סוף ψοφέω: intr. *perish, come to a bad end* Gn 18.  
23-4, 19. 15 IS 26. 10 Jer 12. 4 Am 3. 15 53
- סוף σχοῖνος: v. אַנְמָן Ex 15. 4 77
- סופה Τυφώς: as Appellat., *whirlwind, typhoon*; =  
Τυφών: as Appellat., *typhoon* Jes 5. 28, 17. 13, 21. 1,  
29. 6 Jer 4. 13 Hos 8. 7 Prv 1. 27 Job 21. 18, 37. 9 78
- סור κλίνω: *turn aside* Gn 19. 2 Ex 3. 4, 32. 8 Jud 4. 13  
IIS 2. 21, 23 Thr 4. 15; v. סלם 22-3
- סור σειραῖος 107 tm, 113-14; סחב; ספא; סחב;  
σπάσμα 350-1 tm
- סחר ἀγορά: *provisions, supplies*; ἀγόρασμα: *that  
which is bought or sold, mostly pl., wares, merchandise*  
Jes 45. 14 Ez 27. 15 Prv 31. 18 74, 377
- סחר ἀγοραῖος: *frequenting the market; those who fre-  
quented the ἀγορά*; = *traders (i.e. sutlers)* Gn 23. 16,  
37. 28 Jes 23. 2, 8 Ez 38. 13 48
- סחחר ἀγορασμός: *purchasing; purchase* IR 10. 15 71
- סחרת, סחרת γέρπον: *anything of wicker-work* Esth 1. 6;  
*oblong shield, covered with ox-hide* Ps 91. 4 15 t, 41, 48, 80-1,  
325
- סין Σκυθία: *Scythia* Ex 16. 1 Nu 13. 21 Ez 30. 15 129 t
- סיני Σκύθης: *Scythian* Gn 10. 17 Ex 19. 1, 11 Jer  
49. 12 129
- סיס ūs or sūs: *the wild swine, of the boar; sow; of the  
domesticated animal*; sūs ἄγριος ועזר Jer 8. 7  
[the 1 replaces the spiritus] 23-4 t, 41, 48
- הסכית ἡσυχάζω: *keep quiet, be at rest; abs., impose silence*  
Dt 27. 9 33-5 t, 55, 92
- סכך σκιάζω: *overshadow, shade, darken; cast a  
shadow; generally, overshadow, cover* Ex 25. 20, 33.  
22, 40. 3 Ps 140. 8 Job 10. 11, 40. 22 83, 252 tm
- הסך ἐπι-: *throw a shadow upon, overshadow; of the Divine  
presence, overshadow for protection, etc.* Ex 40. 21  
Ps 5. 12, 91. 4 Job 3. 23, 38. 8 88
- סכה σκίας: (σκιά) *canopy or arbour (in form like a sun-*



- shade) Lev 23. 34, 42 Jes 1. 8 Jon 4. 5 Am 9. 11  
 Job 27. 18 Neh 8. 15-17 52
- שָׁדֶה skiasmós, ἐπι-: v. שָׁדֶה Ex 27. 16, 35. 12, 15 IIS  
 17. 19 Jes 22. 8 Ps 105. 39 71
- שֶׁטֶח ιστίον: (Dim. of ιστός in form only), *web, cloth*  
 Jud 16. 14; *sheet* Jes 28. 20 71
- שֶׁכֶּח, שֶׁכָּח, שֶׁכֶּח, שֶׁכֶּח σχῆμα: *form, shape, figure*  
 Lev 26. 1 Nu 33. 52 Ez 8. 12 Am 5. 26; *appearance*,  
 opp. the reality, esp. *outside show, pomp* Ez 28. 13 53, 71-2, 93
- שֶׁכֶּח, שֶׁכָּח, שֶׁכֶּח, שֶׁכֶּח σκολιάζω, -αίνομαι 95 tm
- שֶׁכֶּח, שֶׁכָּח, שֶׁכֶּח, שֶׁכֶּח σκήνημα, σκάνημα: = σκηνή, σκανά: pl., *camp*  
 Ex 1. 11 IR 9. 19 IICH 17. 12; = σκήνωμα:  
 mostly in pl. *soldiers' quarters*; v. שֶׁכֶּח (שֶׁכָּח) 71
- שֶׁכֶּח θυλακίσκος = θυλάκιον I, Dim. of θύλακος = θύλαξ,  
 and θυλακίς, *bread-basket* Gn 40. 16-17 Ex 29. 3, 32  
 Jud 6. 19; cf. שֶׁכֶּח/καλάβιον, Dim. of κάλαθος: *basket*  
*narrow at the base*, esp. for fruit; carried in proces-  
 sion in honour of Demeter Dt 26. 2, 4 39, 79
- שֶׁכֶּח τέλος: *through to the end, completely; throughout, for*  
*ever, all the time, always* Hab 3. 3 Ps 3. 3 41-2 t, 48
- שֶׁכֶּח, שֶׁכָּח, שֶׁכֶּח, שֶׁכֶּח όδενομένη (with or without όός)  
*thoroughfare, highway* Nu 20. 19 Jud 5. 20 Jes 19. 23,  
 35. 8, 62. 10; v. p. 514 71
- שֶׁכֶּח έλεέω: (έλεος) *to have pity on, show mercy to*; έλά-  
 σκομαι: (έλαος) *to be merciful, gracious*; έλήκω: (έλά-  
 σκομαι) *to be gracious, of a god*; = έλατεύω, έλημι  
 Ex 34. 9 Lev 4. 20 Jes 55. 7 Jer 5. 1, 7; v. שֶׁכֶּח 51
- שֶׁכֶּח, שֶׁכָּח, שֶׁכֶּח, שֶׁכֶּח έλεος: v. שֶׁכָּח; έλασία = έλασμός, έλασμα,  
*έλέωσις: propitiation* Ps 130. 4 Dan 9. 9 Neh 9. 17 51
- שֶׁכֶּח, שֶׁכָּח, שֶׁכֶּח, שֶׁכֶּח έλεήμων: v. שֶׁכָּח; έλαστής: *propitiator* Ps 86. 5 51
- שֶׁכֶּח, שֶׁכָּח, שֶׁכֶּח, שֶׁכֶּח κλίμαξ: (κλίνω) *ladder* (because of its leaning against)  
 Gn 28. 12 39, 69
- שֶׁכֶּח, שֶׁכָּח, שֶׁכֶּח, שֶׁכֶּח θυμίαμα: *incense*; name of a particular kind  
 (perh. = άμμωνιακόν, שֶׁכֶּח); usu. in pl., *fragrant*  
*stuffs* Ex 30. 34 42 t
- שֶׁכֶּח, שֶׁכָּח, שֶׁכֶּח, שֶׁכֶּח ξανθόω: *dye yellow; Pass., become yellow* Ps 119. 120 45
- שֶׁכֶּח, שֶׁכָּח, שֶׁכֶּח, שֶׁכֶּח ξανθός (Σκάμανδρος) 48, 93, 316 tm, 401
- שֶׁכֶּח, שֶׁכָּח, שֶׁכֶּח, שֶׁכֶּח סάμפי: a letter in the alphabet 20
- שֶׁכֶּח, שֶׁכָּח, שֶׁכֶּח, שֶׁכֶּח κλίνω: *lean, lean upon or against a thing* 35 t
- שֶׁכֶּח, שֶׁכָּח, שֶׁכֶּח, שֶׁכֶּח σμίλευμα: *a piece of carved work* Dt 4. 16 Ez 8. 3, 5 43

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סנה	ὄπλον (cf. σκηνή: <i>tabernacle</i> ; אדרעי, דבר, אדרעי: <i>temple, shrine</i> )	315 tm, 406
סנה, סנה	σκηνή, -νημα: <i>tabernacle</i> Dt 33. 16 Jos 15. 49	81
ספ	σής: <i>moth</i> Jes 51. 8; cf. ψυχή: <i>butterfly or moth</i> ; פרעש	53, 374 tm, 427
סע	σειώ: v. נדד Ps 55. 9	12
סעי, סעי	πτόρθος: <i>young branch, shoot</i> ; generally, <i>branch</i> Jes 17. 6, 27. 10 Ez 31. 5-6; v. חסר	93
סער, סער	ζέω, ζείω, ζέννυμι: <i>boil, seethe</i> ; metaph., <i>boil or bubble up</i> τῆς θαλάσσης ζεσάσης Jon 1. 11; of passion IIR 6. 11	51
סער, סער	ζέσις: <i>seething, effervescence, boiling</i> Jer 23. 19 Ez 13. 13 Ps 107. 25, 29	35 t, 402 t
ספ, ספ	σκύφος: <i>cup, can</i> , esp. used by peasants; of wooden milk vessels Jud 5. 25, 6. 30 Zach 12. 2 Ps 56. 9; cf. κύπελλον: <i>milk vessel</i>	81, 315
ספד	κόπτω: <i>smite</i> ; Med. κόπτομαι, <i>beat or strike oneself, beat one's breast or head through grief; mourn for any one</i> Gn 23. 2 Jes 32. 12	48
ספה, ספה	προστίθῃμι: <i>impose, inflict</i> disgrace upon him Dt 32. 23; add Nu 32. 14 Jes 30. 1; cf. ספי	62
ספא, ספא	στιβάδιον, -δειον, Dim. of στιβάς: (στειβω) <i>bed of straw, rushes, or leaves, whether strewn loose or stuffed into a mattress; straw strewn at a sacrifice</i> Gn 24. 25 Jud 19. 19	71
ספפ, ספפ	πτύγμα: v. ספפ	71
ספח, ספח	σκάφος (B): <i>hull of a ship</i> ; generally, <i>ship</i> ; Dim. σκάφιον (B): <i>small boat</i> ; σκαφίς (B): <i>boat, skiff</i> Jon 1. 5	52
ספל, ספל	χήλινος (cf. σκύφος)	315 tm
ספן, ספן	σκεπάω, σκεπάω: <i>cover, shelter</i> ; cf. κρύπτω	31 t, 35 t, 61, 68
ספן, ספן	σκεπαστός	35 t, 105 tm
ספק, ספק	τύπτω: <i>beat, strike, smite</i> Nu 24. 10 Jer 31. 19 (18) Job 27. 23; cf. ψοφέω	53, 65
ספר, ספר	ψηφίζω: v. ספח Gn 16. 10 Lev 15. 13, 23. 15 IIS 24. 10 Jes 22. 10	53
ספר, ספר	ψηφίον, Dim. of ψηφός: <i>reckoning, number</i> Gn 41. 49 Ex 23. 26 Lev 25. 15-16 Dt 32. 8 Jud 6. 5 IIS 24. 2 Jes 2. 28 Ps 147. 5 Job 3. 6, 21. 21 Esr 8. 34 ICh 32. 16 (15) IICH 2. 16	71



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ספר	γραφή, συγ-	xxv, 22-3, 113 tm
ספר	γραφεύς: scribe, scrivener	23
ספר	ὄπλον (cf. γραφή, συγ-)	315 tm
ספרד	Σπάρτη, -τα: Sparta	38, 130-1 t, 300
ספרה	σκύφος: v. סף	81
סקוה	Σκευά: Sceva	320-2 t
סר	ἐχθρός: v. אכזר IR 20. 43	326
סרר	στόρνυμι, -νύω, στρώννυμι, -ύω, στορέννυμι, -ύω: spread the clothes over a bed; generally, spread, streu Ex 26. 12 Ez 17. 6 Am 6. 4	33 t, 35 t, 52
סריון	שרון, שריון, שריון θωρακείον: cuirass Jer 46. 4, 51. 3 Job 41. 18 Neh 4. 10 IICh 18. 33, 26. 14	35 t, 48, 59, 393
סרניו	τεθωρακισμένοι: (θωρακίζω: prose form of θωρήσσω, arm with a breast-plate; Pass., θωρακισθεῖς; τεθωρακισμένοι) cuirassiers IS 29. 2; τύραννος: an absolute ruler, unlimited by law or constitution; κοίρανος: king, ruler, leader, commander IS 6. 18	48, 59, 393 t
סרעפה	πτόρθος: v. סעף	
סרר	θεράπων: henchman, attendant; servant, slave (like סרף); ὑπηρέτης: servant, attendant (like סרף) Am 6. 10	48
סרר	ψάλλω: pluck, pull, twitch; mostly of the strings of musical instruments, play a stringed instrument with the fingers, and not with the plectrum ICh 15. 22, 27	15-16 t, 39, 53-4
סרר	ράθυμος	41, 90 tm, 298-9 tm
סרר	φράσσω: stop up, block Thr 3. 8 IICh 32. 3-4, 30; Pass., Neh 4. 1	52
סרר	συνκρύπτω: cover up or completely; conceal IS 20. 5 IR 17. 3 Jer 16. 17 Prv 22. 3, 27. 12 Job 3. 23, 28. 21	23, 411 t
סרר	νάπος: post-Homeric form, = νάπη (woodland vale, dell, glen); of a grove or thicket; also, ravine, gully IS 26. 13 Jer 4. 29	44, 57
סרר	νέφος: cloud, mass of clouds Ex 19. 9 Jud 5. 4 Jes 18. 4 Ps 77. 18 Prv 16. 15	44, 57
סרר	ὀπηδός, ὀπαδός: attendant; as Adj., following, accompanying, attending Gn 9. 25, 24. 5, 26. 24 Dt 34. 5	38

- עֲבָדָה, עֲבָדָה 128  
 עֲבָדָה, עֲבָדָה, עֲבָדָה ὁπῆδὸς θεοῦ: attendant of God  
 [עֲבָדָה may mean عبد الله] IR 4. 6 Jer 36. 26 ICh 5.  
 15 128  
 עֲבָדִי ὁπῆδὸς Διός: attendant, follower of  
 Zeus IR 18. 3 Ob 1 ICh 6. 29 128  
 עֲבָד אָדָם [I think אָדָם here is (like אָדָם, red) the  
 homologue of ξανθός, the sun] IIS 16. 10 128, 310 t  
 עֲבָד מֶלֶךְ ὁπῆδὸς Μόλοχ: the servant of Moloch Jer  
 38. 7 93, 128, 307 t  
 עֲבוֹט ὑποθήκη 57, 78, 90 tm, 424 t, 679 tm  
 עֲבוֹר πυρός: wheat, *Triticum vulgare* Jos 5. 11-12 66, 77  
 עֲבִי ὑπό; עֲבָר πρὸς, ὑπέρ 173-4 tm  
 עֲבַר παραβαίνω: overstep, transgress Jud 2. 20  
 Jes 24. 5 Prv 22. 3; sin against a god Nu 14. 41, 22.  
 18; pass over; let pass Am 7. 8 Mich 7. 18 Esth 1. 19;  
 in Med. commit an offence against Prv 14. 16, 26. 17 61  
 עֲבָרָה παράβασις, παραίβ-: overstepping; transgression  
 ἀμαρτία: guilt, sin Prv 21. 24 381  
 עֲבַר περάω; העביר ὑπερ-; διαπεραιόω 66, 114 t, 309 tm  
 עֲבָרָה πόρος: (πείρω, περάω) means of passing a river,  
 ford, ferry IIS 19. 19; cf. πορθμός 74, 79  
 עֲבָרָה, מֵעָבָר πορθμός: (πείρω, πόρος) ferry or place  
 crossed by a ferry, strait, narrow sea Gn 32. 23 Jud  
 3. 28; any narrow passage IS 14. 4 71, 79  
 עֲבַר πυρόω, העביר ἐκ- 66, 87, 93, 114 t, 305 t, 308-9  
 tm; עֲבַר νάπος: ע. עב; ὑπέρ 3, 174 tm  
 עֲבָרָה ἔπος: ע. דבר 50  
 עֲבָרִי ἡπειρώτης: landsman; dweller on the mainland (from  
 ἡπειρος, ἄπ-, terra firma, land, opp. the sea), opp.  
 νησιώτης (islander); Asiatic; ἀβρός: graceful, delicate,  
 pretty; freq. with a notion of disparagement,  
 dainty, luxurious; hence, ἀβρὰ παθεῖν live delicately; a  
 common epithet of Asiatics Gn 14. 13, 39. 14 4, 8, 286 t  
 עֲבָת ἄμμα: (ἄπτω) anything tied or made to tie; hence,  
 cord Jud 16. 2 Ez 4. 8 Hos 11. 4; link of chain Ex  
 28. 22, 24; עֲבָת ἄπτω, ἐφ-: claim as one's property  
 Mich 7. 3 326  
 עֲבֹב ἀγαμαι: abs., wonder; admire a person Ez 23. 9, 12;  
 to be delighted with Ib 23. 5, 7 326



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- עָלָל κύκλος; עָלָל εὐκύκλος 94 tm
- עָלָל ἀγορά: v. עָלָל; ὄχλος: in political sense, *populace*,  
mob; popular assemblies Ps 68. 31 378-9
- עָלָל ἀγοραῖν: v. עָלָל Jes 15. 8 355 tm, 377
- עָלָל μόσχος (B): calf, young bull Gn 15. 9 Ex 32. 4  
Lev 9. 2 Dt 21. 3 Jud 14. 18 Jes 11. 6 Jer 34. 18,  
46. 20 377-8
- עָלָל ἀγάμμα, κύκλωμα; עָלָל κύκλωμα 94 tm, 174 t;  
עָלָל, עָלָל, עָלָל τὸ αἰεὶ; עָלָל αἰδῖος 49, 318 tm
- עָלָל ἐναντίος: opposite, = ἀντίος; in hostile sense, *oppos-*  
*ing, facing in fight; an enemy* Gn 49. 27 Jes 33. 23 199 tm
- „ -δε: v. עָלָל, עָלָל IS 2. 11; עָלָל μεγάλως 83, 296 tm
- „ αἰεὶ, αἰεὶ, αἰεὶ: ever, always Jes 26. 4; ὁ αἰεὶ χρόνος  
eternity Jes 30. 8 Hab 3. 6 Ps 111. 8 עָלָל Lev 27. 20  
(cf. Ib 25. 23, 30) 318 tm
- „ εἰς: to denote a certain point or limit of time, *up*  
*to, until, ἐς ἡν* Od. 11. 375 עָלָל (עָלָל) Gn 32.  
25, εἰς πότε; until when? how long? עָלָל Ex 10.  
3 IS 1. 14, 16. 1 Ps 94. 3 Prv 6. 9 Neh 2. 6 עָלָל  
(עָלָל/עָלָל) Ex 8. 5; in, as far as 13, 131 t, 334
- עָלָל εἰς 5, 13, 28, 30 t; עָלָל εἰς τὸ νῦν 76 t; עָלָל  
עָלָל εἰς αἰδῖον 49, 169 tm, 318 tm
- עָלָל εἰς αἰεὶ χρόνος Ps 132. 12, 14 318
- עָלָל εἰς, εἰς, εἰς; ὥς; αἰεὶ, αἰεὶ 30 t, 51, 318-19 tm
- עָלָל ἐν εἰς: while, so long as IIS 1. 9 Job 27. 3
- עָלָל εἰς ἄν: until, till Gn 24. 33 319 tm
- עָלָל εἰς ὁψέ; עָלָל εἰς πρωί; עָלָל εἰς κε;  
עָלָל εἰς πότε: how long Ex 10. 3, 7 IS 1. 44, 16.  
1 Jes 6. 11 Prv 6. 9 Neh 2. 6 319 tm
- עָלָל εἰς ὅτε; עָלָל εἰς ἄρτι; עָלָל εἰς κε 319 tm
- עָלָל ὥστε: so that Cant 2. 7, 3. 4, 8. 4 51
- עָלָל μέγας; οὐ, οὐχ: v. עָלָל 296 tm
- עָלָל εἶδω 325, 330 tm
- עָלָל δάιος: enemy Gn 49. 27 עָלָל 83 t
- עָלָל δύω: go or get into; of clothes and armour,  
get into; trs., put on Jes 59. 17 Jer 4. 30, 31. 4 (3),  
43. 12 Hos 2. 15 Ps 71. 13, 104. 2, 109. 29 Job 40. 10;  
עָלָל, עָלָל ἐν- or ἐνδύνω: of clothes, put on, wear  
Prv 25. 20; causal, put on another, clothe in; clothe  
Ez 16. 11 Ps 89. 46 88, 114

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קטע	πατέω, βατέω, μάτημι: (πατός) <i>lread, walk</i> Job 28. 8	61
„	קטעק סטולίζω; קטע סτολή; קטע סτόλος 339 tm, 341; קטע ἔθνος 80, 378-9 tm	•
„	קטע, קטע ἔθος: (ἔθω) <i>custom, habit</i> Dt 4. 45 IR 2. 3 Ps 99. 7, 119. 2, 14, 46, 88, 168 ICh 29. 19	80
קטע		28 t
קטע	γάδιξ(ις)· ὁμολογία ( <i>agreement, compact</i> ) (γάδ-) Ex 16. 34, 25. 16, 22, 27. 23, 30. 6, 31. 18, 38. 21 Lev 24. 3 Nu 9. 15 Ps 19. 8, 25. 10, 93. 5, 132. 12	78
קטע	Ἰδης; Ἰδωνεύς 68, 76, 121, 318 tm	
קטע	ἔδεσμα: (ἔδω) <i>meat, food; pl., eatables, meats</i> Gn 49. 20 Thr 4. 5	71
קטע	קטע, קטע ἡδονή: <i>enjoyment, pleasure; prop. of sensual pleasures</i> Gn 18. 12; cf. ἔδεσμα, ἡσθημα	38, 71
קטע	ἀθροίζω: <i>gather together, collect, muster</i> ICh 12. 33 (34), 38 (39); <i>form a society, form a party</i> קטע IR 1. 7 (7/1/θ)	
קטע	ἀθροισμα: <i>that which is gathered, a gathering</i> Gn 29. 2 Jer 13. 17 Joel 1. 18 Zach 10. 3 Cant 6. 5-6 ICh 32. 28	79
קטע	ἀπισόω: <i>make equal</i> Thr 2. 13	31 t
קטע	ἄτη (ἀάω for ἀάτη), ἄτα, ἀτάτα (ἀτ-) : <i>reckless guilt or sin, as that of Paris; in pl. deceptions</i> Ex 20. 5, 34. 7 Lev 16. 21 Jes 1. 4, 33. 24 Ez 29. 16 Mich 7. 19 Dan 9. 13	41
קטע	φεύγω: v. קטע Jes 30. 2	65
קטע	φύγιμον: v. קטע Jes 25. 4, 30. 2; קטע μουσα: <i>music</i> ICh 30. 21 (cf. ICh 15. 16, ICh 5. 13, 7. 6, 23. 13)	66, 71
קטע	קטע, קטע, קטע παιδίον: Dim. of παῖς, <i>little or young child</i> (up to 7 yrs.) IIR 8. 12 Jes 13. 16, 49. 15 Jer 44. 7 Ps 8. 3, 137. 9 Job 19. 18 Thr 2. 20	61, 101
קטע	ἐλλοχάω: <i>lie in ambush</i> (λόχος) Jud 20. 45	54
„	τέλλω: poet. Verb, but used in Cretan Prose; <i>accomplish; perform duties, rites, etc.</i> Thr 1. 22, 2. 20, 3. 51; cf. קטעק συν-: <i>perpetrate</i> Ex 10. 2	53, 64
„	φυλλίζω, ἐπι-: <i>glean grapes in a vineyard</i> Lev 19. 10 Dt 24. 21; metaph., <i>deal hardly with</i> Jes 3. 12; cf. קטע קטע; קטע/ἐπιφύλλις: <i>small grapes left for gleaners</i>	54, 64





- 9; *might, power* IS 2. 10 Jes 42. 25, 43. 17 Jer 48. 17 28 t, 53, 92
- עִזָּה ἄστν: *town*; with name in gen. [v. עִזָּה]; in Attica, 86 t, 130, 134\*
- עִזָּה ἀγαθοῦ, -θός: v. עִזָּה Dt 32. 36 IR 14. 10 82
- עִזָּה עִזָּה, ἀγαθόν, pl., τὰ ἀγαθὰ, τὰ ἀγαθὰ: *goods of fortune, treasures, wealth* Ez 27. 12, 14, 22, 27; v. עִזָּה 82
- עִזָּה ἀζένα; πωγωνίας 95 tm
- עִזָּה αἰσσω, ἄσσω, ἄττω, ἄττω: *turn eagerly to a thing, be eager after* Cant 1. 7
- „ δίδωμι 58, 360 tm
- „ עִזָּה, δύω: v. עִזָּה Ps 65. 14 114, 425 t
- עִזָּה δοκεύω: *keep an eye upon, watch narrowly* IS 18. 9 68
- עִזָּה מַעְיָן, מַעְיָן, πηγή: *running water, used by Hom. always in pl., streams* Gn 49. 22 Jes 41. 18; *fount, source* (pl.) Gn 24. 29 Lev 11. 36 Dt 8. 7 IR 18. 5 IIR 2. 21 IIR 32. 4; *source, origin, mostly in sing.* IIR 2. 21 Mich 5. 1 Ps 75. 7; *the fount of light, i.e. the South* Ps 75. 7; *πηγή ἀργύρου, of the silver mines at Laureion* Job 28. 1; ἀέναος, ἀενάων: *everflowing* 61, 68, 71, 378
- עִזָּה αὐγή: *light of the sun, sunlight; the sun; light; generally, any bright light* Ex 10. 5; and in pl., *rays, beams* IIS 12. 11; of the eyes, *the eyes* Gn 3. 7; ὥς 65, 337 tm, 389 t, 416 t
- עִזָּה γῆ: v. אֵר Gn 4. 17 Jes 14. 21 Thr 1. 1 68, 83 t, 92, 131 t, 290 tm, 411
- „ ἀνθήρ 285-6 tm
- עִזָּה ζυγόν; also ζυγός, δυ-: *yoke of a plough or a carriage* Nu 19. 2; metaph., Dt 28. 48 IR 12. 4, 10 51, 59
- עִזָּה ἀμφί; עִזָּה, ἀνά 30, 168 tm; εἰς 169 tm; עִזָּה ἐπί 15 t, 75 t, 83 t, 170 tm; עִזָּה ἕως: v. עִזָּה 30 t; עִזָּה παρά; עִזָּה, περί 61, 172 tm; עִזָּה, πρὸς 62; עִזָּה, ἐπερ 5, 15, 28, 173 tm, 301
- עִזָּה ἥλιος: v. אֵל 125, 402
- עִזָּה ἄλογος: *speechless* (אֵל) 44, 64
- עִזָּה πυρόω: v. בער Ps 78. 21; cf. شعل; ὀλοκαυτέω, -τόω: *bring a burnt-offering, burn an offering entire* 23, 56, 62, 93, 100
- עִזָּה ἐκπύρωσις: *conflagration; calcination* Lev 1. 3 IS 7. 9; ὀλοκαύστησις, -καύτησις, -τῶσις: *sacrifice of a burnt-offering* 119
- עִזָּה τελέω: *pay what one owes, what is due; generally,*



- pay; lay out, spend IR 10. 16-17 IICH 9. 16; τέλλω =  
 ἀνατέλλω: intr., rise, appear above the horizon, of any  
 heavenly body, as sun and moon Gn 32. 25, 27 64, 67, 422 t  
 הלָא ἀνά 168 tm
- הלָא ἀναβαίνω, ἀμβ-: go up, mount; climb (IV) Gn 28.  
 12 Ex 34. 2 Jud 4. 12 IR 18. 42 Cant 7. 9; go up to  
 heaven Jos 8. 20; to the upper rooms Ib 2. 8; go up  
 to a temple Dt 17. 8 Jud 21. 5 IS 1. 3, 22 IR 12. 28  
 Jes 38. 22; ascend to heaven Jes 14. 13 Ps 68. 19  
 Prv 30. 4; of rivers in flood, rise Jer 51. 42; over-  
 flow the fields Jes 8. 7 (נָבַע Prv 18. 4); of plants,  
 shoot up Gn 40. 10 Jes 5. 6; c. acc., surpass Prv 31.  
 29; enter into one's heart, of thoughts Jer 7. 31; in  
 causal sense, make to go up (הֵלַע Jos 2. 6 Jes 8. 7) 22
- הלָא בָּאֶתְרוֹן: step IR 10. 19 Ez 40. 22, 34, 37 [note  
 that the material element from the Heb. viewpoint,  
 namely, the Prep. ἀνά, is absent]
- „ αὐλημα: (αὐλέω) piece of music for the flute Ps 122. 1  
 [this should have been spelt מַחֲלוֹת, similarly to its  
 cognates: לִילִי/αὐλός IS 10. 5, and תִּילְתִּי/αὐλός  
 Ps 5. 1] 71
- הלָא φύλλον: leaf Prv 11. 28; ע. הלָל 66
- הלָא ἀναβαθμός: flight of steps, stairs Ex 20. 26 Am 9.  
 6 Neh 3. 15, 12. 37 71, 175
- הלָא עֲלֶה, עֲלֶה, עֲלֶה ἀγλαίζω: take delight in IS 2. 1 Hab  
 3. 18 Zeph 3. 14 Ps 9. 3, 149. 5 Prv 7. 18, 11. 10 14, 24 t,  
 32 t, 43, 422 t
- הלָא עֲלֶה, עֲלֶה αὐλιον: chamber Jud 3. 20 IIR 1. 2 Jer 22.  
 13-14 Ez 40. 26, 31 Ps 104. 3; cave, grotto IICH 32.  
 33 71, 80
- „ αὐλισμα, -μός, -σις: lodging IR 17. 19 80
- הלָא עֲלֶה, עֲלֶה μεγαλειός: magnificent, splendid Ps 91. 9 297 tm, 300-1
- „ ὀλοίός: poet. for ὀλοός (ὀλώϊος, οὐλοός, ὀλός;  
 rare in pass. sense, destroyed, lost) IR 9. 8 IICH 7. 21 38, 403 t
- „ Ὑπερίων  
 הלָא עֲלֶה, עֲלֶה δεινός: (δέος) fearful, terrible יִחִיד Dan  
 2. 31; τὸ δεινόν danger, suffering, horror Jes 66. 4;  
 δεινὰ ποιεῖν make complaints Dt 22. 14, 17; clever,  
 skilful יָדִיב ICH 28. 21; in bad sense, over-clever  
 Jes 3. 4; הלָל τέλλω: perform Thr 1. 22, 2. 20 58

- עֲלִילָה עליִלָה, τέλος: (τέλλομαι, τέλλω) *achievement*  
 IS 2. 3 Jes 32. 19 Ps 77. 13, 78. 11 64
- עֲלִילָה ἐπιφυλλίς: *small grapes left for gleaners* Jud 8. 2  
 Jes 17. 6 Jer 49. 9; cf. עֲלִילָה/ἐπιφυλλίζω: *glean grapes*  
*in a vineyard* Lev 19. 10 Dt 24. 21 Jer 6. 9 54
- עֲלִילָה πῶλος, ὁ and ἡ, *foal*, whether *colt* (فلو) or  
*filly* (فلوه); in poets, in fem., *young girl, maiden*; freq.  
 masc., *young man* Gn 24. 43 IS 17. 20 62, 67, 100-1
- עֲלִילָה αὐλός: *pipe, flute, clarinet* Ps 46. 1 79
- עֲלִילָה ἀθανάτως: *perpetually* Ps 48. 15 59
- עֲלִילָה ἐμῶν, ἀθάνατος: *undying, immortal*; of things,  
 etc., *everlasting, perpetual* ICh 8. 36 59
- עֲלִילָה λείχω: v. לה Ob 16 Job 39. 30 12
- עֲלִילָה καλύπτω: *cover*; Med., *cover or veil oneself* Gn  
 38. 14 Jon 4. 8 92
- עֲלִילָה, עֲלִילָה, γαμέτης: e.g. עֲלִילָה, אֲלִילָה 125-7, 291 tm, 415 t
- עֲלִילָה, עֲלִילָה, γαμέτης: *husband, spouse*; γάμος: *unlawful*  
*wedlock* Gn 19. 38 [unless עֲלִילָה, in the context—like  
 אֲלִילָה—is the homologue of γονεὺς: *begetter, father*; or  
 πατήρ; cf. מִוֶּאֱבֵר and מִוֶּאֱבֵר being synonyms—מִוֶּאֱבֵר/מִוֶּאֱבֵר];  
 Pythag. name for *three* (γ/2), for *five* (ε/2) Ib 45. 22);  
 name of month (جماد) 44, 125-7, 291-2 tm, 415 t
- עֲלִילָה, עֲלִילָה, δῆμος: v. אֲלִילָה Ruth 1. 16, 3. 11, 4. 4 Neh 9. 22, 24 12, 58,  
 292 tm, 377
- עֲלִילָה δημότης: *one of the same people, fellow-citizen*; at  
 Athens and elsewhere, *member of a deme or of the*  
*same deme* Lev 5. 21, 18. 20 58
- עֲלִילָה λαός: v. אֲלִילָה Dt 20. 2, 5, 8, 9; γένος: *race, stock, kin*  
 IIR 4. 13 Esth 3. 8 12, 56, 291-2 tm
- עֲלִילָה, עֲלִילָה, θυμός 79, 297 tm, 299; עֲלִילָה, עֲלִילָה, μετά 35 t,  
 171 tm; עֲלִילָה, עֲלִילָה, σύν 173 tm
- עֲלִילָה σταθμός: (ἵσστημι) *upright standing-post*, freq. in  
 Hom.; sts. of the *bearing pillar* of the roof Jud 16.  
 25-6 [the ה here, and in עֲלִילָה/ἵσστημι, is added to  
 facilitate pronunciation, e.g. τύμπανον, τύπανον] 74
- עֲלִילָה, עֲלִילָה, σταθμός: *standing-place* for animals, *farmstead*,  
*stead*; sts. including the human dwelling; of  
 men, *dwelling, abode*; *quarters, lodgings* for travellers  
 or soldiers IR 10. 5; עֲלִילָה/ἵσστημι, אֲלִילָה 71, 352 m
- עֲלִילָה πένομαι: v. עֲלִילָה Ps 127. 1 61



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„	ἀμύλλα: contest for superiority, conflict; striving after	
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עָמַל	ἀνδρογίγας	289 tm
עָמַל	γεμίζω: (γέμω) fill full of, load	
	Ps 129. 7 Neh 4. 11, 13. 15	44, 243 tm, 326, 385 m
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עָמַל	κόμη: v. צִמְרָה Dan 7. 9	35 t, 44, 68
עָמַל	χοίνικος, -νιξ: choenix, a dry measure, esp. for corn Ex 16. 36; the choenix of corn was one man's daily allowance; given to slaves [cf. Ib 16. 16];	
	ἀμάλλα: bundle of ears of corn, sheaf Dt 24. 19	33 t
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עָמַל	πένομαι: intr., toil, work; (to have to work for one's living, hence) to be poor or needy Ps 116. 10	61
עָמַל	πένης: (πένομαι) one who works for his living, day labourer, poor man Dt 24. 12	32 t, 61, 290 tm
עָמַל	πενία: (πένομαι) poverty, need; lack, need Job 36. 15	61
עָמַל	עוֹי, πόνος: (πένομαι) work, esp. hard work, toil; stress, trouble, distress, suffering Ex 3. 7 Thr 3. 1 Eccl 4. 8; business, enterprise, undertaking Ib 5. 13	29, 61, 68
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- וְעָרָה, תַּעֲנוּת *νηστis*: not eating, fasting Ps 88. 16 Esr 9. 5;  
cf. נָע; *πείνα*, *sup.*; *ταπείνωσις*, *inf.* 72
- עֲנָה *φωνέω*: prop. of men, *speak loud or clearly*, or simply, *speak, give utterance* Dt 27. 14 Job 32. 15 Cant 2. 10 לָלֵךְ; of animals, *utter their cries* Jes 13. 22; as law-term, *affirm, testify* Gn 30. 33 Dt 31. 21 IIS 1. 16 66
- עֲנָה *φωνή*: (*φάω*) *sound, tone*; prop., *the sound of the voice* Ex 32. 18 66
- מִעֲנָה *φώνημα*: *sound made, utterance, voice* Prv 15. 1; *thing spoken, speech* Mich 3. 7 Prv 15. 28, 16. 24 66
- עֲנָה, עֲנָה, הִתְעַנָּה *καταπονέω*: *to subdue* Ps 88. 8; Pass., *to be subdued* Gn 16. 9 Ex 10. 3; *maltreat, oppress* Gn 16. 6 Dt 26. 6 Jud 16. 5-6, 19 Job 37. 23, esp. in Pass. Gn 16. 9 Jes 53. 7 62-3
- עֲנָה, עֲנָה, עֲנָה, הִתְעַנָּה *ἐκταπεινώω* strengthd. for *ταπεινώω*: *humble, abase* IR 8. 35, 11. 39 IIR 17. 20, Pass. Gn 16. 9 [cf. *πονέομαι*] Jes 53. 4 Ps 107. 17, 119. 71, 132. 1; *violate a woman* IIS 13. 12 Ez 22. 10-11 (cf. *εὐνάζω*); Pass., *humble oneself*, esp. of fasting and abstinence Lev 16. 31 Jes 58. 3 Ps 35. 13 (cf. *διαπεινάω*) 62-3
- עֲנָה, עֲנָה *ταπείνωσις*: *humiliation, abasement* IIR 14. 26 Ps 22. 25; *-νότης*: *low estate, abasement; lowness of spirits, dejection* תַּעֲנוּת (v. *ἐκταπεινώω*, *sup.*) 62-3, 73
- עֲנָה *ταπεινός*: of persons, *humbled, abased in power, pride, etc.*; *small, poor, weak, submissive*; in moral sense, either bad, *mean, base, abject*; or good, *lowly, humble* Dt 24. 12-15; *πέντης*: *one who works for his living, day-labourer, poor man* 63
- עֲנָה *εὐνοια*: (*εὐνοος*) *goodwill, favour* IIS 22. 36 Prv 15. 33, 18. 12, 22. 4 63
- עֲנָה *εὐνοος, -νοιος*: *well-disposed, kindly, friendly* Nu 12. 3 Ps 37. 11 32 t, 63
- עֲנָה *αἰνεσις, ἐπ-*; cf. *φωνή* 66
- עֲנָה *εὐνή*: *bed; bedding; abode of nymphs, animals; lair of a deer; form of a hare, nest* Ex 21. 10; v. תַּרְמֵל 44
- עֲנָה, עֲנָה *πένθημα*: *lamentation, mourning* (pl.) Ez 24. 22 Am 2. 8 61, 290 tm
- עֲנָה, עֲנָה *ἀνήρ* 32 t, 82, 285-7 tm, 290 tm



- עֲנִין *πόνος*: *work, esp. hard work, toil* Eccl 1. 13, 3. 10;  
*trouble* Ib 2. 26, 4. 8; *business, enterprise, undertaking*  
Ib 5. 13; *stress, trouble, distress* Ib 2. 23, 5. 2 68
- עֲקָ, עֲקָ *εὐογκος*: *of good size, bulky, massive; of moder-  
ate or convenient bulk, compact, portable, of manageable  
size* 24 t, 38
- עֲקָ, עֲקָ *ἀγκύλιον*: *Dim. of ἀγκύλη, loop in noose;  
link of a chain* Jud 8. 26 Cant 4. 9 38, 42 t
- עֲסִי *δρόσος*: *dew; in poets pure water; of other liquids,  
δ. ἀμπέλου (grape), δ. καλάμου sugar; of oil, of  
honey* Joel 4. 18 Cant 8. 2; cf. *πιέσιμος*, p. 640 57, 59
- עֲפִל, עֲפִל *ὄπλον* 315 tm, 342 tm, 406
- עֲפִר, עֲפִר *τέφρα, -ρη*: *ashes; γῆ, γαῖα: earth, as an ele-  
ment* Gn 18. 27 Jos 7. 6 IIS 13. 19 Ez 27. 30, 28.  
18 Jon 3. 6 Job 2. 8, 30. 19, 42. 6 Thr 2. 10; *earth*  
*(including land and sea, opp. heaven, or land opp.*  
*sea)* Job 41. 25 [÷ א, γ, ÷ ג] 60
- „ *τάφος*: *grave, tomb* Jes 38. 18 Ps 22. 30 63
- עֲפִרָה, עֲפִרָה *ἀγορά*: *υ. עֲפִרָה* Jos 18. 23 IICH 13. 19;  
cf. *Latin forum; עֲפִרָה ἀγοραῖος* Gn 23. 8 32 t, 377
- עֲפִרָה *ξύλον*: *wood, cut and ready for use, firewood, timber*  
Gn 6. 14 Ex 25. 10 IR 6. 23 IIR 12. 12; *post, gailows*  
Dt 21. 23 Jos 8. 29 Esth 2. 23; *of live wood, tree*  
Gn 1. 11, 2. 9, 18. 4; cf. *ὄξύλον ἰσόξύλον (like wood)* 45
- עֲפִרָה, עֲפִרָה *ὀδύνη*; *υ. עֲפִרָה* Gn 3. 16, 17 93
- עֲפִרָה *ἀγαθός*: *brave, valiant; good, capable* Dt 32. 36  
IR 14. 10, 21. 21 IIR 9. 8 (*υ. עֲפִרָה*) 82
- עֲפִרָה *σχολάζω*: *to have leisure or spare time, to be at leisure,  
have nothing to do; to loiter, to linger* Jud 18. 9 53, 66
- עֲפִרָה *σχολερός*: *idle* Prv 6. 6, 9, 26. 14 53, 66
- עֲפִרָה, עֲפִרָה *σχολή*: *leisure, rest, ease; idleness* Prv 19.  
15, 31. 27 45, 66, 422
- עֲפִרָה *ὀστεόν*, *contr. ὀστοῖν, poet. ὀστεῖν*: *bone* Gn 2. 23  
Ez 24. 5, 10; *bones of the dead* Gn 50. 25 Ez 37. 1;  
*of the skin* Thr 4. 7; cf. *δέμας; σῶμα* 81, 99, 386
- עֲפִרָה, עֲפִרָה *δύναμις*: (*δύναμαι*) *power, might; generally,  
strength, power; outward power, authority, influence*  
Jes 40. 29, 47. 9 56
- עֲפִרָה, עֲפִרָה *ἀγορά, ἄγυρις*: (*ἀγείρω, ἄγυς*) *assembly;  
gathering, crowd* Jer 9. 1 Joel 1. 14 61, 326, 377

- עֲצָרָה, עֲצָרָתָּה *πανήγυρις, πανάγ-*: (*πᾶς, ἄγυρις*) *general or national assembly; esp. a festal assembly in honour of a national god; festival (W); ἄγεσις Dt 16. 8 IIR 10. 20 Am 5. 21* 61, 326
- עֲקֹב *φενακίζω*: *play the φέναξ (cheat, quack, impostor), cheat, lie Gn 27. 36 Jer 9. 3; עֲקֹבָה φενაკισμός: cheating; imposture (W) IIR 10. 19* 65
- עֲקֹב *ἄκρος πούς; ἄκρος*: *at the farthest point or end; esp. of extremities of body; ἄ. πόδες ends of feet; ἄκρος πούς heel (W); στήθεος, στήθος: ball of the foot; ἀκρόπους: foot Gn 3. 15, 25. 26; ἵχνος: track; spoor; poet., foot; foot-print (W) Cant 1. 8* 52, 63
- עֲקֹד *ἐκδέω*: *bind so as to hang from, fasten to or on; bind Gn 22. 9* 113, 194 tm, 420 t
- עֲקֹד *φακώδης*: *lentil-coloured; freckled Gn 30. 39-40* 65
- עֲקָה *ἐργμα*: *fence, guard Dt 22. 8* 71
- עֲקָל *σκολιάζω; עֲקָלָהן ἀγκταλιάζω* 94 tm
- עֲקָרָה, עֲקָרָה *ἄκουρος: (κοῦρος) childless, without male heir Gn 11. 30, 25. 21, 29. 31 Dt 7. 14* 44, 327, 380, 667
- עֲקָרָה *ἐξορύσσω*: *dig out of the ground, dig up; uproot (W) Eccl 3. 2* 380
- עֲקָרָה *σκορπιός* 331 tm; *עֲקָרָה οἰκουρός* 327, 380 tm
- עֲרָ *γῆ*: *v. אֶרֶץ Nu 21. 28; χωρος: land, country* 92-3
- עֲרָב *ἀρραβωνίζεται; עֲרָבִין, ἀρραβών; ἀρφα; ἀρχα; ῥύσιον; עֲרָב ἐρύω (B); תַּעֲרָבוּהוּ τὰ ῥύσια* 97-8 tm, 327, 349 tm, 387, 402, 423 t, 426 t, 679 tm
- עֲרָב *θαρσέω*: *pluck up courage, venture Jer 30. 21; v. הָרַס* 59
- „ *φέρω*: *bear or carry a load Ez 27. 9; receive Gn 44. 32; ἐρύω (B): protect, guard Ib 43. 9* 65, 638 tm
- עֲרָבָה *φόρημα*: *that which is carried, load; freight (W) Ez 27. 9* 66, 71
- עֲרָבָה *ἀρέσκω*: (*ἄρω*, not extant) *please, satisfy Mal 3. 4 Prv 3. 24 (-σκα)* 23
- עֲרָבָה *φύρω*: *Med., mix with others, mingle in society; have dealings with a person Esr 9. 2* 66
- עֲרָבָה *φύρμος*: *mixture, confused mass, disorder Ex 12. 38 Neh 13. 3* 66
- עֲרָבָה *ἀγοραῖν*: *v. חֲפְרִים Ex 12. 6* 377
- עֲרָבָה *ἐρπετόν*: (*ἔρπω*) *beast or animal which goes on all*



*fours; creeping thing, reptile, esp. snake; ἔρπης: name of an animal (snake?) Ex 8. 17*

79

עֶרֶב ἔσπερος

עֶרֶב κόραξ: raven, crow Gn 8. 7 Lev 11. 15

23, 302 m

עֶרְבָה πόρευμα: means of going, carriage Ps 68. 5; ὄροφος: reed used for thatching houses Lev 23. 40 Ps 137. 2; pl., ὀρόφους (φοῖβου, i.e. his temple غُرْنَات [heights overlooking Mecca]

46, 62

עֶרֶב עֶרְבָה, עֶרְבָה ἐρημία

37, 42 t, 130 t, 300, 313 tm

עֶרֶב עֶרְבָה, עֶרְבָה ἐρημικός; עֶרְבָה, עֶרְבָה ἐρημίτης

130 t, 313 tm

עֶרֶב עֶרְבָה, עֶרְבָה ὀρέγω: reach, stretch, stretch out; metaph., reach after, grasp at, yearn for; abs., yearn, desire Ps 5. 4, 42. 2; χηρίζω: desire, long for, crave

43, 45, 328

עֶרֶב ῥέω: flow, run, stream, gush; metaph., of things, rain Jes 32. 15

41

עֶרֶב עֶרְבָה, עֶרְבָה φορέω, -εύω: Frequentat. of φέρω, implying repeated or habitual action; most commonly of clothes, armour and the like, bear constantly, wear Jes 22. 6 ICh 12. 8 (9)

14, 65

עֶרֶב עֶרְבָה, עֶרְבָה ἐρημόω: strip bare Thr 4. 21; leave empty ICh 24. 11; empty (W) Gn 24. 20

40, 380

עֶרֶב Εἶδος: esp. of the members or parts of the body; in pl., esp. parts or genitals, male and female Gn 9. 22 IS 20. 30

46

עֶרֶב πονηρία: bad state or condition Gn 42. 12; in moral sense, wickedness, vice, knavery Dt 23. 15, 24. 1

61

עֶרֶב Εἶδος: kneading-trough (pl.) Nu 15. 20

69

עֶרֶב ξηρός: dry; solid food, i.e. cereals; καρπὸς ξ., i.e. cereal, opp. κ. ξύλινος, produce of trees, i.e. fruit, wine, oil Nu 15. 21 Neh 10. 38

45

עֶרֶב θηρώδης: of beasts, savage; of men, brutal! Jes 29. 20 Ps 54. 5

59

עֶרֶב Εἶδος, Εἶδος κράτιστος, Εἶδος- (as always in Hom.): isolated superl. from κρατός, strongest, mightiest Jes 13. 11, 35. 9, 49. 25 Jer 15. 21, 20. 11 Ez 28. 7 Ps 37. 35, 86. 14 Job 6. 23; best in its kind; of persons, best in birth and rank; of animals, best; fiercest

עֶרֶב Εἶδος, Εἶδος στερρός (B): barren Gn 15. 2 Lev 20. 20

33 t, 52, 380

עֶרֶב παρασκευάζω: get ready, prepare Gn 22. 9 Ex 40. 4

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- Nu 23. 4 Prv 9. 2 Job 13. 18; *ἐναριθμέω*: *make account of, value* Lcv 27. 8; *v. חדה* 61, 382
- עָרַךְ* *מַעְרָכָה, מַעְרָכָה* *παρασκευάσμα*: *arrangement* Ex 39. 37, 40. 23 ICh 29. 18; *-σκευή*: *a pitched battle* 61
- עָרַךְ* *παρατάσσω*: *place or post side by side, draw up in battle order* Gn 14. 8 Jud 20. 20, 30, 33 IS 4. 2 IIS 10. 9-10 Jer 50. 14 61
- מַעְרָכָה* *παράταξις*: *marshalling, line of battle; pitched battle, battle* IS 4. 12, 16, 17. 20-2 ICh 12. 38 (39) 61
- עָרַךְ* *θαρσέω*: *have no fear of; not to flinch from (face bravely)* (W) Job 37. 19 59
- עָרַל* *τραυλός*: *mispronouncing letters, lisping, stammering* Ex 6. 12 64
- „ *τραυματιαῖος*: *wounded* Ez 32. 21 (doubtful). 64
- מַעְרָל* (העריל) *τραυματίζω*: *wound, Pass.* Ez 32. 27 64
- עָרַל* *κείρω*: *cut short, shear, clip, esp. of hair* 394 m, 666 tm
- עָרַל* *ἄκουρος*: (*κουρά*) *unshaven, uncut* (W) 394 m, 666-7 tm
- עָרְלָה* *κουρά*: *that which is cut off; lock of hair; cut off end (of a wedge or beam)* 394 m, 666 tm
- עָרַל* *μέγας* 24-6 t, 29-30 t, 48, 56, 92, 296 tm
- עָרַם* *φρονέω*: *have understanding, be wise, prudent; to be well aware of; to be sensible, be alive* Prv 15. 5, 19. 25; *εἰρωνίζω*: = *εἰρωνεύομαι* (generally, *dissemble*) IS 23. 22 66
- הַעֲרִים* *ἐπι-*: *to be shrewd, prudent* IS 23. 22 66
- עָרוֹם* *φρόνιμος*: *sensible, prudent; possessing sagacity or discernment* Prv 13. 16, 22. 3 Job 5. 12-13; *sagacious, of animals* Gn 3. 1 66
- עָרְמָה* *φρόνιμον*: *practical wisdom, prudence; wisdom* Prv 1. 4, 8. 5, 12; *εἰρωνεία*: *dissimulation, i.e. ignorance purposely affected to provoke or confound an antagonist, a mode of argument used by Socrates against the Sophists; pretence; generally, dissembling* Ex 21. 14 Jos 9. 4; *φρόνησις*: *sagacity* (W) 66
- עָרַף* *ρέω*: *v. ערה* Dt 32. 2, 33. 28 41, 45, 50, 369 tm, 412-13
- „ *ράχιζω, ραχ-*: *cut through the spine, esp. in sacrifices* Ex 13. 13 Dt 21. 4 Jos 66. 3 369 tm
- עָרַף* *ἀρπάζω* 242 tm, 383
- עַרְפָּת* *πρόπυλον*: *gateway, entrance; -λών*: *gateway of a house; ὄροφος, -φή*: *roof* 414



- ערך *πέρω*: v. הרס Jes 2. 19 Ps 10. 18; *θαρσέω*: v. ערב  
Job 31. 34; *κρατιστεύω*: to be mightiest, best, most  
excellent Ps 89. 8 61
- ערך *ράκίς*: v. גיד Job 30. 7; cf. *νεῦρον* 93
- עשב *δασύς*: v. דשא Gn 1. 11, 25. 25,  
27. 11, 36. 8 Ob 8 38, 55, 58, 92
- עשה *τεύχω*: produce by work or art; esp. of material  
things, make, build Gn 1. 7, 16, 2. 2, 3. 21, 8. 6 Ex  
1. 21, 36. 8, 12, 24-5, 35 IR 7. 8 Jes 54. 16; dress or  
prepare a meal Gn 27. 4, 7, 9, 14, 17, 31 IIS 13. 5,  
7, 10; form, create Gn 1. 25, 5. 1, 6. 6, 9. 6 Ex 32. 35  
Jes 46. 6 Ez 29. 3; in Hom. freq. of building Ex  
1. 21, of smith's work 40, 64, 76 t, 85-6 t
- עשה *τευκτήρ, -τωρ*: maker IIR 12. 12 Jes 17. 7 Job  
31. 15 Eccl 3. 9 64
- עשה *τευκτός, τυκ-*: finished, wrought out, i.e. complete  
Ez 40. 17, 41. 19, 46. 23; made by man's hand Ex  
41. 20 IIR 23. 4 Ez 21. 20 64
- מעשה *τεῦγμα*: that which is made, a work Nu 31. 51 Jes  
29. 16 Ez 46. 1 Eccl 8. 9 64, 71, 76 t
- עשה *ἱεθεος*: v. אלה; e.g. עשהאל IIS 2. 18,  
אלעשה Jer 29. 3 128
- עשר *δέκα*: ten; עשרים *εἴκοσι* 58, 68, 75 t, 316
- עשר *δεκάς, -άδος*: the number ten; = *δεκάτη* (v.i.)  
שחד Gn 24. 55 58
- עשרון *δεκάτη*: tenth; tenth part Ex 16. 36  
Nu 15. 4 Jes 6. 13 58
- עשר *δεκατεύω*: of things, tithe them Gn 28.  
22 Dt 14. 22 IS 8. 15, 17; make people pay a tithe  
Neh 10. 39 58
- מעשר *δεκατευτής*: tax-farmer Neh 10. 38 58
- מעשר *δεκάτευμα*: tenth Nu 18. 26 Ez 45. 11, 14 Neh  
10. 39; tithe Gn 14. 20 Lev 27. 32 Nu 18. 26 Dt 26. 12 58, 71

[The significance of the last few homologies, centred on עשר, cannot be exaggerated or too strongly emphasized; because they include examples of cardinal, ordinal and fractional numbers, a period of days (cf. *ἐπτάς*/שבת), a peculiar proportion importing economic and religious customs, and verbs. Besides, numbers are typical of a language; one learns them early on in life and

counts them on one's fingers. Of course these homologies are not isolated; they form part of a complete system classified elsewhere, together with other groups of homologies. These remarks apply with equal force to other sets of homologies in this all-embracing catalogue.]

עש	πυραύστης: v. פרעש; ψυχή: butterfly or moth	53, 62, 93, 427
עשן	καπνός: smoke Ex 19. 18 Jos 8. 20 Jes 6. 4 Prv 10. 26	60
עשק	πιέζω	45, 637-8 tm
מעשקה	πιεσμός: metaph., in pl., constraint, pressure of circumstances Jes 33. 15 Prv 28. 16	71
עשהי-עשר	εἰς τε (καὶ) δέκα	389 tm
עשהרת	ἀστήρ	121 m, 288 t, 402 tm
עת	ἔθος: custom, habit Esth 1. 13	80
כעת	καθ' ἔτος: this year Gn 18. 10; עתק φθόγγος	65, 171
פאה	γωνία: corner Ex 25. 26 Lev 19. 9, 27	78
„	φόβη: lock or curl of hair Jer 9. 25	78
פאה	ἐπί (secondary)	170 tm
„	πρός	173 tm
פאר	φάος	337 tm
„	φᾶρος: a large piece of cloth; commonly, a wide cloak or mantle without sleeves Ex 39. 28 Jes 3. 20, 61. 3, 10 Ez 44. 18	43, 74, 80
פגע	θίγγανω: touch Jos 16. 7; ἐπέχω	78, 90 tm
פדן ארם	πεδῖον ἄρμου: plain of the junction [of the Euphrates and Tigris] Gn 31. 18	130, 300, 668-9
פדר	πραπίδες: = φρένες, midriff, diaphragm Lev 1. 8	78
פה, פי, פא	ᾠδε: v. וה Gn 19. 12 Ez 40. 10, 12, 34	27-30 t, 34 t, 76
פה	ἀναπνοή, poet. ἀμν: recovery of breath; breathing organ, of the nose (أَنْف) and mouth Ex 4. 10	415 t
פה אקד	ἀπὸ μιᾶς 169 tm; פיה φθίω 318 tm	
הפיה	διαφυσάω: blow in different directions, disperse Jes 42. 22	90
פוט, פוטי	Αἴγυπτος: the river Nile; Egypt; ὑπτιος: of land, flat, horizontal; sloping evenly, of Egypt Gn 10. 6, 41. 45 Ez 27. 10	130, 300
פול	θηρίον: (in form Dim. of θήρ) wild animal, esp. of such as are hunted; freq. of elephants [פול is homophonous with نيل; in antiquity rulers assumed or were given the names of wild beasts] IIR 15. 19	92



- פול *φάσηλος*: a kind of bean, *calavance*, *Vigna sinensis*  
IIS 17. 28 Ez 4. 9 77
- פוז *φύζω*, late Ionic for *φεύγω*: abs., *flee*, *take flight*,  
opp. *διώκω* (*pursue*, *chase*, in war or hunting; *follow*  
דבק) Nu 10. 35 255 tm
- נפץ *φυσάω*: *blow*, *puff*; *swell* with political pride Jer 22.  
28 156
- נפץ, נפץ *διαφυσάω*: *blow* in different directions, *disperse*;  
Pass. Gn 10. 18 Nah 3. 18 36 t
- פור, פור, פור, פור *παράσσω* 97 tm
- פוז *ψοφέω*: *sound*, *make a noise*; *rattle* IIS 6. 16; v. צפצף 53
- פור *σπείρω*: *scatter like seed*, *strew* Ps 141. 7 29 t, 69
- פזר, פזר *δια-*: *scatter* or *spread about* Joel 4. 2 Ps 53. 6,  
89. 11; *κατα-*: Pass., *to be spread abroad*, *dispersed*  
Esth 3. 8 29 t
- פחד, פחד *φοβέω*: *to be seized with fear*, *be affrighted* Dt  
28. 66-7 Jes 44. 8 Prv 28. 14 88
- הפחיד *κατα-*: *strike with fear*; *ἐκ-*: *alarm*, *cause alarm*  
Job 4. 14 88
- פחד *φόβος*: (*φέβομαι*) *panic flight*; *Φόβος* personified,  
as son of Ares, worshipped at Selinus; *panic fear*:  
generally, *fear*, *terror* (distr. from *δέος* (*fear*, *alarm*);  
*awe*, *reverence*, for a ruler or divine being; cf. *ὄρα*  
*μέγας φόβος*; v. איבה 38. 42 t, 44, 43
- פחד *φοῖβος*: *pure*, *bright*, *radiant*; as pr. n., *Φοῖβος*,  
*Phoebus*, i.e. the Bright or Pure, an old epith. of  
Apollo, *Φ. Απόλλων*; rarely inverted, *Ἀπόλλων*  
*Φοῖβος*; then alone as pr. n. [It is possible that *פזר*  
is the homologue of *Φοῖβος* as well as of *ἥλιος*,  
Apollo being the Sun-god.] 4 t, 38, 42 t
- ,, *ἐπιγουνίδος*, *-νίς*: *part above the knee*, *great muscle*  
*of the thigh*, taken as a sign of strength and vigour  
Job 40. 17 82, 327, 380
- פחה, פחה, פחה *ὑποκάτω*: Adv. *below*, *under*; in Logic,  
*τὸ ὑ. γένος* the *subordinate genus*—IR 20. 24 Jer 51.  
23 Hag 1. 1 Mal 1. 8 Neh 3. 7, 5. 14, 12. 26—opp.  
*τὸ ἐπάνω* (*above*, *on the upper side* or *part* *על-פני* Ez  
41. 12, 15, 42. 10, 13 *על-פני* Gn 1. 2; *before*, *in front*  
*of* *על-פני* Ex 23. 17 *את-פני* IR 12. 6 *לפני* Gn 23.  
17, 27. 7 *על-פני* Ib 11. 28, 23. 19; *in the presence of*

- פְּנִי Job 2. 5 על-פְּנֵי Ex 20. 3 Jes 65. 3 Job 1. 11;  
*in former times* לְפָנִים Dt 2. 10); ὑπαρχος: *subordinate*  
*commander, lieutenant; subordinate governor, of satraps* 56, 67  
 פִּטְיֹן τυπάς, ἄδος: *mallet, hammer* Jer 23. 29 78, 82  
 פִּי-אֲמֹפִי 124, 127, 312; פִּי-אֲמֹפִי 168 tm; פִּי-אֲמֹפִי  
 ἐπί 170 tm  
 פִּי-בַּסְתִּי אֲמֹפִי πόσιος: *about the husband, i.e. a follower*  
*of Baal* Ez 30. 17; מִפִּיבַּסְתִּי (ס/ש) ÷/\_ (Ashkenazi  
 way), בַּסְתִּי/בַּשְׁתִּי/בַּסְתִּי 123-4, 128, 312  
 פִּד פάθος: *v. אִיד* Job 31. 29; cf. Prv 17. 5 93  
 פִּיכֹל Αμφίθεος Gn 26. 26 128, 390  
 פִּילֹגֶשׁ παλλακίς, ἴδος: *concubine, mistress, Lat. pellex—*  
*Gn 35. 22 Jud 19. 1 IIS 16. 21 Esth 2. 14 IICH 11.*  
*21—opp. to a lawful wife (κουριδίη ἄλοχος, ἀκοιτίς*  
*אֲחֻוּת Cant 4. 9); prob. from same root as παλλάς =*  
*νεάνις נערה [It is diffidently submitted that*  
*παλλακίς is an atavism, the original homologue*  
*of פִּילֹגֶשׁ being ἀμφὶ ἄλόχῳ (short for ἄλοχος ἀμφὶ ἄ.,*  
*a wife added to a wife, a second wife) or ἀμφὶ λέχῳ*  
*(short for λέχος ἄ. λ., a bed added to a bed—another*  
*bed—or a spouse added to a spouse, another*  
*spouse)]; = παλλακή; ἄλοχος (ἄ- copul., λέχος)*  
*poet., partner of one's bed, wife לְהַגָּה Dan 5. 23; leman,*  
*concubine; (ἄ- priv.) unwedded פִּילֹגֶשׁ [like פִּלְגֶּשׁ, q.v.]* 82, 168 t,  
 390  
 פִּימָה κομήτης: *wearing long hair; with or without*  
 ἄστηρ, *comet* 34 t  
 פִּיפִיּוֹת ἀμφὶ γνάθῳ: *with point or edge on both sides;*  
*double-pointed, double-edged* Ps 149. 6; ἀμφί: *v.*  
 פִּי; γνάθος: *point of a wedge, edge of an axe (W)* 168 tm,  
 312, 390  
 פִּךְ πρόχοος: *vessel for pouring out, jug, esp. ewer for pour-*  
*ing water upon the hands of guests [to this day the*  
*Jews wash their hands before meals, the water*  
*being poured out of a ewer]* IS 10. 1 IIR 9. 1, 3 33 t, 63  
 פִּלְאָה ἀπειλέω, -είω (B): *hold out either in the way of*  
*promise—Lev 27. 2 Nu 6. 2—or threat* Jes 29. 14 119 m  
 פִּלְאָי Απολλώνιος: *of or belonging to Apollo* Jud 13. 18 121  
 פִּלְגָּה ταραχή 97 tm  
 פִּלְחֹס τροχός: (τρέχω) *wheel* 40, 42 t, 93  
 פִּלְחֵן θεράπευμα: *θ. θεοῦ divine worship* 50



- פִּלֵּט ἀπαλλάσσω: v. מִלֵּט Ps 18. 49 35 t  
 פִּלְטָא אֲלִיפְלֵט Nu 34. 26 IIS 5. 16 πῶλος θεοῦ/Ἡλίου  
 —initiate in the service of God/the Sun-god—  
 or Πλούτων θεός ἐστι, Pluto is God 125 m, 128  
 פִּלְיָא τέλειος and τέλεος: *serious, dangerous* Job 31. 11, 28 48  
 נִפְלֵל βάλλω: Act., *throw*; with acc. of person or thing aimed at, *throw so as to hit, hit* with a missile, freq. opp. *striking* with a weapon in the hand; Pass. Ez 28. 23 88  
 פִּלְלָא ἀντιβολέω: *meet as a suppliant, entreat, supplicate* Dt 9. 18, 25-6 IS 1. 27 IR 3. 33, 42, 44, 48 Ps 106. 30 Dan 9. 20 Esr 10. 1 Neh 1. 4 42 t, 67, 88, 645  
 הִפְלֵה ἀντιβόλησις: = -λία (*an entreaty, prayer*) IR 3. 38 72  
 פִּלֵּל ἀπολύω: *loose from; set free, release, relieve from; deliver (W)*; freq. in legal sense, *acquit of the charge, acquit of being a thief*; abs., *acquit* IS 2. 25 185  
 „ ὀνειροπολέω: *dream, dream of* Gn 48. 11  
 הִפְלֵה πλάσμα: *anything formed or moulded, image, figure* IR 15. 13 71, 275  
 הִפְלֵה πλάσις: *moulding; fiction, invention* Jer 49. 16 72  
 פִּלְטָה ἡ παράλος γῆ: *the coast-land of Attica*; hence οἱ Π. *the people of the coast-land* Ex 15. 14; v. פִּלְטָה  
 פִּלְטָה Πελασγοί: *Pelasgians*; used generally for *Greeks*. The *Pelasgians* appear among the allies of the *Trojans*; but in Od. 19. 177, we hear of them in *Crete*. In Il. 16. 233, however, *Achilles* prays to *Dodonian Zeus* as *Pelasgian*; and τὸ Πελασγικὸν Ἄργος was *Thessalian Argos*, the original seat of the *Hellenes*. Hdt. contrasts the *Pelasgians* with the *Hellenes* in 1. 56, while equating Πελασγίη with Ἑλλάς in 2. 56. But Πελασγοί is used for *Greeks* in Euripides *Orestes* 857, as in *Virgil*. Hence, Adj. Πελασγικός, *Thessalian*; but later for *Argive*, Eur. *Phoenissae* 107. [Perhaps *Hebrew* can shed some light on the subject and clear up the confusion. נִי is sometimes the homologue of γῆ, esp. in Zeph 2. 14 (cf. Ps 79. 2); but mostly, it is a derivative of γῆ and a homologue of γάιος (*of the land*), 'of the

country', i.e. 'people'—generally translated by 'Gentile'. From the Hebrew viewpoint, therefore, Πελασγοί is the Adj. of πάραλος γῆ, i.e. 'people of the coast-land', נ of the πάραλος. It is simply an appellative applicable to litoral people in general, and not the peculiar appellation of any particular people or stock. And that is precisely what the פלשתים considered themselves to be. The coast-land of Attica was the original πάραλος γῆ, whereas the South-Eastern coast of the Mediterranean was called πάραλος γῆ (פלשת) by its Greek ἀποικοί, after their mother coast-land; just as its capital was called ἄστυ (עזה), after Athens. Further corroboration is afforded by neighbouring ירקן ירקן δράκων and ירקן/Σκίρων.]

- פלשתים ὀπλῖται 264 tm, 342 tm, 406 8  
 ירקן μή: *lest* 12, 39, 42 t, 48, 68, 85-6 t  
 פנה ἐκκεινώω, -κεινώω: *empty out; clear out; empty* (W)  
 Gn 24. 31 Lev 14. 36 Jes 40. 3 48, 51  
 פנה γωνία: *corner, angle* Prv 7. 8 IICh 28. 24; *metaph., corner, secluded spot* Prv 7. 12 48, 78, 326, 417  
 סהף, פני, פני, פני, פני פויניξ, ικος: *blood-bay, of a horse; of red cattle; of the colour of fire; n. יק Nu 25. 7 IS 1. 2 (cf. פני, פני: pearl) Prv 8. 11 Thr 4. 7 93, 121*  
 פני μῆνις, μᾶνις: *wrath; from Hom. downwards, freq. the wrath of the gods* Lev 17. 10, 20. 3, 5-6, 26. 17  
 IS 1. 18 (cf. Ib 1. 6, 7) Ps 34. 17 39-40, 292 tm  
 ,, πρόσωπον; *face, countenance*, Hom. always in pl., even of a single person Gn 43. 3 Ex 10. 28, 33. 23  
 Ez 1. 10 Esth 7. 8 62, 83 t, 289  
 פנה ψέγος: = τάφος ((θάπτω יק) *grave, tomb*) Dt 3. 27, 34. 1 53  
 פנה πηδάω: *leap, spring* Ex 12. 13 IR 18. 21 13, 38, 48, 403  
 פנה ἐπι-: *leap upon, rush at, assault* IR 18. 26 38, 42 t  
 פנה πήδημα: *leap, bound; πήδησις: leaping* Ex 12. 1 13, 38, 42 t, 48, 67, 288, 403  
 פל ψιλος: generally, *bare, uncovered; naked* Ex 20. 4; freq. in Prose, as a military term, of *soldiers without heavy armour, light troops*, such as archers and slingers, opp. ὀπλῖται (פלשת), first in Hdt.; (οἱ ψ. = οἱ ψιλήται:



- unarmed soldiers; the light troops) bare-headed, without  
helmet Jud 3. 19, 26 21, 43, 53, 406 t
- פסנתרין, פסנתרין ψαλτήριον: stringed instrument, psaltery,  
harp Dan 3. 5, 7 33 t, 39, 48, 67
- פסס ἀφανίζω: make unseen; Pass., disappear, be missing  
Ps 12. 2 51
- פער Φοῖβος: v. פחד 306-7, 310-11 t
- פעל βούλομαι: will, wish; mean Nu 23. 23 40 t
- „ ποιέω: used in two general senses, make and do;  
make, produce, first of something material, as manu-  
factures, works of art, etc. Jes 41. 4, 44. 12 Ps 7. 14;  
in Hom. freq. of building; build Ex 15. 17; do; c.  
dupl. acc., do something to another Job 22. 17; εὖ  
ποιεῖν Ps 15. 2, 74. 12; κακῶς π. Mich 2. 1 Prv 30.  
20 Job 36. 23 67
- פעל ποίημα: work; deed, act, opp.  
πάθημα (pl., incidents, happenings) Dt 33. 11 Jes 40.  
10 Ps 28. 4, 46. 9, 64. 10 Prv 8. 22 71, 74, 80
- פעל ποίησις: fabrication, creation, production, opp.  
πράξις (action) Ps 28. 5, 109. 20 IICh 15. 7 74, 80
- פעם ἀπαξ: once IIS 23. 8, once only Jud 6. 39, once for  
all Jos 10. 42; ἀ. ἐτι yet this once פעם־אַחַד Gn 18. 32  
Ex 10. 17 Jud 6. 39 69
- פעם πούς: foot, both of men and beasts Jud 5. 28  
IIR 19. 24 Jes 26. 6 Ps 58. 11 Cant 7. 2 79
- פצה, פסה, פסק, פתח περᾶννυμι: open doors; open wide,  
of folding doors Gn 4. 11 Dt 11. 6 Jud 11. 16 Ps 66.  
14 Prv 13. 3; spread out Lev 13. 5-6, 8, 23, 32, 14.  
39, 44 30-1 t, 33 t, 35-6 t, 44, 101, 417 t
- פצק ἀπο-: spread out Ez 16. 25 36 t
- פצח σπίζω (A): pipe, chirp, of the shrill note of small  
birds; = πιπιρίζω (chirp like young birds) Jes 14. 7,  
44. 23, 54. 1 Ps 98. 4 30-1 t, 36 t
- פצח ἐκκόπτω: cut out, break out; κατα-: generally, break  
in pieces Mich 3. 3 36 t
- פדה, פדע, פצה φείδομαι: spare persons and things, e.g.  
in war, i.e. not destroy them; have mercy upon Ps 26.  
11; ἀποσώζω: save or preserve from; keep safe; pre-  
serve Ex 13. 13 Lev 27. 27 Nu 18. 16 Dt 7. 8 IIS

4. 9 Jes 29. 22 Jer 15. 21 Ps 78. 42 Job 5. 20 Neh  
1. 10 29-30 t, 31 t
- פָּצַר *πείθω*: prevail upon, persuade, usually by fair  
means Gn 19. 3, 9; prevail on by entreaty IS 28. 23;  
in bad sense, talk over, mislead IIS 13. 25, 27 [ob-  
viously, a metathesis] 69
- פְּקָדָה *παρακαταθήκη, καταθήκη* (prob. falsa  
lectio): deposit of money or property entrusted to one's  
care Lev 5. 21, 23; of persons entrusted to guardian-  
ship, ward Jer 52. 11; of persons under the pro-  
tection of the state, sacred trust Gn 41. 36 56-7, 74, 93, 655
- פְּקָדָה *ψηφός, ψᾱ-, ψᾱράξ*: pl., accounts; reckoning Jes  
10. 3 Hos 9. 7; cf. *ψηφίζω*: פָּקַד v. חָשַׁב Nu 1. 44  
IIS 24. 2, 4 53, 74
- מִפְקָדָה, פְּקָדָה, פְּקִידָה *ψήφισμα*: proposal passed by a majority  
of votes; esp. measure passed by a popular assembly,  
decree, act Ps 119. 4, 56, 87, 93, 168 Job 10. 12  
IICh 31. 13 53
- מִפְקָדָה *τάγμα*: ordinance, command IICh 31. 13 פְּקִידָה  
Ps 119. 4 פְּקָדָה Job 10. 12; body of soldiers, division,  
brigade מִפְקָדָה IIS 24. 9 פְּקִידָה Nu 1. 45 71
- פָּקַח *οἶσσι, οἶσσιμι*: the compd. *ἀνοίγνυμι* or *ἀνοίγω* is  
much commoner, cf. also *διοίγνυμι*;—*open* Jes 37.  
17, 42. 20, 61. 1; Pass., Gn 3. 5, 7 Jer 32. 19 35-6 t, 42 t
- פָּרָה *βους* 40, 48, 174 t, 662 t
- פָּרָה *θηρίον*: as a term of reproach, beast, creature  
Gn 16. 12 Jes 32. 14 Jer 2. 24 Ps 104. 11; אֲרִיָּה v. 27 t, 39,  
42 t, 92
- פָּרָה *πτόρθος*: v. פָּרָה 93
- פָּרָה *προβολή*: advanced body of cavalry 29 t
- פָּרָה *ὄρεύς, οὐρεύς, έως*: mule IIS 13. 29, 18. 9  
IR 1. 33, 10. 25 IIR 5. 17 83 t
- פָּרָה *ρόδον*: v. פָּרָה Esr 2. 55 Neh 7. 57 41. 51
- פָּרָה *παράδεισος* (also *παράδιος*): enclosed park or  
pleasure ground, Oriental word first used by Xeno-  
phon, always in reference to the parks of the Persian  
kings and nobles; *Ἑσπερίς, ίδος*, pecul. fem. of  
*έσπεριος*, western (غربي); as pr. n., *Ἑσπερίδες, αἱ*, the  
*Hesperides, daughters of night*, who dwelt in an island,  
on the western verge of the world, and guarded a garden  
with golden apples Cant 4. 13 Eccl 2. 5 Neh 2. 8



- פרה *φέρω* 42 t, 638 tm
- פרוי *ἄφρακτος, ἄφαρκτος*: unfenced, unfortified, unguarded Dt 3. 5 IS 6. 18 Ez 38. 11 Zach 2. 8 Prv 25. 28 Esth 9. 19 42, 112
- פרח *ἔργον*: of flowers (secondary); *ρόδον, βρόδον*: rose; mostly *Rosa gallica*, red rose 26, 41-2 t, 48, 50-1, 59, 109 t
- פרי *ῥοπά*: (*φέρω*) that which is brought forth, fruit, produce, crop Gn 1. 11, 30. 2 Dt 26. 2, 28. 51 Jes 3. 10 79
- פרך *ἔργον, φέργον, φάργον*: (*ἔρδω*) hard work, difficult to do 42 t, 43, 50
- פרכת *πυργῶτις*: fem. of -τός, made like a tower, *ἐμπετάσματα π.* curtain-hangings edged with a pattern like battlements Ex 26. 31, 35. 12, 38. 27 Lev 24. 3 82
- פרק, פרוק *σπαράσσω*: v. *פרק* Lev 10. 6; *διασπαράκτος*: torn to pieces [cf. *σπάρακτος* in *κυνοσπάρακτος*: torn by dogs] Ib 13. 45 67, 417-18
- פרס *γρύψ*: griffin; a bird, prob. the *Lämmergäuer*, LXX Le. 11. 13, De. 14. 13 38, 409
- פרס *πυρός (γῆ)*: (land) of fire; hence also *אֵשׁ* [-π, ο'α, +terminal ו] Ez 27. 10, 38. 5 Esth 1. 3 Dan 5. 28 Esr 1. 1 IICb 36. 23 300
- פרס, פרס, הפרס, פרס *χωρίζω*: separate, divide Lev 11. 3 Dt 14. 7 Jes 58. 7 Zach 2. 10 Ps 69. 32; Pass., to be separated, severed or divided Ez 17. 21, 34. 12 [ח/ם] 25, 35-6 t
- פרע *ταράσσω, -τω*, also *θράσσω*: stir, trouble, in a physical sense; agitate, disturb; cause confusion; of an army, etc., throw into disorder 30, 48, 97 tm
- פרעה, פרעה *ταραχή*, also *τάραχη*: disorder, disturbance or upheaval; political confusion, turmoil, and in pl. tumults, troubles 93, 97 tm
- פרע *προκόμιον*: (*κόμη*) forelock of a horse; frontal tuft; of human beings Nu 6. 5, τὰ π. ψιλοῦν Strabo 3. 4. 17; *ψιλόω*: strip bare, mostly of hair; *חָלַץ/אֶפְסָרָא*: shave clean; shave off (W); *חָלַץ* Ez 44. 20; the LXX has: καὶ τὰς κόμας αὐτῶν οὐ ψιλώσουσι; cf. *חָלַץ/אֶפְסָרָא*: put off, doff 119 m
- פרע, פרעה (*Φαραώ*) *ἑφορος*; cf. *φρουρός*: watcher, guard (Contr. from *προορός* (cf. *οὔρος* (B))) 86 t, 336, 345 tm
- פרעס *πυραύστης*: (*αὔω* (A)) moth that gets singed in the candle IS 24. 15 45, 93, 99

- פרץ *ρήσσω, ῥήγνυμι* or *-ύω*: the word is hardly used by correct Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* IIS 5. 20 Ps 80. 13 Neh 3. 35; *break oneself a way through* Gn 38. 29; cf. פצר 50
- פֶּרֶץ *ῥήγμα*: *breakage, fracture; cleft, chasm, chink* Jud 21. 15 IR 11. 27 Ez 22. 30 Job 16. 14 Neh 4. 1, 6. 1 74
- מִפְרֵץ *φράγμα*: (*φράσσω*) *fence, breast-work, screen, (pl.); boom* placed in a harbour Jud 5. 17 71
- פרץ *πέρθω, πορθέω*: v. הָרַס IIS 5. 20 Ps 20. 13, 89. 4 Eccl 10. 8 ICh 14. 11 62
- „ *πράσσω, -ττω, -δδω, πρήσσω*: *effect an object, be successful*; *εὐπραγέω*: = *εὖ πράσσω*, *do well, be well off, flourish*; prosper (V) Gn 28. 14, 30. 30, 43 Ex 1. 12 Jes 54. 3 Hos 4. 2, 10 Prv 3. 10 Job 1. 10 ICh 4. 38 IICh 11. 23, 20. 39 371
- פֶּרֶץ, מֶרֶץ *βρέγμα*: = *ἀπόβρεγμα*, *infusion, extract*; = *βροχμός*, from *βρέχω* (*wet, steep in water*) 351
- פרק *πόρος*: (*πείρω, περάω*) *means of passing a river, ford, ferry*; π. Ἑλλης, = Ἑλλήσποντος; Ἰόνιος π. the Ionian Sea which is the *passage-way* from Greece to Italy Ob 14 74
- מִפְרָקָה *ράχετρον*: = *ράχis*; *the beginning of the spine* IS 4. 18 71
- פֶּרֶץ *πραπίδες*: v. פָּדַר Ex 29. 14 78
- פֶּרֶץ *προστάς, ádos*: *vestibule, porch, portico* Jud 3. 22
- פֶּרֶץ *γραφή*: *catalogue, list, return* Esth 4. 7, 10. 2 66
- פרת *θήρ, θηρός, ó*; later also *ή*: *beast of prey, esp. a lion* Gn 2. 14; v. הִדְקָל; פֶּרָא 300
- פָּדַע *βαδίζω*: *walk; march, of armies; generally, go, proceed* Jes 27. 4 Am 4. 4 38
- מִפְרָעָה *βαθμός* or *βασμός*: *generally, hollow in a joint* ICh 19. 4 71
- פָּדַע *πούς, οδός*: v. פָּדַע IS 20. 3 79, 82
- פֶּרֶץ, פֶּרֶץ *πετάινυμι, ἀνα-*: v. פָּצַח
- פָּדַע *ἀθέτημα*: *breach of faith, transgression* 4031
- פָּדַע *ἀθετέω*: (*ἀθετος*) *deny* Hos 8. 1; *deal treacherously with, break faith with* IIR 1. 1 Jes 1. 2 55, 68, 92, 98 um
- פֶּרֶץ, פֶּרֶץ, פֶּרֶץ, פֶּתַר *φράζω*: *point out, show; explain* (opp. λέγω which means simply *speak, say*), *declare*; of oracles Gn 40. 8 Lev 24. 12 Nu 15. 34 IS 3. 1



- Dan 5. 12, 16 ICh 13. 2; χωρίζω: *separate, divide; exclude; Pass., to be separated, severed, or divided; to be different; laws apart from others, far different* 25, 36 t, 42 t, 44, 69
- פֶּתַח ποτόν: v. בִּיתָן Dan 1. 5; σῖτα (grain: wheat and barley) καὶ ποτά, Hdt. 5. 34, βρωτοῖσι (meat, opp. ποτόν) καὶ ποτοῖσι, Euripides *Supplices* 1110, meat and drink [phrases similar to בִּיתָן-פֶּתַח] 73-4
- פֶּתַח אֵפְרוֹדִיטִים: v. פֶּתַח; cf. παρ ποδός: *at once* 82
- פֶּתַח φθέγμα: (written φθέγμα in later Inscr.) voice; speech; saying; v. פֶּתַח; ψήφισμα: *proposal passed by a majority of votes, esp. measure passed by a popular assembly, decree* Esth 1. 20 74
- פֶּתַח ποθέω, -θήω: Med., *long for, yearn after* (what is absent), *miss or regret* (what is lost) Job 31. 9 48
- פֶּתַח a point of vocalization 83, 99
- פֶּתַח πετάννυμι: v. פֶּתַח
- פֶּתַח παιδός, παῖς: v. בֶּן Prv 8. 5, 19. 25, 21. 11 82
- פֶּתַח ψιττία: = ψωμία; ψωμίον: Dim. of ψωμός: (ψώω) morsel, bit; παστόν: (πάσσω) powder Lev 2. 6, 6. 14 Ps 147. 17 53
- פֶּתַח πτηνός, πτανός: (πτήναι, πέτομαι) *flying, winged; π. ὄφεις: v. פֶּתַח; Πύθων: the serpent Python, slain by Apollo* Dt 32. 33 Jes 11. 8 Job 20. 14, 16 43
- פֶּתַח βαθμός: (βαίνω) *step, threshold* IS 5. 4-5 Ez 9. 3 Zeph 1. 9; פֶּתַח 71
- פֶּתַח αἰφροδῖως: v. פֶּתַח Nu 6. 9 Hab 2. 7 82
- פֶּתַח φράζω: v. פֶּתַח 24 t, 69
- פֶּתַח κάκκη: *human ordure* Dt 23. 14 Jes 4. 4, 36. 12 60
- פֶּתַח ξύλον: v. פֶּתַח; σχοῖνος: *rush, reed* Job 40. 21 45, 52
- פֶּתַח κτήνος, -νη: (κτάομαι) mostly in pl. κτήνεα, contr. κτήνη, *flocks and herds; in sg., a single beast, as an ox or sheep* Gn 4. 2, 12. 16, 26. 14, 30. 43 Ps 8. 8 27 t, 55
- פֶּתַח σέβομαι: generally, *pay honour or respect to; Act. σέβω is post-Hom., worship, honour, mostly of the gods; of suppliants* Ex 38. 8 IS 2. 22
- „ στρατεύω: *serve in the army* Nu 4. 23 (?)
- פֶּתַח σῆμα: *constellation, mostly in pl., heavenly bodies* Gn 2. 1 Dt 4. 19; σημεία: *military standard; a body of troops under one standard* Ex 12. 41 Nu 10. 14 Jud 8. 6 422 t

- צבא στρατιά: = στρατός, *army* IIS 3. 23, 17. 25, 20. 23  
IR 22. 19; sts. = στρατεία, *service* Nu 8. 24; *military service* Ib 1. 3 (?); ψήφος: *number* Jes 40. 2 Job 7. 1
- צבאות σέβας: *reverential awe*, which prevents one from doing something disgraceful; also *awe* with a notion of *wonder* צבי Ez 20. 6; generally, *reverence, worship, honour*; c. gen. objecti, Διὸς σέβας, *reverence for him* יהוה צבאות IS 1. 3; σέβασις: *reverence*, (pl.) יהוה אלהי הצבאות Hos 12. 6 Am 6. 14; cf. Σαβάζιος: (Σαβός) a Phrygian deity, whose mysteries resembled the τελεταί of Dionysus; hence afterwards taken as a name of Dionysus himself; Δι Σαβαζίω; Δι Σεβαζίω (sic); also Σαόαζος; τοῦ Διὸς Σαουάζου; Σαβέδιος; Adj. Σαβάζιος, *Bacchic* 45, 414 t
- צברע υἷαινα: prop. a fem. of υῖς (or σῦς); the striped hyena, a carnivorous animal with a bristly mane like a hog (whence the name) Jer 12. 9 45, 51, 79, 101
- צביה, צבי υἷαινα: a kind of antelope Dt 14. 5 Cant 2. 9, 17, 4. 5 45, 51, 79, 101
- צבי σέβας: (σέβομαι) *awe* with a notion of *wonder*; object of *awestruck wonder* Jes 13. 19 Ez 20. 6 45, 80
- צבע χροία, -ή, χροά: *skin*; *appearance* to the eye of a thing, its *colour* Jud 5. 30 45, 101
- צד στῆθος: *breast*, of both sexes, being the front part of the θώραξ, divided into two μαστοί Jes 60. 4, 66. 12; צדה σίτησις: *food* Gn 42. 25 Jud 7. 8 52, 57, 74, 77, 326, 416 t
- צדי a letter of the alphabet 20, 24
- צדים Σκύθης: v. צדו Jes 19. 35 129 t
- צדק, צדקה, צדק εὐδικος, ἔν-: *according to right, just, legitimate* Lev 19. 36 Dt 4. 8; τὸ μὴ ἔνδικον, = τὸ ἀδικον (*wrong, unrighteous*) Dt 32. 4; *truth* Jes 42. 6, 63. 1 Prv 8. 8, 10. 2, 13. 6; εἰ. πόλις, a city in which justice is done, Plato Hippias Major 292 b Jes 1. 26; Adv. -κως, *right, with justice, fairly* Lev 19. 15 Jes 1. 27, 11. 4 Prv 9. 9, 16. 8, 12; of persons, *upright, just* Gn 6. 9, 18. 23 45, 75 t, 127
- צדקיהו יהוה צדקיהו 127
- הצטדק δικάζομαι: *plead one's cause, defend one's rights* Gn 44. 16 86 t



- צָהָב ξανθός: Lev 13. 30 45, 82, 93, 366 tm, 400
- לָהָב φθέγγομαι: *utter a sound or voice, esp. speak loud and clear* Jes 10. 30, 54. 1 Esth 8. 15; *open your mouth* Jes 12. 6; of animals, as a horse, *neigh, whinny* Jer 50. 11 65
- לָהָב φθέγμα (written φθέγγμα in late Inscr.): *sound of the voice, voice; utterance; pl., accents; of other sounds, as of birds, cries; of a bull, roaring* Jer 8. 16, 13. 27 65, 71
- „ ζήλωμα: in pl. *emulous efforts, rivalries*; ζηλοσύνη: poet. for ζήλος, ου, ό, later εος, τό, ζᾱλος: *jealousy* (= φθόνος); more usu. in good sense, *eager rivalry, emulation; fervour, zeal* Jer 13. 27 (cf. לָהָב זִיזְלֵי, -לֹו: c. acc. pers., *tie with, emulate*; also of persons, *pay zealous court to* Ib 5. 8) 71
- צָהָב θυρίς: Dim. of θύρα (*door*), *window* 44, 378 t, 390, 395 t
- צָהָב ἀγοραῖν: v. צָהָב; *midday, the time when the a.m. market ended and the p.m. one began* 99, 377-8
- צָהָב δειρή, δέρη: *neck, throat; collar* Gn 27. 40 Jes 30. 28 Cant 1. 10, 4. 9 69, 326, 386 tm, 421 t
- „ θώραξ, -ρηξ, θόρραξ: *corslet; coat of mail, scale armour* Job 15. 26 69, 77
- צָהָב ξανθός: IIS 8. 3, 10. 8 27 t, 82, 93, 366 tm, 400-1
- צָהָב ζητέω, -εύω: *seek, seek for; search after, search out; hunt for* (W) Gn 27. 33 Ex 21. 13 Lev 17. 13 IS 24. 12 Jer 16. 16 Thr 3. 52; cf. צָהָב 43
- צָהָב ζήτημα: *that which is sought*; ζητός, ζατός: = ζητητός (*sought for*) Gn 25. 27, 27. 3; צָהָב ζητήσιμος: *to be searched*; τὰ ζ. *places to be beaten for game* IS 23. 14; צָהָב σίτησις: *food* Gn 42. 25 57, 71, 74
- „ צָהָב ζητητήριον: = βασανιστήριον (*question-chamber; in pl., instruments of torture*); ζήτηρειον: *a place of punishment for slaves at Chios* Ez 19. 9 Ps 66. 11 71
- צָהָב ζητητής: *seeker* Jer 16. 16; צָהָב ζήτησις: *quest; search* (W) Nu 35. 20 57
- צָהָב σταθμός: *quarters, lodgings for travellers or soldiers* IS 22. 4 ICh 12. 8 (9); *quarter of a town* IIS 5. 7 ICh 11. 7 71
- צָהָב κατατίθημι: *place, put, lay down; ordain; make a testamentary disposition* Gn 50. 16 Dt 3. 28 IIS 17.

- 23; δια-: *arrange each in their several places* Jes 45. 12;  
*arrange or settle mutually, make a covenant with one*  
 Jos 7. 11, 23. 16 Ps 111. 9 64, 423
- צוֹ, מִצְוָה, θέσμιος, τέθμιος: (θεσμός) Θ., title of Apollo,  
 of Demeter Hos 5. 11; θέμιον, τέθμιον, esp. in pl.,  
*laws, customs, rites* Gn 26. 5 Dt 5. 28 Prv 13. 13 Neh  
 1. 7; θεσμός: *law*; esp. of divine laws 71, 73, 86:  
 73
- קוֹקְוֹת, κωκυτός: *shrieking, wailing* Jes 24. 11 Jer 14. 2
- צוֹלֶה, ἄλος, ἄλς (B): *sea* (generally of shallow water  
 near shore) Jes 44. 27 74, 82, 331:  
 71, 331
- מִצְוֵלֶה, ἄλμη: *sea-water, brine*; after Hom., *brine*, i.e.  
*the sea* Ex 15. 5 Mich 7. 19 [cf. Il. 1. 314]
- צוֹף, ὀπός; χυμός: *juice of plants*; distd. from ὀπός, in  
 that ὀπός is prop. *vegetable juice, the milky juice* which  
 is drawn from a plant by tapping it, esp. *the acid*  
*juice of the fig-tree*, used as rennet Prv 16. 24;  
 σκύφος: *cup, can*, esp. used by peasants; of wooden  
 milk-vessels 81, 39:
- צִיץ, ἀνθέω: *blossom, bloom*; of flowers and plants;  
*flourish* Ez 7. 10; cf. ἀνθίζω
- הִצִּיץ, ἐξανθέω: *put out flowers, bloom* Nu 17. 23 Ps 90. 6;  
 metaph., *burst into flower, break out* Jes 27. 6 Ps 92. 8;  
 ἐπ-: *be bright* Ps 132. 13
- „ σκοπιάζω: *spy from a high place or watch-tower*;  
 generally, *spy, watch*, even on a plain Cant 2. 9
- צוֹר, צָרָה, δέω (A): *bind, tie, fetter* Ex 12. 34 Dt 14. 25  
 IIR 5. 23, 12. 11 Ez 5. 4 Prv 30. 4 Job 26. 8
- צָרָה, δέσμη: *package, bundle* Gn 42. 35 IS 25. 29  
 Hag 1. 6 Job 14. 17 Cant 1. 13
- צוֹר, κεραμεύω: v. צָר
- צוֹר, τειχίζω: *build a wall* [cf. τείχισμα: *wall, fort*; צוֹר  
 Dt 20. 20 Hab 2. 1 Ps 60. 11 IICh 8. 5 צוֹרָה  
 Nah 2. 2 IICh 14. 5]; τειχομαχέω: *fight the walls*,  
 i.e. *conduct siege operations* [cf. τειχομαχία: *battle with*  
*walls, i.e. siege* צוֹר Dt 20. 19-20 Jer 52. 5 IICh  
 11. 5] Dt 20. 12 IR 15. 27 Jer 21. 4 Dan 1. 1 71
- צוֹר, θεός: v. אל Dt 32. 4, 15, 18, 30-1, 37 IS 2. 2 45, 125,  
 390, 424
- „ χοίρας: *like a hog or hog's back; rock* Ex 17. 6,  
 33. 21-2 Dt 32. 13 Jos 5. 2 צוֹר, צָר IR 5. 15, 9. 11 130



- צור־אל, εἰργεν Διός, youth devoted to or granted by Zeus, a synonym of צור־שֶׁדִי [in the last compound pr. n. צור is the homologue of ἡθεος, whereas in the former two it is that of Ζεύς] Nu 1. 5-6, 3. 35 125-6, 390 t
- צור־אֶרֶץ: (κηρός) *honeycomb*, mostly in pl. Ps 81. 17 391 tm
- „ ὄρος: *mountain, hill* Nu 23. 9 368 tm, 410
- צח διαυγής 89 tm
- צחק, שחק, שחק, ἀγωνίζομαι: *fight, contend for victory; compete, wrestle (W); generally, struggle, exert oneself* Ex 32. 6 Jud 16. 25 IIS 2. 14 Prv 29. 9 36 t
- צחק, שחק, שחק, καχάζω, also in nasalized form καγχάζω: *laugh aloud, jeer, mock* Gn 19. 14, 21. 9, 26. 8, 39. 14 IIS 6. 21 Prv 1. 26 Job 30. 1 Thr 1. 7 IICH 30. 10 24 t, 36 t, 44, 48, 99, 299, 399
- צחק, שחק, מִשְׁחָק, καχασμός: *loud laughter* Gn 21. 6 Hab 1. 10 Ps 126. 2 Prv 14. 13 Thr 3. 14 72, 74
- צחר κορός (B): *pure* Ez 27. 13; cf. κορός (A); צָהָר 44
- צחר ὤχρος: *pale, wan, of complexion; esp. pale-yellow, sallow; the colour yellow* Jud 5. 10 50, 69
- ציר στόλος: (στέλλω) *expedition; sea-force, fleet* Jes 18. 2, 33. 21 100, 292 tm, 339 tm, 341
- צידון Σιδών, ξουθός: *golden yellow* Gn 10. 15 Jud 1. 31 Joel 4. 4 22, 31 t, 68, 130-1, 336, 393 t
- צידונים, צידנים, צידני, Σιδόνιος, later -ώ-, ξανθός Dt 3. 9 Jud 3. 3. 10. 12 IR 5. 20, 11. 33 Esr 3. 7 35 t, 366 tm
- צין θίς: of the *sandy desert* of Libya Jes 25. 5, 32. 2, 41. 18, 53. 2 Jer 2. 6, 50. 1; *sand or mud* at the bottom of the sea Ps 105. 41; v. טִיט 35 t
- צין, ציף, κίων: *columnar gravestone; any column bearing an inscription* IIS 5. 7 IIR 22. 17 Jer 31. 21 (20) Ez 39. 15 78, 399
- צין ἀκανθα: (ἀκή A) *thorn, prickly; any thorny or prickly plant* Jer 48. 9; = ἀκακία, ἄ. Αἰγυπτία; = ἀκαίδος; cf. אֶצִי, אֶצִי ἀκανθόομαι: (ἀκανθα) *become prickly; ἀκαρίζω: (ἀκανος, ἀκή A) to be thistle-headed* Jer 48. 9
- צין, ציצה, ἄνθος (A): *blossom, flower* Nu 17. 23 Jes 28. 1, 4, 40. 7-8; *chaplet of flowers* Lev 8. 9; cf. ἀνθίζω 23
- צור ἀνδριάς 288 tm; θαιρός; θεωρός; κοῖλον; στόλος; ὠδὶς 292 tm





- צמד *συνωρίς, ἵδος: (συνήορος) pair of horses* (with or without a chariot or carriage) Jes 21. 7; of mules IS 14. 14 IIR 5. 17; generally, *a pair or couple of anything* Jud 19. 10 IS 11. 7 xxix t, 83 t, 90 tm
- צמה, צמרת *κόμη: hair of the head* Jes 47. 2 Cant 4. 1; metaph. *foliage of trees* Ez 17. 3, 31. 3 [cf. צמח (plant) Gn 19. 25 Hos 8. 7] 35 t, 37-8, 45, 67, 326
- צמח *κομάω, -έω: let the hair grow long, wear long hair* Lev 13. 37; metaph., of trees, plants, etc. Gn 2. 5, 41. 8 Ex 10. 5 Jes 43. 10 Job 5. 6 88
- צמח, הצמח *ἐπι-: wear long hair* Jud 16. 22 IIS 10. 5 Ez 16. 7 Ps 104. 14, 132. 17 [meaning extended to 'growing', generally] 83
- צמיד *ἀποκαμπτός: bent* Gn 24. 22 Nu 19. 15, 31. 50; cf. κάμπτω: *bend, curve; Pass., bend oneself* צמד Nu 25. 3, 5
- צמר *κόμη: wool* Lev 13. 47; v. צמה 326
- צמרי *ξανθός (Σκάμανδρος)* Gn 10. 18 316 tm, 401
- צמרת *κόμη: v. צמה* 45, 69
- צמיתת *ἀθάνατος* Lev 25. 23, 30 323 tm
- צנה *ὄπλον* 315 tm, 406, 411 t
- צנח *κενός* 397 tm
- צנן *ἀκανθα: thorn, prickly; in pl., prickles or spines of the hedgehog and of certain fish* Jos 23. 13 416 t
- צניף *στέφανος, ου: crown, wreath, chaplet; crown as a badge of office; cf. כִּסְיוֹ/στεφάνωμα: that which surrounds, crown, wreath* Lev 16. 4 24 t
- צנר *κενός* 364 tm, 396
- צעה *ἐκχέω, -χύνω: pour out, prop. of liquids* Jer 48. 12; cf. קאח/חָעו; צעה/θοάζω: v. קיך Jes 63. 1; צעה *κεῖμαι: lie, lie outstretched* Jer 2. 20 51
- צעור, צעיר, מצער, מצער, מצער, מצער *μικρός and σμικ-, μικρός: small, little; in Size, Gn 19. 20 Dan 8. 9; in Quantity, Jes 16. 14, 28. 10; in Amount or Importance, IS 9. 21 Mich 5. 1 Job 8. 7; of persons, of small account* Jer 14. 13 Ps 119. 141; of Time, *short* Job 36. 2; of Age, *young* Gn 19. 31 Jud 6. 15 IR 6. 34 Job 32. 6; σμικροῦ or μικροῦ *within a little* Jes 10. 25, 29. 17 32 t, 41, 92
- צעק *κωκύω: shriek, wail* Gn 4. 10 Dt 22. 24 Jer 22. 20 32 t, 326, 377

- צַעֲקָה κωκυτός: *shrieking, wailing* Gn 27. 34 IS 4. 14  
Jer 48. 3, 49. 21 Zeph 1. 10 78
- נִצְעַק συνάγω: v. נִצְעַק Jos 8. 16 Jud 6. 34-5,  
7. 23-4, 10. 17, 12. 1, 18. 22-3 IS 10. 17, 13. 4, 14.  
20 IIR 3. 21 32 t, 399
- צַעַר ἀγορά 355 tm, 377-8
- צָפָה σκεπάζω: (σκέπω) *cover, shelter*  
Ex 26. 32, 27. 26, 36. 24 IR 6. 15 Prv 26. 23 31 t, 33 t, 67-8
- צָפָה σκοπάω: = σκοπιάζω (*spy from a high place or*  
*watch-tower*) Gn 31. 49 Ps 66. 7 Prv 15. 3 Cant 7. 5 52
- צֹפֶה σκοπός: (σκέπτομαι) *one that watches; mostly look-*  
*out man, watcher, stationed in some high place*  
*(σκοπιά/פִּי) to overlook a country, esp. in war*  
IIS 18. 24-7 IIR 9. 17 Ez 3. 17 326
- צֹפֶה σκοπέω: *inspect; look to or into; σοφίζομαι: c. acc.*  
*rei, devise cleverly or skilfully* Prv 31. 27 422 t
- צָפֹר στρούθος: *sparrow* Gn 7. 14 Dt 22. 6 Ps 84. 4 Prv  
26. 2 81
- צִפְחִית σκαφίς, ἴδος: Dim. of σκάφη (*basin or bowl* תִּפְחִית  
IR 17. 12, 19. 6), esp. *pot* for honey Ex 16. 31 81
- צִפְיָה ἐλπίς: *hope, expectation* Thir 4. 17 74, 81
- צִפְרָה, צִפְרָה σπυράς, σφύ-: *ball of dung, such as that of*  
*sheep or goats, hence in pl.* xxxi, 32 t, 422 t
- צִפְרָה, צִפְרָה στέφος: (στέφω) *poet. for στέφανος, κίφος*  
*Messenian for στέφανος (כֶּתֶר); crown, wreath, gar-*  
*land* Jes 22. 24, 28. 5 35 t, 45, 52
- צִפְרָה τράγος: *he-goat*, opp. αἴς (*she-goat*) IICh 29. 21 57
- צָפַן σκεπάζω: v. צָפָה; cf. κεύθω: *poet. Verb, cover, hide,*  
*conceal; καλύπτω; κρύπτω*
- צָפַן, צָפַן σκεπαστός: *covered* 24 t, 32 t, 35 t, 105 tm
- צִפְנָה, צִפְנָה δαφνηφάγος: *bay-eating; hence, inspired* Gn  
41. 45 132 m
- צִפְנָה ὄφεις: v. צִפְנָה Jes 14. 29 93, 368 tm
- צִפְנָה ὀφίδιον: Dim. of ὄφεις, *sup.* Jer 8. 17 51
- צִפְצֵץ σπίζω (A): *pipe, chirp*, of the shrill note of small  
birds; = πιπιρίζω; φθέγγομαι: *utter a sound; of the*  
*human voice, of weak, small voice, of worms* Jes 8.  
19, 29. 4; of animals, as a horse, *neigh, whinny* Jes 38.  
14; of birds; ψοφέω: *sound, make a noise* Jes 10. 14 53, 65, 422 t
- צִפְצֵץ χήλη 315 tm



צפת	στέφος: v. צפיעה ICh 3. 15 كَفَّة; cf. כתר	52, 326
צקלקן	θυλάκιον: bread-basket; = -κίσκος; θύλακος: v.	
צלחת	IIR 4. 42	79
צר	ξηρός: v. צורה Prv 23. 27	
צר	στενός: narrow, opp. εὐρύς רחב IIR 6. 1 Jes 49. 20	44
מצר	στενόν: narrow space Ps 118. 5; Subst., τὰ σ. the narrowness, straits of a pass Ib 116. 3 Thr 1. 3	71
צרב	ξηραίνω, ἀλείρει	45, 52, 95 tm, 100 tm, 402
צרתה	ICh 4. 17	336 t
צרה	ζήλη: female rival IS 1. 6	44-5
צרי	a point of vocalization	
צרי	στύραξ: v. צורק; ψωρικόν, τό, (sc. φάρμακον, σμῆγμα = σμῆμα: (σμάω) soap, unguent) itch-salve Gn 37. 25, 43. 11 Jer 8. 22, 51. 8	57, 93
צרך	χρέος: = χρεία ((χράομαι) need, want), χρεώ (want, need) ICh 2. 15	101
צרעה	ἀνθρηδών: hornet Ex 23. 28	58
צרפת	θεράπνη IR 17. 9-10 Ob 20	130-1 t, 300, 320, 390
צרר	ἐχθαίρω, ἐχθραίνω: hate, detest; κηραίνω (A): (κήρ) harm, destroy Nu 25. 17, 33. 55 Esth 3. 10; οἱ ἐχθράναντες one's enemies צררים Jes 11. 13	68
צר	ἐχθρός: hated, hateful, of persons and things; Act., hating, hostile; as Subst. enemy Gn 14. 20 Nu 10. 9 Dt 32. 41 IIS 24. 13 Thr 1. 5 Neh 9. 27	326
צרר	θησαυρίζω: store, treasure up; lay by IS 25. 29 Jes 8. 16 Prv 30. 4 Job 26. 8	392
צורר	θησαυρός: receptacle for valuables Gn 42. 35 Hag 1. 6 Prv 7. 20; πτόρθος: young branch, shoot; generally, branch Cant 1. 13	
צרר	κηραίνω (B): (κήρ) to be sick at heart, anxious; at a thing Gn 32. 8 Jud 2. 15 IIS 1. 26, 13. 2 Thr 1. 20 ICh 21. 13; cf. κηραίνω (A), sup.	
צרה	צרתה, κήρ: doom, death; plague, disease Gn 35. 3, 42. 1 IIR 19. 3 Jer 6. 24, 15. 11 Ps 120. 1	
צרתן	Jos 3. 16 IR 4. 12, 7. 46	336 t
קאה	κέω, χείω, χεύω, χύνω: used in the simple form mostly by Poets; Radical sense, pour, prop. of liquids, pour out, let flow Lev 18. 28 Jer 25. 27	28 t, 48, 392
הקא	ἐκ-: v. צעה Lev 18. 25, 28 Jon 2. 11 Prv 23. 8	51
קבל	ἀναδέχομαι: receive, entertain as a guest ICh 12.	

- 18 (19); *take upon oneself, submit to; accept, receive*  
 Prv 19. 20 Job 2. 10 Esth 9. 23, 27 Esr 8. 30 ICh  
 21. 11; *undertake* ICh 29. 16 58, 85 t
- קָבַל κεφαλή 79, 387-9 tm
- קָבַל παρά 12, 172-3 tm, 239 tm
- קַבֵּץ κυμβίον: Dim. of κύμβη (A) I (*drinking cup, bowl*)  
*small cup* Jes 51. 17, 22 39
- קוּבַע κύμβαχος: v. כּוּבַע 34 t
- קָבַץ, קָבַץ, קָבַץ κομίζω, συγ-: *bring together, collect* Gn 41.  
 35, 48 Dt 13. 17, 30. 3 IR 20. 1 Ez 38. 8 Joel 2. 16  
 Zeph 3. 8 ICh 24. 5; *bring to oneself, collect round*  
*one* IIS 3. 21 IR 11. 24, 18. 19 Jer 40. 15 Ez 16. 37  
 Ps 91. 7 Neh 4. 14 ICh 39. 6 88
- קָבַץ συγκομιστός: *brought together* Neh 5. 15 105 tm
- קָבַץ κομιδή: (κομίζω) *provision, supplies* Ez 22. 20;  
*gathering in of harvest; συγ-: ingathering, harvest* קָבַץ  
 Ex 22. 5 Dt 16. 9 Jes 17. 5 Hos 8. 7 קָבַץ Gn 41. 47 78
- קָבַץ, קָבַץ, קָבַץ πυκάζω, -κάσσω: poet. Verb; *cover*  
*closely, freq. with collat. notion of protection* Jes 40.  
 11; *close, shut up; shut close* Dt 15. 7 Jes 52. 15 Ps 77.  
 10 Prv 13. 11 29 t, 69
- קָבַץ a point of vocalization 99
- קָדַם, קָדַם, קָדַם Σκύθης: v. כּוּדִי Jud 5. 21 IS 24. 14  
 Job 1. 3 44, 121, 129 t, 405 t
- קָדַם, קָדַם, קָדַם Σκυθία: v. כּוּדִי Gn 25. 6, 29. 1 Nu 23. 7  
 Dt 2. 26; cf. ἀκτίς: *East* Gn 2. 14, 3. 24 129 t, 291 t, 404 t
- קָדַם, קָדַם, קָדַם πάλαι: Adv., *long ago* Dt 33. 27 Jes 23. 7 42 t, 67,  
 404-5 t
- קָדַם, קָדַם, קָדַם κεφαλή: v. תְּלִילָה Gn 49. 26 Dt 28. 35 Ps 7. 17 74, 79, 87 t
- קָדַם, קָדַם, קָדַם σκοτάω: = σκοτάζω (*grow dark*) Jer 4. 28,  
 8. 21 Ez 32. 7-8 Joel 2. 10 Mich 3. 6 Job 30. 28 52
- קָדַם, קָדַם, קָדַם Σκυθία: v. קָדַם Jes 21. 17, 60. 7 Jer 2. 10 Ez 27. 21  
 Cant 1. 5 121
- קָדַם, קָדַם, קָדַם Σκυθῶν: v. קָדַם IR 15. 13 121, 129 t
- קָדַם, קָדַם, קָדַם, קָדַם, קָדַם καθαρίζω: *cleanse; καθαίρω:*  
*in religious sense, purify* Lev 16. 19; *purify oneself*  
 Ib 11. 44 ICh 5. 11; *get purified* Ex 29. 21; Pass.  
 Ez 48. 11; also of menstruation IIS 11. 4; =  
 κηδάζω, κηδαλίζω: καθαίρω (v. קָדַם) [an atavism] 280 tm
- קָדַם, קָדַם, קָדַם, קָדַם, קָדַם καθαγίζω, -ιάζω: *devote, dedicate; ἀγνίζω:*



- dedicate (W) Ex 13. 2 Lev 21. 10, 27. 21 Nu 3. 13,  
8. 17 Jud 17. 3 IIS 8. 11 Jer 17. 22 280 tm
- קָדַשׁ, קָדַשׁ *ἀγιάζω*: = *ἀγίζω* ((*ἅγιος*) *hallow, make sacred*);  
*ἀγνίζω*: *hallow* (W) Gn 2. 3 Ex 31. 13 Ez 37. 28;  
esp. by burning a sacrifice IR 8. 64; Pass. Esr 3. 5 48,  
119 tm, 279 tm
- קָדַשׁ *ἀγιότης*: = *ἀγιοσύνη* (*holiness, sanctity*) Ex 22. 30 74
- קָדַשׁ, קָדַשׁ *ἀγίασμα*: = *ἀγιαστήριον* (*holy place, sanc-  
tuary*) Ex 15. 17, 25. 8, 26. 23 IR 8. 8 Jes 52. 1  
Jer 31. 23 (22) Thr 1. 10 Dan 9. 26, 11. 31 תָּדַשׁ  
*ἁγίστευμα*: *sanctuary* IR 2. 28-31 (Ex 21.  
14) 71, 79, 396 t
- קָדַשׁ, קָדַשׁ *ἅγιος*: *devoted to the gods*; in good sense, *sacred*,  
*holy* Lev 9. 19-20, 16. 4; of persons, *holy, pure* Ex  
19. 6, 22. 30 Lev 21. 6-7; *ἁγιστός*: *hallowed* Lev 11.  
44 21 t, 40, 107, 119 tm
- קָדַשׁ, קָדַשׁ *καταχέζω*: *befoul* Dt 22. 9 Jes 65. 5; = *κατ-  
αισχύνω* 280 tm
- קָדַשׁ *ὁδᾶχα· καταπύγων*: *given to unnatural lust*; gener-  
ally, *lecherous, lewd*; *κίναϊδος*: *catamite*; generally,  
*lewd fellow, dancer* Dt 23. 18 IR 15. 12; *κιναιδεία*,  
*-δία*: *unnatural lust* IR 14. 24, 22. 47; cf. *καταισχύνω*:  
*dishonour, put to shame*; *dishonour a woman*, also of a  
male 280 tm
- קָדַשׁ, קָדַשׁ *κτίζω*: *bring about* IIR 10. 20 Joel 1. 14;  
*ἀνα-*: *rebuild* Neh 3. 1 51, 87, 280 tm
- קָהַל, קָהַל *ἐκκλησιάζω*: *Med. hold an assembly* Ex 32. 1  
Lev 8. 4 Jos 18. 1 Jud 20. 1 IR 8. 2 Ez 38. 7 Esth  
8. 11 IICH 5. 3; *trs., summon to an assembly, convene*  
Ex 35. 1 Lev 8. 3 Nu 10. 7, 16. 19 Dt 4. 10, 31. 28  
Ez 38. 13 195
- קָהַל, קָהַל *ἐκκλησία*: (*ἐκκλητος*) *assembly duly summoned*  
Nu 10. 7, 20. 10 Jud 21. 8 Joel 2. 16; *an assembly*  
Gn 49. 6 Prv 5. 14 Esr 2. 64 Neh 5. 7 IICH 23. 3 194
- קָהַל *ἐκκλητος*: (*ἐκκαλέω*) *selected to judge or arbitrate*  
on a point; *umpire* Eccl 1. 1, 12. 8-10 [cf. *תִּלְתָּ*  
*βασιλεύς*: *king, chief*, Hom., etc.; freq. with collat.  
sense of *captain or judge*; cf. Ib 1. 12] 195
- קָהַל, קָהַל, קָהַל *φύλη*: *a body of men united*  
by supposed ties of blood and descent, *clan*, such as the

three Dorian *tribes*; φύλον: (φύω) *race, tribe or class*; in Ep. more freq. in pl. Ex 12. 6 Nu 16. 3 Dt 23. 2-4, 33. 4 Thr 1. 10; *swarm* of bees; *people* Ex 16. 3 Lev 16. 33 Nu 16. 33 IR 8. 65 Jer 44. 15 Ps 22. 23, 26, 26. 5 Neh 5. 7 IICh 31. 18

71, 74, 378

תק אָגוּ: *bring together* Gn 1. 9 Jer 3. 17

תקוּ אָגוּן: *gathering, assembly* Gn 1. 10 Ex 7. 19; ἔλπισμα: *hope, confidence*; -μός: *expectation* Jer 14. 8, 50. 7 Esr 10. 2 (cf. Prv 19. 18 Ruth 1. 12 Thr 3. 29) ICh 29. 15

71

תקוּ προσδοκάω, -έω: *expect*, whether in hope or fear; *wait for* Gn 49. 18 Jes 5. 2 Thr 2. 16

230

תקוּה προσδοκία: *expectation* Jer 29. 11 Hos 2. 17 Prv 26. 12 Job 7. 6

230

„ τέκμαρ, -μωρ: *fixed mark or boundary*; *fixed line of separation*; *sure sign or token* of some high and solemn kind, as Zeus says that his nod is *the highest*, *the surest pledge* Jos 2. 18

63

קיל φωνή: (φάω) *sound, tone* Ex 32. 18 Dt 5. 19 IS 4. 14 IR 18. 26, prop., *the sound of the voice* Gn 27. 22 Dt 27. 14; mostly of human beings, *speech, voice, utterance* Dt 1. 34, 4. 12, 5. 22 Jud 18. 3 Ez 33. 32; מִפִּי הַבְּהֵמָה קוֹל Ex 24. 3 (cf. תִּקְוָה הַבְּהֵמָה); *the cry of animals*, as of swine, dogs, oxen, asses IS 15. 14 Jer 9. 9 Job 4. 10 Eccl 10. 20; of the nightingale, *song* Cant 2. 12; of *sounds* made by inanimate objects, mostly poet. Gn 4. 10 Ex 19. 19 Lev 26. 36 IIS 5. 24 IR 14. 6 Jer 25. 10 Ez 1. 24, 3. 13 Ps 104. 7; *phrase, saying* Gn 45. 16 קוֹל: cf. קוֹל קְרִיָּה (κηρύσσω) *that which is cried by a herald, proclamation; announcement* Ex 36. 6 Esr 1. 1 IICh 36. 22; *mandate, summons* Esr 10. 7; קוֹל (קוֹל קְרִיָּה) *φύλη, q.v.* Jer 51. 55 (cf. Ib 44. 15 Neh 5. 7)

23

קום ὀρθόω: *rise from one's seat, stand up* Nu 23. 18

24 t, 85-6 t,

325

מקום οἶκημα: *dwelling-place* Gn 24. 23, 25 Dt 1. 33, 14. 23 Jos 20. 4 Jud 9. 55 IIS 7. 10; special senses: *horse's stable or stall* Gn 24. 31; *temple, shrine* Gn 22. 4, 28. 11, 17, 19 IR 8. 35 Jes 66. 1; κένωμα: *empty space* Ib 5. 8

71



- קוף *κέρκωψ*: *long-tailed ape* IR 10. 22 60, 67
- קנץ *θοάζω*: *move quickly, ply rapidly*  
Jer 50. 11 Hab 1. 8 Mal 3. 20 Job 41. 14 33 t
- קנצה *κομίσκη*: Dim. of *κόμη*: *z. צכה* Cant 5. 2, 11 78
- הקיר *ἐκρέω*: *flow out or forth, shed, let flow* (הויל) Jer 48. 21  
העיר Gn 24. 20 נער Ps 136. 15 (הריק); *κρουνίζω*:  
*discharge liquid in a slender stream* Jer 6. 7 196
- מקור *κρουνώμα*: = *κρουνός* (*spring, well-head, whence streams (πηγαί) issue*) Jer 2. 13, 8. 23 Ps 36. 10 Prv 10. 11, 13. 14, 14. 27, 16. 22, 18. 4; metaph., *κ. αἵματος* Lev 20. 18; *κρουνίον*: Dim. of *κρουνός*; cf. *ρέυμα* 71, 80, 399
- ממקור *κρουνίσμα*: *gush, stream*; *-μός*: *gushing out of water*; *κρουνίον*: Dim. of *κρουνός*, *s.s.* Ps 68. 27 [Is this, like *מבשרה*, a double prefix-suffix: the first *מ* representing the terminal *ν*, the second replacing *-μα* in *κρουνώμα*?] 71
- מקור *ρέυμα*: (*ρέω*) *that which flows, current, stream* Jer 2. 13, 8. 23 Prv 25. 26; *discharge, flux, rheum* Lev 20. 18 80
- קורה *δοκός*: (*δέχομαι*) *bearing-beam, main beam, esp. in the roof or floor of a house* Gn 19. 8 Cant 1. 17; = *δορά* (B); *ξύλον*: *beam; plank* (W) IIR 6. 2, 5; *קרה* 58, 298 tm
- קטל *κτείνω, κτένω*: *kill, slay, freq. in Poets, also in early Attic* Dan 2. 14, 5. 19, 30; *put to death* Ib 2. 13 23 t, 33 t
- קטן *ἐλάχιστος*: Sup. of *ἐλαχύς* (*small, short, mean, little*); *smallest, least* Gn 9. 24, 27. 15, 29. 16 Jud 9. 5 IS 2. 19, 16. 11 IIS 12. 3 IR 12. 10 IIR 5. 2 Jon 3. 5; of *least account* Ex 18. 22 IS 9. 21, 15. 17 Jer 49. 15 Zach 4. 10 76 t, 328
- קטף *ἀπανθίζω*: *pluck off flowers* Dt 23. 26; *gather honey from flowers* Job 30. 4; *מִלְמֵלֵי מֶלֶךְ*: *honey* 33 t, 60
- קטר *θυμιάζω, -ιαίνω, -ιατίζω*: = *-ιάω* (*burn so as to produce smoke; abs., burn incense; smoke, fumigate*) IS 2. 16 IR 22. 44 Hab 1. 16 הקטר Ex 30. 7, 20 Lev 1. 9, 8. 16 Nu 18. 17 IR 11. 8 IICH 26. 18, 29. 7 280

קָטָר	קטורה, קטרת, θυμία, -ίη: = θυμίαμα, -ημα (incense) Ex 30. 7 Dt 33. 10 Jer 44. 21	74
מִקְטָר	מקטרת, מקטרת, θυμιατήριον, θυμιατ-: censer, vessel for fumigation Ex 30. 1 Ez 8. 11 Mal 1. 11 IICh 26. 19	71, 74
קָנִי	קני, קני, φοῖνιξ: purple or crimson; blood-bay, of a horse; red cattle—Phoenician—phoenix	24 t, 42, 48 t, 93 t, 303 tm, 330 t
קִנְיָה	Φοῖνιξ, ικος: Phoenician Gn 15. 19	82, 93
קִנְיָה	θρήνος: (θρέομαι) dirge, lament Jer 7. 20 Ez 2. 10, 19. 14, 32. 16 Am 8. 10 IICh 35. 25	48
קִיקָיוֹן	κίκαι: the castor-oil tree Jon 4. 6-7	22
קִיר	τείχος: wall Lev 14. 37 IR 6. 27; esp. city-wall Nu 35. 4 Jos 2. 15	22, 64, 80
„	γῆ: land, country Jes 15. 1; city Jes 16. 7, 11	82, 92
קִישָׁן	σκυθῶν: v. סדום Jud 5. 21	121, 129 t
קָל	κουφίζω; קל κουφος: light, nimble IIS 2. 18; buoyant Job 24. 18; unsubstantial, airy Jes 19. 1; light in point of weight Job 24. 18	248 tm, 353 tm
קָל	φωνή: (φάω) sound, tone Gn 3. 8 Ex 32. 17 Lev 26. 36 Jos 6. 5, prop., the sound of the voice Dt 5. 19, 27. 14 IS 4. 6, 14; speech, voice, utterance Gn 21. 17, 27. 22 Dt 33. 7 Jud 18. 3	23
קָלִי	קלי, קלי, קלי, קלי, εἶρην: v. אור	127
קָלִי	קליה, εἶρην Διός Esr 10. 23 Neh 12. 20	128
קָלִיטָא	εἶρην θεοῦ Esr 10. 23 Neh 8. 7	128
קָלָה	φρύγω: v. צלה	35 t, 410 t
קָלִי	φρυκτός: v. צלי (צ/ק)	36 t, 416 t
קָלָחַת	χαλκεῖον: v. צלחת Mich 3. 3	36 t, 80
קָלָל	καταράομαι: call down curses upon; curse, execrate Gn 8. 21, 12. 3 Ex 21. 17, 22. 27 Lev 24. 11 IIS 16. 7, 19. 22 IIR 2. 24 Jes 8. 21 Jer 15. 10 Ps 37. 22 Prv 30. 10 Eccl 7. 21-2 Neh 13. 25	48, 67
קָלָלָה	ἀρά, ἀρή: prayer; esp. a prayer for evil, curse, imprecation Gn 27. 12-13 Dt 11. 29 Jud 9. 57 Jer 24. 9, 25. 18 Prv 27. 14	39, 67, 326
קָלַס	χλευάζω: jest, scoff; c. acc., scoff, jeer at, treat scornfully Ez 16. 31; Med. Hab 1. 10	39, 48
קָלַע	γλύφω: carve, cut out with a knife; cause to be engraved IR 6. 35	38, 68
מִקְלָעַת	γλύμμα: (γλύφω) engraved figure IR 6. 32	71



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עלך	σφενδονίζω: = σφενδονάω ( <i>use the sling</i> ) IS 17. 19	41
עלך	σφενδόνη: <i>sling</i> Job 41. 20	41
„	ξύλον, πύλη, θύρα: v. עלך	36 t, 392, 399 t, 416 t
קמץ	κομιδή: (κομίζω) <i>gathering in of harvest</i>	78
קמץ	κομίζω: v. קמץ	88
קן	εὐνή: <i>nest</i> Dt 22. 6 Ob 4 Hab 2. 9; v. קנא, קנא	48, 326
קנא	διαφθονέω: <i>envy</i> Gn 26. 4, 30. 1, 37. 11 Jes 11. 13 Ez 31. 9 Ps 37. 1, 106. 16 Prv 23. 17; ἐπι-, <i>pros-</i>	65
קנא, קנא	όθονερός: <i>envious, jealous, of persons; of the gods, jealous of those who abuse their gifts, or who enjoy unbroken felicity</i> Ex 34. 14 Jos 24. 19	56, 65
קנא	όθόνος: <i>ill-will or malice, esp. envy or jealousy of the good fortune of others</i> IIR 10. 16 Eccl 4. 4	39, 65, 239 tm
קנא	γεννάω: <i>causal of γίγνομαι; mostly of the father, beget; Med., produce from oneself, create; metaph., engender, produce; call into existence</i> Gn 4. 1, 14. 19 Dt 32. 6 Ps 78. 54 Prv 8. 22; = γονάω	34 t, 48, 326
קנא	γονεύς: <i>begetter, father; generally, progenitor, ancestor</i> Gn 14. 19 Dt 32. 24	24 t, 42 t
קנא	ώνέομαι: <i>buy, purchase</i> Gn 25. 10 IIS 12. 3, 24. 24 Jer 13. 1 Neh 5. 8	51, 85 t, 395
קנא	ώνητής: <i>buyer, purchaser</i> Dt 28. 68 Jes 24. 2	51
קנא	ώνια, τὰ: <i>goods for sale, market-wares; wares (W)</i> Gn 31. 18 Lev 22. 11 Prv 4. 7	51
קנא, קנא	ώνημα: <i>purchase</i> Gn 17. 12, 23, 23. 18, 31. 18 Ex 12. 44 Lev 25. 18 Ez 38. 12	51, 71
קנא	κενός: v. קנא; σχοῖνος: v. קנא Jes 19. 6, 42. 3 Job 40. 21	42 t, 77, 395
„	ξηρός: = κορμός (A) ((κείρω) <i>trunk of a tree (with the boughs lopped off)</i> )	45, 52
קנא	χρησμός: (χράω (B) A) <i>oracular response, oracle</i> Ez 12. 24, 13. 7; χρημα: <i>oracle</i>	71, 427
קנא	πηγμα: <i>anything congealed</i> Zach 14. 6	32 t
קנא, קנא	ἀκανθώδης: <i>full of thorns, thorny; prickly; ἀγνώδης, falsa lectio for ἀ.; ἀκανθόχοιρος: hedgehog</i> [cf. ἀκανθα: in pl., <i>prickles or spines of the hedgehog and of certain fish</i> ]	30 t, 90 tm
קנא	πυκάζω: v. קנא Dt 15. 7 Jes 52. 15	29 t, 69
קנא	κουφίζω: <i>make a light leap; ἐκπηδάω: leap out; jump, leap (W)</i>	24 t, 69, 353 tm

- קָצוּ, קָצָה, קָצוּ, קָצוּ, קָצוּ, קָצוּ *ἔσχατος*: *farthest, uttermost, extreme* Ex 16. 35, 25. 18-19, 26. 4 Dt 30. 4 Jes 37. 24 Ps 48. 11 Prv 17. 24; *ἐξ ἐσχάτων ἐς ἔσχατα ἀπικέσθαι* reaching from *end* to *end* Ex 26. 28 Dt 4. 32 30 t, 55, 68
- קָצָה *ἔδαφος*: *bottom, foundation* 49
- קָצוּב *ξυστός* 52, 105 tm
- קָצֵץ *δικαστής*: *a judge* Prv 25. 15 58, 101
- קָצִיר *ὄζος, ὕσδος*: *bough, branch, twig* Ps 80. 12 414 t
- מִקְצָעָה, מִקְצָעוֹ *ἔσχατος*: *τὰ ἔσχατα, the utmost; the uttermost; the extremities, the furthest points (W)* Ex 26. 23 Ez 46. 21; cf. *γωνίδιον*: Dim. of *γωνία* [of the four *quarters* of the compass] Jes 44. 13 71
- קָצִיף, הַקָּצִיף *ἀφρίζω*: = *ἀφρέω, ἀφριάω* (*foam*) Gn 40. 2 Dt 9. 19; c. acc., *be foam, cover with foam* Dt 9. 8 Zach 8. 14 63
- הַקָּצִיף *ἐπαφριάω*: *foam against* Jes 8. 21
- קָצִיף *ἀφρός*: *foam of the sea; of persons and animals, foam, slaver, froth* Nu 1. 53 Hos 10. 7 63
- קָצַץ, קָצַץ, קָצַץ *ἀποκόπτω*: *cut off, hew off*, freq. in Hom., of men's limbs Dt 25. 12 Jud 1. 6-7 IIS 4. 12 63
- קָצַץ *ἀναξύω*: *scrape up or off*; Pass., *having the surface scraped off* IIR 16. 17, 18. 16, 24. 13
- קָצַר *θερίζω*: *do summer-work, mow, reap* Lev 23. 10 IIR 19. 29; קָצִיר 32 t, 392
- קָר *ψυχρός*: *cold* Gn 8. 22 53
- קָר *ψυχρός*: *cold* Prv 25. 25 53
- קָרָה *ψύχρα*: *cold* Ps 147. 17 Prv 25. 20 Job 24. 7, 37. 9 56
- קָרִי, קָרוֹת *ψυχρότης*: *coldness, cold*; metaph. of persons, *want of feeling, bad taste* Lev 26. 21, 23, 28 Zach 14. 6 32 t, 74
- קָרָה, קָרָה *κυρέω*: c. 27 25, 27 t, 29 t, 43, 86 t, 399, 427 t
- קָרָה *κύρμα* 71, 399 tm, 427
- קָרָה *χράω* 256 t, 281 tm, 426-7 tm
- קָרָה, מִקְרָה, קָרָה *χρημα*: Jes 4. 5 Jon 3. 2 93, 281 tm, 327-8, 399 tm, 427 tm
- קָרָה *καλέω, -λημι*: *call, summon* Lev 1. 9 IIR 8. 1; *call to one's house or to a repast, invite* IR 1. 9 Job 1. 4
- „ *κελεύω*: prop., *urge, drive on*; hence, *exhort, bid; order; command (W)* Lev 23. 2 Dt 15. 2 IIR 8. 1



- מְקַרָּא κέλευμα: (κελεύω) *order, command* Ex 12. 16 Lev  
 23. 2, 7, 24 Jes 1. 13 71
- קָרַב, קָרַב, קָרַב, קָרַב πελάζω: *approach, draw near* Gn 47. 29  
 Ex 14. 10, 22. 7; *come near* Gn 37. 18 Ex 3. 5 Ez 36. 8  
 Ps 91. 10 Job 33. 22 Thr 4. 18; *approach* (in mar-  
 riage) Gn 20. 4 Lev 18. 6, 14, 19, 20. 16 Dt 22. 14  
 Jes 8. 3 Ez 18. 6
- קָרַב ἐκπυρόω: *heat* Hos 7. 6
- קָרַב, קָרַב καθιερεύω: *sacrifice, offer* Lev 2. 4, 14, 6. 14, 10.  
 19, 21. 6, 8 Nu 3. 4, 7. 10, 15. 10, 13, 16. 35, 18. 15,  
 28. 19, 26-7, 29. 13 Jud 3. 17 Ps 72. 10 119 t, 281 tm
- קָרַב, קָרַב, קָרַב, קָרַב ἱερεῖον, ἱερήϊον, ἱρήϊον, ἱαρήϊον: *victim, animal for  
 sacrifice* Lev 2. 1, 5, 7, 12, 13 Nu 28. 2; ἱερεύειν  
 ἱερεῖον (sacrifice a victim) Od. 14. 94 לְהַקְרִיב קָרַב  
 Lev 17. 4 119 t
- קָרַב ἔρις, ἰδος: *strife, quarrel, contention*; mostly of battle-  
 strife IIS 17. 11 79, 82, 97 tm
- קָרַב σκεπαρνηδόν: σ. בָּרַן Jud 9. 48 IS 13. 20-1 52
- קָרַב καταψύχω: *cool* Ps 104. 3 60
- קָרַב μέγαρον: in pl., (μέγαρα) *house, palace*, freq. in  
 Hom.; later in sing. 298 tm
- קָרַב ἐκροή: (ἐκρέω) ἑκροος Dt 23. 11 74, 196 tm
- קָרַב περί 172 tm
- קָרַב, קָרַב, קָרַב πολεῖδιον, -ῖδιον: Dim. of πόλις; πόλις: σ.  
 בִּירָה Dt 2. 36 IR 1. 41 Jes 1. 21, 26, 23. 2, 29. 1 Ps  
 48. 3 Prov 8. 3, 11. 10-11 Job 39. 7 39, 48, 82
- קָרַב κέρας: Attic inscr. have dual [κέρ]ατε; (κέρας is  
 prob. related to κάρα, κάρη; σ. κράς); *the horn of an  
 animal* Gn 22. 13; of elephants' tusks Ez 27. 15; bow  
 IIS 22. 3; *drinking horn* IS 16. 1, 13 IR 1. 39; as a  
 symbol of strength Jer 48. 25; *wing of an army, flank,  
 column* Zach 2. 4; in Anatomy, *extremities of the  
 uterus* Ex 29. 12 348 tm
- „ κράς: poet. form of κάρα; *head* IS 2. 1 Job 14. 15 348 tm
- קָרַב, קָרַב ἄρθρον 22viii tm
- קָרַב ῥήγνυμι, -ύω, later ῥήσσω: the word is hardly used  
 by correct Attic Prose-writers, except in Pass. IR  
 13. 5; *break asunder* IR 13. 3 Jes 63. 19; *rend, shatter*  
 IR 11. 12, 30; later, esp. *rend garments*, in sign of  
 grief Gn 37. 34; *break through* Jer 22. 14 Hos 13. 8 41, 50, 426 t

- קָרַע *ράκος, βρά-*: *ragged, tattered garment*; freq. in pl. *ράκια*, Attic *ράκη*, *rags, tatters* Prv 23. 21; generally, *strips of cloth* IR 11. 30-1 IIR 2. 12 74
- קָרַע *χροίζω* 426 tm
- קָרַע *ρίζα*: *base, foundation* Nu 5. 17 IR 6. 15-16, 30  
Am 9. 3; cf. Job 36. 30 41, 50, 63, 78, 426 t
- קָרַע *άζαχής, χαλεπός* 95 tm
- קָרַע *κολοκύνθη, -κύνθη, κολόκυνθα, -τα*: *round gourd*,  
*Curcubita maxima* Nu 11. 5 60
- קָרַע *σικυών*: *cucurbit-bed* Jes 1. 8 71, 72
- קָרַע *δέω (A)*: *bind, tie, fetter* Dt 6. 8 Jos 2. 18 Job 39. 10;  
metaph., *bind, enchain* Gn 44. 30 Prv 3. 3 28 t, 35 t, 103, 113
- קָרַע *κατα-*: *bind fast* Job 38. 31 113-14
- קָרַע *δέσις*: *complication of a dramatic plot* IIR 11. 14, 12.  
21; קָרַע *κατά-*: *spells, enchantments*, in pl. Jer 2. 32 114 t
- קָרַע *κόπτω*: *cut, strike; cut down or fell trees* 85 t
- קָרַע *τόξον*: *bow* IIS 1. 18 Ps 44. 7; *rainbow* Gn 9. 13  
[א/ז] 52, 93, 106 t, 415 t, 423 t
- קָרַע *τοξότης, -τας*: *bowman, archer* Gn 21. 20 48, 52, 423
- רָאָה *רָאָה* *ὁράω* 13-14, 43, 56, 76 t, 101, 402 t, 406 t;  
*רָאָה* *ὄρατος*; *רָאָה* *ὄρατος*; *רָאָה* *ὄρατος*; *רָאָה* *ὄρατος* 24 t, 28 t, 72,  
74, 78; *רָאָה* *ὄρατος* 13-14, 71, 80,  
91-2, 326-8, 330 t, 341, 344-6 tm, 350 t
- רָאָה *εὐρυβίαις* 127 tm; *רָאָה* *ὀρείχαλκος* 90 tm
- רָאָה *χρημα*: *ה. הרים* Nu 23. 22 Prv 24. 7 93, 327
- רָאָה *ἀρχαῖος*: *simple, silly* IIS 3. 8; as Subst.,  
*τὸ ἀρχαῖον*, of money, *prime cost, principal*, mostly in  
pl. Nu 5. 7; *ancient history, antiquity, ancient times*  
Jes 43. 18, 46. 9 359 tm
- רָאָה *ἀρχή*: *beginning, origin* Gn 1. 1; *from the  
beginning, from the first, from of old* Jes 40. 21, 41. 4,  
26 Eccl 3. 11 383 t
- רָאָה *ἀριθμός*: *number* Ex 30. 12 Nu 31. 26, 49 59
- רָאָה *ἀρχός*: = *ἀρχων*: *ruler, commander; chief,  
king* Dt 1. 15 Jud 11. 8-9, 11 Jes 7. 8-9 IICH  
22. 1 384-5 t
- רָאָה *δρῦς, δρυός*: *originally, tree*, including various trees  
Cant 4. 14 59
- רָאָה *κέρας* 60, 348 tm, 351, 406 t; *רָאָה* *κράς* 60, 87 t,  
302 m, 326, 348 tm



- „ *πικρίς, ίδος: ox-tongue; = κιχώριον: chicory; πικρίδιον: endive; πικρός: bitter, spiteful, vindictive (מר); ῥυτόν: rue* Dt 29. 17, 32. 31 Hos 10. 4 41, 60
- „ *πρόσθιος: foremost* Nu 6. 9, 18; cf. פָּרַע/προκόμιον 119 t
- „ *πρῶτος, πρᾶτος: Sup. of πρό; as Adj., of place, foremost* Zach 4. 7 Ps 137. 6; of Time, *first* Ex 12. 2 IIS 21. 9; of Order, Ex 34. 1 Jes 41. 4; of Rank or Dignity, *the first men* of the state Jos 22. 14 IIS 23. 8 Dan 10. 13 (פְּרָתִים Esth 1. 3, 6. 8 Dan 1. 3); of Degree, *first, highest* Jos 11. 10 IS 15. 17 IIR 25. 18 Ez 38. 2-3, 39. 1 Zach 4. 7 ICh 12. 9 (10), 27. 5; as Subst., in neut. pl., *first part, beginning* Prv 4. 7 Neh 12. 44; *first, highest; in degree, the highest development* Hos 9. 10 62, 68
- רַב *περί* הרבה, רב 61, 72 tm
- רַב *πολύς: of Number, many; of Size, much, mighty, great* Am 6. 2 Ps 36. 7 Thr 1. 1 61
- רַב *πολύδημος: populous* Thr 1. 1 61
- רַבב *ἐρύομαι, εἰρύ-: to draw [the bow]* Gn 21. 20, 49. 23 Ex 19. 13 Jer 4. 29 29 t, 41, 423 t
- „ „ *ρίπτω: throw, cast, hurl* Ex 15. 1, 21 Ps 18. 15 423 t
- רַבד *ράπτω: sew together, stitch* Prv 7. 16; *ράμμα (B): anything sewn or stitched* Ib 31. 22
- רַבה *πρέω: thicken or congeal a liquid; curdle the milk (رَوَّب); usu. cause to grow or increase* Gn 1. 28, 9. 1 Ex 1. 7 Ez 16. 7 64, 86 t
- רַבה *ἐκ-: bring up from childhood, rear up (رَبَّى)* Thr 2. 22 64
- רַבה *ἐρύω (A): drag, draw, implying force or violence; simply, draw, pull; draw the bowstring; draw (the bow)* Gn 21. 20, 49. 23; *ρίπτω: throw, cast, hurl* Ps 18. 15 29 t, 41
- רַבבה *τρόφιος: nourishing, nutritious; Subst., τρόφιμος, ó, a slave's young master; ἡ τροφίμη: the mistress رَبَّة الْمَنْزِل; Pass., nursling, foster-child (رَيْب)* Ez 16. 7 Thr 1. 1; cf. *πρεπτός, inf.* 64
- רַבבית *κάρπιμον: profit; καρπισμός (A): profit* 60, 72
- רַבבית *κάρπωσις: use, profit* Lev 25. 36 Prv 28. 8 60, 72
- רַב (I) *μυρίος: numberless, countless, infinite, prop.*

- of Number, and commonly in pl., *μύριοι* Gn 6. 5, 13. 6, 21. 24, 26. 14, 33. 9, 50. 20 Ex 5. 5, 12. 38 Nu 32. 1 Jos 11. 4 IS 2. 5 IR 3. 8 IICH 1. 9 31.1
- מֵרֶבֶבָה, רְבֹא, רְבוּ, רַבְבָּה* *μυρίοι*: as a definite numeral, *ten thousand* Jud 20. 10 Jon 4. 11 Ps 91. 7 Cant 5. 10 Esr 2. 64 39, 46, 48, 93
- רַב* *διαπρεπής, πρεπτός*: distinguished, renowned IIS 23. 20 Jes 19. 20 Ps 48. 3 Thr 1. 1 Dan 4. 27 62
- רַב־דָּבָר* *ράβδος*: rod, wand; magic wand *לְהַטִּיף* Ex 7. 11; staff of office, like the earlier *σκηπτρον* Gn 41. 42, 49. 10 Jes 14. 5 Esth 4. 11; rod for chastisement Jes 10. 5 Ps 2. 9 Prv 10. 14; riding switch IIS 23. 21; streak or stripe on the skin of animals *לְהַטִּיף*; cf. *לְהַטִּיף* 41, 63, 68, 93, 416
- רַב־עֵצָה* *πόρευμα*: place in which one walks; haunt Ps 139. 3 62
- רַב־זָוִי* *τετράγωνος*: with four angles, but usu. square Ex 38. 1, 43. 16 IR 7. 31 Ez 40. 47, 45. 2; *τὸ τετράγωνον* a square, a body of men drawn up in square Nu 23. 10 64
- רָגַז* *ὀργίζω*: (*ὀργή* II) make angry, provoke to anger IS 23. 15; more freq. in Pass., grow angry, be *αποθὴ* Gn 45. 24 IIS 19. 1 Jes 57. 20 Ps 2. 1; cf. *ὀρκαλάζω*: shudder 29-30 t, 32 t, 45, 88, 250 tm
- הִתְרַגַּז* *ἐποργίζομαι*: to be *αποθὴ* at; *προσ-*: Pass., to be angry at IIR 19. 27; *συν-*: meet anger with anger 88
- רָגַל* *παραγγέλλω*: pass on or transmit a message 61
- רָגַל* *παράγγελμα*: message transmitted by beacons; mobilization Job 12. 5 61
- רָגַל* *προσαγγέλλω*: denounce IIS 19. 28 Ps 15. 3
- רָגַל* *ἄρθρον* xxvii-xxviii tm
- רָגַל* *ἀράγειν ἀράσσειν*: strike with a shower of stones
- מְרַגְמָה* *ἄραγμα, -μός*: clashing shower of stones
- הִרְנֵעַ* *παραψύχω*: cool, Pass. 61
- רָנַע* *παραψυχή*: cooling, refreshment, consolation Ps 30. 6 74, 409 tm
- מְרַנֵּעַ* *παραψυκτήριον*: = *-ψυχή* (sup.) Jes 28. 12 61, 72
- רָנַע* *ράγα* 408-9 tm
- הִרְנֵעַ* *ἀστράπτω; παραψύχω* 408-9 tm
- רָנַע* *σπέρχω; ἑπὶ ἑπὶ* 407 tm
- רָנַע* *ὀργίζω* 367 tm



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רָגַשׁ	ὀργή	408 tm
רָגַשׁה	ἐργαστήριον	407-8 tm
רָדָה	κρατέω: to be strong, powerful; hence, abs., rule, hold sway IR 5. 4; conquer, prevail, get the upper hand; master Gn 1. 26 Lev 26. 17 Ez 34. 4	55
הִרְדָּה, רָדָה	ἐπι-: prevail in battle, be victorious Jud 5. 13; prevail over, get the mastery of an enemy; rarely c. acc., master, conquer Jes 41. 2	55
רָהַב	ταρβέω: c. acc., fear, dread Prv 6. 3; stand in awe of, revere Jes 3. 5	63
רָהִיט	φρύγανις: = φρύγανον (firewood; undershrub) Cant 1. 17	66
רָחַח, רָחַחָה, הִרְוּחָה	ῥαστώγη, ῥησ-: relief from anything unpleasant Ex 8. 11 Thr 3. 56 Esth 4. 14; = -νευσις; רוח εὐρυχωρία: open space, free room Gn 32. 17	41, 79
רוּחַ	τροχός: whirlwind Gn 1. 2, 8. 1	64
תְּרוּמָה	αἵρεσις: choice Ex 25. 2, 35. 24 Lev 7. 32 Nu 15. 20	72
רוּעַ, הִרְרִיעַ	συρίζω: play the σῦριγξ, pipe; make any whistling or hissing sound (סָרַק); c. acc. pers., hiss him Nu 10. 9 Jud 15. 14 Esr 3. 11; cf. κρατέω: clap in sign of applause; also in sign of disapproval	30 t
הִרְוּעָה	σύριγξις: playing on the σῦριγξ Lev 25. 9 Jos 6. 5; κρότησις: clapping IS 4. 5-6	72
רוּץ	τρέχω: run, of men Gn 18. 2 IS 8. 11 IIR 5. 20-1 Ps 19. 6 Prv 4. 12; of things, move quickly Jes 59. 7 Am 6. 12; ἐρίζω: rival, vie with, challenge IIS 22. 30	64
רָץ	πόξις: courier, messenger Job 9. 25 Esth 8. 10 IICh 30. 6; cf. δρόμαξ/רָץ/רָץ Esth 8. 10	56
מְרוּץ, מְרוּצָה	τρόχιμος: running, hastening IIS 18. 27 Jer 8. 6, 23. 10 Eccl 9. 11	65
רוּר	ρέω: Lev 15. 3	41, 50, 69, 369 tm
רִיר	ρέος: (ρέω) like πνεῦμα, anything flowing, stream Job 6. 6	56, 74, 77
רָחַב	εὖρος: breadth, width Gn 6. 15, 12. 17 Ez 42. 11, 45. 1	79
רָחִים	τροχός: wheel; potter's wheel Ex 11. 5 Nu 11. 8 Jes 47. 2	65, 93
רָחֵל	ῥήν, gen. ῥηνός, ῥή, sheep, lamb (not found in nom.) Gn 29. 16, 31. 38 Jes 53. 7 Cant 6. 6	39, 41

רִיחַ	ῥόος: v. יאור Gn 8. 21, 27. 27 Job 14. 9	56
רִיפָה	κρίθη: mostly in pl., <i>barley-corns, barley</i> IIS 17. 19	60
רַךְ	μαλακός: <i>soft</i> Ez 17. 22; <i>soft, fair words</i> Prv 25. 15 Job 40. 27; <i>tender, youthful</i> Gn 18. 7, 33. 13; of persons or mode of life, <i>mild, soft, gentle</i> Dt 28. 54 Jes 47. 1 ICh 29. 1; <i>faint-hearted, cowardly</i> Dt 20. 8; <i>weakly, sickly, ill</i> Gn 29. 17; πρᾶος: <i>mild, gentle, meek</i>	62, 93
רֶכֶב	πορεύμα: <i>means of going, carriage</i> ; πορείον: <i>means of conveyance, carriage</i> مرکب Gn 41. 43 Ex 14. 6, 25 Lev 15. 9 Jud 4. 13, 15 IS 8. 11 IIS 15. 1 IIR 9. 24, 23. 11 Jes 21. 7, 66. 15 Jer 47. 3 Joel 2. 5 Nah 3. 2 Ps 104. 3 Cant 3. 10 ICh 28. 18 ICh 9. 25	62
„	τροχός, -χοῦ: v. רחיים Dt 24. 6	64, 74: 93
רָכַל	ῥωπίζω, ῥωποπωλέω: <i>deal in small wares or frippery</i> Ez 27. 13; cf. πορίζω: <i>carry, bring; furnish, provide</i>	62
רָכַל	ῥωποπωλῆς: <i>dealer in petty wares, huckster</i> IR 10. 15 Ez 27. 23 Neh 13. 20; cf. ποριστής: <i>one who supplies</i> <i>or provides; πορισμός: earning a living, means of live-</i> <i>lihood</i>	62
רָכַלָּה	ῥῶπος: <i>petty wares</i> Ez 26. 12, 27. 23, 24, 28. 16	62
רָכִיל	παραγγελεύς: <i>informant, accuser</i> Lev 19. 16 Prv 11. 13	61
רָמָה	έρύομαι: v. רבב; ῥίπτω, also -τέω: <i>throw, cast, hurl</i> Ex 15. 1	29 t, 423 t
רָמָה	ἡπεροπεύω: <i>cheat, cajole, deceive, cozen</i> Gn 29. 25 Jos 9. 22	60
רָמִיָּה	ἡπεροπητής: <i>pecul. fem. of ἡπεροπεύς = -πευτής</i> <i>(a cheat, deceiver)</i> Ps 120. 2-3	60, 74
רָמָה	ὄρος: <i>mountain</i> ; ὄρος, ὄρως, ὄρβος: <i>boundary</i> IS 1. 1 Jer 31. 15 (14)	61
רָמָה	δρόμαξ: <i>good at running</i> Esth 8. 10	45, 77
רָמַשׁ	έρπετόν, ὄρ-: (ἔρπω) <i>beast or animal which goes on</i> <i>all fours; creeping thing, reptile</i> (שָׂרָץ), esp. <i>snake</i> (שָׂרָף) Gn 1. 24-5	51
רָנָה	βρέμω: <i>roar</i> (רעם); after Hom., of arms, <i>clash,</i> <i>ring</i> Job 39. 23	411 tm
רָנָה	θρηνέω: <i>sing a dirge, wail</i> Thr 2. 19	59, 68
רָנָה	ἐπι-: <i>lament over</i> Jer 51. 48	59



- רָנָה, רָנָה, θρήνημα: *lament, dirge*; θρήνωμα: = θρήνος  
(*dirge, lament; complaint, sad strain, lamentation*) Ps  
106. 44 Job 20. 5 54, 59
- רָסַס δροσίζω: *bedew, besprinkle* Ez 46. 14 59
- רָסַס δρόσος: *dew*; v. עָסַס Cant 5. 2 57, 59
- רָעַד φρίζω: = φρίσσω (freq. of a feeling of  
*chill, shiver, shudder* Est 10. 9; of the effect of fear,  
*shudder; tremble* Ps 18. 8, 104. 32; *feel a holy thrill or*  
*awe* at Dan 10. 11 Est 10. 9); v. רָעַד 29-30 t, 32 t, 66
- רָעַד φρίκη: *shivering fear, shuddering* Ex 15. 15  
Ps 55. 6; esp. from religious *awe* Jes 33. 14 Ps 2. 11,  
48. 7 Job 4. 14 66
- רָעַה θυραυλέω: *wait at another's door, of visitors; freq.*  
*of lovers waiting on their mistresses; waiting at the*  
*door, of lovers* Zach 11. 17 Prv 29. 3 Job 24. 21;  
cf. רָעַה רָעַה Nu 1. 14 רָעַה Ib 2. 14 רָעַה Est 2. 2  
רָעַה Neh 7. 7 רָעַה IIS 13. 3 Jer 3. 1, 20 Hos 3. 1  
Prv 17. 17 Job 31. 9 Cant 5. 16 Thr 1. 2 רָעַה IIS  
15. 37 IR 4. 5 59
- רָעַה ἀγρᾱυλος: *dwelling in the field, of shepherds; ἀγρᾱυ-*  
*λος: living out of doors, of shepherds* Ex 2. 17 Ez 34. 2  
Am 1. 2 Cant 1. 8; cf. φρουρός: *watcher, guard* 44, 59
- רָעַה θυραυλῶν: *waiting at one's lover's door*  
(lover) Cant 1. 9, 5. 16 Thr 1. 2 59
- רָעַה τρώζειν: = συνουσιάζειν (*being with or together,*  
*esp. for purposes of feasting or conversing, social*  
*intercourse, society* Prv 28. 7; *habitual association,*  
*constant resort* Ib 29. 3; *sexual intercourse* Job 24. 21;  
φρουρέω: *keep watch or guard; trans., watch, guard*  
Gn 4. 2 [φρουρέω from φρουρός (*watcher, guard* רָעַה  
Zach 13. 7), contr. for προ-ουρός; cf. οὔρος (B)  
(*watcher, warder, guardian* רָעַה Gn 16. 13-14 רָעַה  
Ps 80. 2) from the same root as ὁράω (רָעַה Gn 1. 4);  
cf. רָעַה/ὄρασις: (ὁράω) *vision, appearance* Eccl 1. 14] 65
- רָעַה ἀλγέω; v. רָעַה; ὄραμα 74, 345 tm
- רָעַה ὄρασις: v. רָעַה Eccl 1. 14 28 t, 74, 82 t, 345 tm
- רָעַה ἑφορος: (cf. ἐπίουρος: = οὔρος (B), *watcher,*  
*guardian* (רָעַה, רָעַה)), *overseer, guardian, ruler* Jes 44.  
28 Ez 34. 23; cf. φρουρός 345 tm
- רָעַה οὐρέω; רָעַה οὔρος (B) 345 tm

- רעה *ρήσσω, ρήγνυμι*: Pass., *break, break asunder* Jer 2. 16 50  
 „ *τρώγω*: *gnaw, nibble, munch*, esp. of herbivorous animals Gn 41. 1 Ex 34. 3 Jes 11. 7, 65. 25 Job 1. 14 Cant 4. 5; of men, *eat* vegetables or fruit Ib 2. 16; later, simply *eat*, serving as pres. to *ἔφαγον* instead of *ἐσθίω* Ib 6. 2 65  
 „ *ἐφοράω*: *oversee, observe*; of the gods, *watch over, visit* Gn 48. 15 Ps 23. 1, 80. 2 215 tm, 345 tm  
 ריע, רעה, הריע, *κροτέω*: *clap* in sign of applause; also in sign of disapproval Jud 15. 14; *ἐπι-*: *clap, applaud*; *κατα-*: *applaud excessively* Ex 32. 17 Jud 15. 14 Mich 4. 9 30 t  
 רעה, רעות, *πονηρία*: *bad state or condition* (ערוה); in moral sense, *wickedness, vice, knavery* Gn 6. 5, 26. 29, 44. 4 Dt 31. 17 Hos 7. 1 Thr 3. 38 61  
 רע, *πονήρευμα*: τὰ π. *wickednesses*; τὸ π. LXX De 17. 2 Gn 2. 9 Dt 4. 25, 28. 20 IS 17. 28 Job 2. 10 Dan 11. 27 61  
 רע *πονηρός*: (*πονέω*) in moral sense, *worthless, knavish; malicious* Gn 8. 21, 37. 2, 20, 38. 7; τὰ π. *wickednesses* Dt 31. 17 Thr 3. 38 61, 76 t  
 רעו- *θύραυλος*: v. דעו-  
 רעאל, רעמיה, רעליה, רעואל 30 t, 34 t, 59, 128  
 רעם *βρέμω*: *roar* Ps 18. 14, 96. 11; = *βρομέω*; *βροντάω*, -τάω: *thunder*; *ὠρύομαι*: *howl* IS 2. 10, 7. 10 IIS 22. 14 Ps 18. 14 56, 409-10  
 רעם *βρόμος* (A): *any loud noise* Job 39. 25; *roaring of thunder* Jes 29. 6; *βροντή*: *thunder* Ps 77. 19; cf. *ῶρυμα, ὠρυγμα*: *howling*; *Βοανεργές* Mark 3. 17 56, 409-10  
 רעמיה *Διὸς θύραυλος* 34 t  
 רעף *ρέω* Prv 3. 20 41, 50, 369 tm, 412-13  
 רעץ *ρήσσω, ρήγνυμι*: *break asunder, rend, shatter* Ex 15. 6 Jud 10. 8 50  
 רעס *φρίζω*: v. רעד  
 רפ- *רפיה, רפאל* v.  
 רפא *θεραπεύω* 55, 59; *רפא* 59; *ἑκ- 59*; *θεραπευτής* 59; *רפואה, רפאות* 41, 49, 59, 78, 92, 124; *רפא* *θεράπευμα* 27 t, 59, 72, 344 tm  
 רפאל *θέραψ θεοῦ* ICh 26. 7; *רפיה* *θέραψ Διός* Ib 3. 21 59, 128  
 רפא *ὑπερφύης*: *literally, growing above the ground*;



	<i>growing higher than the rest; overgrown, enormous</i> Dt 2. 11, 3. 11 IIS 21. 16 ICh 20. 4	21, 237 tm
רָפָה	λεπτός: (λέπω) rare in literal sense, <i>peeled, husked; fine, small; thin, fine, delicate; generally, small, weak, impotent</i>	42 t, 104 tm
רפא	Διὸς θέραψ Neh 3. 9; v. רפא	59.
רָפָה	καταλείπω: <i>forsake, abandon</i> Dt 31. 6; <i>let drop, give up</i> Dt 9. 14 IS 15. 16; <i>leave alone</i> Jud 11. 37 IS 11. 3	23
רָפָה	ράφιδευτός: = <i>ράπτός</i> ( <i>stitched, patched; ῥ. πλοῖα boats made of hides sewn together</i> ) ICh 2. 15	53
רָפָה	ἀρέσκω: of pers. only, <i>make good, make amends</i> Lev 26. 34; Med. Jes 40. 2; after Hom., c. dat. pers., <i>please, satisfy</i> ICh 10. 7; Med. Lev 7. 18 IS 29. 4	112
רָפָה	ἀρεστός: verb. Adj. of ἀρέσκω; <i>acceptable, pleasing; of persons, acceptable, approved</i> Esth 10. 3	102, 112
רָפָה	προσδέχομαι, -δέκο-: <i>receive favourably, accept</i> Dt 33. 11 Ptn 3. 12; <i>admit</i> Lev 26. 41; <i>undertake</i> Ps 50. 18; <i>await, expect</i> Job 14. 6; רָפָה <i>ἐναρίζω</i>	62, 293
רָפָה	πρόσδεξις: <i>acceptance</i> Ex 28. 38 Jes 56. 7 Jer 6. 20 Ps 19. 15	62
רָפָה	χαράσσω: <i>brand, carve</i> Ex 21. 6; v. רָפָה	425
רָפָה	καλυπτός: <i>covered; κρυπτός: covered and concealed by planks</i> Cant 3. 10; רָפָה <i>κάλυψις: covering</i>	15 t
רָפָה	κρίθη: mostly in pl., <i>barley-corn, barley; oats</i> (W) IR 19. 6; v. רָפָה	60
רָפָה	ἀράσσω: <i>smite, dash in pieces</i> Jud 9. 53; Pass., <i>to be dashed against the rocks; of things, dash one against the other</i> Gn 25. 22; v. רָפָה	54
רָפָה	κατ-: <i>break in pieces</i> Ps 74. 14; Pass., especially of a broken and routed army Jud 10. 8	54
רָפָה	τροχάζω: (τρέχω) <i>run quickly</i> Nah 2. 5	64
רָפָה	„ Nah 3. 2; abs., <i>run about</i> Job 21. 11; <i>run through, spread</i> Joel 2. 5 [The Poets in some words treated χ as a double consonant (so that a short vowel before it became long); ∴ τροχάζω → ροχαζω → ραχαζω → רָפָה; רָפָה → רָפָה]	64
רָפָה	τράχηλος: <i>neck, the whole neck and throat</i> Cant 4. 3, 6. 7	64
„	κράς	348 tm

- רקק δράκων: (prob. from δέρκομαι, δρακεῖν) *dragon, serpent*, interchangeable with ὄφεις; perhaps a *water-snake*; v. ירקון [in הירקן והרקן ו/ה: or] 59, 92, 130
- רקח φαρμακεύω: *season in cookery; φαρμάσσω: season* IS 8. 13; prop. *treat by using drugs* Ex 30. 33 65
- רקח κατα-: *dose with drugs; anoint with drugs or charms* IICH 16. 14; -ευτής, fem. -τρια: *druggist*, רקח רקחת Ex 30. 25 IS 8. 13 65
- רקח φαρμακεύς: *druggist, apothecary* Ex 30. 25 65
- רקח φαρμακεία, -κία: *use of drugs; generally, the use of any kind of drugs, potions, or spells* Ex 30. 25, 35 65
- רקח φαρμακίτης: *drugged or medicated* Cant 8. 2; v. ין 65, 74
- רקוח φάρμακον: *drug* IICH 16. 14; *en-chanted potion, philtre*: hence, *charm, spell* Cant 5. 13; *dye, paint, colour* Jes 57. 9 65, 72, 74
- רקיק φρυκτός: (φρύγω) *roasted* Ex 29. 2, 23 106 tm, 119 tm
- רשיון πρόρρησις: *previous instruction or warning; pro-clamation* Est 3. 7; v. בראש 62, 66, 68, 93
- רשע κακουργέω: *do evil, work wickedness* IR 8. 47 Ps 106. 6 Job 10. 15 Dan 9. 5 IICH 24. 7 60
- רשע κακουργία, κακοεργία: *wickedness, villainy, malice* Dt 9. 4, 25. 2 Ez 18. 27 60
- רשע κάκουργος, κακοεργός: *as Subst. malefactor, criminal in the eye of the law; at Athens, technically, thief, robber* Gn 18. 25 IIS 4. 11 Jes 3. 11 Ps 1. 1 60
- רשע τρέπω: *turn from* IIS 22. 22 64
- הרשיע κατορθόω: *accomplish successfully, bring to a success-ful issue; Pass., succeed, prosper* IS 14. 47 Prv 12. 2 63
- רשף πτέρυξ, υγος: (πτερόν) *wing of a bird; winged creature, bird* Job 5. 7 62
- „ πυρίδιον: Dim. of πῦρ (*fire*), *spark* Cant 8. 6 62
- „ στεροπή: poet. word, like ἀστεροπή, ἀστραπή, *flash of lightning; lightning, freq. in pl., lightnings* Dt 32. 24 Hab 3. 5 Ps 78. 48
- רשת ἄρκυς: *net, hunter's net*; more freq. in pl.; ἄρκος βόλος (*net*) Ex 27. 4 Ps 10. 9, 57. 7 Prv 1. 17 Thr 1. 13 98 tm
- רתת ὀρωδία: v. רטם
- שאר ὄξος, εὐς: *poor wine, 'vin ordinaire'; vinegar made therefrom; חמר, חמר* Ex 12. 15 Lev 2. 11 Dt 32.



- 14 Esr 7. 22 خمر; ζύμη: *leaven; beer-yeast* خمير, خمر;  
cf. ζῦθος: *beer*; ζυμίτης: *leavened bread*; ζυμωτός:  
*fermented, leavened* (חֲמֵץ); ζύμωμα: *fermented mixture* 52
- שֶׁבַךְ שבכה, שוּבַךְ, אֲפִיס, אֶ-: (ἀπτω) *loop, mesh, such as*  
*form a net* IIS 18. 9 IR 7. 17 IIR 1. 2, 25. 17 49
- שֶׁבַר θεωρέω: *inspect*; ἐπι-: *examine over again or care-*  
*fully* Neh 2. 13, 15
- שֶׁבַר ἐλπίζω: *hope for, or rather (in earlier writers)*  
*look for, expect* Jes 38. 18 Ps 119. 166 Ruth 1. 13;  
*hope to do, or hope or expect that* Esth 9. 1 49, 245 tm
- שֶׁבַר ἐλπίς: *hope, expectation* Ps 119. 116, 146. 5 49
- שֶׁבַר ισχυρός: *powerful* Job 36. 26, 37. 23; Adv.  
-pōs: *very much, exceedingly* Dan 2. 6, 48 Esr 5. 11 55
- שֶׁבַר χόρτος: *enclosed place; farmyard; generally, any*  
*feeding-ground, pasturage, freq. in pl.* Gn 2. 5, 27. 27,  
30. 16, 37. 7 Ex 10. 15, 22. 4 Dt 28. 3 IS 22. 7 IR  
2. 26 Prv 23. 10, 24. 30 Ruth 1. 2, 2. 9; cf. χορτίον:  
Dim. of χόρτος, *enclosed place* מִגְרַשׁ Nu 35. 2  
Ez 45. 2; *food* IIR 4. 39 מִגְרַשׁ Dt 33. 14 cf. Lat.  
*hortus, Welsh garth 'fold, enclosure', Irish gort*  
*'crop', 'field'* 389 :
- שֶׁבַר Σκύθαι: *Scythians* Gn 14. 3; cf. סִיּוּת 126 :
- שֶׁבַר ἀκανθέων: *thorny brake, = spinetum*  
*(thorn-hedge, a thicket of thorns)*; -θίων: Dim. of  
ἀκανθα (*thorn, prickly; any thorny plant*, Mich 7. 4  
Prv 15. 19 78
- שֶׁבַר τίθημι 64, 113 t, 372 tm, 411 t, 423 t
- שֶׁבַר ἐπι-: *make an attack* IR 20. 12 64
- שֶׁבַר κατάθεσις: *paying down, payment; in Law, promise,*  
*covenant* Lev 5. 21 72
- שֶׁבַר πρίω (later πρίζω, πριόω): *saw* IIS 12. 31  
ICh 20. 3 49
- שֶׁבַר πρίων (A): *saw* Jes 10. 15 יִנְשָׁר; cf. πριστήρ,  
-της: *sawyer* מִנְשָׁר; מִנְשָׁר 30 t, 49
- שֶׁבַר γηθέω, collat. form γήθω, γάθω: *rejoice* Dt 28.  
63 Jes 65. 19 Ps 40. 17 Thr 4. 21 49
- שֶׁבַר γῆθος: = γηθοσύνη (*joy, delight*) Jes 61. 3 Zach 8. 19 68, 74, 79
- שֶׁבַר γηθοσύνη (sup.) Jes 24. 8, 32. 13 Thr 2. 15 72
- שֶׁבַר καχάζω: v. צחק 36 t
- שֶׁבַר καχασμός: v. צחק 72, 74

- קח־פֿ. קח־פֿ ἀγωνίζομαι: v. קח־פֿ 36, 205 tm, 422  
 מַחֲסָמָה ἔχθημα: = μίσσημα (object of hate, of persons)  
 Hos 9. 8 72  
 שִׁטְן ψιθυρίζω, -ισδω: whisper; whisper what one dares not  
 speak out, whisper slanders Zach 3. 1 Ps 38. 21 53  
 שִׁטְן ψίθυρος: as Subst., = -ριστής (whisperer, at Athens  
 as epith. of Hermes; slanderer), whisperer, slanderer  
 IR 5. 18 Zach 3. 1-2 Job 1. 6 53  
 שִׁאָן χιόνεος: (χιών) snow, snow-white Dt 4. 48 130, 393  
 שִׁבַּן πρεσβεύω: prop. of age; intr., to be the elder or  
 eldest IS 12. 2 62  
 שִׁיבָה קָב. πρέσβυς: old man (poet. for prose πρεσβύτης)  
 Lev 19. 32 Job 15. 10 62  
 שִׁיבָה πρέσβις (B), poet. for -βεία: age, seniority, right of  
 the elder IR 14. 4 Dt 32. 26 Ps 71. 8 62  
 שִׁגָּה σιγή: silence IR 18. 27 49, 78  
 שִׁוּד συνδεσμεύω, later -μέω: bind together Dt 27. 4  
 שִׁד, שִׁדָּה σύνδεσμος: that which binds together, fastening  
 Gn 14. 3 Dt 32. 17 Jes 33. 12 Am 2. 1 77, 304-5, 308 t  
 מַסְכִּית σχῆμα: form, shape, figure Nu 33. 52 53, 72, 93  
 מַסְכִּל σκολιάζω 94-5 tm  
 מַסְכִּל, מַסְכִּלָּה, מַסְכִּלָּה σοφία, -ία: prop. cleverness or skill  
 in handicraft and art, as in carpentry; skill in  
 matters of common life, sound judgment Eccl 2. 3,  
 10. 1, intelligence, practical wisdom, etc., such as was  
 attributed to the seven sages, like φρόνησις (practical  
 wisdom; sagacity, wisdom (W)) Prv 12. 8, 23. 9  
 IICh 22. 12 (11) Dan 5. 11 44  
 מַסְכִּיל σοφίζω: make wise, instruct Ps 32. 8 Prv 21. 11  
 Dan 9. 22 ICh 28. 19; learn Ps 2. 10, 94. 8,  
 119. 99  
 מַסְכִּיל σχολάζω: loiter, linger Ps 32. 1, 42. 1, 47. 8, 53. 1,  
 54. 1, 74. 1, 88. 1, 89. 1 53  
 מַסְכִּיל, מַסְכִּיל σοφιστής: master of one's craft, adept, expert  
 Jer 50. 9 Dan 1. 4; wise, prudent, statesmanlike man  
 IS 18. 14-15 Am 5. 13 Prv 15. 24, 19. 14; v. מַסְכִּל  
 מַסְכִּיל συγκαλείω: shut close, close Prv 16. 23 233 tm  
 מַסְכִּר μισθός: hire, wages; pay Gn 30. 28; generally,  
 recompense, reward Jes 31. 16; bad sense, requital  
 Ez 29. 18-19 42 t



- שְׂכִיר, שכור μισθωτός: *hired* Neh 6. 13; Subst., *hireling*,  
*hired servant* Ex 22. 14 Dt 24. 14 Jer 46. 21 21 t, 104 tm, 120,  
 678 tm.
- מִשְׁכָּרְח מίσθωμα: *price agreed on in hiring, contract price*  
 Gn 31. 7
- שְׁלָמִי Πτολεμαῖος: v. תלמי Esr 2. 46 62, 121
- שָׁם, תָּם, תָּמִים, תָּלֵם τέλειος and τέλεος: *perfect* Gn 6. 9,  
 25. 27 IIS 22. 31, 33 Ez 28. 15 Ps 18. 31, 33, 50. 23,  
 101. 6 Prv 10. 29, 11. 20 Job 1. 1; cf. תָּלֵם/τέλος: *state*  
*of completion; completion* (W) Ps 101. 2 24 t, 36 t, 41, 49, 282
- שְׁמָאל εὐώνυμος: *euphem.* (like ἀριστερός (metaph.,  
*boding ill, ominous, because, to the Greek, looking*  
*northwards, unlucky signs came from the left)) for*  
*left, on the left hand* שְׁמָאל because *bad omens came*  
*from the left*; cf. שׁוֹמ, bad omen; שְׁמָאל, שְׁמָאל (north)  
 Gn 14. 15, 24. 49; v. יָמִין 56
- שְׂמִיחָה εὐθυμία: *cheerfulness, contentment* 174 t
- שְׁמֵלָה χλαμύς: *short mantle; generally, military*  
*cloak; a civilian's mantle* Gn 9. 23, 35. 2, 41. 14,  
 45. 22 Ex 12. 34, 22. 8, 25-6 Dt 10. 18, 21. 13,  
 22. 5, 17, 24. 13 IS 21. 10 IIS 12. 20 IR 11. 29  
 Jes 3. 6-7 Ps 104. 2 Cant 4. 11 Ruth 3. 3 49, 69, 76 t, 78
- שְׁמֵלִי, תְּלָמִי, תְּלָמִי Πτολεμαῖος: *Ptolemy* Nu 13. 22 Esr  
 2. 46 Neh 7. 48 62, 73, 121-2
- שְׂנָא στυγέω: *hate, abhor* Mal 2. 16 48
- שְׂנָא κατα-: c. acc., *abhor, abominate* Dt 32. 41 Prv 8. 36
- שְׂנָא, שְׂנֵאָה, שְׂנֵאָה στυγητός: *hated, abominated, hateful* Gn 29.  
 31 Dt 21. 15-17 IIS 5. 8; = -γητός; cf. -ερός 105 tm
- שְׂנָא στυγνός: *hated, abhorred; hateful or hostile to one*  
 Ex 23. 5 Dt 4. 42 Prv 25. 21 IICH 19. 2
- שְׂנָא στύγος: *hatred* IIS 13. 15 Ps 109. 5 80
- שְׂנִיר χιόνης: v. שְׂנִיר Dt 3. 9 Ez 27. 5 130, 393
- שְׂעִיר, שְׂעִיר Σάτυρος, Τίτυρος: *Satyr* Lev 17. 7 Zach 13. 4;  
*he-goat* Lev 4. 23 15 t, 57, 64, 93
- שְׂעִיר, שְׂעִירָה, שְׂעִירָה τράγος: *he-goat, opp. αἴξ (she-*  
*goat)* Gn 37. 21 Lev 4. 28; *spell* Ex 9. 31 Dt 8. 8 57
- שְׂעִיר, שְׂעִירָה, שְׂעִירָה ἔθειρα: *hair; hair of the head* Gn 25. 25  
 Nu 6. 5 Jud 16. 22 IIS 14. 26 Jes 7. 20 15, 49, 95 tm, 119 m
- שְׂעִיר, שְׂעִיר προσποιέω: *take to oneself what does not belong*  
*to one* Dt 32. 17; generally, *pretend, affect* Prv 23. 7 62

שפה	ὑπὲρ: <i>moustache; the upper lip</i> Ex 6. 12 Ps 51.	
17 Cant 4. 3, 11, 5. 13		31 t
„	ἔπος: <i>that which is uttered in words; v.</i> דבר Gn 11. 1	
Jes 19. 18 Ez 3. 5		50
שפן	σκεπάζω: <i>v.</i> צפה	68
שפן	σκεπαστός: <i>v.</i> צפון	
שרג	ταργανόομαι: (ταργάνη) <i>to be plaited or entwined</i> Gn 49. 11 Job 40. 17 Thr 1. 14	44
שריג	σαργάνη: = ταργάνη ( <i>plaited work</i> ), <i>plait, braid</i> Gn 40. 10 Jes 5. 2 Joel 1. 7	44
שרד	δραπέτεύω: <i>run away</i> Jos 10. 20	60
שריד	δραπέτης, δρη-: <i>runaway, fugitive</i> Jos 8. 22 Ob 14	
Job 20. 26	شارج	49, 60
שרה	κύρα, κυρία	121 tm
שרח	ρόδον: <i>v.</i> פרח Gn 46. 17	
שריון	θωρακεῖον, -κίον: <i>cuirass; = θώραξ (corslet, coat of mail, scale armour)</i> 24 t, 35-6 t, 41, 59	
שריון	Σύριος: <i>of or from Syria; Syrian</i> Dt 3. 9 Ps 29. 6	364 t
שרים חמת	ράθυμος	41, 90 tm, 298-9 tm
השתרע	στόρνυμι: <i>spread the clothes over a bed, spread or make up a bed</i> 33 t, 35 t, 52	
שרף	πυρόω: <i>v.</i> בער Dt 13. 17 Jos 11. 9 IIR 23. 11, 16, 25. 9 Jes 44. 19 Jer 36. 28, 32	93, 308 t
משרפות	πυρόν: (not in sg.) πυρά, τά, <i>watch-fire; πυρά, πυρή: (πῦρ) funeral-pyre</i> Jer 34. 5	72
שרף	ἐρπετόν, ὄρ-: <i>v.</i> ערב Nu 21. 8 Dt 8. 1 Jes 30. 6	51, 77
„	θέραψ: <i>poet., = θεράπων (henchman, attendant; worshipper; servant), rare in sg.</i> Jes 6. 2, 6	39, 49
שרק	χάραξ: (χαράσσω) <i>pointed stake, esp. vine-prop, pole</i> Gn 49. 11 Jes 5. 2, 16. 8 [It is submitted that because well cultivated vines were propped up by means of such poles, a vineyard was called כרם, <i>q.v.</i> ]; cf. שרג	44
שרר	κυριεύω: (κύρος) <i>to be lord or master of; κοιρανέω: (κοίρανος, κύρος) poet. Verb, to be lord or master, rule, command</i> Nu 16. 13 Esth 1. 22	49
שרר	ψάλλω: <i>v.</i> סרר	15-16 t, 39, 53-4
סתם	φράσσω, ἐμ-: <i>v.</i> סתם	52
שאג	φθέγγομαι: <i>utter a sound or voice; of animals, as a horse, of a raven, of a fawn, of birds, of worms</i> Jud 14. 5 Ps 38. 9 Job 37. 4; <i>v.</i> צהל	28-9 t, 65



- שֹׁאגָה φθογγή: poet. form of φθόγγος: *voice* of men; of birds and animals Jes 5. 29 Ps 22. 2 Job 3. 24, 4. 10 65
- הִשְׁתַּאֲחָה θεάομαι, θηέ-, θαέ-, θά-: *gaze at, behold*, mostly with a sense of *wonder* Gn 4. 5, 24. 21  
Jes 41. 23 Ps 119. 117 28 t, 392
- שָׂאוֹל Αἰδης 121, 318 tm
- שָׂאט προσκαθίζομαι: *sit down before* a town, *besiege* it; *watch carefully* Ez 16. 57 62
- שָׂאל αἰτέω: *ask, beg, abs.*; c. acc. rei, *ask for, demand* Jer 36. 17 Thr 4. 4 Eccl 12. 10; cf. δέω 112, 324 t
- שָׂאלָה מְשָׂאלָה αἶτημα: *request, demand* Jud 8. 4 IS 1. 17, 2. 20 IR 2. 16, 20 Esth 5. 6-7 72, 324 t
- שָׂאוֹל αἰτητός, ἡτημένος 324-5 t
- שָׂאל χρᾶω: *consult a god or oracle*, c. dat.; *inquire at the oracle whether* Jos 9. 14 IS 22. 10, 23. 2-3, 28. 6, 30. 8 IIS 2. 1, 5. 19 Jes 65. 1 408, 422 t, 426 tm
- שָׂאן שָׂאן, שָׂאן Ζήν, Ζεὺς, Ζάν, Ζάς, Τάν, Τίς: Ζεὺς Jos 17. 11 IS 31. 10 Jer 48. 45 426 t
- שָׂאן γαληνιάω: *to be calm, find peace*; = -ιάζω; -νίζω: *intr., become calm; to be calm or tranquil* Jer 30. 10 Job 3. 18; v. שָׁלֵחַ
- שָׂאן שָׂאן γαληνός: *calm; of persons, gentle* Jes 32. 9, 33. 20 Job 21. 23 14, 45, 114 t, 332 t, 386, 406 t, 413
- שָׂאן γαλήνη, -ναΐη: *stillness of the sea, calm* IIR 19. 28; = -νεΐα, -λάνεΐα
- שָׂאב, שָׂאב σπάω: *draw; draw in, suck in* Ps 119. 131; *draw breath* Jes 42. 14 Jer 2. 24; *enjoy* Job 7. 2; *derive one's origin* Eccl 1. 5; *abs., pull*; ἀνα-: *draw, pull up; draw water* Gn 24. 13 Jos 9. 21, 23 IS 7. 6 Jes 12. 3 317, 351 tm
- שָׂאָר πενθερός: *generally, connexion by marriage*, e.g. *brother-in-law*; δαήρ, δᾱερ: *husband's brother, brother-in-law* Lev 18. 6, 13, 17; v. שָׂאָר; שָׂאָר σάρξ: *flesh* Jer 51. 35 Mich 3. 2-3 Ps 78. 20 Prv 3. 8 74, 422 t
- שָׂאָר, שָׂאָר στεάρ, στήρ: *any animal fat* Mich 3. 3 Prv 5. 1 44
- שָׂבָה ζωγρέω: (ζωός, ἀγρέω) *take, save alive, take captive* instead of *killing* Gn 34. 29 IIR 6. 22 Ps 137. 3 45
- שָׂבוֹ, שָׂבוֹ, שָׂבוֹ ἑφῆβος: v. אָבִי 127
- שָׂבָאֵל, שָׂבָאֵל, שָׂבָאֵל ἑφῆβος θεοῦ, ἀμφὶ θεόν Gn 36. 37 ICh 23. 16, 25. 4, 20, 26. 24 121, 128, 168 t

- שָׁחַח αἰνίζομαι 110 tm, 241 tm  
 שָׁחַח δικάστης: v. קָצִין IIS 7. 7; cf. ICh 17. 6; cf. שָׁחַח!  
 שָׁחַח, pp. 430-1; צָרִיחֹלִים; שָׁחַח/שָׁחַח 29 t  
 „ σκῆπτρον: σκᾶπτρον, later σκᾶπτρον: *staff* or *stick*;  
*staff* or *baton*, esp. as the badge of command, *sceptre*;  
 as a symbol of *royalty*, *kingly power*, etc.; ῥάβδος:  
 v. רַבֵּד Gn 49. 10 Jes 14. 5 Ps 45. 7 22, 63, 416  
 „ σκυτάλη: *staff*, *cudgel*, *club* Jes 9. 3, 14. 29  
 Prv 22. 1, 29. 1; at Sparta, *staff* or *baton*, used as a  
 cypher for writing dispatches, a strip of leather  
 being rolled slantwise round it, on which the  
 dispatches were written lengthwise, so that when  
 unrolled they were unintelligible: commanders  
 abroad had a staff of like thickness, round which  
 they rolled these strips, and so were able to read  
 the dispatches:—hence σκυτάλη came to mean a  
*Spartan dispatch* Jud 5. 14; *scourge*, *whip*; σκῦτος:  
*leather thong*, *whip* IR 12. 11 Jes 10. 5, 26 Nah 3. 2  
 Prv 26. 3 29 t, 39, 326, 415-16 t  
 שָׁחַח ὁδός: v. הַדּוֹר Jer 18. 15 Ps 77. 20 24 t, 50, 74, 121,  
 402-3  
 שָׁחַח ἀγκυράς: v. חַבֵּל Jes 47. 2 78  
 שָׁחַח ἑόρτος: v. אֲבִי  
 שָׁחַח Διὸς ἑόρτος, ἑόρτα-θεοῦ IIR  
 18. 18, 37 Neh 9. 4 ICh 15. 24 צִפְיָה Zeph 1. 1 128  
 שָׁחַח ἑπτά: *seven* Gn 5. 7, 7. 2, 37. 2; (fancifully  
 connected with σέβομαι, Philo 1. 30) [ἑπτάς, as  
 homologue of שָׁחַח, is related to σβέννυμι] 45, 68, 101, 121,  
 321, 326, 393  
 שָׁחַח ἑπτάς: *period of seven days* Gn 29. 27 Lev 12. 5;  
 v. שָׁחַח 37  
 שָׁחַח σκύμνος: *cub*, *whelp*, esp. *lion's whelp* IIS 20. 1 121, 322  
 שָׁחַח ἄβας 44 tm  
 שָׁחַח ποίκιλμα: *broidered stuff*, *brocade*; *embroidery* Ex  
 28. 11, 39. 13 Ps 45. 14 72  
 שָׁחַח ποίκιλσις: = -κίλια (*marking with various colours*,  
*embroidering*) Ex 28. 4 72  
 שָׁחַח θραύω: *break in pieces*, *shatter* Jes 14. 5, 30. 14 Jer  
 19. 10 392  
 שָׁחַח κατα-: *break in pieces*, *shatter* Ex 9. 25 Jes 21. 9 Ps  
 107. 16 Thr 2. 9, 3. 4



- שֶׁבֶר *θραῦμα*: *fragment; breakage* Lev 29. 19, 24. 20 Jes 30. 14 Ps 60. 4; *destruction* Jes 1. 28 Jer 4. 6 Ez 32. 9 Thr 2. 13, 4. 10; cf. *συμφορά, -ή*: *misfortune; calamity* (W) 37
- שֶׁבֶר *ἀγόρασμα*: *that which is bought or sold; mostly in pl., wares, merchandise* Gn 42. 3, 7 50, 74
- שֶׁבֶר *ἀγοράζω*: *buy in the market; generally, buy* Gn 43. 2 Jes 55. 1
- כִּשְׁפָר *ῥηγμός*: = *ῥηγμίν* or *-μής* (*sea breaking on the beach, surf*) Jon 2. 4 Ps 93. 4 72
- כִּשְׁפָר *ῥήγμα*: *cleft, chasm; ῥηγμός*: *fissure* IIR 10. 3 Hos 13. 13 72
- שָׁבַת *ἐπίτας*: v. שָׁבוּעַ Lev 23. 15 282
- שָׁדֶן *ἡχεῖον*: v. הַיָּן Ps 7. 1 79
- שָׁגַל, שָׁגַל, שָׁגַל, שָׁגַל, שָׁגַל *συγκλίνω*: *lay together* Dt 28. 30; Pass., *lie with* Jes 13. 16 Jer 3. 2 45, 418 t, 421
- שָׁגַל *συγκλίτης*: *one who lies with one* Ps 45. 10 Neh 2. 6 418 t
- שָׁגַר *χηλή, ὄπλον* 315 tm
- שָׁד *σύνδεσμος*: v. שָׁד Dt 32. 17
- שָׁד *ἴσσα*: v. שָׁד Jer 48. 32 31:
- שָׁד *ἀρπάζω*: *snatch away, carry off; seize hastily, snatch up, seize; plunder* Jer 47. 4, 49. 28 Ez 32. 12 Hos 10. 2 Joel 1. 10 Psn 24. 15 63
- שָׁד *ἀρπαγεύς*: = *ἄρπας, ὁ* (*robber*) Jes 33. 1 Ob 5 63
- שָׁד *ἀρπαγή, ἡ*: *rapine; seizure, robbery, rape* Jes 16. 4 Jer 48. 3; שָׁד Jes 60. 16 שָׁד Thr 4. 3 στήθος 24 t, 63, 380
- שָׁד *ἀρπακτός* 63, 103 tm
- שָׁד, שָׁד *Ζεύς (Σδεύς), Ζήν*: *Zeus* Gn 17. 1 Job 19. 29 4, 38, 51, 75 t, 114 t, 121-2, 130, 299
- שָׁד *Διὸς εἶρην*: v. שָׁד Nu 1. 5 128
- שָׁד, שָׁד 35 t, 400 t
- שָׁד *ἀδάμας*: v. שָׁד Gn 2. 12 49
- שָׁד a point of vocalization 22-3, 99, 335
- שָׁד, שָׁד *κακόν*: *evil, ill; trouble; harm or ill to anyone; calamity, misfortune* (W) Jes 47. 11 Zeph 1. 15; cf. *ὑψωμα*: *height; exaltation* 60, 72
- שָׁד, שָׁד *στρέφω*: *turn back; return* Gn 8. 7, 9, 12 IIS 3. 16 Dan 4. 31 24 t, 36 t, 300, 327
- שָׁד *ἀπο-*: *guide back again; bring back; turn away or aside, divert* Nu 25. 11; *μετα-*: *generally, change,*





- חֶסֶד δόσις: *gift* IS 9. 7 58, 72, 326, 328, 392  
 שֶׁרֶק a point of vocalization 99, 402  
 שָׁחַל σκοτίζω: *make dark* Cant 1. 6; Pass., *to be darkened; to be blinded* Ps 139. 11 52  
 שְׁחַר καπνός: v. כֶּבֶשׂ Thr 4. 8 44, 47, 77  
 שַׁח שָׁאָזω: *slay, slaughter, properly by cutting the throat; generally, slay, kill, of human victims, as Iphigeneia; σχάζω: slay* Gn 22. 10, 37. 31 Lev 1. 5 IIR 25. 7 Jes 57. 5 Jer 39. 6 (שְׁחַח/θηκτός: *sharpened, whetted* Jer 9. 7) 53  
 שָׁחַץ ψάω: *rub, wipe, polish; rub smooth; ψήχω: rub down, wear away, ψ. πέτρην χρόνος* Job 14. 19; ψαίω: = ψάω, *rub away, grind down; ψώχω: (ψώω) rub small; ψώω: rub, grind, etc., only found in Gramm., as etym. of ψώχω, ψωχός (שְׁחַח), ψωμός (Dim. ψωμίον; ψωμία = ψιττία (שֶׁתִּים)), ψώρα (שְׁחַח, שְׁחַח), etc.* Ex 30. 36 IIS 22. 43 (ψάω, ψαίω, ψαύω, ψαίω, ψήχω, ψώχω, and perh. ψίω, ψωμός, seem to be different enlargements of ψ-, which corresponds to ps- in Skt. . . .); v. שָׁחַץ 53  
 שָׁחַץ ψακάς, ψε-: *drop of rain; particle* Jes 40. 15 53  
 שָׁחַר ξηραίνω: v. הרב Job 30. 30 52, 402  
 שָׁחַר ἡώς, ἑως, ἄως, ἀβώρ (cf. בֶּקָר/πρωτ), αὖως, ἄας: *dawn* Gn 19. 15 Jos 6. 15 Jes 58. 8 Joel 2. 2 Neh 4. 15 Cant 6. 10 78  
 „ σχῆμα: (ἔχω, σχεῖν) *form, shape, figure* Jes 8. 20, 47. 11 53  
 „ σχοῖνος: *rush* Ps 22. 1 [a pipe, flute or clarinet made of rush or reed] 77  
 שָׁחַר κορός (A): *dark, black; φαιός: dusky, dun, grey, of any colour mixed of black and white; dark-complexioned* Lev 13. 31 Zach 6. 2 Cant 1. 5, 5. 11 44  
 שָׁחַר πόος: v. יאור Jos 13. 3 Jes 23. 3 ICh 13. 5 63, 122, 130  
 שְׁחָרוֹת κουρσύνη, -σίνα: (κουρος A) *youth, youthful prime* Eccl 11. 10 50  
 שְׁחַח ἐκφυσάω: *blow out; pour forth; of elephants spouting water; spurt, squirt (W)* Gn 38. 9 IIR 23. 13  
 שְׁחַח (פ/ש, ט/ח, ס/ח) 51  
 שְׁחַח Στύξ, gen. Στυγός: (στυγέω) *the Styx, i.e. the*

- Hateful; a well of fatal coldness in Arcadia* Ps 9. 16,  
30. 10, 49. 10 Job 9. 31, 32. 28 78
- שִׁטָּה Σκυθάριον: *Scythian wood, i.e. θάψος; Σκυθικὸν ξύλον: = θάψος (fustic, Rhus Cotinus, used for dyeing yellow, brought from the island of Thapsos)*  
Ex 25. 5 Jes 41. 19 129 t
- שִׁטָּה Σκυθῶν: *of the Scythians* Jos 2. 1, 3. 1 Joel 4. 18 129 t
- שִׁטָּה στόρνυμι: *generally, spread, strew* IIS 17. 19 Jer 8. 2 52
- שִׁטָּה ἐκστρώννυμι: *spread* Ps 88. 10
- שִׁטָּה שִׁטָּה στρώμα: *pavement* Ez 26. 5, 47. 16; v. כִּסֵּה 72
- שִׁטָּה ἐπιστάτης: *one who is set over, chief, commander* Nu 11. 16 Dt 1. 15, 20. 5 Jos 1. 10, 3. 2 ICh 27. 1; *judge* ICh 19. 1 (cf. Ib 19. 5-8); *overseer, superintendent, in charge of any public building or works; inspector (W)* Ex 5. 14 Prv 6. 7 ICh 23. 4 IICh 34. 14; *governor, administrator* Dt 16. 18; cf. ἴστωρ, ἴσ-, κρίσ-: *one who knows law and right, judge* שִׁטָּה; *witness* שִׁטָּה; *knowing, learned, skilled* شاطر 211
- שִׁטָּה δαίς: (δαίω (B)) *meal, banquet, sacrificial feast* Jes 18. 7 Ps 68. 30 352 tm
- שִׁיר שִׁירָה αἰδὴ, Att. contr. ᾠδὴ: (αἰδῶ) *song, whether (1) art of song* ICh 25. 7; (2) *act of singing, song* Ps 67. 1 Eccl 12. 4 IICh 5. 13; (3) *thing sung, song, whether of joy or sorrow* Jes 23. 15 Am 8. 10 Ps 137. 3; (4) *theme of song, person sung of* Ez 33. 32; ᾠδὴ: *song, lay* Dt 31. 19 Jes 5. 1; but also of *joyful songs* Ib 23. 16, *songs of praise* Ex 15. 1 Nu 21. 17 Jes 42. 10 Ps 69. 31, 92. 1 Neh 12. 46 שִׁירָה Ib 12. 8; = שִׁיר; αὐδὴ: *song, ode* Nu 21. 17 Dt 31. 19 (v. αἰδῶ) [שִׁיר ICh 13. 8 IICh 30. 21 is the homologue of שִׁיר, or of μουσα (-μ), or of both (cf. כִּלְי־שִׁיר Am 6. 5 IICh 7. 6, 23. 13, 34. 12)] 174 t
- שִׁירָה ξυστός: (ξύω) *shaved, whittled with a knife or plane* Cant 5. 15 Esth 1. 6 ICh 29. 2 15 t, 45, 52
- שִׁתָּה τίθημι 372 tm, 423 t
- שִׁתָּה χιτών: *coat of mail, prob. of leather covered with scales or rings* Ps 73. 6; v. כְּתֹנֶת 78, 425
- שִׁתָּה θῆτα γυνή: *θήs, gen. θητός, serf, bondman;*



- later, *hired labourer*; at Athens, members of the fourth class in the constitution of Solon; fem. *θησσα, θήτρα* *hired servant-girl*, opp. *ἐπίκληρος* (*heiress*); *γυνή*: *woman* Prv 7. 10 46, 425
- כָּסַבְּ *καταχέω*: *cause to flow, run*; Med., *to have it melted down* Job 38. 37; כָּסַבְּ *χεύμα*: (*χέω*) *standing water* Ex 16. 13-14; *flow* Lev 15. 16 51
- כָּסַבְּ *κοιμάω*: (*κειμαι*) Med. and Pass., *fall asleep, go to bed* Gn 28. 11 Lev 14. 47 Jud 16. 3 IS 26. 5 IIS 4. 5, 7 IR 19. 5 Am 6. 4 Prv 3. 24 Job 30. 17 Eccl 2. 23; of animals, *lie down* Nu 24. 9 IR 1. 2 Ez 4. 9 Job 40. 21; of the sleep of death, *fall asleep, die* Jud 5. 27 IR 11. 21 Jes 14. 9 Ez 32. 21; of sexual intercourse, *lie with another* Gn 26. 10 Ex 22. 8 Lev 20. 13 (כָּסַבְּ, *וי, —μ, ω/ב* (or *μ, ב*))
- כָּסַבְּ *κατα-*: causal, *put to sleep* IIS 8. 2 IR 4. 21 Hos 2. 20; Pass., *sleep* IR 4. 32 Ez 32. 32 IIS 16. 14; *κατατήκω*: *dissolve* Job 38. 37
- כָּסַבְּ *κοίμημα*: *sleep* IIS 4. 5; *intercourse* Nu 31. 18 Ez 23. 17 72
- כָּסַבְּ *λήθω, λάθω*: *forget*; *καταλήθωμαι*: *forget utterly* 73
- כָּסַבְּ *άύω*: v. כָּסַבְּ Jer 5. 26 49
- כָּסַבְּ *ψυχόω*: (*ψυχος*) Pass., *to be made cold, become cold*; *ψύχω*: Pass., *grow cool or cold; cool*; *κοπάζω*: *abate*, esp. of natural phenomena—wind, the sea, fire, heat Gn 8. 1 Esth 2. 1, 7. 10 33-4
- כָּסַבְּ *ἐπίσχω*: redupl. present of *ἐπέχω*, *restrain, keep in check, check* (W) Nu 17. 20
- כָּסַבְּ *χάζω*: *force to retire from, bereave or deprive of*; *χηρεύω*: trs. *bereave*; *χηρόω*: *make a woman a widow, bereave* Gn 42. 36 Lev 26. 22 Dt 32. 25 IS 15. 33 IIR 2. 19 Jes 49. 21 Ez 5. 17, 14. 15 Hos 9. 12; Med. *χάζομαι*: *give way, draw or shrink back, recoil*; *χηρεύω*: *to be without*; abs., of a woman, *to be widowed, live in widowhood* Gn 27. 45, 31. 38, 43. 14 Ex 23. 26 IS 15. 33 Jer 15. 7 Ez 36. 12 Hos 9. 14 Mal 3. 11 Job 21. 10; *χηρόω*: c. acc., *forsake, deprive of one's presence* Ez 36. 13-14; v. כָּסַבְּ 418, 427
- כָּסַבְּ *συγκλίτης*: *companion at table*; *σύγκλιος*: pl. *comrades at table*, perh. a group of *ἐφήβοι* Jes 49. 20; v. כָּסַבְּ 23, 418 im

- הָרָחֵק *ὀρθρεύω*: (*ὀρθρος*) *to awake before dawn*; ἐπ-, δι-: *rise early* Gn 19. 2, 27 IS 17. 16, 29. 10 Jer 7. 13 Ps 127. 2 Cant 7. 13 63, 67
- כֶּסֶף *ἄκρος ὤμος*: *tip of shoulder* Gn 9. 23 Jes 10. 27 Job 31. 36; אֶחָד כֶּסֶף *ἀντωμος*: *shoulder to shoulder* Zeph 3. 9; v. כָּתַף 57
- „ *σήκωμα*: = *σηκός* (*sacred enclosure, chapel*; *σηκός* was sacred to a hero, the *ναός* (נָוֶה) to a god, a distinction not observed) Gn 12. 6 57, 122, 124
- סָכַן *σκηνέω, σκα-*: *encamp; have one's meal, banquet* Dt 33. 20 Mich 4. 10 Ps 120. 5 418 m
- „ *οἰκέω, οἰκείω, φοικέω*: *intr., dwell, live, of persons, families or tribes, have their abodes, settlements* Gn 14. 13, 25. 18; *γειτνιάζω*: = *-νιάω* (*to be a neighbour, be adjacent* Gn 16. 12 (cf. Ib 25. 18) Jud 5. 17 Jer 51. 13); *ἴζω*: *of a bird, settle (W)* Jes 34. 11 Ez 17. 23, 31. 13 Ps 104. 12; *of things, settle down* Ex 24. 16, 40. 35 IIS 7. 10 Prv 7. 11 Job 3. 5 413
- סִכְנִיָּה *σκήνημα*: = *σκηνή* (pl., *camp* Nu 24. 5 Cant 1. 8; *tabernacle* Ex 25. 9); = *σκήνωμα*: *mostly in pl., soldiers' quarters; tents (W); temple* Ex 1. 11 Nu 24. 5 Ps 43. 3, 84. 2, 87. 2, 132. 5; מִבְּרָה Gn 28. 11 IR 8. 35 Jes 66. 1 72, 413
- „ *οἶκημα*: *dwelling-place; in pl., building, house* Jes 32. 18 Hab 1. 6 413
- גֵּיטוֹן *γείτων, ὁ, ἡ, fem. -ταινα*: (*γῆ*) *neighbour, borderer; ἀστυγείτων*: *neighbour to the city* Ex 3. 22, 12. 4 Dt 1. 7 Jes 33. 24 Jer 12. 14 Ez 16. 26 Hos 10. 5 Prv 27. 10 Ruth 4. 17; cf. *γειτνιάζω* 53
- כֶּסֶף *μέθυ*: *wine* Prv 31. 4; cf. *μεθύσκω*: v. בָּוֶה, בָּוֶה 120 m
- חָלָל *χάλαζα*: *hail* Ex 4. 6 Jes 1. 18 Jer 18. 14 Job 38. 22 Dan 7. 9 37 t
- חָלָל *ἡλός*: v. חָלָל 30 t, 122, 131 t, 300
- חָלָל *γαληνιάω*: *be calm, find peace* Jer 12. 1 Ps 122. 6 Job 3. 26, 12. 6; cf. *σχολάζω/לָצַח*; v. נָחַם 32 t, 53, 66
- חָלָל *γαλήνη*: *calmness, serenity* Ez 16. 49 Ps 122. 7 Prv 17. 1; cf. *σχολή/לָצַח* 53, 66, 326
- חָלָל *γαληνός, -νής*: *calm, esp. of the sea; of persons, gentle* Jer 49. 31 Zach 7. 7 Job 21. 23; cf. *σχολερός/לָצַח* 66



תְּהִלָּה	φλόγῳσις: v. תְּהִלָּה	45
תְּהִלָּה	στέλλω 13, 45, 67, 85 t, 88, 326; תְּהִלָּה ἀπο-, ἐξαπο-, ἐπι- 174; תְּהִלָּה στολή; תְּהִלָּה στόλος; תְּהִלָּה, תְּהִלָּה ἀποστολή; תְּהִלָּה ἀπόστολος 45, 100 m, 338-41 tm, 402-3, 420	
תְּהִלָּה, תְּהִלָּה	ἐπιχείρημα	72, 652 tm
תְּהִלָּה	σχολαῖος	130, 336 tm
תְּהִלָּה	ἀγορά: v. תְּהִלָּה Jos 15. 32	34 t
תְּהִלָּה	ξύλον	45, 52, 366 tm, 402
תְּהִלָּה	βασιλεύω: to be king, rule, reign Eccl 8. 9 Esth 9. 1 Neh 5. 15; cf. βασιλεύω	101
תְּהִלָּה	πέλτη, -τα: small light shield of leather without a rim IIR 11. 10 Jer 51. 11 Cant 4. 4 ICh 23. 9	45, 69, 78, 101, 410-11 t
תְּהִלָּה	τὰ ὑστέρια: afterbirth; cf. ὕστερον, τό, the after-birth Dt 12. 57	57
תְּהִלָּה	γλαύξ, -αῦξ, γλαυκός: the little owl, Athene noctua, so called from its glaring eyes Lev 11. 17 Dt 14. 17	78
תְּהִלָּה, תְּהִלָּה	ξύλοχος: thicket, copse Jes 6. 13 Cant 4. 13	52
תְּהִלָּה		27 t, 110 t
(תְּהִלָּה)	תְּהִלָּה πολὺς: many Jud 5. 30	128
תְּהִלָּה	ἐλωρ: (ἐλεῖν) Epic word; spoil, prey	83 t
תְּהִלָּה	οὐλω: (οὐλος A) to be whole or sound; used by Hom. in imper. οὐλε, as a salutation, health to thee, οὐλέ τε καὶ μάλα χαῖρε health and joy be with thee Od. 24. 402 תְּהִלָּה ICh 12. 18 (19); a form οὐλέω is cited by Hesychius	49, 51, 67
תְּהִלָּה	ὅλος: whole, i.e. safe and sound Gn 33. 18; as Subst., τὸ ὅ.; τοῖς ὅ., = ὅλως, οὐλως, altogether תְּהִלָּה Jer 13. 19; τέλειος, Adv. τελέως, -εον: completely	38, 45, 49, 67, 422 t
תְּהִלָּה	γαληνός: v. תְּהִלָּה, תְּהִלָּה	123
תְּהִלָּה	τί χρῆμα: why? Cant 1. 7 תְּהִלָּה Job 7. 19 תְּהִלָּה Gn 4. 6; what? תְּהִלָּה Ib 4. 10 תְּהִלָּה Ib 20. 10	93
תְּהִלָּה	θυήλημα: sacrificial offering; Ion. θυαλήματα; τέλος: (τέλλομαι, τέλλω) pl., services or offerings due to the gods Ex 20. 24 Lev 7. 32	119 m
תְּהִלָּה	ἐλκω; תְּהִלָּה ἐλκτός	106 tm
תְּהִלָּה, תְּהִלָּה, תְּהִלָּה, תְּהִלָּה	τρεῖς: three Gn 6. 10 Dan 7. 5, 24 Esr 6. 4, 15	37 t, 99, 325 t

- שְׁלִישׁ, שְׁלִישִׁית, שְׁלִישׁוֹם, τρίτος: *third* Gn 1. 13, 2. 14  
Dt 23. 9; ἐχθὲς καὶ τρίτην ἡμέραν *yesterday and the day before* IS 4. 7, 21. 6; ἡ τρίτη (sc. μερίς) *the third part* Nu 15. 6-7; τριτεύς: *third part of a μέδιμνος* (a corn measure) Jes 40. 12 101
- „ κήρυξ: *v.* נָשָׂא Ex 15. 4, 7 IIR 7. 2 Ez 23. 23 45
- „ κύλιξ: *cup*, esp. *wine-cup*; κοτύλη: *small vessel, cup*; *liquid measure* Ps 80. 6; *dry measure* Jes 40. 12; in pl., *cymbals* IS 18. 6 45
- שֵׁם, ὄνομα, ὄνυμα: *name* of a person or thing Gn 2. 11, 3. 19-20, 4. 19, 29. 13; *name, fame* IS 7. 9 IR 5. 17, 19, 10. 1 Prv 22. 1 Eccl 7. 1; ὄνομα καλεῖν τινα: *call one by name* Ex 33. 19, 35. 30 Esth 2. 14; *give one a name* Gn 3. 20 IIS 7. 23 Jes 56. 5 40, 56, 326, 390
- „ Ζεὺς: *v.* שָׁדַי ICh 13. 6 38, 122, 426 t
- „ Φοῖνιξ: *v.* קִנִּי Gn 6. 10 شام 93
- שָׁם, ἐνθα: *there* Gn 2. 8, 3. 23, 14. 10, 19. 20; also with Verbs of motion, *thither* Gn 19. 20 Jud 21. 10 IS 2. 14, 9. 6, 10. 5, 22. 1; ἐνθεν: Adv., Demonstrative, *thence* Gn 11. 3 Dt 5. 15 (pref. suf. phenomenon) 92
- שֶׁן, ὀσμή, ὀδμή: *smell, odour*; freq. of *foul smells*; but also of *fragrant odours*; hence, *scent, perfume* Cant 1. 3 Eccl 7. 1; שֶׁן, ζωμός: *fat fellow*; ζαμετής: *very strong, mighty* Jud 3. 29 50, 68
- שֹׁחַת, θάμβημα: *alarm, terror* Jer 8. 21 Ez 7. 27, 23. 33 28 t, 80
- שֹׁמֵר, ἀμφί: cf. שָׁמַר 124, 127, 168 tm
- שֹׁמֵר, ἀμφί θεόν: *adherent of God*; cf. שֹׁמֵר 168
- שֵׁן, σημεῖον, σα-, σημήϊον, σα-, σαμᾶον: = σῆμα in all senses, and more common in Prose, but never in Hom. or Hes. (v. אֲבָצ) Gn 1. 1 Dt 10. 14 Ps 115. 16 Jer 10. 11 Dan 2. 18 Esr 5. 11 75 t, 402 t
- שֶׁר, ἀδάμας: (δαμάω) properly, *unconquerable*; Subst., *adamant*, i.e. the hardest metal, prob. *steel* Jer 17. 1 Ez 3. 9; σμηρι(γ)ξ πῶα (*grass*) καὶ εἶδος ἀκάνθης (v. קִק) Jes 5. 6, 32. 13 44, 49
- שָׁחַ, ψάω: intr., *crumble away, vanish, disappear* Jes 49. 19, 61. 4 Ez 36. 4; θαυμάζω: *wonder, marvel*; *wonder at, marvel at* IR 9. 8 Jes 52. 14 Jer 18. 16 Ez 27. 45 53



שָׁמֶשׁ, שָׁמֶשׁ, שָׁמֶשׁ ψάμμη, rare form of ψάμμος (*sand*;  
 ή ψ. the *sandy desert* of Libya) Ex 23. 29 Jes 15. 6  
 Jer 51. 37 Ez 23. 33

48, 54

שָׁמֶשׁ ζαμενής: Adj. *very strong, mighty, raging* Jud 3. 29;  
 ζωμός, δω-: *fat, greasy fellow*

51, 68

שָׁמֶשׁ ὀκτώ, ὀκτό, ὀπτώ

316 tm

שָׁמֶשׁ κλύω: *hear a thing from a person; hear, learn, know; give ear to, attend to; comply with, obey; ἀκούω: (ἀ-κοφ-, cf. κοέω) hear* Gn 34. 5 Dt 5. 23 IS 23. 10-11 Jes 66. 8 Jer 50. 43 Ez 3. 10, 33. 4; to express *what one actually hears* from a person Nu 30. 5 IS 14. 27 IIS 13. 21 IIR 19. 4 Jes 36. 13; abs., *hearken, give ear, esp. in proclamations* Dt 6. 4, 9. 1 Jud 5. 3 IR 22. 8 IIR 18. 28 Jes 1. 2 Prv 1. 8; *listen to, give ear to* Gn 21. 12, 17, 37. 10 Ex 16. 9 Dt 3. 26 Jud 11. 7, 17 IS 8. 7 IR 12. 15 Ps 6. 10 Prv 13. 1 Esth 3. 4 IICH 10. 15-16, 24. 17; *obey* Gn 26. 5 Dt 4. 1 Jer 37. 2 Ps 81. 12; *hear and understand* Gn 11. 7, 42. 23 Jes 36. 11; κομίζω: of things, *attend, give heed to* Gn 16. 11 Ps 10. 17; cf. שָׁמֶשׁ סוג-: *bring together, collect; bring together to oneself, collect round one* IR 15. 22

47, 86 t

שָׁמֶשׁ ἀκοή, ἀκούη: (ἀκοφ-, cf. ἀκούω) *hearing, sound heard* Job 42. 5

שָׁמֶשׁ, שָׁמֶשׁ, שָׁמֶשׁ φήμη, φάμα, φήμα: *utterance prompted by the gods, significant or prophetic saying* Jes 28. 9, 19 Jer 49. 14 Ob 1 Hab 3. 2; *report, rumour, usu. of uncertain and mysterious origin* Gn 29. 13 Ex 23. 1 IIS 13. 30 IIR 19. 7 Jer 10. 22 Dan 11. 44; *report of a man's character, repute; esp. of good report, fame* Jos 6. 27 IR 10. 1, 7 Esth 9. 4

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שָׁמֶשׁ φήμη; ἀκουσμα: *thing heard, such as music; rumour, report* Jes 11. 3

72

שָׁמֶשׁ, שָׁמֶשׁ, שָׁמֶשׁ φυλάσσω: *watch, guard, defend* Gn 3. 24 IS 26. 16 Ps 127. 1; *guard one from* Ps 121. 7 Prv 3. 26, 6. 24; *keep a watch on* IS 1. 12 Ps 17. 4 Job 10. 14; *observe an appointed time or a fixed event* Ex 12. 17, 31. 16 Dt 5. 12, 16. 1 Job 24. 15; *preserve, maintain, cherish* Dt 7. 9, 23. 24 Neh 1. 5; *observe a command* שָׁמֶשׁ Ex 13. 10 IR 11. 10, 34

- Jer 16. 11 Neh 1. 5 **שָׁמַר** Mich 6. 16; *continue in; maintain, hold fast to* Am 1. 11; *take care lest* **שָׁמַרְךָ**  
 Gn 24. 6, 31. 29 Dt 11. 16 IIR 6. 9; *guard, keep safe* **שָׁמַר** Gn 37. 11 Nu 3. 8, 10 IS 7. 1 IIS 16. 21;  
*act cautiously with regard to* Dt 2. 4 IIS 11. 16, 18. 12; *beware of, avoid; to beware of, be on one's guard against, avoid a thing or a person* Ex 19. 12, 23. 13 Dt 24. 8 Jud 13. 4, 13 IIS 20. 10 **שָׁמַרְךָ**  
 Ib 22. 24 23
- שָׁמַר**, **שָׁמַרְךָ**, **שָׁמַרְךָ** φυλακτήρ: poet. for φύλαξ, in pl., guardian, keeper, protector Nu 26. 24 IIR 12. 22  
 Jes 21. 11 ICh 7. 1 73
- שָׁמַר**, **שָׁמַרְךָ** φυλακτηρία: = παννυχίς (*night festival, vigil*) Ex 12. 42 Ps 119. 148
- שָׁמַר**, **שָׁמַרְךָ**, **שָׁמַרְךָ** ξανθός Jos 11. 1 Jud 13. 24 ICh 4. 37, 7. 1, 8. 21 ICh 24. 26; cf. Ὀμηρος; ἥλιος 76 t, 93, 310, 366 tm, 401
- שָׁרָן** ὀδοῦς, ὄντος Ex 21. 24; **שָׁרָן** ὁ ἀλγούμενος ὁ. Prv 25. 19 (ἀλγέω: *feel bodily pain, suffer*); *prong* IS 2. 13; ὁ. πέτρας *peak, pike* **שָׁרָן** Ib 14. 4 38, 45, 82, 98, 405 tm  
 „ **שָׁרָן** στόνυξ: *sharp point* (prop. of spear-point); *as of a rock* IS 14. 4 Job 39. 28; *of the boar's tusk* Dt 32. 24 IR 10. 18, 22. 39 38, 405 t
- שָׁרָן** **שָׁרָן** κινέω: *alter* Mal 3. 6 Thr 4. 1 28
- שָׁרָן** μετα-: *change, alter* IIR 25. 29 Jer 2. 36; παρα-: *excite violently, madden* IS 21. 14 Ps 34. 1 28 t
- שָׁנָה** καθ' ἔτος: *this year*; σῆτες, σᾶτες: *this year*; τῆτες, τῆδες, τᾶτες, τῆτα: Adv. *this year, of or in this year* (Cf. σῆτες, σᾶτες, σατινός; prob. related to ἔτος as σήμερον (τήμερον)/יום, יומ to ἡμέρα.) Gn 4. 14, 25. 31, 26. 33, 50. 20 IIR 19. 29 Jes 37. 30 Jer 28. 16; ἔτος/שָׁנָה Gn 5. 3; Lat. annum 171 tm
- שָׁנָה** ὕπνος 78, 348 tm
- שָׁנָה** θήγω, θά-: *sharpen, whet* Dt 32. 41; metaph., *sharpen, excite* Ps 64. 4, 140. 4; = θηγάνω; cf. ὀξύνω 68, 390, 405, 415 t
- שָׁנָה** θηκτός: (θήγω) *sharpened, whetted* Jes 5. 28 Prv 25. 18; cf. ὀξύς, שָׁנָה 104
- שָׁנָה** ὑμνέω, ἐξ-: *strengthd. for ὑμνέω* (with acc. of person or thing sung of, *sing of; descant upon, in song or speech; tell over and over again, harp upon, repeat,*



- recite, rehearse*; τὸν νόμον ὑμνεῖν *recite the form* of the law) [all this has been done traditionally by the Jews] Dt 6. 7; cf. ἐφ- 39, 68, 405 t
- שִׁירָה ὕμνος: *hymn, ode, in praise* of gods or heroes; in Trag. also of *mournful songs*, addressed to gods or heroes Dt 28. 37 Jer 24. 9 405 t
- פָּרֶזֶת φοῖνιξ: *purple or crimson*, because the discovery and earliest use of this colour was ascribed to the Phoenicians; hence, *red* cattle Gn 38. 28 Ex 25. 4 Jos 2. 18 IIS 1. 24 Jes 1. 18 Cant 4. 3 93
- דְּוָיִם δύο, gen. δυοῖν: *two* Gn 2. 25, 6. 19; v. תְּאֵיבִים 75-6, 301, 325 t
- שָׁסַע, שָׁסַעַת, שָׁסַעַת σχίζω: *split, cleave, divide into*; generally, *part, separate, divide* Lev 11. 3 IS 15. 33, 24. 8 35 t, 45, 53, 93, 371 tm
- שָׁסַעַת σχιστός 53, 105 tm
- שָׁהָה θεάομαι: v. הִשְׁתַּחֲוָה 392
- מִשְׁעֵי θέαμα, θέημα: (θεάομαι) *sight, spectacle*; freq. of a sight which gives pleasure Ez 16. 4 72
- שָׁהָה ὥρα: *time of day, the time of day, hour* Dan 3. 6, 4. 16 50, 100
- כַּף θέναρ: *palm of the hand; flat of the foot*; στήθος: *ball of the foot*; πούς, πός, πῶς, πόρ: *foot*, both of men and beasts IR 20. 10 52, 82, 390
- „ χοῦς (A), χῶς: a measure of capacity, = 12 κοτύλαι; prov., of attempts to measure the immeasurable, οἱ τῆς θαλάττης λεγόμενοι χόες; κοτύλη, -λα: *small vessel, cup; liquid measure*, containing 6 κύαθοι or  $\frac{1}{2}$  ξέστης, i.e. nearly a  $\frac{1}{2}$  pint Jes 40. 12 422 t
- מִשְׁעָן, מִשְׁעָנָה, מִשְׁעָנוֹת σκᾶπτρον, σκῆπτρον: *staff or stick*, used by the lame or aged; the Prose word is βακτηρία (*staff, cane* לִקְצֵה) Ex 21. 19 Jud 6. 21 IIR 4. 29 Jes 3. 1, 36. 6 Zach 8. 4 [Now that you know the homologue of these compound nouns, try and find out that of מִשְׁעָן, and why the verb is in the נִפְעַל.] 72
- שַׁעַר θύρα: *door* (v. דָּלַת); freq. in pl. of *double or folding doors* (v. דָּלַת) IIS 18. 24; rarely for πύλαι, *gates* Gn 28. 17 Nu 4. 26 Jos 8. 29 Jud 16. 3 IIS 18. 24 IIR 11. 19, 15. 35; at Priam's *door*, i.e. before his dwelling; esp. of kings and potentates, *court* Esth 4. 2;

- πύλη: prop. *one wing of a pair of double gates* חַלְמָה  
 Dt 3. 5 Jos 6. 26 Jud 16. 3 IS 21. 14, 23. 7 Ez 38.  
 11; mostly in pl., *gates of a town* שַׁעַר Jos 2. 5, 7  
 Jud 16. 3 IS 21. 14 (whereas θύρα = house-door);  
 pl. of several *gates* Neh 6. 1; in Trag. sts. of the  
*house-door* שַׁעַר IIR 15. 35 Ez 40. 23, 44. 1; πύλαι  
 Ἰδῶο, Ἰδου πύλαι *the gates of the nether world*,  
 periphr. for *hell* שַׁעַר שְׂאוֹל Jes 38. 10 [cf. Job 38.  
 17]; *entrance into a country through mountains, pass* דֶּלֶת  
 Zech 11. 1; these *passes* were sometimes really  
 barred by *gates* שַׁעַר Nah 3. 13; Πύλαι Γαδειρίδες  
 the *straits of Gibraltar* Ib 2. 7; πόλις, Ep. also  
 πόλις: *city* שַׁעַר Gn 22. 17 Dt 16. 18; ἀγορά, שַׁעַר  
 Prv 24. 7 Ruth 4. 1 *assembly, esp. of the People*, opp.  
 the Council of Chiefs; שַׁעַר IIR 7. 18 IICH 33. 14  
*market-place* 45, 62  
 „ καιρός: *due measure, proportion* Gn 26. 12  
 שַׁעֲרִים ἀγορά: v. שַׁעַר חֲפְרִים Gn 23. 10 Jos 15. 36  
 IIR 7. 1, 18 377-8  
 שִׁפְחָה θεράπῃη: poet. for θεράπαινα (sem. of θεράπων  
 (שִׁרְיָה), *handmaid or female slave*), *handmaid*; = -νίς  
 Gn 16. 1, 32. 6 Prv 30. 23 392  
 שִׁפְחָה σπέρμα: (σπείρω *seed*; *race, origin, descent* Lev  
 25. 47 Nu 2. 34, 26. 5, 36. 1 Jos 7. 14 IS 20. 6  
 IIS 14. 7 Jer 2. 4 Am 3. 1-2 Esth 9. 28 Neh 4. 7  
 ICh 5. 7 72  
 שָׁפַט δικάζω: *judge, sit in judgment*; θεμίζω: *judge*,  
*punish* Ex 18. 16, 22 Nu 35. 24 Dt 1. 16 IS 24. 16  
 IR 8. 32 Ez 7. 38; δεσπόζω: *to be lord or master*;  
 c. acc. *lord it over* Jud 16. 31 IS 4. 18 Ruth 1. 1 390  
 שָׁפַט δικαστής: v. שָׁפַט Am 2. 3; δεσπότης: *master, lord*;  
*despot, absolute ruler* Dt 17. 9 Ruth 1. 1; cf. שָׁפַט 291  
 שָׁפַט דִּיקָה: *judgment; vengeance, penalty* Ex 12.  
 12 Ez 5. 10, 15, 23. 10 IICH 20. 9  
 שָׁפַט δίκαιον: *right; justice (W)* Gn 18. 25 IIS 8. 15;  
 δικαιοσύνη: *righteousness, justice* Dt 32. 4; θέμις: *that*  
*which is laid down or established, law* (not as fixed  
 by statute, but) *as established by custom* Gn 40. 13  
 Lev 5. 10 Ez 5. 7; *justice, right*; pl. θέμιστες, *decrees*  
*of the gods, oracles* Ex 21. 1; *judgments, decisions*  
*given by the kings or judges* Dt 16. 19 IS 8. 3 72



- שפי *σκοπή*: = *σκοπιά*, -*יה* (*lookout-place*, in Hom. esp. a *hill-top*); *lookout-place, watch-tower* Nu 23. 3 52
- שפיפון *ὀφίδιον*: Dim. of *ὄφις*, v. פתן, צפע Gn 36. 41, 49. 17 Jes 11. 8 Prv 23. 32 51
- שפך *χέω*: prop. of liquids, *pour out, let flow* Gn 9. 6 Ex 4. 9 Jes 57. 6; of impalpable things Jer 10. 25 Thr 2. 4 [*χ* equivalent to *xx*] 408
- שפן *δασύπους*: *rough-foot, i.e. hare; rabbit* Lev 11. 5 Prv 30. 26; *ὠκύπους*: *swift-footed*; of the hare 68
- משבת *σταθμός*: *stable* Gn 49. 14 Jud 5. 16 72
- שקיר *ἀκή* (C): (*ἀκέομαι*) *healing* Prv 3. 8 45, 74
- „ *ποτόν*: *that which one drinks, drink*, esp. of wine Hos 2. 7 Ps 102. 10; *πότιμος*: (*πότος, πίνω*) mostly of water, *drinkable, fresh* Gn 13. 10 Lev 11. 34 Jes 32. 6 45, 72
- שקט *ἡσυχάζω*: v. השכית Jos 11. 23 Jud 18. 7 Jes 14. 7, 57. 20 Jer 30. 10, 49. 23 Prv 15. 13 Job 3. 26 33-5 t, 55, 92
- השקט *καταψύχω*: *cool, chill* Job 37. 17; cf. *ψυχάζω, ψυχίζομαι*
- שקל *σηκόω*: *weigh, balance* IIS 14. 26, 18. 12 Jer 32. 10 Job 28. 15
- שקל *σήκωμα*: *a weight in the balance, standard weight; a standard measure* Gn 24. 22 Lev 19. 35 Jos 7. 21 IIS 14. 26 IIR 21. 13 Jes 28. 17 Ez 4. 10; *σίγλος* 72, 74, 679 tm
- שקע *δύω*: *plunge into the lap of Ocean; go beneath the earth, i.e. die* Nu 11. 2; *sink, plunge in* Jer 51. 64; of Sun and stars, *sink into (the sea), set* ברא Gn 15. 17 Mich 3. 6; cf. *בבא/δυσμή* Dt 11. 30 Zach 8. 7 Mal 1. 11 70, 402
- שקף *σκοπέομαι*: *look out, watch* Jud 5. 28 Prv 7. 6; *ἀποσκοπέω*: Pass., *is visible from a distance* Jer 6. 1 Ps 85. 12 Cant 6. 10 14, 52
- השקף *σκοπιάζω*: (*σκοπιά*) poet. Verb, *spy from a high place or watch-tower; generally, spy, watch, even on a plain* Gn 18. 6, 26. 8 Dt 26. 15 Ps 14. 2 52
- משקוף *σκέπανον*: (*σκεπάζω*, p. 252) *covering* Ex 12. 7 72
- שקק *φθέγγομαι*: v. אש Joel 2. 9 Prv 28. 15; cf. *ποθέω* 28-9 t, 65, 69, 203 tm

שָׁקַר	ψευδηγόρεω	57
שָׁקַר	-γορία Ex 5. 9 Lev 5. 22; ψύθος: poet. collat. form of ψεύδος ( <i>falsehood, lie; deceit</i> ) <i>lie, untruth</i> IIS 18. 13	57
סָרְבִּים	ράβδος: v. רבִּיד	41, 63, 93, 416 t
מִשְׁרָה	στάλαγμα	120 tm
שְׂרוּחָן	ἀγοραῖν: v. חֲפָרִים	34, 378-9 t
שָׂרֶן	Σκίρων: Σκίρωνος ἀκτὴ or ἀκταί the coast near the Scironian rocks in the Isthmus of Corinth [There are dangerous rocks off the coast at Jaffa] Jes 33. 9 Cant 2. 1 ICh 27. 29; v. פְּלֶסֶת, עֶזְרָה	130
שָׂרָץ	ἐρπετόν: v. עֶרֶב Gn 1. 20, 7. 21 Lev 11. 20, 44	51, 60, 124
שָׂרַס	ρίζα: v. גֹּזַע Jes 11. 10 Mal 3. 19 Job 36. 30	41, 45, 50, 63, 69, 78, 414 t
שָׂרְסָה, שָׂרְסָה	αλυσίς: chain Ex 28. 14, 22	81
שָׂרָה, שָׂרָה	ξυστίς: robe of rich and soft material reaching to the feet, worn by women of quality Ez 16. 10; as epith. of cloth, originally garment made of cut ( <i>shorn,</i> <i>clipped</i> ) fabric, such as fustian, plush, velvet, etc. Ib 16. 13	15 t, 45, 52
שָׂרָה	ξυστήρ: scraper, rasp, file; polishing instrument, graving tool Ez 23. 14	52
הַשְׂוֹאָה	ἀταξία: indiscipline, opp. εὐταξία; generally, disorder, confusion; tumultuousness (W); εὐταξία: good arrangement, good condition; good order, discipline Jes 22. 2 Zach 4. 7 Job 36. 29, 39. 7; cf. שְׂוֹאָה	79
שָׂרָה	ἡτρίον, ἄτ-: warp (the woof being κρόκη, עֶרֶב); ιστός: warp fixed to the beam of the loom Lev 13. 47, 58	56
שָׂרָה	πόσις: (πίνω) drinking, drink, beverage Esth 1. 8; carousal Eccl 10. 17 (cf. ποτίζω)	82
שָׂרָה	πόσημα	72, 309 tm
שָׂרָה	ἐστίαμα	72, 309 tm
שָׂרָה	φυτόν: v. בֵּן Ps 128. 3	74, 80
שָׂרָה	ἡσυχάζω: v. הַסְכִּית Jon 1. 11-12 Prv 26. 20	55
שָׂרָה	-δης; v. תַּחֲכַמֵּי	
תָּאוֹ	ταῶς or ταῶς, ταῶν: peacock, <i>Pavo cristatus</i> ; (the Athenians pronounced it with an aspirate, ταῶς— the bird was a native of India—hence Lat. <i>pavus</i> , <i>pavo</i> , perh. also Hebr. <i>tukkiyim</i> 'peacocks', may be borrowed from the same oriental source [ <i>sed v. תָּכִי</i> , <i>inf.</i> ]) Dt 14. 5	49



- תאומים διδυμάων: poet. for δίδυμος, *twins* Gn 25. 24, 38. 27 58
- תאנה σῦκον, τῦκον: *fruit of the συκῆ (fig-tree, Ficus Carica* Gn 3. 7), *fig* Jer 8. 13 [—κ, or κ/κ (like לט/אל)] 101
- תאנה Πυθών: = Πυθώ (*Pytho*, the region in which lay the city of Delphi; of Delphi itself (According to the legend, derived from the *rotting* of the serpent)) Jos 16. 6 59, 101
- תאניה ὀδύνη: v. אניה
- תאנה תבואה, תבואה πρόφασις 72
- תהרע, תהרע תהרע 28 t
- תבואה φύτευσις: = φυτεία (*generation, production; growth; plantation or simply a plant*), pl. Gn 47. 24 Lev 23. 39, 25. 12 Nu 18. 30 Dt 32. 13 IIR 8. 6 Jer 2. 3 Ez 36. 30 Prv 8. 19
- תבואתה τράποιτο 86-7 tm
- תבל οὔλος (A): old Ep. and Ion. form of ὅλος (as Subst., τὸ ὅ. *the universe*) IIS 22. 16 Jes 18. 3 Job 18. 18 108-9 t
- תבתן στιβάδιον: v. תבואה Jes 25. 10 72
- תבמר, תבמר Πάλμυρα: [π/τ, λ δ; —δ] IR 9. 18 IICl 8. 4 42 t
- תהום βάθυσμα: *deep place*; ἡ ἄλμη: *the sea* Gn 1. 2, 7. 11 Ez 31. 15 Ps 71. 20, 107. 26, 135. 6 Prv 8. 27 Job 28. 14 80, 83
- תוב στρέφω: v. תוב 36 t
- תתיב ὑπο-: v. תתיב 37 t
- תודה πρόσσδος, πόθοδος: *solemn procession* to a temple with singing and music Ps 42. 5, 100. 1, 4 Neh 12. 31, 38, 40 (—προ or πο); δόσις: (δίδωμι) *gift* Lev 7. 12; = δῶς = δῶτις (pref.-suf. metath.); ὥδη: v. Ps 95. 2, 147. 7 174 tm
- תך εἶσω 169 tm
- תלע, תלע, תלע αλούργημα: *purple clothing* Nu 4. 8 Thr 4. 5 50, 57, 63
- ” αλουργής, -γός 50, 75, 91 tm, 109 t, 115 t
- תלע, תלע, תלע εὐλή: *worm, maggot*; of common worms Ex 16. 20 Jes 11. 11 Jon 4. 7 51, 109 t
- תפצים ὀπτητός: *roasted*; ὀπτός: *roasted, broiled; baked* Lev 6. 14 311 t
- תפת ὀπτησις 72, 304-5 t, 307, 311 tm
- תיר θεωρέω: *to be sent to consult an oracle; to be a*

- θεωρός (*envoy sent to consult an oracle; generally, envoy sent to kings regarded as divine; spectator; one who travels to see men and things*) IR 10. 15; *to go as a spectator; observe* Nu 13. 16; θηράω: *hunt, chase; metaph., hunt after a thing, pursue it eagerly; more freq. metaph., seek after; find, discover* Nu 10. 33 Dt 1. 33 Job 39. 8; c. inf., *seek, endeavour* Eccl 2. 3 23, 39  
 תורה ἔθος: *ע. חקה, עדה* Gn 26. 5 Ex 12. 49, 18. 16 Lev 7. 7, 37, 26. 4 Nu 15. 16 Dt 33. 4 Jes 24. 5 Prv 1. 8, 31. 26 Neh 8. 1, 18 80  
 תורק στύραξ: *storax, a fragrant gum; the tree producing this gum, Styra officinalis* Cant 1. 3 93  
 תותח τὰ τόξα: *in pl., also, bow and arrows; sts. in pl. for the arrows only* Job 41. 21; cf. מסחוי 44, 52, 91 tm  
 תחבני תחבני Ἀχαμονίδης 126 t  
 תחלת, תחלה γένεσις: *origin, source; beginning* Gn 13. 3 Hos 1. 2; cf. γεννάω, תלל Dt 32. 18 Ps 90. 2 Prv 25. 23 תלל Jes 14. 10 31 t, 72  
 תחרא κατακλείδιον: *Dim. of κατακλείς, instrument for shutting or fastening doors (distd. from the bolt (μοχλός) and bolt-pin (βάλανος))* Ex 28. 32, 39. 23 60  
 תחש ταχεύς 96 tm; תחש εἰς 109 t, 361, 389 tm; תחש ἀπὸ 168 tm; תחש ὑπὸ 56, 76 t, 174 tm; תחש κατὰ 171 tm  
 תחת, תחתית, תחתיה, תחת, תחתן κάτω: *beneath, below, under; ὑποκάτωθεν: = ὑποκάτω (v. תחת)* Jud 4. 5; lower Gn 6. 16 Dt 32. 22 Jos 15. 19, 18. 13 56, 107 t, 174 tm  
 תחש αἶψ: *ע. עז* Gn 32. 15 Prv 30. 31 49, 389  
 תחי ψιττακός, -κη, βίτ-, σιτ-: *parrot* IR 10. 22 53, 326  
 תחלה ἀλουργής, ἀλουργός: *ע. תולע* Ez 27. 7 50, 109 t  
 תחבנה τέχνημα: *that which is cunningly wrought, work of art, handiwork* Ex 30. 32, 37 72  
 תחל χάλασα: *ע. שלל* 37 t  
 תלה, תלח δείρω: *lift, raise up* Gn 40. 22 Jos 8. 29; Pass., *to be suspended, hang* Dt 21. 23, 28. 66 IIS 18. 10 109 t  
 תלל καταδουλόω: *reduce to slavery, enslave* Ps 137. 3 38, 42 t, 67, 92  
 תל, תלם κύλη: = κύλος I (*callus*), *swelling, callus, any callous lump, esp. a porter's shoulder which has grown*



- callous* from carrying weights Job 39. 10 (*anything rising like a lump, knob or knot* Dt 13. 17 Jer 49. 2  
 תל (barrow)) 12, 67, 97
- תלמי Πτολεμαῖος: v. תלמי Nu 13. 22 IIS 3. 3 62, 122
- תלת τρεῖς: v. תלת 24 t, 37 t, 99
- תלתל οὔλος (B): *woolly*; οὔλαι κόμαι *crisp, close-curling*  
 hair; of the *crisp, woolly* hair of the negro Cant 5. 11 45, 51,  
 108-9 t
- תל תלום τέλος: *perfection* Job 21. 23 44
- תל (תל) ,תל ,תל תלום: (τέλος) *perfect*, of victims,  
*entire, without spot or blemish* Ex 12. 5 Lev 3. 1; *the*  
*surest bird of augury* IS 14. 41; *perfect* (W), *authorita-*  
*tive, final* Ps 19. 8; of animals, *full-grown* Job 21. 23;  
 of persons, *accomplished, perfect in his kind* Gn 6. 9,  
 17. 1, 25. 27 Ps 50. 23, 119. 1 Prv 10. 29, 11. 20,  
 13. 6 Job 1. 1, 9. 22 Cant 5. 2, 6. 9 (cf. Ib 4. 7); of  
 numbers, *full, complete* Lev 23. 15; Adv., *completely,*  
*absolutely* Jos 24. 14 Jud 9. 16 24 t, 36 t, 41-2 t, 44, 49
- תלום σεμνός: (σέβομαι) *revered, august, holy*; prop. of  
 gods; at Athens the Erinyes were specially the  
 σεμναὶ θεαί, or simply Σεμναί Ex 28. 30 Dt 33. 8  
 Neh 7. 65; תלום of human or half-human beings,  
*revered, august; worthy of respect, honourable* Cant 5. 2,  
 6. 9 122
- תלום ,תלום θαῦμα, θῶμα: (θαύομαι) (cf. θαυμάζω); (v.  
 θεάομαι) of objects, *wonder, marvel* Dan 3. 32-3,  
 6. 28; of a beautiful woman Cant 5. 2, 6. 9; cf.  
 תלום mostly of women, *a beauty* Ib 4. 8 44
- תלום ,תלום θέμησις: = δικαιοσύνη (*righteousness, justice*)  
 Ps 41. 13 Prv 11. 3 Job 2. 3, 9, 27. 5, 31. 6; v. τέλος 81
- תלום דείμα: (δέος) *fear, terror* (W) Dt 28. 28 Zach  
 12. 4 68
- תלום ,תלום θάνατος: (θνήσκω) *death*, whether natural  
 or violent Ez 8. 14 Ps 79. 11, 102. 21 92, 122, 332-3 t
- תלום διὰ παντός, διαπαντός: *continually*; through all,  
 through everything (W) 169 tm
- תלום ἀνέχω: *lift up, exalt* Jes 41. 10; *hold up, prop, sustain*  
 Ex 17. 12 Ps 41. 13; metaph., *uphold, maintain* Ps  
 17. 5, 41. 13, 63. 9 Prv 3. 18, 4. 4 Job 36. 17; *keep*  
*constant to; hold on, keep doing* Jes 33. 15 Am 1. 5

- Prv 31. 19; *hold back, check* Prv 5. 22; *hold up what is one's own* Prv 11. 16, 29. 23 35 t
- תָּמַר, תְּמָרָה, תְּמָרָה, תְּמָרָה *πάλημη*: *date* Gn 38. 6 Ex 15. 27 Jud 4. 5 Ez 41. 18-19 Joel 1. 12 Cant 7. 8-9 IIC.h 42 t, 56, 68
- תְּמָרָה *στέφος*: (*στέφω*) *poet. for στέφανος, στουπ, wreath, garland* Joel 3. 3 Cant 3. 6; *κίφος*, Messenian *for στέφανος; στέμμα* 41, 56
- תָּנָה *καταθρηνέω*: *bewail*; *ἐπι-*: *lament over* Jud 11. 4 107, 110
- „ *ἐφύμνέω*: *chant or utter over; sing of, descant on* Jud 5. 11; cf. שָׁן 39, 109-10 tm
- תָּנָה *τὰ φῶτα* Am 6. 8 337 tm
- תָּנָה *πτηνός*: *flying, winged*; *π. ὄφης* *flying or winged serpent* Gn 1. 21 Ex 7. 9, 10, 12 Jer 51. 34 Ps 91. 13; *θηρίον*: (*in form Dim. of θήρ*) *wild animal* Jes 13. 22, 34. 13 Jer 9. 10 Ez 29. 3, 32. 2; *δράκων*: *dragon, serpent*; *perh. water-snake* Jes 27. 1 Ps 74. 13 62
- תָּנָה *ἀποπτύω*: *spit out; abominate, spurn* Dt 7. 26, 23. 8 Am 6. 8 Mich 3. 9 Ps 107. 18 Job 19. 19; *ἐκ-*: *spit at, abominate*; cf. *ἀπόπτυστος*: *spat out*; *hence, abominated, detested; abhorrent (W)* תָּנָה Jes 49. 7 תָּנָה Ib 14. 19 ICh 21. 6; *πτύσις*: *spitting* תָּנָה Gn 43. 32 Lev 18. 22 Dt 25. 16 Ez 18. 12, 22. 11 28 t
- תָּנָה *φουτάζω* 318 tm
- תָּנָה *φουτάς* 318 tm
- תָּנָה *ἐξαπατάω*: *deceive or beguile, deceive thoroughly* Gn 20. 13, 27. 12 Jes 3. 12, 63. 17 Jer 50. 6 Mich 3. 5 Ps 107. 40 33 t
- תָּנָה *τὸ ἔθος*: (*ἔθω*) *custom, habit*; *εἶδησις*: *knowledge* Jes 8. 20 Ruth 4. 7 72, 80
- תָּנָה *κατακλείς, -κλεις, -κλητς*: *instrument for shutting or fastening doors (תָּנָה)*; *pl., locks on a canal* Jes 7. 3; *case for arrows, quiver; sheath for a pin, in pl.* IS 17. 51 IIS 20. 8 Jes 7. 20 Jer 47. 6 Ez 21. 9 60, 72
- תָּנָה *δοῦλος (A)*: *prop. born bondman or slave, opp. one made a slave*; *then, generally, bondman, slave* Jes 3. 4; cf. Thr 5. 8 92
- תָּנָה *τάγαθά*: *v. עֲבוֹדָתָם* Nu 23. 22 Ps 95. 4 Job 22. 25



- חַרָּץ τὸ ξυρόν: *razor* Nu 6. 5 Jer 36. 23 Ez 5. 1; κατα-  
κλείς: v. חַרָּץ (spurious); θήκη (τίθημι) IS 17. 51  
Ez 21. 10 60, 120 m, 141 m
- תְּפָאֲרָה תְּפָאֲרֵת, תְּפָאֲרִים φάντασις: = -σία (*appearance*, esp. of  
visual images Jes 44. 13; *prestige*, *reputation*; *parade*,  
*ostentation*); = φήμη (*repute*; esp. of *good report*,  
*fame*) Ex 28. 2 Dt 26. 19 Jes 3. 18, 4. 2, 13. 19, 28. 5,  
52. 1 Jer 13. 11, 48. 17 Ez 16. 17 Thr 2. 1 72
- תִּכְתֹּף תִּכְתֹּף, תִּכְתֹּף τύπτω: *beat*, *strike*, *smite* Jes 3. 16; *beat* pots  
and pans (to make a noise) Ps 68. 26; *beat*, *strike*  
*oneself*, esp. like κόπτομαι (כָּפַד Gn 23. 2 Jes 32. 12)  
*beat one's breast* for grief Nah 2. 8 65
- תִּכְתֹּף תִּכְתֹּף: (τύπτω) = τύμπανον (*kettle-drum*; *drum*  
(W)); = -νος Gn 31. 27 IS 10. 5; τυπώτης: *one*  
*who forms* or *moulds* Ez 28. 13 41, 43, 49, 57, 174
- תִּכְתֹּף תִּכְתֹּף: *sew together*, *stitch*; *sew* (W) Gn 3. 7 Job  
16. 15 Eccl 3. 7 49, 69, 88
- תִּכְתֹּף תִּכְתֹּף: *sew up*; *stitch together*; *sew up* (W) Ez  
13. 18 88
- תִּכְתֹּף תִּכְתֹּף: *lay hands on*; *metaph.*, *take hold of* Dt 21. 19,  
22. 28 Jos 8. 8 IIR 14. 13; *prosecute the war* *vigor-*  
*ously* Nu 31. 27; *attack*, *impugn* Prv 30. 9; *handle*;  
*grasp* Gn 4. 21 Jer 2. 8, 46. 9 Ez 7. 29, 36. 4; *treat*  
*superficially* Hab 2. 19 109
- תִּכְתֹּף תִּכְתֹּף: *stick* or *fix in* Jud 3. 21, 4. 21 IS 31. 10  
IIS 18. 14 Prv 6. 1 Job 17. 3 ICh 10. 10; *pitch a*  
*tent* Gn 31. 25 Jer 6. 3 49, 68, 372 m, 423-4
- תִּכְתֹּף תִּכְתֹּף: *taking over from another*; *succession*;  
*turn*; *relief*, *relay* Esth 2. 12; *pedigree* ICh 17. 17;  
ταῦρος: *bull* Esr 6. 9, 17 Dan 4. 22; also τ. βοῦς, v.  
p. 662; *priest of Poseidon* Ps 74. 19 [highly suspect] 37 t, 39
- תִּכְתֹּף תִּכְתֹּף: *turtle-dove*, *Columba turtur* Gn 15. 9 Lev 12.  
6 Jer 8. 7 78, 120 m
- תִּכְתֹּף תִּכְתֹּף: *mast* Jes 30. 17 Ez 27. 5 49, 68
- תִּכְתֹּף תִּכְתֹּף: v. חַרָּץ, דלת Dan 2. 49, 3. 26 23 t, 42 t, 49, 68
- תִּכְתֹּף תִּכְתֹּף: *tripos*, poet. for *trípous*: of *tables* (طُرَيْزَة), *vessels*,  
etc., *three-legged*; as *Subst.*, *tripod*, i.e. *three-legged*  
*cauldron*; placed as *votive gifts* in *temples*, esp. in  
that of *Apollo* at *Delphi*; or they were preserved in  
private houses; from a *tripod* the *Delphic Priestess*

delivered her oracles Jud 17. 5 IS 15. 23, 19. 13	
IIR 23. 24 Ez 21. 26 Zach 10. 2	4 t
תַּרְשִׁישׁ, תַּרְשִׁישׁ, θαρσώ, οὐς, name of Athena; θρασώ, οὐς, contr. οὐς, <i>Bold</i> , name of Athena; Ἀνδροθεά, <i>man-goddess</i> , i.e. Athena Gn 10. 4 Jos 12. 24 Jcs 66.	
19 Ez 27. 12 Cant 6. 4	82, 122, 133-4, 144, 300, 326
„ θρακίας: (sc. λίθος) stone said to take fire in water Ex 28. 20 Cant 5. 14	137 t
„ ταρσός: <i>the rows of oars on the sides of ships</i> Ps 48. 8	137 t
תַּרְשִׁישׁ, θέρσις: v. ησθ IR 17. 1	77, 92
תַּרְשִׁישׁ, ενέα	109 t, 316 tm, 389
آيدِه, Ηιδης, Ηιδωνεύς	121, 317-19 m, 440
آدم, آدَمِي, ἀντήρ, ἀνδρός	285-6 m
أب, πατήρ: <i>father</i>	99
„ οὐτόν: <i>plant, esp. garden plant or tree</i>	73, 291 m
أباييل, πάμπολυς	300 m, 323
أباد, καταφθίω	313 m
أبادو, ἀφανισμός	317 m, 319
أبان, αἰών	320 m
أبدا, إلى الأبد, ἐς αἰδιον	318-19 m
أبدى, αἰδιος	318 m
إبريق, πρόχοος: <i>vessel for pouring out, jug, esp. ewer for pouring water upon the hands of guests</i>	63
إبيل, οἷς: v. p. 438	314
إبليس, διάβολος: <i>Subst., slanderer; Satan, the Devil</i>	58
إبهاام, μέγας	296 m
أبايه, πόποι: <i>exclamation of surprise, anger or pain</i>	62
أحبوله, χηλή	315 m
أحجيه, αἰνιγμα	111 m
أخ, κάσις: <i>brother</i>	23, 299
أدى, δίδωμι	360 m, 387



أَرْجَوَان, أَرْجَوَان	ἀλουργής: <i>cloth of purple</i>	50, 63, 68
أَرْمَل, أَرْمَلَه	ἄγαμος: <i>unmarried, single, prop. of the man, whether bachelor or widower</i>	33
أُسْبُوع	ἐπτὰς: <i>period of seven days</i>	31, 37
أُسْطُول	στόλος	339 m, 341
أُتْلُوب	ὁδός	367 m, 403
أُتْنَه	ὑπνον	348 m
أَكَل	φάγειν: <i>eat, devour</i> ; cf. φάγων: <i>glutton</i> فَجْعَان	67
أَكُول	φάγημα: <i>v. p. 442</i>	65
أَلْ-	ὁ: <i>definite or prepositive article</i>	65
أَلَا	ἄρα: <i>interrog. Particle, implying anxiety or impatience</i>	92
أَلَمْ	ἄρ' οὖν: <i>used to draw an affirmative inference</i>	323, 434 m, 467 m
أَلْعَاس, أَلْعَاز	ἀδάμας, ἀντος: <i>diamond</i>	47, 49
إِلَه	θεός: <i>God, the Deity</i>	121
إِلَى	παρά	62, 172 m
إِلَى	πρός	62, 172 m
أَمْ	ἤ: <i>Disjunctive, or</i>	12
إِسَام	ἡγεμών	23, 614 m
أَمَر	ἐρῶ: <i>tell, order</i> ; cf. εἶπον	112
أَمْر	ῥῆμα: <i>subject of speech, matter</i>	111
إِسْرَاه	ἀνδρίς	288 m
أَمْس	ἡμέρα χθές	xxix m
أُم	μήτηρ: <i>mother</i>	100-1
أُمَّه	ὄχμος, λαός: <i>people</i>	56, 58
إِنْ	εἰ: <i>if, whether</i>	12, 34
إِنْ	οὐ: <i>not (V)</i>	34
إِنْ-	ἐν: <i>Prep., in</i>	316
إِنْتَبَر	ἀναβαίνω: <i>go up, mount</i>	100
أَنْتَ	σύ: <i>thou</i>	34

أُنْثَى	γυνή, γυναικός: <i>woman, female</i> ; cf. ἀνδρίς; خُنْثَى	
	ἀνδρογύνης, -νος: <i>man-woman; hermaphrodite</i> ; γύναν-	
	δρος: <i>of doubtful sex; of a woman, virago</i>	112, 289
إِنْجَاس, إِنْجَاس	ἀγέρδα, ὄγκη	94 m
إِنْسَان	ἀνὴρ, ἀνδρός	63, 285-6 m
أَحْل	φυλή, φύλον: <i>race; tribe or clan</i>	66, 73
أَوْ	ἤ: <i>or</i>	12
أَوَان	αἰών	320 m
أَوْز, أَوْز	ἀζειροί	95 m
أَي	ναί: <i>yes, verily</i>	56
أَيْر	ὄπλον	342 m
إِيرَان	(γῆ) πυρός: <i>(land) of fire</i>	300
أَيْن, أَيْن, أَيْن	ποῦ νυ: <i>where?</i>	28, 38, 62, 100
بَرْ	φρέαρ: <i>an artificial well</i>	81
أَلْبَارَح	ἡμέρα χθές	xxix m
بَارَك	εὐλογέω	115-16 m
بَتْرَاء, بَتْرَاء	(γῆ) πετρών: <i>(land) of rocks [Petra]</i>	300
بَتُول	ἄβατος	102 m, 459 m
بَرْشُوت	πυραύστης: <i>moth that gets singed in the candle</i>	45, 99
بَرْك	προσκυνέω	116 m
بَرْكَة	εὐλογία	43, 115 m
بَخَاعَة	χρῆμα	374 m, 426
بَضَل	πολεμικός [πτο-]: <i>skilled in war, warlike</i>	61
بَضَة	νῆπτα	95 m
بَضِيء	βραδύς	97 m
بَعْد	μετά	172 m
بَغْل	ἡμίονος: <i>half-ass, i.e. mule</i>	51
بَقَر	βοῦς	40, 639 m
بَكَاء	κωκυτός	77, 455 m
بَكَّة, مَكَّة	μαντεῖον: <i>seat of an oracle</i>	133, 300, 326, 422-3



بلا	παρά	172 m
بَلَدٌ	πόλις: city, country	40
بَلَعَ	βρογχιάζω: gulp down	57
بَلْعَةٌ	βρόγχος: gulp, draught	57
بَلْعُومٌ	βρόγχος: generally, throat	57, 93
يَلْغُ	εὐλογέω	41, 43, 115 m
بَلَاغَةٌ	εὐλογία	115 m
بَلِيعٌ	εὐλογος: eloquent	43, 115 m
بَنَى (غَسَّان)	γένος	291 m
بَيْتٌ	οἶκος: house, temple	13, 24, 77, 101
يَطْرَى	ιατρός: v. p. 498	73
بَيْنَ	διὰ μέσον	291 m
تَلْمِذٌ	μαθητής: pupil, student, apprentice; disciple (W)	72
تَيْنَةٌ	σῦκον: v. p. 602	101
تَدْيٌ	τιτθός: a woman's breast, rarely the male breast; cf. στῆθος	52, 77
تُعَبُّ	κυναλώπης	57, 90 m
تَغْرٌ, تَغْرَةٌ	φῶς	337-8 m
تَغْرَةٌ	ἀρθρον	xxviii m
يُثْقَلُ	σήκωμα: v. p. 600	72
يُثَقُّ	πιστόν: v. p. 454	73
ثَلَاثَةٌ, ثَلَاثٌ	τρεῖς: three	37, 99
ثَلَجٌ [snow]	χάλαζα: hail	37
ثَنَاءٌ	αἶνη	110 m
ثَنَائِي	αἰνετήριος	110 m
أَثْنَى عَلَى	αἰνίζομαι	110 m
ثَوْبَةٌ	στρέψις: a turning round	37
تَوْرٌ	ταῦρος: bull	45
جَارٌ	πρόσχωρος: Subst., neighbour	62
الْجَبْسُ	ἡ γύψος: chalk, gypsum	67

جحر	φῶς	337-8 m
جدا	μέγας	296 m
جدل, جديله	χηλή	319 m
جذر	ρίζα: root	50, 69
جدل	στόλος	339 m, 341
اجترا	ἀνδρέω	283 m
جریء	ἀνδρείος	288 m
جراء	ἀνδρειότης	288 m
جری	κυρέω: v. p. 461	399
جری	ρέω	369 m, 412
جزاء	δίκη: satisfaction, penalty	58, 93
جزيره	πόλις, πτόλις: island	40
جساره	ἀνδρειότης	283 m
جسور	ἀνδρείος	288 m
جلال	ἀγαλμα: glory; μέγεθος	56, 296-7 m, 355 m
جنيل	μέγας	56, 296-7 m
جند	δέρος: skin, hide	66
جمل	κάμηλος	314 m
جمل	ὄπλον	342 m
جوده	μέγεθος	56, 296-7 m
جيل	κύκλος	94 m
حائط	τείχος: wall	64, 80, 95
حاذ الطبع	ὀξύθυμος	298 m
حافر	χηλή	314 m
حايض	ὀξύτης: sharp, sour	41
حامى, محامى	κηδεμών: protector, guardian	92
حب	ἀγαπάω: love	49, 91, 100
حبيب	ἀγαπητός	91, 102 m, 107-8
حبس	ἀπασιτόν, ἵψον	67, 97 m
حبيل	ὄπλον	319, 321, 342 m



حَتَّى	ἕως ὅτε	319 m
حجب	καλύπτω: cover or veil oneself (cf. حجاب/κάλυμμα)	92
حجر	ἀγήρατος, πέτρος	94 m
حراره	πυρετός	105 m
حارب	πολεμέω: to be at war or make war; fight, do battle	61
حرب	ἀρμάν, ἔρις, πόλεμος	61, 73, 97 m
حارث	Ἄρητος, Ἀρήτη: the Prayed for	324
حرث	ἀράω, ἀροτριάζω: plough, till	36
حرف	χηλή	319 m
حرق	ἐπιβρύκω (ῥώχειν), -ύχω, τρίζω: gnash, gnash the teeth	69, 109
حرون	ἀνδρείος	288 m
حريم	χρήμα: of persons, χ. θηλειῶν womankind	91, 327, 374 m
حزمه	δράγμα: handful; esp. as many stalks of corn as the reaper can grasp in his left hand, truss, sheaf	59
حزن	ἀσάζειν, πενθέω	98 m
حسب	ψηφίζω: count, reckon	53
حشا	γεμίζω: stuff, gorge; حَشَى load, freight	44, 243, 360 m
حشد	ὄχλος: crowd, throng	93
حسان	ἀξανίτης, ὀχείος (ἵππος): (horse) kept for breeding; ὄχημα: riding horse	95
حشه	λάχος: Poet. word, share	56, 421
أَحْصَى	ψηφίζω: v. حسب	53, 93, 421
حصىه, حصاء, حصباء	ψηφός: a small round worn stone, pebble	66, 95
حقل	ἤκω; ἴκω	421 m
حصيره, حصير	ψίαθος: a rush-mat, used for sleeping on, mat (V)	100
حظ	τίθημι, κατα-: place, put, set down	64, 372 m, 421
حظ	τύχη: chance; good fortune; ill fortune, misfortune, ill-luck	65, 421
حف	ἀμπέχω: surround	56
حق	δίκη: right, truth	58

حَكِيم, حَاكِم	ἡγεμών	28, 637 m
حُلَّة	στολὴς; ὄπλον	339 m, 342 m
حَلَق	φάρυγξ: ριιτηνη	93
حَلْتُوم	λάρυγξ, υγγος: λητηνη or upper part of the windpipe; but in Poets confused with φάρυγξ (gullet) حَلَق بَلْعُوم	93
حُلْم	ὄραμα: vision during sleep, dream	73
حَلِيب	γλάγος: v. p. 478	108
حَلِيد	ἀγαλμα	355 m, 376
حِمَار	ὄνος: ass	37, 40-44, 50, 100
أَحْمَر	ξανθός, Σκάμανδρος	93, 110, 316 m
حَمْد, أَحْمَد	αἰνίζομαι	110 m
حَمْد	αἶτη	110 m
حَمَاد	ἐπαινέτης	111 m
حَمُود, حَمِيد	αἰνετός, αἰνητός: praiseworthy	109, 110 m
حَمْد	ἐπαινετός: praiseworthy, laudable; ἐγκωμιαστός: to be praised حَمُود	109 m, 111 m
حَايِض	ζυμίτης: v. p. 480	41
حِمْل	γόμος	360 m, 381
حَمِيد, حَمِيَّا	θύμος	297 m
حَنْجَره	φάρυγξ: v. حَلَق	38
حَن	ἐλεέω: to have pity on, show mercy to	50
حَنَان, حَان	ἐλεεινός: showing pity; ἐλεήμων: pitiful, merciful	50
حَوْرِي	κόρη: girl; with reference to virginity, maiden	44, 50
حَوْل	περί	172 m
حَيَاة	αἰών	320 m
حَيْن	„	319-20 m, 662 m
مُخْتَار	αἰρετός: v. p. 454	130
خَبَا	καλύπτω: hide, conceal	23, 297, 299
خَبِز	ὀπτάω: bake bread	47
مُخْبِز	ὀπτάνιον: oven	14, 47, 70



خط	κόπτω: <i>strike, beat, knock</i> ; ἄπτω: <i>have intercourse with a woman</i>	43, 299
خَاتَم	τύπος: <i>impression, seal, stamp</i>	79
خَرَاء	κόπρος: <i>excrement, ordure, of men and cattle</i> ; in pl.	93, 101
خرب	φθείρω: <i>destroy</i>	65
خَرَاب	φθόρος: <i>destruction, ruin</i>	65
خَرَّ	ρέω	369 m, 412
خَرِيف	ῥα (C): <i>spring</i>	13, 50
خَشْخَش	ψιθυρίζω: <i>metaphr. of trees, whisper (i.e. rustle)</i> ; ψοφέω: <i>sound, make a noise; rustle (W)</i> [the latter homologue is to be preferred]	53
خُطِب	καταινέω	110 m
خِطْر	πτόρθος: v. p. 476	416
خَطَّ	γράφω: <i>draw</i>	113 m
خَفَض	κουφίζω	13, 24, 353 m, 421
خَفَز	κουφίζω	353 m
خَفَى	καλύπτω: v. خبا	92
خَفَّ	χηλή	314 m
مَخَب	χηλή	315 m
خَلَف	γεννάω: v. p. 480	289
خَلِيل	ἐταῖρος: <i>comrade, companion</i>	56
خَمَد	κουφίζω	353 m
خَمَد	πέντε: <i>five</i>	23, 99, 299
خَيْط	μίτος: <i>thread</i>	299
خَيْل	ἵππος, καβάλλη, κήλητς	329 m
دَائِرَه	τροχός: <i>wheel</i>	93
دار	θύρα: <i>dwelling</i>	73, 76
دام	δινεύω: <i>whirl, roll about</i>	58
دَوْم	ἐπιδινεύω: <i>whirl for the throw</i>	58
داوْد	ἀγαπητός	91, 102 m
دَاهِيَه	Αἰδης	318 m

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دَبَكه	τὰ βάκχεια: <i>Bacchic frenzy, revelry</i>	331
دَجَله	αἴλουρος: <i>cat</i> ; τίγρις: <i>liger</i>	
دِرْخَم	δράχμη: <i>drachma</i>	66, 78, 100
دَلَو	χήλινος	319 m
إِنْدَق	δαίζω	341 m
دَمَن	δέμας	xxx1 m
أَذْمَم	ξανθός: <i>yellow</i> ; of horses, <i>bay</i>	93, 121, 366 m, 401
دَوْر, دَوْر	διάδοχος: <i>v. p.</i> 466	30, 101
دِين	δίκη: <i>judgment</i>	59
حَذَى, حَذَا, ذَى	ὅδε: demonstr. Pron., <i>this</i> , formed by adding -δε to the old demonstr. Pron. ὁ; to designate what is <i>nearer</i> as opp. to what is <i>more remote</i>	75, 101
دَب	ὄπλον	319, 342 m, 406
ذَبَح	θύω: <i>sacrifice, slay</i> a victim; simply, <i>slaughter</i> ; σφάζω: <i>slay, slaughter, properly by cutting the throat</i>	30, 67
ذَخَائِر	ἀγορά: <i>supplies, provisions</i>	337
ذِرَاع	χείρ: <i>hand and arm, arm</i>	47, 99, 319
ذَكْر	ἀντήρ; ἀρσην, ἀρρην	285-6 m
ذَنْب	στόλος	319, 339 m
ذَهَب	ξανθός: <i>yellow</i> , of various shades, used of gold	99, 101, 366, 400 m
ذَيْل	στόλος	339 m
رَاب	τυρόω: <i>curdle</i>	65
رَأْس	κράς	60, 348 m
رَافِد	πόος: <i>stream</i> (الرافدان: the Euphrates and the Tigris)	300 m
رَأَى	ὁράω: <i>see, look</i>	44, 101, 344
رَبَّى	τρέφω, ἐκ-: <i>bring up, rear</i> , esp. of children bred and brought up in a house	64
رَيْب	τρόφμος: Subst., <i>nursling, foster-child</i>	64
الرَّجْلَه (نبات)		288 m
رَجِم	ἐλεέω: <i>v. حَن</i>	50
رَحْمَان, رَحوم	ἐλεήμων: <i>v. حَان</i>	50



رَحْمَه	ἔλεος: <i>pity, mercy, compassion</i>	50
رَحَى	τροχός: <i>potter's wheel</i> ; v. دائره	93
رَخَو	πραῖος: <i>soft</i>	62, 93
رَشَح	ρέω	369 m, 412
رَعَب	ταρβέω: <i>fear, dread; stand in awe of, revere</i>	63
رَعْد	βροντή: <i>thunder</i>	42
رَعَى	τρώγω: <i>gnaw, nibble, munch, esp. of herbivorous animals</i>	65
رَفَأ	θεραπεύω	55, 59, 299, 344 m
رَفَف	τραυλοηχέω: <i>twitter</i>	64
رَقَبَه	τράχηλος, λου: <i>neck</i>	64
رَقَّ, اِسْتَرَقَّ	ἀνδραποδίζω	287 m
رَقِ, رَقِيق	ἀνδράποδον, -δισμός	287 m
رَكَض	τροχάζω: <i>run quickly</i>	64
أَرْحَب	ταρβέω: v. رَعَب	63
رَحِينَه, رَحِين	ρύσιον: <i>pledge</i>	97
رِيحَه, رِيح	ρόος: <i>current</i> [extended to mean 'wind', 'odour']	56, 65
رِيح	τροχός: <i>whirlwind</i>	56
رِيَق	ρόος: v. رِيح (saliva)	56
زَائِر	ξένος: <i>guest, visitor</i>	52
زُبُر	ὄπλον	342 m
زَبَلَه, زَبَل, زَبَالَه	σκύβαλον: <i>dung, manure, refuse</i>	52
زَخَرَف	ἀγαλμα	355 m, 376
زَرَب	ρέω	369 m, 412
زَرَع	σπείρω: <i>sow</i>	101
زَرَقَه	δράκων: <i>dragon, serpent</i> (river near Jaffa)	92
زَقَّ	σειώ: <i>shake</i>	12
زَلَمَد	ἀνήρ	285-6 m
زَوَّج	ζεύγνυμι	107 m
س-	future prefix, -σ-	84

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ساعة	ώρα (C) : <i>time of day, the time of day, hour</i>	50, 100
سليم, سالم	ὅλος : <i>whole, i.e. safe and sound</i>	49
سبح	αἰνίζομαι	110 m
تسبيح	ἐπαίνεσις	110 m
سبع	σκύμνος : <i>cub, whelp, esp. lion's whelp</i>	121, 322
سجیل	θέαγον	323 m
سجی	ἀσιγήρ, ἀφθονος	98 m
سرح	στέλλω	338-40 m
رح	ἀπο- : <i>send off</i>	339-40 m
سرقند	Θεράππη, -ης : <i>a port on the east coast of the Mediterranean</i>	300
سطح	στέγη : <i>roof</i>	41
سطر	ἀρθρον	xxviii m
„	ἔπος : <i>line of writing</i>	
سطم	πακτόω : <i>stop up, caulk</i>	67
سفر	στέλλω	338-40 m
سافر	ἀπο-	338-40 m
سفر	στόλος	339 m
سكوا	σκευά	321-2 m
سكب	χέω : <i>pour; smelt</i>	51
سكت	ἡσυχάζω : <i>keep quiet</i>	55, 92
سكن	οἰκέω, σκηνέω : <i>v. p. 593</i>	418
ساكن	συγκλίνω	371 m, 418
سكون	a point of vocalization	22, 99, 336
سلاح	στόλος	339 m, 341
تسلط	βασιλεύω, -λίζω : <i>to be king, rule, reign</i>	101
أمر	ξανθός, Σκάμανδρος : <i>brown, auburn</i>	48, 93, 316
يلوان	Shiloah Jes 8. 6 (a spring near Jerusalem)	336
سمار	σχοῖνος : <i>v. p. 436</i>	77
السّمّوال	a pre-Islamic Jewish poet	325
بين, بينه	ὀδούς, ὀδόντος : <i>tooth</i>	45, 82



سهوله	σχολή: <i>leisure, rest, ease</i>	44
سوء	κακόν: <i>evil, ill</i>	60
سور	θώραξ: <i>breastwork, parapet</i>	43, 45, 59, 77
سوف	ἐσόμενος: <i>future Participle of εἰμί [future pointer]</i>	84
سيف	ξίφος, σκίφος: <i>sword; rapier (W)</i> شيش	45
شارد	δράπης, -πέτης: <i>runaway, fugitive</i>	49
شاطىء	ὄχθη, -θος: <i>the bank of a river, shore</i>	46
شاطر	ἴστωρ: <i>knowing, learned, skilled</i>	28
شاف	σκοπέω: <i>behold, watch</i>	52
شال	φέρω: <i>bear or carry a load</i>	101
شال	στολή, -λίσ: <i>garment (shawl)</i>	339, m, 341
شام	ξανθός, Σκάμαιδρος: <i>in Ep. mostly used of fair, golden hair (but in later Gr. of complexion . . .)</i>	316 m
,,	Φοινίκη: <i>Phoenicia [Arabic name for Syria]</i>	93
شوم	κακόν: v. سوء	60
شبر, شبر	δῶρον	100 m, 389
شبل	σκύμνος: v. سجع	121
شج	σχίζω: <i>split, cleave</i>	93 m
شجره	ξύλον: <i>tree</i>	45
شد	στέλλω	338 m, 341
شده	δίφθογγος	21 m
شارد	δραπέτης: v. p. 585	49
شريس	γοργός: <i>grim, fierce, terrible</i>	386
شرط	εῖρηται: <i>treaty, agreement</i>	40
شيرش	ρίζα: v. جذر	45, 50, 69, 386
شرم	σπαράσσω	371 m, 417
شعل	πυρόω: <i>burn with fire, burn up</i>	56, 93, 100
شغل	ἀγορά: <i>business of the ἀγορά</i>	355 m, 377
شفى	θεραπεύω	344 m
شق	δαίζω 341 m; σχίζω: v. شج; σπαράσσω	93, 371 m, 417
شكس	ὀξυθυμέω	298 m

شَكِس	ὀξύθυμος, -μίας	298 m
شَكْل	ἐκδέω: v. p. 542; συγκλίνω: v. p. 371	419-20
شَلَح	ἀποστέλλω	13, 100, 333-40 m*
شِمَال	εὐώνυμος: euphem. left, on the left hand (because bad omens came from the left)	56
شَمْس	ξανθός; ἥλιος	93, 101 m, 366
شَمْلَة, شَمْلَة	χλαμύς: mantle	49
شَمْدُور	Σκάμανδρος	316 m
شَوْشَة	χαίτη: mane	78
شَيْخ, شَيْخ	ἡγεμών	28, 93, 637-40 m
شِيد	σύνδεσμος	308 m, 583 m
صابُون	σάπων: soap	422
صَبغ	χρῶμα: colour	45
صِبَاغ	χρoιά: colour	101
صَدَّ	στέλλω	338 m
صَدْر	στῆθος: breast; metaph., the breast as the seat of feeling and thought	52
صَدْفَة	πάθος: v. p. 448	93
صَدَق	ἐνδικος, ἔν-	362 m, 389
صَدِيق	ἐνδικος, ἔν-	362 m, 389
صَرَف	ξηραίνω: drain dry	100 m
أَصْفَر	ξανθός	93, 316, 366 m, 401
,,	ὠχρός: pale, wan, esp. pale-yellow, sallow; the colour yellow	50
صَمَد	ἀθάνατος	323 m
صَم	πακτόω: v. سَطَم	61
صَمَّ عَلَى	καταινέω: agree, promise to do	110 m
تَضَمِيم	αἶνῃ	110 m
صَنَم	ἄγαλμα: statue in honour of a god	45, 48, 74, 99, 355 m
صَهْر	πενθερός: connexion by marriage, e.g. brother-in-law	74, 262 m



صَاد	ζητέω: <i>seek, seek for; search after</i>	43
صَيَّاد	ζητητής: v. p. 557	57
صَيْدَه	ξουθός: <i>golden yellow</i> ; Σιδών	22, 31, 336, 393
ضَبْع	vaiva: <i>the striped hyena</i>	45, 51, 79, 101
ضَحَك	καχάζω: <i>laugh aloud</i>	24, 44, 99
ضَرُورَه	χρέος: <i>need</i>	101
ضَنْفِيرَه	στέφος: <i>wreath</i>	52, 319
ضَنْفِر, ضَنْفَر	χηλή	315 m
ضِلْع	σκέλος: <i>side</i>	81
ضَمَّه	a point of vocalization	99
طَاوُوس	ταώς: <i>peacock</i>	49
طَاف	δινεύω: v. دام	58
طَالُوت	τελευταῖος	47, 324-5 m
طَبَخ	ὀπτάω: v. خَبَز	47, 100
ضَبْع	θύμος	297-8 m, 300
إِنْضَرَب	θορυβάζομαι: Pass., <i>to be troubled</i>	97 m
طَرَبُوش	κάλυψις: <i>covering (headgear)</i>	72
طَرَف	ἄρθρον	xxviii m, 318
طَرِي	πρᾶος: v. رَخَو	93
طَعْم, طَعَم, طَعْم	γεῦμα: <i>taste</i> ; ἔδεσμα: v. p. 438	47, 401 m
طَنَل	τρυφερός, τρυφήλός: <i>delicate; tender; of an infant</i>	43
طَلَق	ἐξαποστέλλω	339-40 m
طَهَّر	καθαίρω: v. p. 487	394
طُور	διάδοχος: v. p. 466	101
طَهَارَه	κάθαρσις: <i>cleansing from guilt or defilement; purification</i>	82
طُور	ὄρος	368 m, 410
طُوفَان	[deluge] τυφών: v. p. 528	77
طَوَّق	τροχός: <i>hoop</i>	93
طَيْرَان	πτέρυξ: <i>flight</i>	62

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طيرد	πτερόν: omen	62
طين	θίς: sand or mud at the bottom of the sea	43, 47, 73
طيب	ἀγαθός: good, in moral sense	101
ظبي	ὑαίνα: a kind of antelope	45, 51, 101
ظفر	χηλή	319 m
ظلف	ὀπλή	314 m
ظلل	σκιάζω: cast a shadow	33
ظن	σκία: shadow; shade of trees, etc.	45
ظهير	ἀγορά: ἀγορῆς διάλυσις the time just after mid-day	99, 377
عاقِر	ἄκουρος: childless	44, 380
عال	καλός: good, of fine quality	60
عال	μέγας	297 m, 300
عالم	τὸ ὅλον: the universe	24, 37, 42, 49
عام	αἰών	320 m
عاني	πονέω: suffer	61
عاجر	ἐταίρα: courtesan	56
عبّاس	Αἴας: Ajax	121
عبارة	ἔπος: word	50
عبد	ὀπηδός: attendant	128
عبد الله	(possibly) עבדא IR 4. 6 Neh 11. 17 עבדא Jer 36. 26 ὀπηδὸς θεοῦ	128
عبد الملک	a follower of Moloch, in pre-Islamic times; cf. עבד מלך	93, 307
عبي	γεμίζω	360 m, 385
عتو	μέγεθος	298 m
عش	πυραύστης: v. برغوث	62, 93
عجله	κύκλος: wheel	73
عد	ἀριθμέω: number, count, reckon	63, 382
عدد	ἀριθμημα: number	63
أعد	στέλλω	338 m, 340
عديد	μέγας	296 m



عَدَن	Αἶδης	121, 318 m
عَدَن	Ἀθήνη: Athene (the port of Aden)	121, 134, 300
عذاب	πάθος: suffering	61
عَذَاء	ἄνευ ἀνδρός	289 m
عِراق	ἄργος: = πεδῖον (plain)	300
عَرَبُونَ	ἀρράβων, ῥύσιον	97 m
أَعْرَابِي	Ἀράβιος, -ικός: Arabian; ἐρημικός: living in a desert	130
عَرِيَّة	πόρευμα: carriage	62
عرف	ἀρπάζω	383
عَرَفَات	ὄροφοι	46, 130 m
عِرْق	ῥακίς: branch of a blood-vessel	93
„	ρίζα: v. جذر	50
عُروس	ἐραστός	103 m
عَرْد	μέγεθος	298 m
عُدَّة	ὄπλον	342 m
أَنْ عَسَى	τάχ' ἂν: (τάχα, Adv., perhaps) probably, perhaps	63
عَشَق, تَعَشَّق	ἀγαπάω: treat with affection	33, 91
عَصَر	ἀγορά: ἀγορῆς διάλυσις v. نُصْر	397
„	ἐτηρίς: term of years	
عَصْفُور	στρουθός: sparrow	81
عَضَادَة	στήλη	339 m, 341
عَضِل, عَضِل	μέγας	56 m
عَضَلَة	Αἶδης	121, 318 m
عَظْم, عَظْم	ὀστέον: bone	81, 99
عَظَلَة	σχολή: leisure; idleness	45
أَعْطَى	δίδωμι: give, grant, offer	58
عَفِيف	νηφαντός	104 m
عَقْرَب	σκορπίος	331 m

NIX. CATALOGUE OF GENERAL HOMOLOGIES 623

عُقْلَه	ἄρθρον	xxviii m
عَلَى	πολλάκις: <i>perhaps, perchance</i>	61
عَلَوُش	κάλλιστος: <i>best, of the finest quality</i>	60
عَلَى	ἀνά: <i>on, upon</i>	168 m
عِمَامَه	στέφος, στέμμα: <i>crown, wreath</i>	54, 56, 93
عُمْدَه	μείζων	297 m
عُمَر	θύμος	297 m
عُمَر	Ὅμηρος: <i>Homer</i>	121
عُمَر	γεμίζω: <i>load</i>	44
عِمْلَاق	ἀνδρουργίας	289 m
عَنْتَرَه	ἀτήρ [a hero of pre-Islamic Arabia]	285 m
تَعْنَى	πονέομαι: <i>work hard, toil</i>	61
تَعَبَدَ	αἰνίζομαι	110 m
عَهْد	εἰρήνη: <i>treaty, agreement</i>	40
عَيْل	παιδίον: <i>little or young child</i>	61, 101
عَيْن	ὥς; αἰθή: <i>v. p. 337</i>	337 m
عَيْوَف	ιππόκροτος	104 m
غَابَه	νάπος: <i>grove</i>	57
غَبِي	ἀβας, ἀβυθός	94 m
غُرَاب	κόραξ: <i>raven</i>	302
غُرَام	ἔρμα B., ἔρως: <i>love</i>	97 m
غُرَب	ἔσπερος	378 m
غُرْد	τραυλοηχέω: <i>v. رُفِر</i>	64
غُرْفَه	ὑπερῶν: <i>v. p. 89</i>	414
غُرْلَه	κουρά	394 m
غَشَى	καταγοητεύω: <i>cheat</i>	45
غُضَايَه	κάλυψις: <i>covering</i>	82
غُلَام	δοῦλος: <i>slave</i> ; πῶλος: <i>young man</i>	58, 67, 99, 101
غُور	γῆ: <i>land (in Transjordan)</i>	
غَيْمَه	νέφος: <i>cloud</i>	44, 57
أَفَاد	ὠφέλεω: <i>benefit</i>	93



فائده	ωφέλεια, -λησις: profit, advantage	93
فتح	πετάννυμι: open	101
فَتْحَة	a point of vocalization	99
فَتَاه, فَتَى	παῖς, παιδός: child, boy or girl	82
أَوْجَع, تَنْجَع	ἀλγέω, αὐγεῖν	98 m
فِجَل	ράφανίς: radish	93
فَحْذ	ἐπιγουνίς, -δος: part above the knee, thigh-muscle	380
فَرْج	ράγας: fissure; = rima, γυναικεία φύσις (female organ)	100
فَرَض, فَرِيضَة	ἔργον: task	50
فِرْعَوْن	Φαραώ, ἑφορος: Pharaoh; overseer, guardian, ruler	336, 345
فَسَخ	κουφίζω: cancel	353 m
فَرَّ	φράζω: explain	24, 44, 69
فُتَيْقَاء	ψηφοθέτημα: tessellated pavement work	53
مَنْجِل	ἄρθρον	xxviii m
فَتِين	πινυτός: prudent	73, 105 m
فُطْنَة	πινυτή: understanding, wisdom	73
فِعْل	ποίημα: work; deed, act	74, 84, 381
فَقْرَة	ἄρθρον	xxviii m
بَفَكَه, بَفَكَه	ἀσπακῶς	98 m
فِلَاحَة	ἔργον: tillage	50
فَلَق, فُلُق	χηλή (cf. p. 371)	315 m
فَنَار	φανά: torch	65, 69
فِنْجَان	ἀγγεῖον: vessel	38
فَهْم	πινυτή: v. فُطْنَة	73
عَلَى الْفَوْر	ἀνὰ τόπον: on the spot, immediately	64
فِيل	θηρίον: wild animal; freq. of elephants	92
قَبْض	ἄπτω: take hold of	14
قَادِر, قَادِر	μέγας	296 m
قَزَم	ἄνδριον	288 m

قاضى	δικαστής: <i>a judge</i>	53, 101
قبل	πρό	172 m
قَبْلُ, قَبْلًا, قَبْلَهُ	πρός	173 m
قَبِيلَه	φυλή: <i>clan, tribe</i>	74
قتل	κτείνω: <i>kill, slay</i>	23, 33
قِثَاء	κολοκύνθη: <i>round gourd</i>	60
قَدَاسَه	ἀγιωσύνη: <i>holiness, sanctity</i>	74
قُدُس	ἀγίασμα, ἀγιαστήριον, ἀγίστευμα: <i>sanctuary</i>	79
قَدِيس, قَدُوس	ἀγιστός: <i>hallowed</i> ; ἅγιος: <i>holy, pure</i> ; ἀγιός: <i>chaste, pure</i>	21, 40, 102, 107
قُرْآن	χρημα: <i>oracle</i>	93, 327, 374 m, 427
قَرْن	κέρας	348 m
,,	κράς	348 m
قَرِيب	περί	172 m
قَرِيبَه	πολείδιον, πολίδιον: <i>Dim. of πόλις (city)</i>	571 m
قَسَم, قَسَمَ	σχίζω: <i>split, divide, part, separate</i>	53, 93
قِشَاعَه	ξύσμα: <i>shavings, filings</i>	52
قَسَبَه	σχοῖνος: <i>rush, reed (V)</i>	78
قَسْر	οἶκος: <i>بيت</i>	77
قَسَدَه	αἶτη, αἶνος	110 m
قَسِي	ἔσχατος: <i>farthest, extreme</i>	55
قَطْر	πόλις, πτόλις: <i>country</i>	40
قَنَز	κουφίζω	353 m
قَنَدَه	κόρινος: <i>basket</i>	78
قَنَل, قَنَل	κουφίζω	353 m
قَمَدَه	στέφος, στέμμα: <i>عمامه</i>	56
قَمِينَه, قَمِين	κάμινος: <i>kiln</i>	399 m
قَنَنَدَه	ἀκανθώδης, -θόχοιρος: <i>v. p. 569</i>	90 m
قال	καλέω: <i>call, summon; invite</i> אקרא Esth 2. 14, 4. 11; <i>invoke</i> אקרא Gn 12. 8; <i>Pass., of the god, to be invoked</i>	



Dt 28. 10 Jer 44. 26; Pass., <i>to be called</i> אָרָא Dt 25. 10 ICh 13. 6 Zach 8. 3; special construction— Ἀλησίου ἔνθα κολώνη κέκληται where is the hill called the hill of Alesion (Il. 11. 758) يُقَال لَهُ אָרָא IIS 20. 1 Jes 48. 1	395
قوم δῆμος, λαός: v. أمّه	56, 58
قيّم κηδεμών: guardian	92
كامل ὅλος: whole, entire, complete in all its parts	49
كاهن διάκονος: attendant or official in a temple or religious guild	73
كبد ἥπαρ, ἥπατος: liver	82
كبير ἀψίορ: μέγα (big)	98 m
كتب γράφω: write	101
كاتب γραφεύς: scribe, scribe	40
كتاب γραφή: book	21, 40
كتاب γραμματεῖον: a school	40
مكتوب γράμμα: letter	40
كيتان χιτών: tunic (Accadian kitinnu 'linen garment', Hebrew kētōnet 'tunic' . . .); cf. كتان, linen	77
كثير ἀψίορ: πολύ (many)	98 m
كذا καὶ ὥς: even thus (W)	51
كذب ψεῦδος: falsehood, lie	47
كرخانه ἐργαστήριον	xxvii-xxviii m
كرسى κλισία: couch or easy chair	332
كرشه, كرش χορδή: guts, tripe	47
كسره a point of vocalization	99
كعبه, كعب κύβος: cube, esp. cubical die; block of stone	130
كنت ἄπτω: v. p. 503	14
كفيه στέφος: v. عمامه	
كلب χαροπός	90 m
كل ὅλος: = πᾶς (all, the whole, every)	21, 40, 47, 49

كَلَاب	χηλή	315 m
كوز	πρόχοος: v. ايريق	63
كوفان	Σκυθών (γη): the land of the Scythians	129
كوفد	Σκυθία: Scythia	129
كوفى	Σκύθης: Scythian	44, 129
كَي	καῦσις: cautery	73, 78
لَنْ, لَا	οὐ: not (W)	12, 24, 35
لَانَق	προσήκων: Part. of προσήκω, as Adj., <i>befitting, proper, meet</i>	62
لبس	ἀμφιάζω; καλύπτω: v. p. 502	174-5 m
تَلْجَلِج	τραυλίζω: <i>mispronounce a letter, lisp</i> ; of children	64
لَعَق, لَحَس	λείχω: <i>lick up</i>	12
لَحِي	γένυς: jaw	47
لَثِغ	τραυλίζω: v. تَلْجَلِج	64
لِسَان	γλῶσσα: <i>tongue, language, dialect; anything shaped like the tongue</i>	68
تَلْعَثَم	τραυλίζω: v. تَلْجَلِج	64
لُغَة	λόγος: <i>speech, language</i>	43, 73
لُقْمَان	ὁ ἡγεμών	23, 637 m
لَمْ	οὐ: v. لَا	12, 35
لِمَا	τί χρῆμα: <i>why?; what?</i>	64, 426
لَهْجَة	λόγος	399 m
لَيْث	λῆς: Ep. for λέων, λέοντος: <i>lion</i>	43, 82, 101
لِيل	νύξ: v. p. 503	39
ماس	ψηλαφάω: <i>feel about for, grope or search after</i>	53
مَتَى	πότε	400 m
مِجْمَر, مِجْمَرَة	θυμιατήριον: v. p. 568	71
مِجَن, مِجَنَة	ὄπλον	342 m, 406
مَحَلَة	ὄπλον	342 m
مُخ	μυελός: <i>marrow, brain</i>	77
مَخْلَب	χηλή	315 m



مَدِيح, مَدَح	αῖνη: = αἶνος, ἔπαινος	110 m
مَدْحِي	αἰνετήριος	110 m
مَدِينَه	πόλις: v. قريه	63, 32
مَرْكَب	πορθμεῖον, -μῖς: passage-boat, ferry-boat, ship, boat	62
مِشَار	κέντρον: pin, rivet	71
مَعَارِي	χρῆμα: in pl., money	91-2, 328, 424
مَعَ	μετά	94 m
مُقْتَضِم	μέγεθος	298-9 m
مِلْبَن	πλινθεῖον	308 m
مَلِك	βασιλεύω, -λίζω; to be king, rule, reign	37, 99
مَلِك	βασιλεύς: king, chief	37, 99
مُلْك	βασιλεία: kingdom, dominion	101
مِنْ	ἀπό: from	169 m
مِنْبَر	βωμός: raised platform, stand	77, 79, 100-1
مِنْشَار	πρίων: saw	49, 79
مِنْ	δόμα, δῶρον: v. pp. 140-1, 389	387
مَوْت	θάνατος: death	55, 59
مَوْسَى	μάντις: diviner, seer, prophet	325
مِينَاء	λιμήν: harbour	55
مِنْ		101, 333
نَار	φάος, φῶς: fire	337-8 m
نَبَات	φυτόν: v. أَب	74, 80
نَبِي, نَبِيء	προφήτης: prop. one who speaks for a god and interprets his will to man; prophet (W)	62
نَحَا, نَحَى	ἡγέομαι: lead the way	50
نَحْت	χαράσσω, -ττω: engrave, carve	44
نَحَاس	κνηκός: pale yellow, tawny	60
نَخْل	φοῖνιξ, -ικος: date-palm	65, 82
نَسَخ	κουφίζω: cancel	353 m
نَشَف	ξηραίνω	366 m, 402
نَصَح	αἰνίζομαι	110-11 m

نظر	τηρέω: watch over, take care of, guard	33, 92
نطق	φθόγγος: speech	66
نعل	ὑπόδημα: shoe or half-boot	74
نعم	ναὶ μὴν: yea, verily; in answers, yes	56
نفخ	φυσάω: blow, puff	101
نقش	χαράσσω: v. نحت	33, 100, 425
نمر	μεριζόμενος: Pass. of μερίζω, to be divided	101
نهار	ὥς	65, 337-8 m
نوم, منام	ὑπνος, -ον: sleep, slumber	57, 77-8
نور	ὥς	30, 101, 337-8 m
نيل	Νεῖλος, ῥόος: stream	313 m
خافه	στέφος: v. عمامه	56
حام	δινεύω: roam about	58
خولاء	ὄδε, οἶδε: demonstr. Pron., these	76
خاون	ὄλμος: mortar	28
حبط	κουρίζω: lighten, assuage	353 m
خدا	ἡσυχάζω: to calm	92
خدى	ἡγέομαι: guide	42, 50
خدى	ὁδός: way, road; τῆς ἀληθείας ὁ. the way to truth	45, 50
خلى	ἄρα: v. ألا	28, 92, 353
خنا	ὄνυ: here	40, 92
خناك	ἐνθα: there, thither	40, 92
خند	ἀνοδος: inland, esp. into Central Asia	300
خنگل	οἶκος: v. بيت	77
وتد	πάσσαλος: peg	61
يقه	πιστόν: confidence	73
ود	ἀγαπάω	108, 240 m
ودود	ἀγαπητός	102 m, 107-8
وراء	ὑστερος: behind	57
ورد	ρόδον, βρ-: rose	41
وردى	ρόδινος: made of or from roses	41



ورثه ἔργαστήριον	xxviii m
ورك ἄρθρον	xxviii m
وسيل ὁδός	367 m, 403
وسوس, وشوش ψιθυρίζω: <i>whisper, whisper slanders</i>	51, 53
وصل ἤκω	421 m
أوصى على τίθημι, κατα-: <i>make a testamentary disposition</i>	64
وضع τίθημι	372 m, 423
وعظ, وعد αἰνίζομαι	110-11 m
ولد βλαστός: <i>offspring</i>	101
وهن ἀβαγνα, φθίνω	94 m
يد γυῖον: <i>the hand</i>	101
يعتوب κακκάβη (B): <i>partridge</i>	60
ياقوت ἀνθραξ: <i>a precious stone of dark-red colour, including the carbuncle, ruby, and garnet</i>	63
يوم ἡμαρ: <i>day</i>	57

## EPILOGUE

Untold χρήματα, מָסָרִי / مَسَارِي have been poured on to the foregoing pages—glittering χρυσὸς ἀπείθεος, אֶפְסוֹס כֶּהֱם and scintillating ἀδάμας, אֲדָמָס יִהְיֶה, besides δραχμαί, דְּרַחְמוֹתֵי / ذَرَاهِمُ past counting—and it is time to take stock of these precious Graeco-Hebraic-Arabic finds. It is therefore proposed to contrast change in sound and form with semantic sameness and similarity of expression, to establish the multilateral connection between homologues, to point out exceptional ones, and to outline the pattern of life which emerges from the general survey. So that, looked at from any and every aspect, it should be manifest that Hebrew is Greek by another name.

There is not much new in what I am about to say. An open-minded scholar who has studied what I have so far elaborated, and mastered it, would find most of my new-style colophon to be a leisurely exercise in dotting the *is* and crossing the *ts*. But if my experience is anything to go by—and I cannot be expected to ignore my own experience—his kind, if not exactly a *rara avis*, is by no means a common bird. There are bound to be prejudiced and sceptical readers. I hope that to them my valedictory observations would act as a gentle reminder of some crucial points, and might stimulate them to examine further some of the past six hundred and thirty illuminating pages.

## IDENTITY OF HOMOLOGUES

In the course of the evolution of a language, letters—even when preserving their shape—alter their pronunciation; words, too, metamorphose in various ways. These usual, nay, inevitable phonetic and morphological mutations which—with the passage of time and change of circumstance—occur in one and the same language, are reflected in the differences prevailing between Greek and Hebrew words. So that Hebrew is Greek, albeit somewhat altered Greek—Asiatic or Continental Greek, as distinct from European Greek—and it altered as to sound and form in an



unparalleled manner, resulting in a differentiation which is peculiar and defies comparison.

Words also change and extend their meaning or become obsolete in the course of philological development. Since they clothe our concepts, they in some respects resemble clothes. Like clothes, they are subject to the vagaries of fashion; like old clothes, old words are turned to new uses or discarded and replaced. Here again, the relation between Greek and Hebrew is unique. In contrast to so much phonetic and morphological change undergone by Greek homologues, despite the exposure over many generations by Hebrew homologues to the likelihood of a multitude of semantic alterations, the meanings of respective Greek and Hebrew homologues almost invariably coincide with uncanny precision.

Take  $\Psi$  as an example: it is not derived from  $\rho\theta\acute{o}s$ , any more than  $\rho\theta\acute{o}s$  derives from  $\Psi$ ; nor is  $\Psi$  a dialectal variant of  $\rho\theta\acute{o}s$ ;  $\Psi$  is  $\rho\theta\acute{o}s$ —despite their obvious phonetic dissimilarities—because (a) these can be fully accounted for, and (b) the several meanings of these two words are identical. It is submitted that as one generation succeeded another, the Continental Greeks, or  $\eta\pi\epsilon\rho\omega\tau\alpha\iota$ —the Hebrews, that is—pronounced  $\rho\theta\acute{o}s$  more and more differently from their European kinsmen: the spiritus lenis changed into  $\Psi$ , according to Proposition 11; the first and second  $\theta$  turned into  $\alpha$ , according to Prop. 5 (A); and  $\rho$  dropped out, according to Prop. 17 (5);  $\theta$  became  $\Psi$  (a letter, though not necessarily the sound it represents, unknown in ancient Greece), according to Prop. 9 (5); and terminal  $\sigma$  became  $\rho$ , according to Prop. 5 (P).

The changes undergone by  $\rho\theta\acute{o}s$  to assume the phonetic disguise of  $\Psi$ , have been analysed from the viewpoint of Baghdadi and Sephardi pronunciations. An Ashkenazi or Yemenite, however, would have dispensed with the conversion of  $\theta$  into  $\alpha$ , for he sees  $\Psi$  and reads  $\Psi$ —pronouncing the proper noun  $\Psi$  (oxytone), as the others would the abstract noun  $\Psi$  (paroxytone). This fact is of exceptional significance, because it seems to show that, among a section of the Jews, Greek sounds and words have, to this day, preserved—partly, at any rate—their original Hellenic pronunciation; and that the Jews have, to that limited extent, preserved their Hellenic identity.



None of these changes occurred abruptly or arbitrarily; they, like numerous others, must have come about by usage and abuse, slowly and almost imperceptibly permeating the whole vocabulary. It is characteristic of them, however, that they followed a distinct pattern, mirrored in the variation of letters and vocalization found throughout the Bible, and in similar variations which distinguish the Greek dialects. This is so true, that certain Hebrew homologues show both the complete and the incomplete alterations undergone by the Greek words to become their respective Hebrew homologues, in accordance with the said biblical and dialectal modifications, e.g. μέσος/מֵסוֹת/מֵסוֹת; חֲצִי/חֲצִי; and μόνιον/מֵעוֹר/מֵעוֹר according to Props. 5 (M), 9 (4); γαληνός/שְׁלֵאֲנָן/שְׁלֵאֲנָן, according to Props. 9 (5), 17.

יָשָׁר is ὀρθός, and not vice versa, because ὀρθός resulted in יָשָׁר and not the other way about; for there is no rule in Hebrew whereby terminal י turns into י, whereas final σ turns dialectally into ρ. Similarly, as regards the homology יָשָׁר, ἄκουρος: it is more correct to state that יָשָׁר resembles ἄκουρος than vice versa—on the analogy that a son resembles his father rather than the father the son—because the Hebrew adjective developed from the Greek adjective. This is a compound made up of two independent constituents—a privativum and κοῦρος, κόρος (boy, son)—whereas יָשָׁר seems to be, and has always been considered to be, a simple word. There is no יָ and יָ in Hebrew. It is submitted that ἄκουρος was pronounced יָשָׁר, and not יָשָׁר ἄκουρος; because it is Greek that anciently—long before the Trojan War—started altering into Hebrew, and not Hebrew into Greek.

Semantically, however, יָשָׁר covers the meanings of ὀρθός: in line, *straight* (opp. σκολιός *crooked* (W), *bent* (יָשָׁר/יָשָׁר)) and πλάγιος *aslant* (W), *athwart*; metaph., *crooked*, *treacherous* (יָשָׁר/יָשָׁר)) Ez 1. 7; *right, safe, prosperous* Jer 31. 9 (8) Ps 107. 7 Esr 8. 21; *right, true, correct* IIS 1. 18, 19. 7; *true, real, genuine* IS 29. 6 IIR 10. 15; *upright, just* Dt 32. 4 Ps 33. 1 Job 1. 1; of persons, '*straight*', *straightforward* IS 29. 6 Job 1. 1; ἡ ὀρθή (sc. ὁδός) *straight, right* Hos 14. 10.



This is equally true of the kindred homologies of ὁρθός, although not all their Hebrew constituents are cognates of יָשָׁר:

ὄρθιος: *steep, uphill*; ὄρθιον: *steep descent* מוֹרָד Mich 1. 4 (prefix-suffix metathesis, θ/ד) יָרַט Nu 22. 32.

ὁρθότης: *straightness*, opp. κάμψις (צָמִיד), metaph., *rightness, correctness* יָשָׁר Dt 9. 5 Ps 25. 21 יִשְׁרָה IR 3. 6 יָהָר Prv 17. 7 (י/ר, θ/ש, σ/ר, —ρ, —τ).

ὀρθόω: generally, *build, raise* יָרָה Gn 31. 51 Job 38. 6; *rise from one's seat, stand up* קָוָם Gn 37. 7 Lev 19. 32 IIS 13. 15 Esth 5. 9, 7. 7 לוֹ קָם Cant 2. 10; *go straight* אָשָׁר Prv 9. 6 [cf. ὀδεύω] צָלַח Jer 12. 1; Pass., of actions or persons acting, *succeed, prosper* צָלַח Nu 14. 41 Jer 22. 30; of persons and places, *to be safe and happy, flourish* צָלַח Ez 17. 10 (י/י, —θ; —ορ, θ'χ/ק, +מ; י/א, θ/ש, +ר; י/צ, ρ/ל, θ'ח/ח); = ὀρθιάζω; cf. θάλλω.

διορθόω: *make straight* יָשָׁר Jes 40. 3 Prv 3. 6 אָשָׁר Jes 45. 2 הָיָשָׁר Ps 5. 9.

ἐξορθόω: *set upright* הָקִים Lev 26. 1 Dt 27. 2 IR 7. 21.

κατορθόω: *set up, erect* הָקִים Ex 26. 30 IIS 24. 18 Jer 10. 20 הָקִים Ex 40. 17; metaph., *keep straight, set right* אָשָׁר Jes 3. 12, 9. 15 הָצִלִּיהָ Gn 24. 21 Dt 28. 29; *accomplish successfully, bring to a successful issue* הָצִלִּיהָ Gn 39. 3; *go on prosperously, succeed* הָצִלִּיהָ Gn 39. 2 Ps 1. 3 ICh 29. 23; of success in war הָצִלִּיהָ IR 22. 12 Jer 32. 5 הָרַשִׁיעַ IS 14. 47 (—ο, θ/ש; +ע).

κατόρθωμα: *that which is done rightly, virtuous action* מִישָׁר Ps 67. 5; in pl. opp. ἀμαρτήματα (מַרְדּוֹת *sinful actions*) מִישָׁרִים Jes 26. 7 Dan 11. 6 ICh 29. 17; *perfection* מִישָׁר Jes 11. 4 (prefix-suffix metathesis).

Compare, or rather contrast with the above homologies, the explanations of two English words set out in *The Concise Oxford Dictionary*: one descended from Old English, the other derived from another modern Aryan language. Unlike Hebrew words *vis-à-vis* their respective homologues, these two words bear hardly any semantic relation to their respective origins, because they have undergone derivative developments.

I. 'true' (-ōō), adjective, adverb, and verb transitive. 1. In accordance with fact or reality, not false or erroneous . . . 2. In accordance with reason or correct principles or received



standard, rightly so called, genuine, not spurious or hybrid or counterfeit or merely apparent, having all the attributes implied in the name . . . 3. Accurately conforming *to* (type, etc.). 4. (Of voice) in perfect tune. 5. Loyal, constant, adhering faithfully . . . 6. (Of wheel, post, beam, etc.) in correct position, balanced or upright or level. 7 (arch.) Not given to lying, veracious; honest . . . 8. ~ *bill*, bill of indictment endorsed by grand jury as being sustained by evidence; ~-*blue* adjective and noun, (person) of uncompromising principles or loyalty . . . 9. adverb Truly . . . 10. verb transitive Bring (tool, wheel, frame, etc.) into exact position or form required . . . [Old English *tréowe* (*tréow*, see TRUCE), cf. Dutch *getrouw*, German *treu*, Old Norse *tryggr*]

'truce . . . [Middle English *trewes*, pl. of Old English *tréow* compact, faith, see TRUE]

II. 'sutler, noun Camp-follower selling provisions etc. [from Dutch *soeteler* (*soetelen* besoul, cf. German *sudlen* to sully)]'

The question naturally arises, and it is a standing question, one that is implicitly put at every turn: Is it a mere coincidence that a variety of shades of meaning should be shared by two words which in effect closely resemble each other, one Hebrew and the other Greek? If it is not, if indeed it cannot be an accidental happening, then one is, one must be—both in logic and common sense—inevitably and forcibly driven to the conclusion that these are twin-words, identical words; that, practically and realistically speaking, they are one and the same word which happens to be *differently pronounced*.

#### RIVALRY

As a rule, suitable Greek candidates to form a sound homology are scarce, but occasionally several present themselves with plausible credentials. Then one suffers from *embarras de richesse*, and one has to exercise great care in choosing between the rivals, allowing each one of them to press its suit to the utmost. A classic example is: *κουρίζω* (B), *ξυρίζω*, *ποκίζω*. Phonetically, every one of them is a good match for *ἰῖλ*; while semantically, all three treat of hair-cutting, though each conveys a different shade of meaning. In the circumstances, which of them—if any—would properly homologize with *ἰῖλ*? Clearly, this is a typical case where the prescribed tests have to be applied in order to resolve



the obvious dilemma. After due consideration of the several claims, the palm in this contest easily goes to *ποκίζω*, for two reasons: first, the contexts point to *יִלַּךְ* being mostly used in connection with wool shearing; and secondly, *יִלַּךְ* has three cognates—*יָלַךְ*, *יִלְכָּה*, and *יִלְכֶּה*—and *ποκίζω* provides excellent homologies for them. The two losing verbs now dispute the homology of *יָקַר*; and on the same tests being applied, *ξυρίζω* wins. Lastly, *κουρίζω* (B) is related to *κείρω*/*לָרַעַ* and *κουρά*/*לָרַעַ*. And so it goes on—via homonyms and synonyms, via various phonetic and morphological similarities and dissimilarities, in an endless chain of interconnected homologies.

*ποκίζω*: *shear wool* *יִלַּךְ* Gn 38. 12, 13 Dt 15. 19 Jes 53. 7; = *πέκω*.

*πεκτέω*: (*πέκω*) *shear, clip*; *πέκω*: *shear* *יִלַּךְ* Jer 7. 29 Mich 1. 16 Job 1. 20.

*πεκτηήρ*: *shearer* *יִלְכֶּה* IS 25. 11; = *ποκτηήρ*.

*πόκος*: (*πέκω*) *wool in its raw state, fleece* *יָלַךְ* Ps 72. 6 *יִלְכָּה* Jud 6. 37; *shearing* *יָלַךְ* Dt 18. 4; = *πόκτος*.

*ξυρίζω*: = *ξυρέω*, -άω (*shave*) *יָקַר* Lev 21. 5 Jer 16. 6; *ξύρω* is collat.

*καταξυράω*: *shave close* *יָלַךְ* Gn 41. 14 Lev 14. 8, 9 Nu 6. 9 *יָלַךְ* Jud 16. 17 *יָלַךְ* Lev 13. 33 *יָקַר* Ez 27. 31 *יָקַר* Ib 29. 18.

*ξυρήκης*: Pass., *close-shaven* *יָקַר* Lev 13. 40.

*ξύρησις*: *baldness* *יָקַר* Jes 15. 2.

*ἀνθραξ*: *carbuncle, malignant pustule* *יָקַר* Jes 3. 24 *قَرَح*.

*κάρα* (A): *head; peak, top* *יָקַר* Lev 13. 42.

*ποκίζω* → *κιζω* (π dropping by apharesis or as a syllable with π) → *λίζω* (κ changing to γ) → *λίσδω* (ζ splitting into its constituents) → *λῖι* (σ and δ each changing to ι): *יִלַּךְ*. Alternatively, *ποκίζω* → *λοκίζω* (π/γ) → *λακίζω* (ο/α) → *λαῖζω* (κ/ι) → *λαῖω*: *יִלַּךְ*. E.g.: *κυρέω*/*יָלַךְ*, *κόμη*/*יָמַר*, *σείω*/*יָלַךְ*, *δῶρον*/*יָלַךְ*.

*ξυρίζω* → *ξυριζω* (ξ changing to ρ) → *ξυριτω* (ζ changing to π): *יָקַר*. E.g.: *δόξα*/*יָקַר*, *ζυμίτης*/*יָמַר*.

*ἀνθραξ* → *αθραξ* (ν dropping out) → *θαραξ* → *θαρξα* (consonant/vowel metathesis) → *θορξα* (α changing to ο) → *χορξα* (θ changing to χ) → *ρορξα* (χ changing to ρ) → *ρορπα* (ξ changing to π): *יָקַר*. Alternatively: *ἀνθραξ* → *ἀνθρακος* (gen.) → *ανθαρκος* (consonant/vowel metathesis) → *θαρκος* (aphesis) → *χαρκος*



(θ/χ) → χαρκας (ο/α) → ραρκας (χ/ק) → ραρπας (κ/Π) → ραρπα (apocope): קרחה. E.g. ζώνη/הערה, βρία/בירה, ἔπος/דבר, θεσπίζω/כִּשְׁף, χρησμός/קסם, κόμη/צמח, καινίζω/הנך.

## VARIETY OF CO-HOMOLOGUES

Now and again one comes across a Greek noun or verb with several homologues the morphological, phonetic and/or semantic variety of which renders them suspect, e.g. ἡγεμών, πιέζω, φέρω.

השמן זעים ומזים לטמן הימן, הוהם ילם אמים: ἡγεμών

مَشِيخ مَشِيخ نَسِيخ هَادِي قائد نِيد, מנצה, מנהל حکيم

עשק عصر עשה, עסס, מצה, מעך, מחק, מחץ, וור: πιέζω, פצפץ.

ערך, ערה, ערב, עבר, ושא, נער, הרה, ברא: φέρω, φορέω, פרה, פרה.

It would not be surprising if the sceptic were to jib at the sight of these three lists; and I expect my readers to suffer in a greater or smaller degree from scepticism, in view of the novelty of my theory and its revolutionary character. Yet on investigation, each homologue would be justified, some of them would be found to be mutually corroborative, and all of them would exemplify and confirm the relevant Propositions. Thus:

ἡγεμών: one who leads—guide מנהל Jes 51. 18 Esth 3. 1 הימן; one who does a thing first, shows the way to others חכם IR 5. 11; leader לטמן Gn 14. 5 Dt 2. 10, 11 Ib 2. 20 זעים; commander, chief נסִיך Jer 20. 1 Neh 11. 11 ICh 26. 32 Mich 5. 4 Ps 83. 12 נסִיך Ez 32. 30 Ex 22. 27 Nu 16. 2, 24, 27. 16 ICh 28. 7; chief, sovereign הוהם Jos 10. 3 גיד Ez 26. 16, 32. 29 قائد; leader of a chorus מנצה Ex 22. 27 Ez 34. 24, 37. 25, 46. 18; Ps 109. 1.

πιέζω, πιάζω: press tight מחץ Ps 68. 24 IS 26. 7 עסס Mal 3. 21; squeeze וור Jud 6. 38 מעך Ez 23. 3 מצה Jud 6. 38 מעך Job 16. 12; compress עשק Ez 23. 3 עשק Jes 51. 17 Lev 22. 24 עשה Ps 139. 15; press or weigh down, of a heavy weight; bear heavily upon וור Job 39. 15 מחץ Jud 5. 26 מחק



Ib.; metaph., *oppress, distress* קָשַׁע Lev 5. 21 IS 12. 3 Jer 50. 33 Zach 7. 10 Prv 22. 16 Eccl 4. 1 קָשַׁע Jes 23. 12; of a river, *to be exhausted* from the heat of the sun קָשַׁע Job 40. 23 (v. p. 195); *press hard*, of a victorious army קָשַׁע Nu 24. 17.

φέρω, φέρω: impf. ἔφερον, Ep. φέρον (without the augment, like the tense קָשַׁע); fut. οἴσω, οἴσομαι; from ἐνεγκ-, (προσ-), aor. 1 ἤνεγκα, aor. 2 ἤνεγκον, inf. ἐνεγκεῖν; from ἐνείκ- comes aor. 1 ἤνεια, aor. 1 ἤνικα; and other tenses; *bear or carry a load* נָשָׂא Dt 1. 12, 32. 11 Jud 9. 54 IR 2. 26 Am 5. 26 נָשָׂא Ez 27. 9; *bear* (as a device) on one's shield נָשָׂא Ex 28. 12; of a pregnant woman הָרָה Gn 16. 4, 11, 38. 24-5 Jud 13. 3 IIS 11. 5 Jes 7. 14 Ps 7. 15; *bear, carry*, with collateral notion of *motion* נָשָׂא Ex 10. 13 Jes 40. 24; *lead, direct; point to, incline* נָשָׂא Ex 35. 21 Nu 6. 26 Dt 32. 40 Ez 18. 6 Ps 24. 4 Job 11. 15; of wind, *bear along* נָשָׂא Jes 41. 16 Ez 3. 12, 14; *endure, suffer* נָשָׂא Gn 50. 17 Ex 34. 7 IIR 18. 14 Jes 46. 4, 53. 4, 12 Ez 18. 19 Mich 7. 9 Job 21. 3; *bear thing impatiently* נָשָׂא Jer 10. 19 Ps 55. 13; *bring, fetch* נָשָׂא Jes 38. 21 Ps 96. 8; *bring, offer, present* נָשָׂא IIS 19. 43 IR 9. 11 ICh 21. 24; *bring, produce, cause* נָשָׂא Ez 17. 23 Joel 2. 22 Hag 2. 19 פָּרַח Ex 9. 10 Cant 7. 13; *bring one word, bring a message; hence, tell, announce, report* נָשָׂא Ex 23. 1 Nu 23. 7 IIR 9. 25 Jes 14. 4 Ps 15. 3 נָשָׂא Jer 5. 28; *bring forth, produce*, whether of the earth or trees נָשָׂא Ez 17. 8, 23, 36. 8; *bear fruit, be fruitful*, also of living beings הָרָה ICh 4. 17 פָּרַח Gn 1. 22 Ex 1. 7; generally, *create, form* בָּרָא Gn 1. 1, 27 Jer 31. 22 (21); *carry off or away* נָשָׂא IS 17. 34 Hos 5. 14; *carry away as booty or prize* נָשָׂא IIR 20. 17 ICh 18. 11; *rob, plunder* נָשָׂא Ps 139. 20; *get for oneself, receive* נָשָׂא Ps 24. 5; generally, *get for one's own use and benefit, take and carry away*, esp. *to one's own home* נָשָׂא Nu 16. 15; *stretch, extend to or towards* נָשָׂא Lev 9. 22 Dt 32. 40 IIS 20. 21; *carry or have in the mouth*, i.e. *speak* נָשָׂא Nu 23. 7 Jes 3. 7, 42. 2 Jer 7. 29 Ps 16. 4; *to be borne or carried; to drift* (W) נָשָׂא Ps 109. 23.

φορέω, -εύω: Frequentat. of φέρω, implying *repeated or habitual action; be pregnant, v.s.*; most commonly of clothes, armour, and the like, *bear constantly, wear* נָשָׂא IS 14. 3, 22. 18 Jes 22. 6 Zach 6. 13 (cf. Ps 104. 1 Job 40. 10) נָשָׂא Jes 22. 6 נָשָׂא ICh 12. 8 (9); *to be borne along, v.s.; fetch for oneself, fetch regularly, v.s.*

φέρω belongs to the mixed class of verbs, including: αἰρέω:



דבר, אמר; εἶπον: הודעה, הודה, ידע; εἶδον: ברר, ברה, בחר, אכל; ἐσθίω: עלה, סלק, נסק, ירד, זרח, הלך; ἔρχομαι: חוה, שור, ראה, וראה, הביט, ידע, אור; ὁράω: נשק, חוש, רקד, רוץ, דלק, דהר; τρέχω: שתה; πίνω: כאב, בצע.

I. אָ: asper to lenis under Prop. 11, syncope by eliminating γ under Prop. 15, apocope regarding -ων. Similarly, اَلَمْ; except that there is no apocope, and ν turns into μ under Prop. 5 (M).

הוה is a compound made up of the definite article הו, and ה—a noun which undergoes the same metamorphosis as אָ, except that the spiritus asper remains unchanged.

הימן: syncope as in אָ and הוה; no syncope in הימן.

זמזם: this noun is duplicated, like the verb צפץ; asper to א under Prop. 11, syncope and apocope as in אָ and הוה.

زعم: asper to ز, γ to ع under Prop. 9 (3), apocope regarding -ων.

חשמן: asper to ח under Prop. 11, γ to Ψ under Prop. 9 (5).

גיד: MIV 1, asper to ג under Prop. 11, γ to Γ, e.g. ἔργω/ἔρδω, under Props. 6 and 10 (3), apocope regarding -μων.

נסך: MIV 1, asper to נ under Prop. 5 (Σ), γ to Δ under Prop. 5 (Γ), apocope regarding -μων.

נשא: MIV 1, asper to נ under Prop. 5 (Σ), apocope regarding -γεμων.

נהל/ἡγέομαι, ἐφ-: MIV 1, γ to λ under Prop. 5 (Γ); cf. ἡγέομαι/נהל, ἐφ-/נהל.

נצח/ἡγέομαι, ἐφ-: MIV 1, asper to צ under Prop. 11, γ to Π under Prop. 9 (2).

شیخ: asper to ش under Prop. 9 (5), γ to خ, e.g. γεννάω/خلف, and Props. 6 and 10 (3), apocope regarding -μων; cf. נסך, +MIV 1.

قائد: asper to ق under Prop. 11, γ to د, e.g. γαργαλίζω/دغدغ, apocope regarding -μων; cf. قاد/ἡγέομαι: guide, lead, conduct, command.

لتمان is a compound made up of the definite article ل(أ), for ó, and قمان for ἡγεμών—ق interchanging with γ or the asper, and/or γ dropping out by syncope.

In مشيخ, ἡγεμών undergoes prefix-suffix metathesis, and



$\mu$  drops out under Prop. 5 ( $M$ ); whereas *شيخ* follows the Greek pattern.

*هادي* also follows the Greek pattern— $\gamma$  turning into  $\text{ד}$ , and  $-\mu\omega\nu$  dropping away by apocope; cf. *قائد*.

Similarly, *حكيم*: the asper turns into  $\text{ח}$  under Prop. 11, and  $\gamma$  into  $\text{כ}$  under Prop. 5 ( $\Gamma$ ), while  $-\omega\nu$  drops away by apocope.

II.  $\pi$  dialectally changes into  $\text{מ}$  in *מחץ*, *מחק*, *מעך* and *מצה* under Prop. 5 ( $\Pi$ ), and drops out of *עסס*, *עשה*, *עשק* and *عصر* by apheresis and/or under Prop. 17 (4); the internal vowel  $\epsilon$  changes into  $\text{ה}$  in *מחץ* and *מחק*, and into  $\text{ע}$  in *מעך* under Prop. 9 (3);  $\zeta$  changes into  $\text{צ}$  in *מצה* and into  $\text{ס}$  in *עסס*, into  $\text{ש}$  in *עשה*, and into  $\text{ש}$  in *עשק* under Props. 5 (4), 9 (4), (5); *עשק* exhibits terminal  $\text{ק}$ , and *עסס* and *عصر* terminal  $\text{ר/ך}$ .

*חשמן* and *زعيم* and *ומן*, *המן* and *הימן*, *הוהם*, *إسام* and *אים* corroborate each other. So do *מחץ* and *מחק*, *מעך* and *מצה*, *עסס* and *עשה*. Moreover, the soundness of the multihomology *עסס/מצה/עשק/عصر* is strongly corroborated by the multihomology *עסס/מצה/עשק/عصر* *Prov* 30. 33/עסס Cant 8. 2: *juice pressed out*. Furthermore, the fact that *עשק* bears two totally different meanings of *عصر* confirms the soundness of the homology. Lastly, only through Greek and the prefix-suffix metathesis can the initial  $\text{م}$  in *شيخ*, as distinct from *شيخ*, be accounted for.

III. Since *φέρω* is one of the mixed class of verbs, *נשא* homologizes with *ἐνεργεῖν*. Otherwise,  $\phi$  converts to  $\text{ב}$  in *נשא* and *עבר* (Prop. 6), and drops out of the rest (Prop. 17). The  $\text{ע}$  in *עבר* is prosthetic (Prop. 18), while the  $\text{נ}$ , the  $\text{ה}$ , the  $\text{ו}$  and the  $\text{ב}$  are terminal (Prop. 19).  $\epsilon$  and  $\alpha$  interchange—except in *ערה* ( $\alpha/\epsilon$ ) which is in the  $\text{קל}$  and not  $\text{פעל}$ —and so do  $\omega$  and  $\text{ו}$  (Prop. 5). *נער* and *נשא* display the MV  $\text{נ}$  (Prop. 48).

#### HYBRIDS

Change did not exclusively occur between the two constituents of single Graeco-Hebraic homologies—such as *κάμψις/צמיד*, where *צמיד* and *κάμψις* have each a single homologue with one



meaning; and κλέπτω/לָבַב, where לָבַב and κλέπτω have each a single homologue, though both homologues share more than one common meaning. For certain Greek words, which differed from each other semantically as well as phonetically, so altered individually that they approximated each other's *pronunciation*, became assimilated to each other and coalesced into a single Hebrew homologue. Such a hybrid Hebrew word embodied and signified the various meanings of its Greek components—the words that had merged to form it—while these formative words lost their independent and individual existence, and fused into Hebrew homonyms or homophones, respectively conveying the several meanings of the Greek formative words. As a matter of fact, יָשָׁר is such a hybrid, since two other adjectives joined ὀρθός to form it, namely: εὐθύς and ἴσος:

εὐθύς, εἶα, ὕ, ἰθύς: *straight, direct*, whether vertically or horizontally (opp. σκολιός (עֲקִלְקֵל), καμπύλος (كَامِط) (כַּפּוּף)) יָשָׁר Ez 1. 7 Hos 14. 10; in moral sense, *straightforward, frank*, of persons, יָשָׁר Dt 32. 4 Ps 33. 1 Job 1. 1.

ἴσος, ἡ, ον, Ep. ἴσος and εἶσος, Cret., Arc. ἴσος; later ἴσος: *equal* سَوِي; *equal, like* שִׁוִּיָּה Esth 7. 4 سِي; ἴσον, τό, *copy of a document, the same* יָשָׁר Jos 10. 13; *just, fair* יָשָׁר Dt 6. 18, 12. 8 IIS 19. 7 Jer 18. 4 Mich 3. 9 Ps 7. 11 Job 1. 1; of persons, *equal in rights* יָשָׁרִים Dt 32. 15; generally, τὰ ἴσα *equality* מִישָׁרִים Ps 45. 7 מִישָׁרִים Ib 9. 9, 58. 2 Prv 1. 3; of persons, *fair, impartial* יָשָׁר Job 1. 1 יָשָׁרִים Dt 32. 15, 33. 26; of ground, *even, flat* שִׁוִּיָּה Gn 14. 5, 17 מִישָׁרִים Dt 3. 10 Jos 20. 8 Ps 143. 10; Adv., ἴσως *fairly, equally, equitably* מִישָׁרִים Mal 2. 6 Ps 67. 5 מִישָׁרִים Ib 9. 9, 58. 2 (מִישָׁרִים). [Technically and strictly, מִישָׁרִים and מִישָׁרִים are not homologues but equivalents.]

So we now *know*, inter alia, that Israel was called יָשָׁרִים because it espoused equality of rights, that the epithet יָשָׁרִים was given to God because he is fair and impartial (cf. 'Ορθωσία: = 'Ορθεία, a name of Artemis; 'Ορθώσιος: a name of Poseidon, and an epithet of Zeus), that סֵפֶר הַיָּשָׁרִים was a national miscellany of Hebrew epics faithfully recorded.

Hybridization embraces nouns and verbs as well as adjectives. Thus, there is יָד and יָד, נָפֶל and נָפֶל, הַפִּיל and הַפִּיל—as



well as ישר and ישר. For יד, in יד תחת יד (Ex 21. 24), is not the same as in ויהפך יהורם ידיו (IIR 9. 23), or as in וישימו יד אבשלם (IIS 18. 18), or as in לה ידיים (Ib 11. 16), or as in חמש ידות (Gn 43. 34), and certainly not as in ידי נגרה לילה (Ps 77. 3) or in יד יקוש (Prv 6. 5); *v. p.* 404.

Again, נפל, in אל-יפל דמי ארצה (IS 26. 20), is not the same as in בין רגליה כרע נפל באשר כרע שם נפל שדוד (Jud 5. 27), or in אש אלהים נפלה מן-השמים (Job 1. 16), or in אנה נפל (IIR 6. 6), or in ויפל אברם על-פניו (Gn 17. 3), or in ותפל על-רגליו (Job 1. 15), or in ותפל שבא (IS 25. 24), or in ויפל הבית (Jud 16. 30), or in נפלו גבורים (IIS 1. 19), or in לא-נפל אנכי מכם (Job 12. 3), or in לא-נפל דבר (Jos 21. 45), or in נפלו אל-הכשדים (Jer 38. 19), or in נפל דבר (Ruth 3. 18), or in חבלים נפלו לי (Ps 16. 6), or in נפלת (Nu 5. 27), or in נפלה ירכה (Jes 14. 12), or in נפלי משכמה (Gn 25. 18), or in על פני כל אחיו נפל (Job 31. 22), or in תפול (Nu 5. 22).

Likewise, הפיל, in להפיל את-דוד ביד-פלשתים (IS 18. 25), differs from הפיל in תחנתכם (Jer 42. 9), in הפיל פור (Esth 3. 7), in להפיל החומה (IIS 20. 15), or in וכל-עץ טוב תפילו (IIR 3. 19), and in ולנפל ירך (Nu 5. 22).

That is why each of these three words—יד, נפל and הפיל—has hitherto been ascribed various meanings. But a Hebrew word with more than one meaning raises a presumption that the several meanings concerned indicate the existence of Greek homologues bearing these respective meanings. This presumption is rebuttable; so that if and in so far as the Hebrew word in hand has separate Greek homologues bearing the said different meanings or some of them, then it is a hybrid word, and the presumption would be confirmed. If, however, the Hebrew word in hand has a Greek homologue which bears all the said meanings, then the presumption would be rebutted, the possibility of coincidence would be excluded, and the soundness of the homology would be established. The following homologies illustrate both aspects of the presumption.

יד, in Ex 21. 24 and IIR 9. 23, is the homologue of *γυῖον*: *hand, foot*; *πούς, ποδός*: *foot*; cf. IR 22. 34;

in IIR 11. 16, that of *ἀγυιά*: *street, highway*, chiefly in pl.; or of *ὁδός*: *way, road*; cf. Ps 107. 17 Job 8. 4;



in IIS 18. 18, that of Ἀγνιεύς: *pointed pillar, set up as a statue of Apollo or his altar at the street door*;

in Gn 43. 34, that of λάχος: *allotted portion, portion obtained by lot, share*; and

in Ps 77. 3, that of αὐγή: *eye* עֵינַי; cf. Thr 1. 16, 3. 48-9.

Similarly, נפל in IS 26. 20 is the homologue of βάλλω: *pour*; and in Jud 5. 27 (the second נפל), βάλλω: *lie down*;

in Jud 5. 27 (the first נפל) and Job 1. 16, that of πίπτω: *fall down*; in Gn 17. 3, πίπτω: *fall down*, and, when intentional, *cast oneself down*; in IIR 6. 6, πίπτω: *fall*; in Job 1. 15, πίπτω: *fall violently upon, attack*; in IS 25. 24, πίπτω: *throw oneself down, fall down*, ἀμφὶ σὸν γόνυ Euripides *Hecuba* 787; in IS 31. 8 and IIS 1. 19, πίπτω: *fall in battle*; cf. Ib 1. 4; in Jud 16. 30, πίπτω: *fall, be ruined*; in Jos 21. 45 Job 12. 3, πίπτω: *fall short, fail*; in IS 29. 3 and Jer 38. 19, πίπτω: *escape*; in Ruth 3. 18, πίπτω: *generally, fall, turn out*; and in Ps 16. 6, πίπτω: *fall to one, i.e. to his lot*; cf. Jud 18. 1;

in Jes 14. 12, that of σφάλλω: *Pass., to be overthrown, fall, esp. of persons falling from high fortunes*;

in Nu 5. 27 Job 31. 22, that of διαπίπτω: *fall away, slip away, fall asunder*;

in Gn 25. 18 that of νέμω: *abs., hold land, occupy, dwell*; cf. Gn 16. 12; cf. נפל'μελαίνω: *turn black* Gn 4. 5 (μ. 5).

Likewise, הפיל in IS 18. 25 is the homologue of ἐμβάλλω: *let fall into the hands of*; in Jer 42. 9, ἐμβάλλω: *hand in, submit a petition*; and in Esth 3. 7, ἐμβάλλω: *draw lots*;

in IIS 20. 15 IIR 3. 19, that of καταβάλλω: *throw down, overthrow, fell (W)*; and

in Nu 5. 22, that of διαπίπτω: *v. sup.* [Is it נפלן and not נפול?]

There is an etymological link between ἀγνιά and Ἀγνιεύς, but none between them and αὐγή or γυῖον; yet they are short words, and include among their few letters a vocal υ, and γ which changes into δ. These factors make them quasi-homophonous, and must have facilitated their assimilation to one another and their coalescence into the monosyllabic טי. Neither is there such a link between βάλλω, πίπτω and σφάλλω; but here, too, there exist factors which work assimilation; β, π, and φ are interchangeable as labials, under Prop. 6, and the three verbs have



two letters in common: the MV 1, and λ through the intervention of the terminal 7, under Prop. 19 (2). On the other hand, λάχος became 7 by aphesis, under Prop. 14; by apocope, under Prop. 16; by the interchange of χ and θ dialectally, under Prop. 5 (θ); and the conversion of θ into 7, under Props. 6 and 10 (4), e.g. πάθος/7ΠΘ Prv 3. 25 Job 22. 10 77 Ib 31. 29.

Indeed, πίπτω and σφάλλω have coalesced so closely as to have derivatives the respective homologues of which are also homonyms, namely: πτώμα/777 Jud 14. 8 Ez 31. 13 (*fallen body; corpse, carcase*), and σφάλμα/777 Prv 29. 16 (*fall, failure, defeat*). To round off the kinship, πτώμα also means: 'of buildings, ruin'; its homologue here being 777 Jes 23. 13, 25. 2; while in its meaning, 'payment which falls due', the homologue is the homophonous 777 Am 8. 6. V. 777/ὄπλον, p. 342.

The homology 777/νέμω is fundamentally different. For one thing, the initial 1 is not prosthetic but radical; for another, the 7 interchanges with μ dialectally under Prop. 5 (M). This is corroborated by the homology 777 Job 20. 5/ἄνομος: *lawless, impious*. Cf. 777/οἰκέω: *dwell, live* (MV 1, κ. π.).

As to 777, in Nu 24. 4, 16, its homologue is ἀμβλὺς: *metaph., dim, faint of sight*; while that of 777, in Eccl 6. 3, and 777 in Ps 58. 9, is ἀμβλωθρίδιον: *abortive child*; and that of 777, in Gn 6. 4 and Nu 13. 33, is νέφος: *metaph., a cloud of men*: applied by Pindar, *Nemean Odes* 10. 9, to a single hero. I submit that 777 is not a term consisting of two words, the first being the same as the one in Eccl 6. 3, and the second being a variant of 777—but a single word, the complete homologue of ἀμβλωθρίδιον, of which 777 is an incomplete one. It must have been split through a misunderstanding.

Let me observe in passing: (1) that the verb 777 illustrates a peculiar change in philology, that is, the advent of MV 1, a functional prosthetic built into the verb by incorporating with it the reflexive prefix ἐν, under Prop. 48; (2) that the three homophonous homologues—777, 777, 777—illustrate another peculiar change, namely, the many-sided prefix-suffix phenomenon, under Prop. 21; and (3) that these three nouns confirm the general rule that the Hebrew homologues of Greek derivatives preserve the original letters of the principal homologues



from which they are respectively derived, since they embody the MV 1 in נפל.

Incidentally, it is just possible, but unlikely, that the suffix-prefix phenomenon is not peculiar to Hebrew; for it might be paralleled by the conversion of the suffix -δε into the prefixed word *ad*, the suffix undergoing consonant/vowel metathesis in the process. Yet it must be remembered that *ad* has other independent functions in which, like נע, it is the homologue of εἰς.

However, a further point to make is that the homologies טי/γυῖον/ἄγυιός and טי/ὁδός derive strong support from the synonymous homologies, טי/רחב/רחב/רחב Gn 34. 21/εὐρύγυια (*with wide streets*)/εὐρύοδεια (*with broad ways*). טי/אֹרֶךְ acquires strong corroborative support from an unexpected quarter—a secondary meaning of טי, apparently developed in Hebrew. Because, since the *spokes* of a wheel issuing from its hub to the felloe look like radii, they were known as *rays*—another meaning of אֹרֶךְ (IR 7. 33). Similarly, the two *tenons* at the bottom of the boards which formed the walls of the tabernacle (Ex 26. 17).

Moreover נפל/βάλλω has two fellow-homologues free from the MV 1, namely: נפל Ex 29. 2 Ps 92. 11—*bathe*; and נפל Prv 20. 16—*place on deposit*; whereas נפל πίπτω has one fellow-homologue with the MV 1, נפל Ps 38. 3 Dan 4. 10—*fall*. These homologies are amply corroborated, as follows:

נפל Dt 9. 25/ἀντιβολέω: *meet as a suppliant, entreat, supplicate* [βολέω = βάλλω]; προσπίπτω, -ίτνω (poet.), ποτιπ-: *supplicate*;  
 נפל Hos 7. 8/συμβάλλω: *jumble up together*;  
 נפל Prv 20. 16/καταβάλλω: *deposit*;  
 נפל Ex 22. 25/συμβάλλω: *lend on bond*;  
 נפל Ez 18. 12, נפל Ib 18. 7/καταβολή: *deposit*;  
 נפל/βολή, נפל Hos 13. 13/βολαί: ὠδῖνες (*travail, throe* (W));  
 נפל Job 39. 3/καταβολή: *throwing down, esp. begetting*;  
 נפל IIS 22. 6 Ps 18. 5/καταβολή: *periodical attack of illness, fit*;  
 נפל Eccl 5. 5/καταβάλλω: *overthrow, bring down to nothing*;  
 and נפל Dan 5. 20/ἀποπίπτω: *fall off from*.

For good measure, let me add the following homologies:

נפל/νοσάζω, -ίζω: *to be ill*; causal, *produce sickness* Gn 12. 17



IIR 15. 5 IICH 26. 20; נַעַץ Pass. Ps 73. 5 נָגַע Jes 19. 22  
IICH 21. 18; v. p. 139.

נַעַץ/νόσημα: *disease*; of any *grievous affliction* Ex 11. 1 Lev 13. 3  
IR 8. 37 Ps 38. 12, 89. 33, 91. 10 IICH 6. 29 נָגַע Ex 12. 13, 30. 12.

נָגַע/πταίω: *trs. cause to stumble, fall* Jud 20. 35 IICH 14. 11;  
Pass. נָגַע Lev 26. 17 Jud 20. 32, 36, 39 IIS 10. 15; *intr. stumble,*  
*trip, fall* נָגַע Ps 91. 12 Prov 3. 23 נָגַע Jer 13. 16; v. p. 139.

נָגַע/πταῖσμα: *stumble, trip, false step; failure, misfortune, euphem.*  
*for defeat* Jes 8. 14 מַצָּח IIS 17. 9, 18. 7.

Here again, we have two verbs—this time widely different in pronunciation and literal content—so closely and fully coalescing together, that their derivatives (νόσημα and πταῖσμα) have the same homologue—נָגַע. Mark, incidentally, that νοσάζω—by virtue of the terminal -ζω—homologizes both with נָגַע in the נָקַע, and with נַעַץ in the נָעַץ.

#### REMARKABLE HOMONYMS

נָבַע in Gn 40. 10 means 'blossom', but a kind of bird in Lev 11. 16. These two homonyms are involved in a remarkable coincidence, since the first is the homologue of ἄνθος (A) (*blossom*), while the second is that of ἄνθος (B) (*a kind of bird, perh. the yellow wagtail*): ἄνθος → νᾰθος (Prop. 20) → νᾰθ (Prop. 16) → νεθ (Prop. 5 (A)) → νεץ (Prop. 9 (4)): נָבַע.

The first homology is buttressed up by three others: נָבַע/ἄνθος (A) Cant 2. 12, in which no apocope takes place, and a terminal ל is added under Prop. 19 (4); נָבַע/ἀνθέω: *metaph., be brilliant, shine with colour* Ez 1. 7 (cf. ἀνθίζω); נָבַע/ἐξανθέω: *put out flowers, blossom* Cant 6. 11—not to mention סִבְיוֹת/ἀνθέω Zach 9. 16, and נָבַע/ἐξανθέω Jes 27. 6.

No less extraordinary are the homologies נָבַע/κακκάβη (A) (*three-legged pot*) and נָבַע/κακκάβη (B) (*partridge*). Not only are the Hebrew proper and the Arabic common nouns homophonous, but also the meaning of the former Greek word seems to confirm the biblical account of Jacob's birth (Gn 25. 26). For the sight of the second twin's hand holding the heel of the first twin, as the two issued out of their mother's



body, one after the other, must have naturally conjured up in the midwife's mind the picture of a three-legged pot.

נִקְבָּה (Gn 5. 2), the homologue of διακοπή (*gash, cleft; cutting* or *canal* through an isthmus or mountain), exemplifies to perfection the existence of fashion in the use of words. It was used for *female* among the Hebrews, as *θηλυς* was among the Greeks.

The corresponding word in Arabic is انثى, the homologue of γυνή, γυναικός (*woman, opp. man; female, mate* of animals) and/or ἀνδρίς (fem. of ἀνὴρ, *woman*). Curiously enough, a synonym of διακοπή—namely: ραγή, with significant Arabic and Hebrew homologues—strongly supports the homology נִקְבָּה/διακοπή.

ραγή = ραγάς, ρήγμα.

ραγάς: *fissure* فَلَغَ شَقَّ شَرْمَ شَرَحَ; *chink* فَلَغَ شَقَّ شَرَحَ; *stevie* فَلَغَ شَقَّ = τιμα, γυναικεία φύσις فَج Jud 5. 30.

This last word, which must originally have referred to *female pudenda*, as it does here, came to be used in Arabic (رَحِم) as well as Hebrew exclusively for *uterus*—Gn 20. 18, 29. 31 Ex 13. 2 Nu 12. 12 IS 1. 5 Job 31. 15—yet another example of change in philological fashion.

ρήγμα: *cleft* فَلَغَ شَقَّ; *chasm* فَلَغَ شَقَّ; *chink, c.s.*

But the strongest and most direct corroboration comes from an entirely independent and external source—the inscription on the Siloam stone—in which נִקְבָּה, however pronounced, refers to the *water-tunnel* cut through the mountain during the reign of King Hezekiah. In the circumstances, what other language than Greek did he speak?

Two pairs of homophonous homologies also attract attention by reason of their exceptional similarity, namely: נִשְׁבַּר/ρήγμα: c.s. IR 19. 3, and נִשְׁבַּר/ρήγμιν, -μίσ: *sea breaking on the beach, surf* Jon 2. 4 Ps 93. 4; נִגְלָס/συγκλείς: (καλέω) an assembly *specially summoned* Ex 19. 5 Dt 7. 6 Mal 3. 17, and נִגְלָס/σύγκλεισις: (κλείω) *safe storage* Eccl 2. 8 ICh 29. 3.

Of the same genre are נִצָּב/κομιδή and נִצָּב/κομίσκη, נִי/ἄγνια and נִי/γυῖον, and others. Hence the challenging question: What would he have said, had my namesake (who was aptly surnamed נִפְנֹת פְּנֹת) been asked by Pharaoh to interpret



these oracular voices? Would he not have answered: 'These are one and the same language *differently pronounced*'? And he would have probably added, would he not, in accordance with Gn 41. 32: וְעַל הַשָּׁנוֹת הַהֵלֹם אֶל-פַּרְעֹה פַעֲמִים כִּי וְכֹן הַדָּבָר.

#### CHANGES IN HEBREW

Hebrew words are not only different from their Greek homologues, they also differ among themselves—consonantly as well as in vocalization—the same word appearing with a different consonantal content and/or vocalization. Hitherto these differences have not been adequately explained, because they can only be accounted for by reference to Greek, affording further confirmation of the identity of Hebrew with Greek. For instance, where do they come from—the א in אָחַד, אֵיךְ, אֶסֶר, or אֶתְמוֹל; the ב in בִּיעֵן; the ה in אֵיכָה; the second ט in שׁוֹטֵט; the second כ in אֵיכָכָה; the ל in שְׁלֹאנָן; the ך in עֵדָן; the syllable נה in עֲדָנָה, and the third letter in עֲמָדִי? And how does אָחַד come to mean אחד, בין בית, עם את, אל, אֶתְמוֹל, אֵיכָה, אֶסֶר, אֵיכָכָה, or כְּמוֹ? The simple and correct answers lie in their several Greek homologues. Thus:

אָחַד, אֶסֶר and אֵיכָה are homologues of εἷς; all three follow the Epic form ēēis: the א and the initial ה replace the spiritus asper, under Prop. 11; the ה replaces the diphthong, under Prop. 9 (2); the ד replaces the σ, under Prop. 5 (4), and so does the ך dialectally, under another Proposition.

εἷς, μία, ἓν (μία only in late Ionic Prose): Ep. ēēis, Dor ἧς; (orig. ēvs, assim. ἐν(δ), from ἑμς; μία from sm-ía); as a Numeral, a single one, one alone אָחַד Ez 18. 10 אָחַד Gn 1. 9 Dt 6. 4 אָחַד Gn 22. 13 אֵשׁ Gn 15. 10 Jes 40. 26 Ez 1. 9, 11, 23 אֵשׁ Ez 40. 44 [rendered by μία in the LXX] אָחַד Ez 33. 30 אֵיכָה Prv 17. 10; in oppos. made emphatic by the article ὁ εἷς אָחַד Gn 19. 9; εἷς οὐδεὶς no single man אָחַד Jud 4. 16; εἷς ἕκαστος each one אֵשׁ Lev 17. 10; ἀπὸ μιᾶς with one accord אָחַד IR 22. 13; ἐφ' ἓν at once אֵיכָה Prv 28. 18; the first אָחַד Gn 1. 5, 8. 5. [εἷς τε (δέκα) eleven (עֲשָׂרָה) Nu 7. 72 (עֲשָׂרָה) Ex 26. 7;



ἐνδεκα עשר אחד Dt 1. 2 אחת עשרה Jos 15. 51; εἰς (δέκα) nine (עַה) Nu 29. 26.] *V.* p. 361.

אֵיךְ, אֵיכָה, אֵיכָכָה and הֵיךְ are the homologues of ὅπη—אֵיכָכָה homologizing with the epic version, the two כ representing the double π being separately vocalized (Prop. 13). In הֵיךְ, ה turns into ε, under Prop. 5 (E); π turns dialectally into κ, under Prop. 5 (K); and η drops out by apocope, under Prop. 16. In addition, the spiritus asper and the spiritus lenis interchange in אֵיךְ, under Prop. 11. These two homologues are incomplete, while the other three are complete.

ὅπη, Ep. ὅπηπη, both in Hom., (better written ὅπη), ὅπα, ὅπηπα: of Place, *by which* or *what way*, *in which* or *what direction* or *part*: sometimes nearly = ὅπου, *where* אֵיךְ Jer 3. 19 אֵיכָה Cant 1. 7 אֵיכָה IIR 6. 13; of Manner, *in what way*, *how* אֵיךְ Ps 137. 4 אֵיכָה Thr 1. 1 אֵיכָכָה Cant 5. 3 הֵיךְ ICh 13. 12. [Perhaps אֵיכָה is—or is also—the homologue of ὅπου.]

יֵעַן and בֵּיעַן are homologues of διὰ: in יֵעַן, δ drops out, under Prop. 17 (1), and ך is terminal; whereas in בֵּיעַן, δ interchanges with ב dialectally, under Prop. 5 (B).

διὰ: Prep., causal—*by reason of*, *on account of* יֵעַן IIR 19. 28 Ez 5. 9; *because of* יֵעַן Hag 1. 9; *because* (W) יֵעַן Gn 22. 16 Lev 26. 43 IS 15. 23 Ez 20. 16 בֵּיעַן Lev 26. 43 (*v.* p. 169).

אֵת, בֵּין, בֵּית, עִם and עִמָּדִי (rather עִמָּד) are the homologues of μετά. In אֵת, μ and α drop out by apharesis and apocope respectively, under Props. 14, 16; in בֵּין, μ and β interchange dialectally, under Prop. 5 (B); the second syllable drops out by apocope; and the ך is terminal; in בֵּית, only the α drops out; in עִם, there is consonant-vowel metathesis between μ and ε; while the second syllable drops out by apocope (cf. μέ, σύν); a similar metathesis occurs in עִמָּדִי, not only between μ and ε, but also between τ and α; while ך and τ interchange dialectally, under Prop. 5 (Δ); cf. πεδά.

μετά, πεδά: Prep., *in the midst of*, *among*, *between*, with pl. Nouns בֵּין Gn 1. 4, 15. 17, 31. 37 Ex 12. 6 Lev 27. 12 Nu 30. 17 Dt 25. 1 Jud 5. 27 IIS 19. 36 IR 18. 42 Jes 2. 4 בֵּית Prv 8. 2; *with*, *together with* עִם Gn 18. 23, 24. 12 עִמָּדִי Ib 3. 12, 19. 19, 29. 19; *with*, *and* אֵת Ex 1. 1 Jud 8. 7 [Latin, *et*] (*v.* p. 171).



לֹא and אֶל are homologues of *ἐς/εἰς*: in one, the spiritus changes into א, the final *σ* turns dialectally into ρ, and ρ into λ; while in the other, the diphthong changes into א, under Prop. 9 (2), and the final *σ* into ρ.

*εἰς* or *ἐς* (orig. *ἐνς*): Radical sense *into* אֶל Job 29. 19; and then more loosely, *to* אֶל Ex 3. 1 אֶל Gn 1. 9, 3. 16 אֶל Jud 16. 26, 19. 18 אֶל Gn 24. 28 אֶל Nu 23. 18 IS 20. 8 Ps 118. 27 אֶל IS 1. 10, 2. 11 Jes 31. 1; of Place, *to* אֶל Eccl 12. 5 אֶל Job 5. 26 אֶל Ex 23. 31; to denote a certain point or limit of time, *up to, until* אֶל Gn 3. 19, 32. 25 אֶל Ps 104. 23; *as far as* אֶל Jud 19. 18 [Latin, *ad*]; *εἰς τὸ νῦν hitherto* אֶל Eccl 4. 3 אֶל Ib 4. 2; *εἰς αἰῶνα for ever, ad infinitum* אֶל Nu 24. 20 אֶל Job 31. 12 אֶל Jes 65. 18 (v. p. 169).

I submit that אֶל, in Job 36. 15, means אֶל, and that the former spelling is as correct as the latter; because א and א are interchangeable, and both homologize with *ἀπό*: by apheresis, μ and π interchange dialectally, while א and π interchange in Graeco-Hebraic homology. Similarly, אֶל in IIS 22. 16 is, *mutatis mutandis*, precisely the same as אֶל in the almost identical verse and chapter, Ps 18. 16. Incidentally, א in the previous verse, Ib 18. 15, is the variant of אֶל *ἐρύω* (A): *draw* the bowstring, *draw* [the bow] Ib 78. 9—not אֶל, the homologue of *ρίπτω*: *throw, hurl* Ex 15. 1—where א and א interchange and both interchange with π. As to א in Zach 9. 15, 10. 7, it is like *ἀπό*, in that the spiritus lenis interchanges with א, and π with א, under Props. 5 (M), 6, and 11.

Mark, on one hand, the phonetic similarity between the homologies אֶל/*οὐδείς* and אֶל/*αἰῶνας*; and on the other, the difference in sequence of words in the phrases *ἐς (εἰς) αἰῶνα* אֶל and *εἰς οὐδείς אֶל*. Of course, the latter is one of the numerous examples which illustrate the prefix-suffix metathesis in words, as distinct from that in letters, e.g. אֶל/*πτῶμα*. But if the Greek phrase were superimposed on the Hebrew one, their homologous constituents would tally; because Greek is written from left to right, and Hebrew from right to left. This, it seems, is the origin of the prefix-suffix phenomenon.

The difference between אֶל/*φοιτάω* and אֶל/*φοιτάζω* is explained elsewhere.



## ASHKENAZI PRONUNCIATION

Here are a few examples to prove the unacknowledged antiquity and unsuspected prevalence of Ashkenazi pronunciation, and its accordance with Attic standard or dialectal variation.

אָב Gn 45. 8, אָב Dt 18. 11/φάτις: *voice from heaven, oracle*; of the interpreter of dreams [cf. ὁμφῆ: *voice of the gods*];

אָז Ps 76. 8, אָז Ib 90. 11/ἐκεῖ: *then* [cf. τότε];

אֵיכָה Cant 1. 7, אֵיכָה IIR 6. 13/ποῦ, ὅπου: *where? wherever*;

אֱלֹהֵי Dan 2. 18, אֱלֹהֵי Dt 32. 17/θεός: *God, the Deity*, in general sense, both sg. and pl. [The pl. of אֱלֹהֵי is אֱלֹהִים Gn 1. 1. This is quite different from אֱלֹהִים in Gn 6. 2. 4, where it is the homologue of ἥρωες, gen. ἡρώων: *hero; heroes, as objects of worship, esp. of local deities, founders of cities, patrons of tribes, etc.*];

אֶצֶק Jes 44. 3, אֶצֶק Ib./χέω: *pour out*;

דֶּרְבֵּן IS 13. 21, דֶּרְבֵּן Eccl 12. 11/δρέπανον: *reaping-hook; scythe; curved sword, scimitar*;

הִיא Gn 2. 11, 3. 12, 26. 9 Job 31. 11/ὅ: *he, she, it*;

הַהָרִירִי ICh 11. 34, 35, הַהָרִירִי Ib 11. 27/ὄρειός: *of or from the mountains, dwelling on the mountains*;

הַתַּפְתָּחִי Jes 52. 2, הַתַּפְתָּחִי/ἀναπτύσσω: *undo, open*;

וַיִּתְּרוּ Nu 13. 2, וַיִּתְּרוּ Jud 1. 23/θεωρέω: *gaze, observe*; = ἐπιθεωρέω (*examine over again or carefully; inspect*);

הַחֲבִירִי Job 16. 4, הַחֲבִירִי Ib 35. 16/καθάπτω: *assail; in a military sense, attack*; cf. أَخ/أخ;

הַחֲפָשִׁית ICh 26. 21, הַחֲפָשִׁית IIR 15. 5/κρύψις: *hiding, concealment; disappearance; suppression*; cf. ἐπικρύπτω/הַחֲפָשִׁית;

יָנוּעוֹן Ps 59. 16, יָנוּעוֹן/πεινάω: (—πει) *to be hungry, to be starved*; simply, *to be in want of, lack* (ع/ع/ع: يَجُوعُونَ);

יִרְאֵל ICh 20. 16, יִרְאֵל ICh 7. 2/εἶρην θεοῦ;

כֹּה Dan 7. 28, כֹּה Gn 15. 5/ὥς: *so, thus*;

קֹבַע IS 17. 5, קֹבַע Ib 17. 38/κύμβαχος: *crown of a helmet*;

כְּנִיעִיהוּ (like חֲנִיעִיהוּ Jer 36. 12) ICh 15. 27, כְּנִיעִיהוּ (like post-biblical חֲנִיעִיהוּ) ICh 31. 12/Ζεὺς ἐγέννησε: *Zeus begat, created/Διογενής: sprung from Zeus*;



לְעוֹלָם, לְעֵילוֹם ICh 33. 7/τέλος: *for ever, all the time, always, permanently, for good*;

מִבְּחֹר Jes 37. 24, מִבְּחֹר IIR 19. 23/αἵρεσις, ἀφαίρεμα: *choice; that which is taken away as the choice part*;

מְגִדֵּל Gn 11. 4 Neh 3. 1, 11, מְגִדֵּל Ex 14. 2/μέγας: *high*;

מִיפְעֵת Jer 48. 21, מִיפְעֵת Jos 13. 18; ICh 6. 64 [מִי, Ashkenazi pronunciation of מִי, like *ai* in *aim*; v. p. 23];

מִלְכָּם IIS 12. 30 Jer 49. 1, מִלְכָּם IR 11. 5/πλανθεῖον: *brick-works*;

מִעֵר IR 7. 36, מִעֵר Hab 2. 15/μόριον: *in pl. esp. parts or genitals, male and female; less freq. in sing.*;

מִשְׁטָה Ez 26. 5, מִשְׁטָה Ib 47. 10/στρωμα: *anything spread or laid out for lying or sitting on; pavement*;

מִשְׁלָה Dt 12. 7, מִשְׁלָה Jes 11. 14/ἐπι-χείρημα: *undertaking, attempt, esp. of a military enterprise* (v. מִשְׁרָ, מִשְׁרָ, p. 634);

מִשְׁקָל Lev 19. 35, מִשְׁקָל Ez 4. 10/σταθμόν: *weight*;

מִשְׁקָל Jes 40. 19, מִשְׁקָל Ex 9. 33/τήκω: *melt, melt down* (trans. of metals; *bring clouds down in rain*);

הַסְכִּית Dt 27. 9, הַסְכִּית Jes 7. 4/ῥησυχάζω: *keep quiet, be at rest; impose silence; leave unspoken*;

עֹז Ps 90. 11, עֹז Ib 76. 8/ἰσχύς: *might, power, vigour*;

עֵינָן Ez 48. 1, עֵינָן Ib 47. 17; עָכָּה Jud 1. 31;

פְּנוּאֵל Gn 32. 32 ICh 4. 4, פְּנוּאֵל Ib 32. 31;

פְּרוּזִי Dt 3. 5, פְּרוּזִי Esth 9. 19/ἀφρακτος: *unfenced, unfortified, unguarded*;

קָטַל Job 24. 14 Dan 5. 19/κτείνω: *kill, slay*;

קָטַן Gn 9. 24, קָטַן Ib 1. 16/ἐλάχιστος: *smallest, least*;

קָנָא Ex 20. 5, קָנָא Jos 24. 19/φθονερός, ἐπίφθονος: *envious, jealous, of persons; of the gods, jealous of those who abuse their rights, or who enjoy unbroken felicity*;

קָרוּאִי Nu 26. 9, קָרוּאִי, קָרוּאִי Ib 16. 2/κλητός: *invited; called out, chosen; summoned to court*; קָרוּאִי IS 9. 13 Esth 5. 12/ὁ κεκλημένος (καλέω): *guest*; Nu 1. 16 Ez 23. 23/κλειτός: (κλείω (B)) *famous*;

רִוְהָה ICh 7. 34, רִוְהָה Ib.;

שָׂם IIS 14. 7, שָׂם/τίθημι: *set, put, place; give a child a name* [cf. Ex 4. 11];



שׁ Ps 50. 23, תָּ Prv 10. 29/τέλειος: *perfect*, of victims, *entire*, without spot or blemish; of persons, *accomplished*, *perfect in his kind*;

שׂנא IIS 5. 8, שׂנא/στυγητός: *hated*, *abominated*, *hateful*;

שׂאן Jos 17. 11, שׂאן Jer 48. 45/Ζεύς, Ζήν, Δάν, Δήν, Τάν: *Zeus* (short for שׂאן בית, the temple of Zeus—like שׂלו for משכן שׂלו. To this day, גלה is known as بيت جالا);

שׂלמה IIS 12. 24, سَلْمَان;

שׂפרור Jer 43. 10, שׂפרור/πέπλος: *any woven cloth* used for covering; *carpet*;

תגמולוהי (תגמוליו, תגמולוהי) Ps 116. 12/ἀμοιβή (ἀμείβω): *requital*, *recompense*, *repayment*, *compensation*;

תהלתִיךָ, instead of תהלתִיךָ Ps 9. 15/ἐπαίνεσις: *praise*;

תָּ Gn 20. 5, תָּ Ps 78. 72 Prv 10. 29/τέλειος: *perfect*.

The comparison ע/א serves a double philological purpose in Ashkenazi pronunciation: it illustrates the change in vocalization from קמץ to חלם, and the literal confusion of ע with א. Similarly, the comparison שׂ/ת. First, שׂ דרך is written instead of ותָ דרך, in accordance with Ashkenazi pronunciation. Secondly, unlike תָ in Ps 78. 72—which is an abstract noun, regularly vocalized—here תָ (like שׂ) is an adjective, the regular vocalization of which is תָּ (like שׂ), written according to Ashkenazi pronunciation. V. pp. 23-4.

#### BEYOND ORDINARY LINGUISTICS

A type of change which does not involve ordinary linguistic rules occurs when two companion-words, forming a Greek phrase, merge into a single Hebrew word by dint of usage, under Prop. 38. Such words constitute another kind of Hebrew hybrid, e.g. ἀλλ' ὡς/וְלֹא IIR 24. 14/וְלֹא Dt 1. 36—*except*; ἀλλ' ὁμως אֲוִל Job 2. 5—*but still*, *but for all that*, *all the same*, *nevertheless*, *notwithstanding* (W); ἀλλ' οὖν/אֲוִל Gn 28. 19—*however*; τὰ τόξα/תִּוְתָּ Job 41. 21—*arrows*; τὰ φωτά/טִפּוֹת Dt 6. 8—the illuminations; τηνικάδε: Adv. = τηνίκα, answering to a relative, at this time כֵּעַ Nu 23. 23 (τηνικάδε → καδε → καεδ → כַּעַת); τὸ ἐπιόν (sc. ἔτος): *the coming* (*year*) הֵיָה Gn 18. 10;



τὸ ἐπιόν (sc. ἔτος) *τηνικάδε at this time next year* חַיִּת כַּעַת Gn 18. 10, 14 IIR 4. 16, 17; *χθὲς ἡμέρα/למחר* Ex 5. 8, 14, *ἐχθὲς ἡμέρα/למחר* IS 4. 7—*yesterday*; *καλὸς καγαθός (καὶ ἀγαθός)* orig. denotes a *perfect gentleman/خواجه* καὶ ἀγα(θός)—(*καλός*: in a moral sense, *beautiful, noble, honourable*; *ἀγαθός*: *good, well-born, gentle, aristocrat*); *ὁ ἡγεμὼν/لَقْمَان (أ-لقمان)*—*one who leads; one who does things first, shows the way to others; leader, chief, sovereign*.

By means of no philological analysis can any one of the above Greek expressions be spelt out from its Hebrew or Arabic homologue. No more can 'riding-coat' from *redingote*, جبل طارق from 'Gibraltar', or طرف الغرب from 'Trafalgar'. As a matter of fact, these Graeco-Hebraic-Arabic homologies prove that Hebrew constitutes a peculiar development in the Greek language, and that it is not Greek that constitutes a peculiar development in the Hebrew and Arabic languages. For each one of these single Hebrew or Arabic words has resulted from the *pronunciation together* of two Greek ones. The latter can be separated and used independently, whereas each of their Hebrew or Arabic counterparts seems to be, and has always been deemed to be, a simple and indivisible word. There is no mere טו or טפוט in Hebrew; whereas τὰ φωτά are two separate words—an article and a noun, both in the plural and in the neuter gender—each with its own independent use and meaning; so that it would be quite absurd to imagine that טפוט was pronounced τὰ φωτά. Similarly, خواجه and لقمان.

#### RESOLVED DIFFERENCES

Now once the phonetic and formal differences between Hebrew and Greek are duly accounted for and properly resolved, they cease to divide the two languages and proceed to bind them together, via the semantic stability of Hebrew; so that the identity of the two languages becomes all the more manifest. Thus when the said dissimilarities between שר and ὀρθός are explained, the differences between the two words disappear; and the identity of each word with the other becomes evident, in sound and form as well as in meaning. However, the identity of this pair is not isolated: the whole family of שר is involved, and the identity of the two languages is consequently consolidated. For



the derivatives of שר have equally felicitous homologues, although they vary in structure: שר and שרה homologize with ὀρθότης, while מישור and מישר do with κατόρθωμα.

Indeed, one homology after another demonstrates clearly and conclusively that the Hebrews spoke Greek and were sensitive of its nuances. Let two of the above homologies speak for themselves.

We have seen that πτώμα has two meanings: 'fallen body' and 'carcass'. In the book of Ezekiel, its homologue, מפלת, refers to a fallen tree; whereas in the book of Judges, it refers to the remains of a lion. Again, ἐπιχείρημα also bears two meanings, a general and a special one; and both senses are respectively illustrated in the books of Deuteronomy and Isaiah by its homophonous homologues, משלח and משלוח. So that the prophet of Babylon and the historian of the Judges (or Despots) of Israel, writing five hundred years apart, elegantly use the same word—a word with two shades of meaning, distinguished in Greek. Likewise, two great prophets who lived a thousand years away from each other also use a particular word, albeit slightly differently pronounced—one the Sephardi and the other the Ashkenazi way—in its two somewhat different senses; and this semantic difference is established by its Greek homologue in conformity with the texts concerned. A third example is the homology παρακαταθήκη/פקדון/פקדון. In Leviticus פקדון is an ordinary deposit, but in Genesis it is a sacred trust placed under the protection of the state. פקדון in the book of Numbers also means a 'sacred trust', presumably under divine protection; whereas in the book of Jeremiah it means 'a ward'. Here again, the texts are centuries apart. But it would have made no difference to my contention that the Hebrews spoke good Greek and spoke it well, if the whole Bible had been written or copied (cf. Dt 34. 10 Jud 18. 30) by one man in a single day at any time before the eruption of Alexander.

#### PLUS ÇA CHANGE, PLUS C'EST LA MÊME CHOSE

There are numerous examples of change in word and phrase, name and description of place or person; yet however many the



changes may be, the language does not change: it is that of Hellas throughout. Here are some, classified by association:

רפאים/ומזמים, רפאים/אימים; שרה/שרי, אברהם/אברם, ארבע; רפאים/ענקים, נפילים/ענק, עֶלָק/עמלק, רפאים/עוג, בלק, אגני, אג; שרין/שניר, שיאן/חרמק, לח/בית-אל, חברון, יערים/בעלה/בעל; צער/בלע; שר/רב; הימן, הוהם.

*εὑρημα*, later *εὔρεμα*: (*εὐρίσκαω*) *invention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly*, i.e. much like *Ἑρμαιοῦ* (prop. *gift of Hermes*, i.e. *unexpected piece of luck, godsend, windfall, treasure-trove (W)*); *foundling*; *εὑρημα* אברהם, *εὔρεμα* אֲבָרָם Gn 17. 5. [Like *Ἑρμαιοῦ* are most theistical names, such as אריאל, ירבעל, פדהצור.]

There is historical support for these homologies. Terah begat his eldest son, Abraham, at the age of seventy; and therefore he was an unexpected piece of good luck, a godsend. In fact, there was a marked infertility in Terah's family: his daughter, Sarah, gave birth to Isaac at an advanced age; his son, Haran, begat only לוט (*τελευταῖος/طالوت*); while his descendants, Rebecca and Rachel, were late in conceiving.

*κύριος*, α, ον; also ος, ον; *κύρρος*: (*κύρος*) of persons, *having power or authority* גבור Gn 6. 4, 10. 8, 9 Jud 6. 12 IIS 23. 8 גביר Gn 27. 29, 37 Zach 13. 7 Thr 3. 1 גביר Dan 2. 25 פכיר Ps 34. 11 שר Gn 21. 22, 37. 36, 39. 21, 40. 2, 47. 6 Ex 1. 11, 2. 14, 18. 21 Nu 21. 18 Jud 9. 30 IS 22. 2 IIS 3. 38 IR 11. 24 Jes 3. 4, 9. 5, 23. 8, 32. 1 Jer 35. 4 Prv 19. 10 Dan 1. 7, 10. 20 Esr 8. 20 ICh 11. 6, 15. 16, 24. 5, 28. 1 שרה Jud 5. 29 Jes 49. 23 Thr 1. 1 Esth 1. 18; *legitimate wife* שרה Gn 17. 15 (cf. Ib 20. 12) IR 11. 3; Subst. *κύριος*: *lord, master* שר Prv 19. 10 Eccl 10. 7; *head of a family, master of a house* גבר Jos 7. 14, 17, 18 Mich 2. 2 עֶקֶר Lev 25. 47; generally, *guardian, trustee* גבירה IR 15. 13; fem. *κυρία*, *ή*, שרי Gn 16. 1, 17. 15; in later Greek freq. written *κύρα* שרה Ib.; *mistress, lady of the house* גבירה עֶקֶר IR 10. 13 Jer 13. 18 גברת Gn 16. 8 Jes 24. 2, 47. 5, 7 Ps 113. 9 [cf. *οἰκουρός*].

*εὐσγκος*: of good size, bulky, massive ענק Dt 2. 10 Jos 21. 11.







שָׂטָן/ψίθυρος: *whisperer, slanderer*/إبليس/διάβολος: *slanderer; the Devil, hence Satan.*

After all, the change from אֲבֵרָה to אַבְרָהָם, and from שָׂרִי to שָׂרָה, was purely a *difference in pronunciation*; yet one cannot tell what implications that difference had at the time, or in Abraham's dissident household. For instance, it might indicate discontent with contemporary trends, and a desire to revert to old traditional ways. However, we need not speculate. The meaning of לוֹט and a new meaning of שָׂרָה have incidentally been established. In IR 11. 3 שָׂרוֹת is contrasted with פְּלִגְשִׁים, and therefore cannot have its ordinary meaning of *ladies, mistresses*, but the special one of *legitimate wives*.

לֵט changed names because Leto ceased to be worshipped there. She was supplanted by אֵל/θεός/Ἡλῖος, an innominate deity or the Sun-god. But Mount Hermon did not change names; it was called different Greek names by different people.

It seems that in ancient times big men were called *leaders*, because leaders were generally big men. Moreover, it is clear that ἡγεμών was *pronounced differently* by different people and at different times.

In ancient times a ruler adopted the title of leader, guide, guardian, protector. Why, only recently this island had a Protector, Italy its *Duce*, and Germany its *Fuehrer*.

### THREE VERSIONS

According to the First Book of Samuel, King Saul had three sons, namely: Jonathan, Ishui (יִשׁוּי), and Melchi-shua (IS 14. 49); and all three died with him on Mount Gilboa (Ib 31. 8). The LXX renders יִשׁוּי by Ἰεσσιου, and a note in the N.E.B. refers the reader to 'Ishbosheth in 2 Sam 2. 8, Eshbaal in 1 Chr 8. 33'. According to the First Book of Chronicles, however, Saul had four sons, namely: Jonathan, Melchi-shua, Abinadab, and Eshbaal—אֲבִינָדָב and אֶשְׁבָּעֵל being rendered in the LXX by Ἀμινάδαβ and Ἀσβάλ. As a matter of fact, a fourth son of Saul who survived the battle of Jezreel turns up in life-size in the Second Book of Samuel, under the name of אִישׁ בַּשֵּׁת, Baal's votary (2. 8–10, 4. 1–12), rendered by Ἰεσβοσθέ. He dared to rebuke Abner; but when Abner died, he was



treacherously murdered. Only through my theory can these various versions be reconciled; and only through it can the identity of יְשׁוּי (יֶשׁוּי, ἡθὺς πόσιος), מַלְכִי-שׁוּעַ (מֶלֶךְ מוֹלֹחַ), אִישׁ אִשְׁתּוֹ and אִשְׁבַּעֵל, אֲבִינֹדָב and עֲמִינֹדָב, and their meanings, be explained and demonstrated.

To start with, mark the similarity between the enigmatic words: אִשְׁבַּעֵל, אֲבִינֹדָב, אֲתַבְעֵל, יֶשׁוּי בִשְׁבַח, 'Ιεσσιοῦ, 'Ιεσβοσθέ ('Ιεσ-βοσθέθ). Now let the diligent student follow up!

#### SOLITARY WORDS

The word סְבָה occurs only once (IR 12. 15), and so does נִסְבָּה (IICh 10. 15). They are two variants of the same word, appearing in two identical verses that refer to the very same episode. Only my theory explains the presence of the initial NIV 1 in the latter, and the reason why this addition does not alter the meaning. Moreover, their common homologue, συμβεβηκός, alone provides the right meaning: it is neither 'cause' nor 'reason', but *chance* and *accident* attributed to God. Cf. IR 2. 15 Prv 16. 33. A similar pair is שִׁיחַ and נִסִּיחַ (Ps 83. 12), homologues of ἡγεμών.

συμβαίνω: of events, *come to pass*, *fall out*, *happen*; τὸ συμβεβηκός *chance event*, *contingence*; hence, κατὰ συμβεβηκός *by accident*, *contingently*; τοῦ συμβαίνοντός ἐστι *it depends upon accident*, *easily happens*.

מִסְבָּה is another solitary word which occurs in a tricky passage (Job 37. 12). It is etymologically unrelated to סְבָה; but its prefix-suffix homologue, στρέμμα, conjures up a contextually congenial meaning, and incidentally confirms the multihomology סִבָּב/שׁוּב/סָרַפְּתָה. Solitary this word undoubtedly remains, yet no longer isolated, thanks to my theory.

στρέμμα: *conspiracy*, *band of conspirators* מִסְבָּה Job 37. 12 מְשׁוּבָה Jer 2. 19, 3. 22, 5. 6, 14. 7 מוֹשְׁבָה/מוֹשְׁבָה Ez 37. 23.

A noun which sounds like a cognate of מִסְבָּה, but is etymologically different from it, is מִסָּב; for it links with סוּב/סוּבָה/סוּבָה. *ἵζω καθίζω*.

ἵζω: mostly in poets and later prose, the Att. form being καθίζω; causal, *make to sit*, *seat*, *place*, *set* הוֹשִׁיב IR 2. 24 IICh 23. 20; *settle* סוּבָה Dt 32. 10 הוֹשִׁיב IS 12. 8 IIR 17. 6 הוֹשִׁיב



Jes 5. 8, 44. 26; *set up and dedicate* אָחַד; *sit, sit down* יָשַׁב Gn 37. 25, 43. 33 Jud 5. 16, 19. 6, 21. 2 IS 20. 19 IIS 2. 13 IR 1. 46, 21. 13 Ez 14. 1 Ps 47. 9 Ruth 4. 2; *lie in ambush* סוּב Ps 49. 6 סִנְבַּב Jer 31. 22 (21); of things, *subside* חָדָא.

καθίζω: causal, *make to sit down, seat* הוֹשִׁיב IR 2. 24 IICh 23. 20; *set, place, encamp* הוֹשִׁיב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *put in a certain condition* הוֹשִׁיב Ez 36. 11; *marry* הוֹשִׁיב Esr 10. 14, 18 Neh 13. 23, 27; *sit, incline at table* סוּב IS 16. 11.

ἵσμαι: *seat* מָסַב Cant 1. 12 מוֹשֵׁב IS 20. 18, 25; cf. κάθισμα.

To the untutored reader who has accepted the above homologies as genuine, מָסַב is a synonym of מְשׁוּבָה, and מוֹשֵׁב of מוֹשֵׁב. Yet an Ashkenazi would read מְשׁוּבָה מְשׁוּבָה, and מוֹשֵׁב מוֹשֵׁב; while an Ephraimite would have lisped מְשׁוּבָה מְשׁוּבָה and מוֹשֵׁב מוֹשֵׁב. Therefore, מָסַב is not a synonym of מְשׁוּבָה, any more than מוֹשֵׁב is one of מוֹשֵׁב; they are, two by two, identical words *differently pronounced*. So are any Greek word and its Hebrew or Arabic homologue.

Again, an Ashkenazi would read נָסַב נָסַב, like יָשַׁב; yet נָסַב and יָשַׁב are not identical words, because one is the homologue of ἵζω and the other that of καθίζω. Indeed, if one wished to use the verb יָשַׁב instead of the verb סוּב, one would have to add: לֹאכַל לָהֶם—cf. Gn 37. 25.

As to נָקְבָה תְּסוּבָה גִּבּוֹר, Jeremiah foretells that, from being hunted, woman would turn hunter.

#### A CHAIN OF HOMOLOGIES

As we have seen, one of the strongest proofs of the identity of the two languages is the endless concatenation of Graeco-Hebraic homologies. The random homology ἔχθω ἔχθω is in point.

ἔχθω, ἔχθω (ἔχθος), ἔχθραίνω, later form of ἔχθαίρω: (ἔχθρος) *hate, detest* צָרָר Ex 23. 22 Nu 10. 9 Jes 11. 13 Ps 23. 5 Esth 3. 10 שָׂטַן Gn 27. 41, 49. 23, 50. 15 שָׂטָן Ps 38. 21, 71. 13, 109. 4.

κατεχθραίνω: *hate intensively* הָצַר Jer 48. 41.

ἔχθιστος, η, ον: *bitterest enemy*; irreg. Sup. of ἔχθρος, ἄ, ον: (ἔχθος) *hated, hateful* אֶכְזָר Dt 32. 33 יָרָר Jes 28. 21; *hating, hostile* אֶכְזָר Thr 4. 3 אֶכְזָר Jer 6. 23 Prv 17. 11 יָרָר Jes 14. 6; as Subst., *enemy* אֶכְזָר Thr 4. 3 אֶשׂוֹר Ps 17. 11 צָר Gn 14. 20 Dt 32. 27,



43 Jos 5. 13 Jes 59. 18 Jer 30. 16 Thr 1. 5, 7, 17 Esth 7. 6 יָצַח  
IR 5. 13; *one who has been φίλος, but is alienated* יָצַח Job 30. 21.

ἔχθρα: *hatred, enmity* יָצַח Prv 27. 4.

ἔχθημα, τό: = μίσσημα (*object of hate*); ἔχθρασμα, τό: = ἔχθρα  
(*hatred, enmity, personal enmity*) יָצַח Hos 9. 7, 8.

ἔχθος: *hate* יָצַח (cf. ψιθυρισμός) Esr 4. 6; *object of direst hate*  
יָצַח Jer 16. 18 יָצַח Lev 11. 10.

ψιθυρίζω: *whisper* وَشَّوْش; *whisper what one does not dare speak*  
*out, whisper slanders* יָצַח Zach 3. 1 [ψιθυρίζω → πειθυρίζω →  
πειθυίζω → πειθίζω → πειθίζω → πειθίζω (שִׁיבִיזְ) → שִׁיבִיזְ  
(וּשְׁשִׁיזְ) → שִׁיבִיזְ (שִׁיבִיזְ) → שִׁיבִיזְ (שִׁיבִיזְ)].

ψιθύρισμα, τό: *whispering*; ψιθυρισμός, ό: *whispering, slandering*  
יָצַח Esr 4. 6.

ψιθυριστής, ό: *whisperer*; at Athens as epith. of Hermes;  
*slanderer* יָצַח Zach 3. 2 Job 1. 6 الوَسَّاس [of Satan; = ψίθυρος,  
ψίθυρ].

ψιδόνες: διάβολοι [v. διάβολος], ψίθυροι (as Subst., ψίθυρος =  
ψιθυριστής) יָצַח Job 1. 6 شَيْطَان.

διάβολος, ον: *slanders, backbiting*; as Subst., *slanderer, enemy*;  
hence, = *Satan, the Devil* إبليس.

יָצַח and יָצַח are two totally unrelated words: the first  
relates to worship, the second to dietetics. They have been  
confused and used one for the other, owing to their homo-  
phony. For it is clear from the contexts that יָצַח in Jer 16. 18  
stands for יָצַח, while יָצַח in Ez 8. 10 means יָצַח. The  
homologue of יָצַח is εἰκαστός (*apprehended through an image*),  
a verbal adjective derived from εἰκάζω (*represent by an image or*  
*likeness*), the homologue of יָצַח (Lev 11. 10), on the other  
hand, has for homologue ἔχθος (*object of hate*), or ἀπεχθής (*hateful,*  
*hostile, hated*) which derives from ἀπεχθάνομαι (Pass., *to be hated,*  
*incur hatred*), the homologue of יָצַח (Dt 7. 26). This last homo-  
logy is corroborated phonetically by another: יָצַח (Lev 11.  
43)/καταχραίνω (*befoul*). Morphologically, as a verbal adjective,  
εἰκαστός suggests that יָצַח ought to be vocalized יָצַח;



semantically, it indicates in the clearest possible way that the pagans did not worship *idols*, but gods whom idols *represented*.

I may point out that the above is not the product of imagination—speculation, *croire les on dit*, and the like are quite out of place in this book—but the result of methodical research pursued by measured procedure and disciplined application. Not to speak of thinking, my hobby. The amount of thinking that has been done to write and produce this little book!

#### IDIOMATIC AND HOMERIC PHRASES

Four idiomatic phrases relating to ὑπό β—among many others—are neatly reproduced in Hebrew. Thus, ὑπό: of *accompanying* music ואֲשֶׁלֶּחַךְ בְּשִׂמְחָהּ וּבְשִׁירִים בְּתֵף וּבְכִנּוּר Gn 31. 27; ὑπὸ πομπῆς ἐξάγειν τινα *in or with* solemn procession לעֲשֹׂת חֲנוּכָּה Neh 12. 27—where תּוֹדָה is the homologue of πρόσσδος, πόσδος: *solemn procession* to a temple with singing and music; with Dative (esp. in Poets, never in LXX or N.T.), of Position *under*, ὑφ' ἄρμασ: *under*, i.e. *yoked to*, the chariot ואֲסָרְתָם אֶת־הַפָּרֹת בַּעֲגֻלָּהּ IS 6. 7, 10; ὑπ' αὐλητῆρι πρόσθ' ἑκτον *advanced to the music of* the flute-player כְּהוֹלֵךְ בַּחֲלִיל לְבוֹא בְּהַר־יְהוָה Jes 30. 29. Yet another phrase is: τὸ ἐπίον (sc. ἔτος) τηνικάδε *at this time next year* כַּעַת חֵיהַ Gn 18. 10 IIR 4. 16, 17—where τηνικάδε, *at this time*, is the homologue of כַּעַת Nu 23. 23. A sixth is αὔριον τηνικάδε *tomorrow at this time* כַּעַת מָחָר Ex 9. 18, where αὔριον is the homologue of מָחָר via the prefix-suffix metathesis. Note in passing the reversing of the order of words in Hebrew, also according to the prefix-suffix phenomenon.

We have come across similarity of expression in Greek phrases, in the idiomatic use of ordinary verbs to indicate a special action—e.g. casting lots—and in the formation of hybrids. However, there is a peculiar Homeric phrase which deserves individual attention. Since βούς is of epicene gender, to mark the male Homer adds a word, βούς ἄρσην (Il. 20. 495) or ταῦρος βούς (Ib 17. 389). This peculiar phrase is mirrored in Hebrew directly and indirectly as well as in its two versions.

βούς, βῶς, ὅ and ἡ: *bullock* פָּר Ex 29. 1 Lev 4. 8, 14 Nu 23. 2 Jes 34. 7; *bull* אֲבִיר Ib. Ps 22. 13, 50. 13 בקר IICh 4. 3, 4 פָּר



P<sup>s</sup> 22. 13; *ox* בֶּקָר Ex 21. 37 Nu 7. 3, 17 IR 5. 3 Am 6. 12 בָּקָר;  
*cow* פָּרָה Gn 32. 16 Nu 19. 2 בָּקָרָה; in pl. *cattle* בְּעִיר Ex 22. 4  
 בֶּקָר Gn 12. 16 Ex 9. 3 Lev 27. 32 Jes 65. 10 Joel 1. 18.

β. α. בֶּן-בֶּקָר Gn 18. 7 Nu 15. 8 בֶּן-בֶּקָר Nu 8. 8; τ. β. שׁוֹר פָּר Ps 69. 32, פָּר-הַשׁוֹר Jud 6. 25. In the latter version the words follow the Greek order, τ. β. שׁוֹר פָּר; then their order is inverted according to the ubiquitous prefix-suffix phenomenon, פָּר-הַשׁוֹר. But in the former version the order is inverted in both Hebrew phrases, בֶּן-בֶּקָר and פָּר בֶּן-בֶּקָר. On the other hand, בֶּרֶבְבוֹר IR 5. 3 is a compound made up of בֶּר and בּוֹר—בּוֹר being the homologue of βούς, and בֶּר either homologizing with παῖς (Prv 31. 2) or equating פָּר. In the former case, בֶּרֶבְבוֹר is a variant of בֶּן-בֶּקָר, in the latter that of פָּר-הַשׁוֹר. Like בֶּן-בֶּקָר is the Aramaic בְּנֵי תוֹרִין Esr 6. 9.

Therefore, it can rightly be claimed that the Bible is as Greek as Homer.

#### HOMOLOGUES IN THE GENITIVE

A curious difference exists between the two tongues where a Hebrew noun or adjective homologizes with the Greek word in the genitive, instead of the usual nominative, under Prop. 29. This is significant because, in so far as the noun or adjective is nearer the root of the word in the genitive than in the nominative, it indicates the survival in Hebrew of a primitive usage in very ancient Greek, and not a change that took place with the passage of time, in the course of the development of either language. For instance, in the homology כֶּבֶד/ἡπατος, ἡπαρ, the Hebrew constituent preserves the τ (dialectally changed to δ)—which, by the way, Latin *jecur* does not—in the Indo-European *yēqurt* and the Sanskrit *yákṛt*. Such homologization may occur within a compound, e.g. פֶּתֶחַ הָאֵל/παῖς (παῖδος) θεοῦ Nu 34. 28 (god's gift); פֶּתֶחַ הַצֹּר/παῖς (παῖδος) Διός/θεοῦ Ib 1. 10 (Zeus's/god's gift); פֶּתֶחַ הָאֵל, פֶּתֶחַ הָאֵל/παῖς (παῖδος) Διός Neh 11. 7, 13. 13 (Zeus's gift). V. p. 82.

#### MORE GREEK THAN THE GREEKS

On the other hand, there are certain Hebrew words that may be deemed to be more Greek than their homologues, because they



show up letters that are suppressed in the homologues, e.g. κωφός/כבד, πρόφασις/הָאָנָה, φάσις/תְּבוּיָה/תְּבוּיָה, καινός/שֶׁדֶךְ.

κωφός, ἡ, ὄν: (κόπτω) *blunt, dull, obtuse*, opp. ὀξύς (*sharp*, שָׁרֵף Ez 5. 1 קֶשֶׁף Jes 27. 1) כָּבֵד Ex 7. 14; metaph., of sound, *mute, voiceless, dull*; of men or animals, *dumb* Ib 4. 10 Ez 3. 5.

κωφάω: (κωφός) Pass., *grow dumb or deaf* כבד Jes 59. 1; *become stupid* כבד Ex 9. 7.

κωφώω: *numb, deaden* כבד Gn 48. 10 Ex 9. 7; *deafen*, in Pass., כבד Jes 59. 1.

ἐκκωφέω: *deafen* הִכְבִּיד Jes 6. 10 Zach 7. 11; *stun, blunt* (W) כבד IS 6. 6 הִכְבִּיד Ex 8. 28, 10. 1.

πρόφασις: (προφαίνω) *falsely alleged motive (or cause), pretext, pretence* הָאָנָה Jud 14. 4 תְּנוּאָה Job 33. 10.

φάσις: (φαίνομαι) *appearance* תְּבוּיָה Hos 13. 2 תְּבוּיָה Ex 25. 9 Ez 8. 3 ICh 28. 12.

κωφός and its derivatives suppress the τ in κόπτω from which verb κωφός derives, but that τ is represented by ט in כבד. In fact κόπτω (*beat or strike oneself, beat one's breast or head through grief*) is the homologue of כָּפַד (Gn 23. 2), δ and τ exchanging dialectally under Prop. 5 (Δ). Again, πρόφασις and φάσις suppress the ν in προφαίνω and φαίνομαι from which they are respectively derived. But that ν shows up in הָאָנָה and תְּבוּיָה—but not in תְּנוּאָה, where the נ is the MV נ. Incidentally, the fact that κόπτω is from root ΚΟΠ, and that φαίνω derives from φάω—so that both the τ and the ν are adventitious—is neither here nor there. As it happens, the ν is omitted in the homologues אֶתְפַּאֵר/ἀποφαίνω and הוֹפִיעַ/ἐπιφαίνω.

ἀποφαίνω: *make known, declare* אֶתְפַּאֵר Ex 8. 5.

ἐπι-: Pass. *show oneself, appear*; of a divine manifestation הוֹפִיעַ Dt 33. 2.

It can therefore be said that, *pro tanto*, the Hebrews (Asiatic Greeks) are more Greek than the (European) Greeks.

#### THE SEPTUAGINT

The Septuagint seldom gives the Greek homologue. Thus, the homology כָּסַב/καθίζω is in accord with the LXX which has κατακλιθῶμεν (*lie at table*). This must be right; for it may safely be assumed that when Samuel was discussing his secret errand



with Jesse and his family, they were all comfortably reclining on couches or cushions. So that when he said: **לֹא-נֹסֵב עַד-בֹּא** **פֶּה**, he could not have meant that they would not *sit down* until his arrival. At any rate, under no circumstances could he have intended that the company should wait standing while David was being sent for. What he *meant* and *said* was that they should not *sit down to eat* until he came.

**נֶצֶר** (Jes 14. 19) is an exceptionally interesting word because its homologue appears in three significant variants—*νέκυσ*, *νέκυρ*, *νεκρός*—which exhibit changes habitually encountered in Greek-Hebrew homology, namely: the dialectal substitution of the final *σ* by *ρ*, and the consonant/vowel metathesis in *-κυρ/-κρός*. (The same applies to the homologues of **נֶעַר**: *νέος*, *νεαρός*, *νεανίας*. Thus, *νέος* → *νέορ* → *νεαρ* → *νεαρός*.) The LXX translates **נֶצֶר** by its homologue, but **נֶצֶרִים** (Ib 65. 4) by *σπηλαιούς* instead of *νεκρίαις* or *νεκυίαις*.

A further and an all-important matter to point out is that *καθίζω* was used by the LXX to translate **הָשִׁיב** in Ezra and Nehemiah, and that Liddell and Scott's Dictionary refers to the LXX as the sole authority for *καθίζω* meaning *marry*. In effect, therefore, the LXX resorted to a Hebraism, although it had a wide range of Greek verbs from which to choose, including *συνοικέω*—used by Herodotus and Euripides, among others—which fits the context perfectly. For **יָשָׁב**, **הָשִׁיב**, **הוֹשִׁיב**—the verb with a bare **לָל** is used in the said texts—and **מֹשֶׁב** have other equally genuine kindred homologues, as follows:

*οἰκέω*, Ep. *οἰκείω*: *inhabit* **יָשָׁב** Jud 5. 17 **יָשָׁב** Gn 13. 12 Nu 35. 25 Jer 2. 6 **שָׁכַן** Dt 33. 16 Jes 18. 3 Jer 49. 16; *colonise, settle in* **יָשָׁב** Gn 36. 8 Nu 21. 25, 31 Dt 2. 12 Jos 19. 47 IS 31. 7 Jer 49. 1; Pass., *to be settled in, occupy* **יָשָׁב** ICh 5. 8, 9; *manage, direct, govern* **יָשָׁב** Dt 3. 2 Ps 29. 10 **שָׁכַן** Job 29. 25; intr. *dwell, live* **יָשָׁב** Jud 19. 1 Jer 11. 6 **יָשָׁב** Gn 11. 2, 31, 19. 29, 37. 1 IS 23. 14, 18 **שָׁכַן** Gn 16. 12 (cf. Ib 25. 18) Nu 5. 3 Dt 33. 16 IR 8. 12 Jer 13. 21, 18. 3, 26. 19 Jer 48. 28; of persons, families, tribes, *have their abodes, settlements* **יָשָׁב** IS 31. 7 IIS 2. 3 Jer 25. 24 ICh 5. 16 **שָׁכַן** Gn 16. 12 **נָפַל** Ib 25. 18; of cities, *to be situated* **יָשָׁב** Ez 27. 3 **שָׁכַן** Jer 51. 13; = *οἰκετεύω*.

*οἰκίζω*: c. acc. rei, *people with new settlers, colonise* **הוֹשִׁיב** Ez 36. 33; c. acc. person, *settle, plant as a colonist or inhabitant*



הוֹשִׁיב IIR 17. 6, 24 שָׁכַן Nu 14. 30 הָשְׁכִּין Gn 3. 24 Ez 32. 4; intr. = οἰκέω.

κατοικίζω: *bring home and re-establish there, restore to one's country* הוֹשִׁיב Ez 36. 11; *settle, establish* שָׁכַן Jer 7. 3, 7.

συνοικέω: *dwelt or live together* הִתְגַּוְּרָה IR 17. 20; *live with in wedlock* הוֹשִׁיב ESR 10. 14, 18 Neh 13. 23, 27.

οἶκημα: *dwelling-place, in pl., building, house* מִגּוּר Job 18. 19 מוֹשֵׁב Ex 12. 20 Nu 24. 21 מִשְׁכָּן Jes 22. 16 Ez 25. 4 Hab 1. 6 Job 39. 6; *temple, shrine* מוֹשֵׁב Ps 132. 13 מִשְׁכָּן Ib 84. 2; *store-room* מִגּוּרָה Hag 2. 19.

οἶκημα/מִשְׁכָּן is not to be confused with σκηνή/מִשְׁכָּן tent, tabernacle Ex 25. 9 IIS 7. 6 Cant 1. 8; = σκηνή/סִנֵּה Dt 33. 16 סִנֵּה Jos 15. 49.

Only reference to Greek accounts for the additional מ in מִמְעוּרָה (Joel 1. 17), since it is the homologue of οἰκημάτων, Dim. of οἶκημα: the first מ replaces the -ν, and the second the suffix -μα. This double prefix-suffix is unique.

#### CIRCUMCISION

Circumcision is neither a Greek nor a general Hebrew custom; it was established by Abraham—the head of a dissident Hebrew sect—and has been followed by his descendants to this day, to mark their covenant with God, a covenant carved in the flesh. Naturally, since the Greeks did not practise circumcision, they did not evolve a relevant vocabulary. Therefore, the sect of Abraham had to adopt and adapt good old Greek words to meet the new experience.

Thus κείρω, the homologue of עָרַל (Lev 19. 23), means: *cut short, shear, clip*, esp. of hair; *cut off one's hair*. To the Greeks, whether European or Asiatic, this verb did not import the phallic operation; neither had such a rite. Again, κουρά, the homologue of עָרְלָה (Gn 17. 11 Lev 19. 23 Jos 5. 3), means: *cropping of the hair; cropping, lopping; shearing; that which is cut: lock of hair, wool shorn, fleece, cut-off end*. To the Greeks, this noun did not mean 'foreskin', simply because in their experience it was not cut off, it was not a separate and independent 'cut-off end'. Indeed, the foreskin is an integral part of the penis, and its severance constitutes an extremely artificial operation. Accordingly, ἄκουρος (κουρά) only means *unshaven*; but phonetic-



ally (minus κ) and morphologically it is acceptable as the homologue of עָרֵל (Gn 17. 14 Ex 12. 48) 'uncircumcised'—on the same basis that ἀκούρος (κούρος) is that of עָקָר.

However, κείρω has a weak homological rival in ἀκρωτηριάζω, adopted by Philo (2. 211) for circumcision; because it fails the fifth test, since it does not provide a derivative to homologize with עָרֵל.

ἀκρωτηριάζω: *cut off; cut the beaks off the prows; of persons, cut off hands and feet, mutilate; Medic., amputate; metaph., mutilate, maim* עָקָר Gn 49. 6 Jos 11. 6, 9 עָרֵל Lev 19. 23. [Cf. μασχαλίζω.]

ἀκρωτήριον: *end or extremity of anything; in pl., extremities of body, hands and feet, fingers and toes* עָרֵל Gn 17. 11, 23 Lev 19. 23 Jos 5. 3 Jer 4. 4. [Cf. μασχαλίσματα.]

On the other hand, there is no rival, weak or strong, to μασχαλίζω as the homologue of מוֹל. Besides, this verb homologizes with מָהַל as well as if not better than with מוֹל. Although מָהַל is a non-biblical word, it can be confidently asserted that it is not a post-biblical one; because it is inconceivable that after the advent of Alexander the Jews modelled מָהַל on μασχαλίζω, as they did עֲשֵׂבַי on σύνηβος (pronounced συσηβος).

μασχαλίζω: (μασχάλη (μάλη)) *put under the arm-pits, hence, mutilate a corpse, since murderers believed that by cutting off the extremities (nose, ears, etc.), stringing them together, and passing the string round the neck and under the arm-pits of the victim they would avert vengeance* מוֹל Gn 17. 10, 21. 4 Dt 30. 6.

μασχάλη: (μάλη) *arm-pit, in pl.,* אֶצִיל Jer 38. 12 [mark the similarity with Lat. *axilla*]; *corner* אֶצִיל Jes 41. 9 Ez 13. 18; *μάλη: arm-pit (Lat. ala), almost confined to the phrase* ὑπὸ μάλης *under the arm* יָדֶיךָ תַּחַת אֲצִלֹתַי Jer 38. 12, מִתַּחַת לְחֻבְלִים Ib. [Mark, in Latin also the μ is dropped; cf. μετά/τα/et.]

μασχαλίσματα: *extremities cut off from a corpse* מוֹלֵת Ex 4. 26.

μασχαλιστήρ: *generally, girth* אֶצִיל Ez 41. 8.

μολεύω: *cut off and transplant the suckers or shoots of trees* מוֹל Job 18. 16.

## ARABIC AND HEBREW

These two languages are interwoven together with Greek, in a harmonious pattern the proper understanding of which



accrues to their mutual philological advantage, semantically as well as etymologically. Thus, I have demonstrated how the Bible helped solve the mystery of طالوت. On the other hand, it was this solution that suggested the link between לוט and τελευταῖος, seeing that Lot was Haran's only child, and that לוט seemed to be an abbreviation of طالوت. But for that solution, I doubt very much whether I would have appreciated the connection between the Hebrew noun and the Greek adjective, although it is strongly supported by the dropping of the τε- syllable according to rule. I am also indebted to Arabic for the homology שָׁחַץ/εἰκαστός, hinted at by the words شَحْص and شَحْص. This homology is of some theological consequence, since it definitely establishes that our pagan forebears were polytheists, not idolators; revealing and vindicating antiquity's intellectual calibre. Doubtless, the ignorant, both ancient and modern, would confuse the symbol with the deity it represents (Jer 2. 27). Yet in matters of religion—any religion—one has to distinguish the theological and priestly concept of God from popular and plebeian belief.

However, there is another mysterious word in Arabic, which can only be interpreted—that is, accurately interpreted—through Greek and *viz* the Bible, namely, قرآن. Commentators differ widely as to its derivation; indeed some maintain that it is a radical word. But none has so far offered an explanation of it, consistent with the belief that the Koran is peculiarly the word of God; that it descended, was dropped, was inspired, to Mahomet from heaven. In my submission, قرآن is a pre-Islamic word which must have been as familiar in Mecca as the word קִרְאָה was in Jerusalem, and the said belief originated from its meaning. For this Arabic word is not, as some opine, related to قرأ—any more than the homophonous קָרָא/χράω (*warn or direct by oracle*), in Jon 1. 2, is related to קָרָא/καλέω (*summon, invite*) in Nu 1. 16 and Esth 5. 12. قرآن is simply the homologue of קִרְאָה/χρῆμα (*oracle*) in Jon 3. 2; and the ancient phrase القرآن الشريف means 'the oracle of God' (τὸ χρῆμα ἱερόν).

Hopping over a period of fourteen centuries, we note that recently 'foreign' Mesopotamia yielded to 'native' Iraq. Yet عراق is the homologue of ἄργος, the synonym of πεδίον, אֶרֶץ. Now אֶרֶץ, we know, is an abbreviation אֶרֶץ/πεδίον ἄρμου, 'the



plain of the junction' (of the two Scythian rivers (נהרי־כוש): פֶּרָת/θῆρ, *lion*, and לִבְיָדָקַל/αἰλουρος, *cat*, τίγρις). So that it is not a bare speculation to assume that Arabic عراق is short for some such reconstructed Asiatic Greek term as عراق-ארם, a name consigned to oblivion in the wake of the catastrophic upheavals which overtook the region between the fall of Troy and the rise of Alexander. Later, some time after his *blitzkrieg*—which reshaped the history of the Middle East, including the Land of Israel, for the next three hundred years—the European Greeks called the country Μεσοποταμία. And it is only because our authentic Bible has preserved the other short as well as long Hebrew names of פֶּדָן ארם and פֶּדָן, that it has been possible to decode the word عراق and trace it to its Greek origin. Clearly, so-called native 'Iraq' is not less Greek than so-called foreign 'Mesopotamia', and one topographical Greek name—full or abbreviated—alternates with another geographical Greek name, exactly as does the Greek word *topographical* with the Greek word *geographical*.

Similarly, the phonetic disguises assumed by adjoining ایران, شط and خليج no longer mask good old πῦρός (ῥῆ), 'land of fire'; ἀκτὴ: *rugged bank* or *strand* of a river; and κόλπος: *gulf*—as Arabic continues to yield its Hellenic secrets for all to see.

Therefore, to explain a striking name which occurs once exclusively in the Koran, I had to search the Bible. The Koran in its turn, through that search, repaid handsomely by helping me discover the meaning of לוֹל, a truncated and otherwise inconspicuous name in the Bible. Finally, the Scriptures have assisted me to decipher عراق and to reveal the true significance of the title of the book sacred to Muslims; while Arabic has given me the clue to לִבְיָדָקַל εἰκαστός, an homology of theological import. In brief, from the Koran to the Bible, and back to the Koran; from Hebrew to Arabic, and back to Hebrew; yet in effect, from Greek to Greek. Without question, from the Indian Ocean to the Atlantic there is no escaping the Greeks.

#### THE HEBREW WAY OF LIFE

Two historical events bring out perfectly the contrast between the way of life of the ancient Greeks and that of Israel,



and mark the triumph of the spirit over brute force. Alexander—an outstanding Greek leader—invaded Asia, sword in hand, at the head of a well-trained, well-equipped army, with the avowed intention of subjecting its peoples. A rabbi—a Hebrew of the Hebrews, Saul by name—landed in Europe alone, Bible in hand, confessing his ardent purpose to save the souls of the Gentiles; ‘for salvation is of the Jews’ (John 4. 22). Alexander’s exploits were comparatively ephemeral. Paul’s evangel and his Hebrew book are still with us and going strong.

Why? What is it that animated the principal preacher of Christianity, and has sustained his kindred down the ages?

The belief in one, eternal, just and merciful God, creator of the universe; in the pre-eminence of truth and justice; in the ideals of equality and redemption from error; in the special care to be given to the sick and the needy; in the priority of peace and service; in accountability and the advent of the Messiah; and, above all, in the supremacy of the spirit—a composite credo peculiar to Israel. This aspect of the life led by our forefathers is not related to the Greeks, whether European or Asian. It is not Hebrew (*ἡπειρωτικός*), characteristic of the Hebrews (*ἡπειρώται*) in general, but peculiar to that detached section of them known as the Chosen People. Historically, this unique philosophy, epitomized here in a few incomparable verses, originated in Abraham who migrated from the banks of the Euphrates to Canaan on the Eastern shore of the Mediterranean, a country colonized by Cimmerians, Greeks, Phoenicians, and Scythians, which his descendants conquered and made it their own. It became the theatre of their moral and spiritual struggles during twelve hundred eventful years. E.g. Gn 14. 22, 18. 25, 21. 33 Ex 18. 21, 23. 5, 34. 6 Nu 15. 15, 16 Dt 6. 4, 8. 3, 16. 20 IR 12. 7 Jes 1. 26, 2. 4, 10. 3, 31. 3, 43. 20 Ez 34. 4 Hos 9. 3 Zach 4. 6, 8. 3, 19 Ps 146. 6 Prv 16. 6, 23. 23 ICh 22. 8, 28. 3 Mat 3. 10–11, 5. 22, 10. 28, 16. 26 Mark 1. 8, 10. 42–4 Luke 7. 22, 10. 37 Gal 3. 28 Eph 3. 16 IPet 4. 10. That philosophy is expounded in *Law and Life according to Hebrew Thought*. Here I will advert to the Greek background against which those unremitting struggles relentlessly took place.

I. The entire set-up of Hebrew worship was Hellenic. Abraham worshipped Ἰϑώ/Ζεύς, the eternal God, judge of all the earth,



who administered justice, differentiating between the righteous and the wicked. He gave the priest of *אל עליון* / *Hélios 'Υπερίων*, the creator of heaven and earth, a tithe of all the booty acquired as a result of his victory over the captors of Lot; and swore by *אל עליון*. Moreover, he attempted to sacrifice his son on Mount *מריה* / *μωρία*. Besides Zeus, Isaac and Jacob—no doubt, under the influence of Rebecca, Laban's sister—acknowledged the divinity of *פחד* / *Φοῖβος*, and Jacob swore by *פחד*. His wife, Rachel, stole the *תרכיז* / *τρίπους* from her father's shrine; and soon after returning to Canaan Jacob cleared his household of the native gods, the gods of *גבר* / *ἐγχώριος*. Long after the Patriarchs had died, and in spite of centuries of Egyptian influence, God revealed himself to Moses under the name of *יהוה* / *Διὸς Παιᾶνος*, and the first two of the Ten Commandments declare *יהוה* to be the God of Israel, to the exclusion of other deities. Indeed, *יהוה* is a jealous God. It was peculiar of him that, whereas other gods were installed in temples of stone, he dwelt in a mobile *אֹהֶל מוֹעֵד* / *σκηνή*. As we have seen, the vocabulary relating to the structure, furniture and vessels of the *אֹהֶל מוֹעֵד* / *σκήνημα*, and to the rites and services thereat performed, is completely Greek.

II. Some homologies clearly indicate that there were regular suppliants among the Hebrews. Women attended the Tabernacle at Shilo as well as in the Wilderness, and it is recorded that Isaac prayed for issue, and that Rebecca went to seek the Lord over her pregnancy. Judging by Hannah, women used to pray for offspring; and it is of them that the sons of Eli took advantage to the point of public scandal.

*אגור* / *ἀγύρτης* (*ἀγείρω*): prop. collector, esp. begging priest Prv 30. 1; cf. fakir, another homologue of *ἀγύρτης*.

*שאל* / *ἐρωτάω*: ask; beg, entreat Gn 25. 22; *דל*, like *דבר* / *ἔπος*.

*קל* / *ἐκέτης* (*ἐκνέομαι*): one who comes to seek aid or protection, suppliant Prv 30. 1.

*נדר* / *εὐκτός*: (*εὐχομαι*) wished for, desired Gn 49. 26.

*תפלה*, *תפלה* / *ἀντιβολέω*: meet as a suppliant, entreat, supplicate Dt 9. 18 IS 1. 10, 12, 26, 27.

*שאל* / *αἰτητός*: (*αἰτέω*) asked for IS 9. 2.

*עבד* / *σέβομαι*: revere, worship; of suppliants Ex 38. 8 IS 2. 22.



III. The  $\Psi\text{דן}$ /τριακάς, ádos (the number thirty Nu 11. 20, 21; the thirtieth day of the month IS 20. 5, 18, 24; a month containing thirty days Ib 20. 27, 34) was celebrated in style at King Saul's court on two consecutive days: the first  $\Psi\text{דן}$ , on the last day of the current month, the pagan way; the second  $\Psi\text{דן}$ , on the first day of the following month, the Hebrew way (Nu 23. 3-15). Thus, David and Jonathan discussed Saul's victimization of David three times: IS 19. 2, 20. 5, 35. On the second occasion they met on the eve of the first  $\Psi\text{דן}$ —i.e. on the last day but one of the thirty-day period of the then current month—and swore eternal mutual loyalty. This  $\Psi\text{דן}$  was observed in accordance with the Greek custom, and David's absence from the festive board was noted by Saul in silence. The next day—which was the second  $\text{דָּשִׁי יוֹהִי}$  (דָּשִׁי יוֹהִי)—the first day of the new thirty-day period, was celebrated in obedience to Mosaic Law. David's renewed absence on that day provoked a bitter altercation between Saul and his eldest son (Ib 20. 34). It was on the morrow of that day, on the second day of the month, that David and Jonathan met for the third time and—for the second time—swore eternal mutual loyalty.

At Athens the *τριακάδες* were dedicated to the memory of the dead, and offerings were made to Hecate. As to the Hebrew *זָכַר*, Rabbi Dr. Norman Solomon, of London, opines—and I respectfully agree—that the context suggests that it was an occasion for *זָכַר*, the homologue of *κάθαρσις* (*cleansing from guilt or defilement, purification*). Cf. Nu 10. 10 IIR 4. 23 Jes 66. 23 Ps 81. 4. In fact, as Rabbi Solomon Sassoon points out, all festivals involved *זָכַר*.

IV. Like the Greeks, the Israelites had their אֹנִי Dt 18. 11 IS 28. 3/φάτις (*voice from heaven, oracle*; of the interpreter of dreams אֹנִי Gn 45. 8); יִדְעֹנִי Dt 18. 11 Jes 19. 3 δαιδός (*singer, minstrel, bard*; of the Sphinx; *enchanter*); כַּשְׁפֵּי Jer 27. 9 (cf. אֲשֶׁף Dan 1. 20, 2. 10)/מִכְשָׁף Ex 7. 11 מִכְשָׁפָה Ib 22. 17/תִּשְׁבִּי IR 17. 1/θέσις (*filled with the words of God, inspired*); נְבִיא Gn 20. 7 Ex 7. 1/προφήτης, נְבִיאָה Jud 4. 4/προφῆτις, fem. of προφῆτης (*one who speaks for a god and interprets his will to man; interpreter, expounder of the will of Zeus; expounder of the utterances of the μάντις (diviner, seer, prophet)*); מוֹדֵיב Dt 18. 10 IIR 21. 6/γόης (*sorcerer, wizard*;



γοητεύω); מַעֲוִיָּה Jer 27. 9 מַעֲוִיָּה Jud 9. 37 Mich 5. 11 οἰωνιστής (one who foretells from the flight and cries of birds); קַסֵּם Jes 3. 2 / χρήστης (one who gives or expounds oracles, prophet, soothsayer).

V. The belief in Hades, אַבְדֹן, עֵדֶן, has been dealt with elsewhere.

VI. The belief in spirits, angels, and resurrection was, at the time of Jesus, a debatable issue among the Jews (Mat 3. 16, 10. 1, 22. 23 Acts 23. 8). As a matter of historical fact, supernatural and ultranatural beliefs were neither static nor uniform in Israel. If any of them were ever formulated into doctrines and expounded in guilds of priests or schools for prophets, no record of it remains outside the Pentateuch; and we know that even some of that was missing for a time (IIR 22. 3-24. 24). What we have is incidental, disjointed, sporadic, and not altogether consistent (Gn 16. 7, 22. 11, 31. 11 Ex 23. 20 Nu 20. 16 Jos 5. 13-14 Jud 6. 21, 13. 20 IS 2. 6 Jes 7. 11 Ps 6. 6, 30. 4, 49. 15, 139. 8 Job 7. 9 ICh 21. 15). For instance, in one verse Ecclesiastes wonders whether the spirit (רוּחַ, πνεῦμα) of man goes upward and the spirit of the beast goes downward to the earth (3. 21); whereas in another he categorically states that at death 'the spirit shall return to the God who gave it' (12. 7) — 'the God of the spirits of all flesh' (Nu 16. 22, 27. 16). Here—as in Ez 37. 5—רוּחַ means 'soul', its Arabic homologue being رُوح. But not only man and beast are endowed with רוּחַ, God possesses it, too (Gn 6. 3 Jes 40. 13 Zach 4. 6; cf. Jer 51. 14 Am 6. 8), and inspires man with it (Gn 41. 38 Ex 31. 3 Nu 24. 2 Jud 3. 10). רוּחַ also means 'wind' (Gn 8. 1 Ex 10. 13 Ps 104. 4). In that meaning the Arabic counterpart is ريح, the synonym of ريح and رائحة—all three being the homologues of רוּחַ, 'odour'. None of these homophones homologizes in Greek. In fact, the only Greek words which come anywhere near resembling רוּחַ are ῥόος and τροχός. On the other hand, נֶפֶשׁ and שֵׁמָּה respectively homologize with ψυχή and πνεῦμα.

The spirit of God could have a good influence generally over man (Jud 3. 10, 11. 29 IS 16. 13-14), or it inspires him with wisdom, knowledge, understanding, skill, fear of the Lord (Ex 28. 3, 31. 3-5 Jes 11. 2). But God inspires man with an evil



(רעה, πονηρόν Jud 9. 23 IS 16. 14-16, 23, 18. 10, 19. 9) or false (שקר, ψευδής IICh 18. 21-2) spirit, as well as with a good spirit (טובה, ἀγαθόν Neh 9. 20). Through it, God communicates with man (IIS 23. 2 Ez 11. 5 Joel 3. 2 Neh 9. 30). It is referred to as the holy spirit once in the Old Testament, and always in the New (Πνεῦμα Ἅγιον) and in the rabbinical records (רוח הקדש) (רוח קדשך, πνεῦμα τὸ ἅγιόν σου Ps 51. 13 Mat 3. 11 Eph 4. 30 פסחים 34 יומא 9b).

איש הרוח is a synonym of איש האלהים (IS 9. 8 Hos 9. 7), and a prophet who went on a mission to anoint Jehu king of Israel was referred to by his brother-officers as המשיח הזה (IIR 9. 11).

To avoid speculation, I shall merely give the relevant homologies and let the student work out the theories as best he can.

ψυχή: *life* Ps 30. 4, 86. 13 Job 6. 11, 33. 28; ἐν τῇ χειρὶ τῆς ψ. ἔχοντα taking his *life* in his hands Jud 12. 3, ואשימה נפשי בכפי IS 28. 21; ואשים נפשי בכפי IS 19. 5, וישם את-נפשו בכפו metaph., of things *dear as life* Gn 12. 5; *departed spirit, ghost* Ps 94. 17; the immaterial and immortal *soul* Gn 1. 30; generally, *being, living creature* Gn 2. 7; *self* Job 32. 2 Thr 3. 5 نفس: *mind* Dt 4. 9 ICh 28. 9; in the early physicists, of the primary substance, the source of *life and consciousness* Gn 1. 30: when concrete the Hom. ψ. is rather *warm blood* Gn 9. 4-5 Lev 17. 11, 14 Dt 12. 23 Prv 1. 18 than *breath* IR 17. 21-2 Job 41. 13.

πνεῦμα: (πνέω) *breeze* نسيم; *breathed air, breath* Gn 2. 7, 7. 22 IR 17. 17 Jes 2. 22; *life* Job 27. 3; *living being* Dt 20. 16 Jos 11. 11 Ps 150. 6; the *spirit* of God Jes 30. 33 Job 32. 8, 33. 4; *spirit* of man Jes 57. 16 Prv 20. 27 Job 27. 3.

שוע, השתוע, ἐνθουσιάζω: *to be inspired (by a god)* IIR 9. 11 Jer 29. 26 Hos 9. 7, or *possessed by a god* IS 21. 15; cf. ἐνθουσιαστικός: *inspired*, esp. by music IS 10. 5-6, 10 IIR 3. 15 Ez 33. 32; השתוע, συν-: *to be inspired and rave together*, of the Bacchae IS 21. 16; שוע, ἐνθουσιασμός: *inspiration, enthusiasm* IIR 9. 20; *frenzy* Dt 28. 28, 34 Zach 12. 4 שוע, ἐνθουσιαστής: *inspired, possessed* IIR 9. 11. שטן and شیطان are dealt with elsewhere.

VII. Canaan was divided and its territories were distributed



among the Children of Israel by drawing lots (לִּנְחֹל κληρος), according to the Greek custom of assigning by lot to the soldiers concerned allotments carved out of the conquered land. Appropriate Greek terms were used in those proceedings. Indeed, as among the Greeks so among the Hebrews, casting lots was also resorted to: to ascertain the divine will (Lev 16. 3 Jos 18. 6 Acts 1. 23-6), to decide the issue in disputes difficult to resolve, especially the rival claims of powerful contenders (Prv 16. 33, 18. 13), to divide spoils (Ps 22. 19; cf. Mat 27. 35). It is interesting to note that on board Jonah's ship which was bound for Athens, and was presumably manned by a Greek crew, lots were cast to identify the individual on whose account the sea was supposed to be storming (Jon 1. 7). Moreover, Haman the מְנַחֵם ἡγαιός (or ἀγωγός) cast lots to find out the most propitious date on which to carry out his genocidal intentions (Esth 3. 7).

VIII. However, there is a kindred verse, involving two ordinary words—יָנַח and נִלְכַּח—which, *pace* the exegetes, do not bear their ordinary meaning (Prv 26. 17). For יָנַח here means *handle*, another meaning of its homologue οὖς; while נִלְכַּח has for homologue κάλπις (*urn for drawing lots or collecting votes*). Therefore the proverb points to judicial and/or political balloting: he is in for trouble, the busybody who meddles in contests or disputes that do not concern him.

IX. Of politics nothing else remains in the language than a few words which indicate that at one time there were free citizens and popular assemblies, as well as popular meetings. The advent of the monarchy seems to have marked the end of democratic institutions; yet note Gn 23. 10, 18, 34. 20, 24 Ruth 4. 1, 10-11, and compare with Prv 24. 7, 26. 17, 31. 23. עֵגֶל Ps 63. 31 שַׁעַר Prv 31. 23 ἀγορά: *popular assembly*; בַּעֲלִים Jud 9. 2 (cf. Jos 24. 11) πολῖται: *citizens*; עֲצָרָה IIR 10. 20 Joel 1. 14 עֲצָרָה Lev 23. 36 ἄγυρις: *gathering; crowd* Jer 9. 1 πανήγυρις: *general or national assembly, esp. a festal assembly in honour of a national god*.

X. The תִּוְרָה apart, only a few meagre texts refer to the administration of justice in Israel. There are incidental references



to personal appeals to the King and to trials before him (IIS 14. 1-12, 15. 1-6 IR 3. 16-28 IIR 6. 26-30). There is even a bare reference in a single verse to the separation of 'matters of the Lord' from the 'King's matters', i.e., the existence of two independent jurisdictions, ecclesiastical and royal (IICh 19. 11). The homologies also throw very little light on the subject. One of them tells us of a Court of Appeal, but we know not how it worked. Another tells us that difficult issues must come up for determination before the priests or the despot, whose pronouncements were final and conclusive; but there is no record of a case having been heard by them (Dt 17. 8-13, cf. IICh 19. 8-10). A third refers to witnesses, but there is no Greek homologue for עֵד, one of the rare words that were independently developed among the Hebrews (from *εἶδω*)—unless its homologue went out of fashion and became obsolete (cf. *ἵστωρ*). We know of some of the 'Judges' of Israel, but of all the ordinary judges whose business it was to try legal actions, not a single name has survived (Dt 16. 18-20 IICh 19. 5-7); while the only trial that has been reported is the rigged trial of Naboth, at the conclusion of which he was stoned to death (IR 21. 8-14). Of procedure, we only know that accusation was by indictment, and that witnesses were liable to cross-examination by the opposite party.

שְׁאֵלָה מְבִינָה/μέγας: a big, i.e. difficult question; weighty, important Ex 18. 22.

שָׁפַט/δικάζω: judge, sit in judgment Gn 15. 14 IS 2. 10 Jer 5. 28 Ps 9. 9, 72. 2, 135. 14 Prv 20. 8, 31. 9 Job 36. 17 שָׁפַט Gn 18. 25 IS 7. 6 Ps 9. 5, 58. 2, 96. 13; give judgment, judge, determine שָׁפַט Jer 21. 12, 22. 16 שָׁפַט Gn 16. 5, 31. 53 Ex 5. 21, 18. 26.

שֹׁפֵט/δικαίωμα: judgment Dt 17. 8 Ps 9. 5 שֹׁפֵט Dt 16. 19 Ps 122. 5, 147. 20.

שֹׁפֵט/δίκη: custom, usage Esth 1. 13 שֹׁפֵט Gn 47. 22, 26 Ex 12. 24 Lev 6. 11, 26. 46 Dt 6. 17 Jud 11. 39 IS 30. 25 Ps 81. 5 Esr 7. 10 שֹׁפֵט Ex 12. 14, 43 Lev 20. 23; normal course of nature שֹׁפֵט Ps 76. 9 שֹׁפֵט Jes 24. 5 Ps 148. 6 Prv 8. 29 שֹׁפֵט Jer 5. 24, 31. 35, 33. 25; order, right; what is fit שֹׁפֵט Gn 47. 22 Ex 5. 14 Prv 30. 8 חֵץ; personified, Δίκη דִּינָה Gn 30. 21; Truth حَقٌّ حَقִינֶה; judgment גִּזְרָה Dan 4. 14, 21; lawsuit; prop. private suit دَعْوَة; atonement, satisfaction, penalty גִּזְרָה Dan 4. 14, 21 جَزَاء; vengeance נִקָּם Dt 32. 35



Jes 34. 8 נִקְמָה Nu 31. 2 Jer 50. 28; *punishment* שָׁפַט Ex 12. 12 Ez 5. 10, 28. 22.

דָּן/δικαστής: *a judge* IS 24. 16 Ps 68. 6 דָּן Jud 11. 6, 11  
Jes 3. 6, 7 Prv 6. 7, 25. 15 שֹׁפֵט דָּן Dt 16. 18 IIS 15. 4 Ps 50. 6;  
δ. αἵματος *avenger* (Nu 35. 21 IIR 9. 7 Ps 79. 10) = δικαστήρ.

עָרַב/ἐφέσις: (ἐφίημι) *appeal to a judicial tribunal* from a lower tribunal Eccl 5. 7.

חָקַק/σκοπέω: *examine, consider* Prv 18. 17; *inquire, investigate* (W) Dt 13. 15 Job 29. 16.

שָׁפַט/δικαιοσύνη: *righteousness, justice* Gn 18. 25 Dt 32. 4 IIS 8. 15 حَقَانِيَّة.

שָׁפַט/γραφὴ: *bill of indictment* in a public prosecution Job 31. 35.

שָׁפַט/ἀράσσω: a euphon., ῥάσσω akin to ῥήσσω, rarer collat. form of ῥήγνυμι or -ύω (lengthd. from root PAF, *to break, break asunder or to pieces, rend, shiver, shatter*); *smite, dash in pieces; strike with a shower of stones* Dt 13. 11 IR 21. 13 שָׁפַט Lev 20. 2, 27, 24. 14, 23 IR 12. 18.

רָאָה/εἶδω: no Act. Pres. is in use, ὁράω being used; εἶδον always in sense of *see; see, perceive, behold* Gn 21. 30, 31. 50 Nu 35. 30 Jes 44. 9; cf. ἰστωρ, ἴ-, ἱστορες: *witnesses*.

צָדִיק/ἐνδικος, ἱνδικος, ον: (δίκη) *according to right, just, legitimate* צָדִיק Dt 4. 8 צָדִיק Lev 19. 36 Dt 25. 15, 33. 19 Jes 58. 2 Ps 45. 8 Job 8. 3 Eccl 3. 16; *truth* אֱמֶת Dan 3. 14 צָדִיק Jes 45. 19, 51. 1, 7 צָדִיק Jes 45. 23, 24, 63. 1 Ps 119. 142 حَقِّ; πόλις *a city in which justice is done* צָדִיק Jes 1. 26; of persons, *upright, just* צָדִיק Gn 18. 24 Ex 9. 27 Ps 37. 29 Eccl 8. 14 حَقِّ; Adv. ἐνδίκως *right, with justice, fairly; justly, naturally, as one has a right to expect* צָדִיק Dt 1. 16 Ps 15. 2 צָדִיק Lev 19. 15 Ps 9. 9.

שָׁפַט/δικαστήρ: *juror* Jos 10. 24 שֹׁפֵט Dt 16. 18.

עָרַב/ἀντηρέτης: (ἐρέτης) *properly, one who rows against another; generally, opponent, adversary* Prv 18. 17.

שָׁפַט/δεσπότης: *master, lord; despot, absolute ruler* Ex 2. 14 Jud 2. 16, 18 Ruth 1. 1; cf. δικαστής.

שָׁפַט/δεσπόζω: *to be lord or master, gain the mastery; lord it over* Gn 19. 9 Jud 12. 7, 15. 20; cf. δικάζω.

XI. Abraham equipped his חֵיכָרִים Gn 14. 14/ἡμιόχοι (*charioteers*)



for the pursuit of his nephew's captors. In fact, Professor Cyrus Gordon, of New York, is of the opinion that Abraham was one of the itinerary merchant princes of the epoch, who kept private armies. Saul and Jonathan wore heavy armour, including brazen helmet, קוֹבֵעַ IS 17. 38/κύνβαχος, and coat of mail, שריון Ib./θώραξ; and both were attended by armour-bearers (Ib 14. 1, 31. 4). Moreover, the élite of King David's army consisted of the פלתי IIS 15. 18/ὀπλίται (*heavy-armed foot-soldiers*), the כרי Ib 20. 23/κόροι (*cavalrymen*), and the כרתִי IIS 15. 18/κούρητες (*young warriors*)/Σκιριται (*the Scirites*, a light-armed division of the Spartan army).

XII. The economic structure in Israel was cast in the same mould as that of Greece: commerce, currency, customs duty, hire, money-lending, mortgage or pledge, transport, weights and measures.

שַׁעַר IIR 7. 18/ἀγορά (*market-place*), סוֹחֵר Jes 23. 2/ἀγοραῖος (*trader*), סוֹחֵר Jes 45. 14/מסחר IR 10. 15/ἀγόρασμα (*that which is bought or sold: mostly in pl., wares, merchandise*).

גֵּרָה Ex 30. 13/אגרה IS 2. 36/ἀργυρίς (*a small coin*), דֶּרַח ESR 2. 69/δραχμή (*drachma, a silver coin worth six obols*), שֶׁקֶל Gn 23. 15 Ex 30. 13/στέγλος, σίκλος (= Heb. *shekel, a weight*; the Persian σ. was the 1/30000th part of the Babylonian silver talent, half the silver stater of Asia Minor, and = 7½ or 8 Attic ὀβολοί שֶׁקֶל Jos 7. 21). Cf. שָׁקַל/ἵστημι: *weigh* Jes 40. 12.

מַעֲרָב Ez 27. 9, 13, 17/φόρμα (*that which is carried, load; freight (W)*).

הוֹצִיא ἐξάγω: *of merchandise, etc., export* IR 10. 29 IICh 1. 17; מוֹצֵא ἐξαγωγή: *duty on export* IR 10. 28 IICh 1. 16.

מִשְׁכָּר μισθώω: *have let to one, hire* שָׂכַר Prv 26. 10 Neh 6. 12; *engage the services of* שָׂכַר Gn 30. 16 Dt 23. 5 IIR 7. 5; μισθωτός: *hired* שָׂכַר Neh 6. 13, *hired servant* שָׂכִיר Ex 22. 14 Dt 24. 14; μισθός: *hire, wages* שָׂכַר Ex 2. 9 Dt 24. 15 IR 5. 20; *generally, recompense, reward* שָׂכַר Prv 11. 18 שָׂכַר Gn 30. 18, 28, 32 Nu 18. 31 Jer 31. 16 (15) Ez 29. 18, 19 Zach 11. 12; μίσθωμα: *price agreed on hiring, contract price* מִשְׁכָּרָה Gn 31. 7.

לוֹה προσλαμβάνω is dealt with elsewhere.

דַּאֲוִיזω: *put out money at usury, lend* וְעִזָּה Hab 2. 7 לוֹה Prv 22. 7 הֶלְוָה Dt 28. 12 וְשָׂא Neh 5. 7 וְשָׂא Jer 15. 10 הֶשְׂאִיל Ex 12. 36



IS 1. 28; *have lent to one, borrow* לָוָה Jes 24. 2 נָשָׂה בּוֹ Jer 15. 10 שָׁאֵל  
 Ex 3. 22; δανειστής: *moneylender or creditor* נָשָׂא IS 22. 2 נָשָׂה Ex 22.  
 24 IIR 4. 1; *borrower* לָוִי Jes 24. 2 נָשָׂא Ib. בּוֹ Dt 24. 11  
 מִזְעִיזֵה Hab 2. 7; δάνεισμα: = δάνειον (*loan*) מִשְׁאֵת Dt 24. 10  
 Prv 22. 26; τοκίζω: *lend on interest* הָשִׁיךְ Dt 23. 20, 21; τοκιστής:  
*moneylender, usurer* נָשָׂא Hab 2. 7; τόκος: *metaph., produce of money*  
*lent, hence interest* נָשָׂא Lev 25. 36; καρπισμός: *profit* מְרִבִּית Lev  
 25. 37; κάρπωσις: *use, profit* תְּרִבִּית Ez 18. 8, 13, 17.

συμβάλλω: *make a contract with a person, esp. lend him money on*  
*bond or security* חָבַל Ex 22. 25 Dt 24. 6, 17 Prv 20. 16 Job 22. 6;  
 καταβολή: *paying down, esp. by instalments; pay money as a deposit*  
*(by way of caution)* חָבַל Ez 18. 12 חָבַלָה Ib 18. 7; ὑποτίθημι:  
*put down as a deposit or stake, pawn, pledge, mortgage* עֲבַט Dt 24. 10  
 עֲבוֹט Ib 15. 6, 8; ὑποθήκη: *pledge, deposit, mortgage, security* עֲבוֹט  
 Dt 24. 11–13; ἐρύω (B), ἐρύομαι, ῥύομαι: *protect, guard, redeem* עָרַב  
 Gn 43. 9 Prv 17. 18, 22. 26; ῥύσιον: (ἐρύω (B)) *surety, pledge, property*  
*seized or held on pledge* עָרַבָה Prv 17. 18 עָרַבָן Gn 38. 17, 18, 20;  
 person seized as *pledge or surety, person seized and held to ransom*  
 תְּעָרַבָה IIR 14. 14 (τὰ ῥύσια); ἀρραβών: *generally, pledge, earnest*  
 עָרַבָן Gn 38. 17; ἀρραβωνίζεται: *to give or offer an ἀρραβών* עָרַב  
 Prv 17. 18; παρακατατίθημι: *entrust; deposit one's property with*  
*another, entrust it to his keeping* הִפְקִיד Lev 5. 23; [cf. παρατίθημι:  
*deposit what belongs to one in another's hands*]; παρακαταθήκη,  
 παραθήκα: *deposit of money or property entrusted to one's care*  
 פְּקִדֹן Gn 41. 36 Lev 5. 21, 23; of persons entrusted to guardians,  
*ward* פְּקִידָה Jer 52. 11; of persons under the protection of the  
 state, *sacred trust* פְּקִידָה Nu 3. 32, 4. 16 פְּקִידֹן Gn 41. 36.

פֶּלֶס Prv 16. 11 πλάστιγξ: *scale of a balance*; מאֲזִינִים Lev 19.  
 36 σταθμός: *balance; weight*; מִשְׁקָל Ib 19. 35 IIS 21. 16/  
 מִשְׁקָל Ez 4. 10 מִשְׁקָלָתְךָ Jes 28. 17/σταθμόν: *weight, standard*  
*weight* שֶׁקֶל Ex 30. 13; ἑκτηρ (הֶהָר) שִׁשִּׁית Ez 4. 11 *liquid measure*;  
 κόρος, כֶּר IR 5. 2, 25: (Hebr.) *a dry measure containing about*  
*120 gallons*; λόγος/לֵל Lev 14. 21 *measure*; κοτύλη/שֶׁלֶת Jes 40. 12  
*liquid measure nearly a ½ pint*; τριτεύς/שְׁלִישִׁית Ib. *third part of a*  
*μέδιμνος (a corn measure about 12 gallons).*

XIII. King Solomon's sumptuous palace comprised a richly  
 decorated אֶפְרֹיִן Cant 3. 9/ὑπερῶν (*the upper part of the house,*



where the women resided). This was all the more remarkable since Solomon married Pharaoh's daughter, and maintained close commercial ties with Egypt. The fact is that he was not the only one in Israel to allocate separate apartments for women. As in Greece, the inner part of the house, יִרְכָתִי Am 6. 10 Ps 128. 3 εἶρκτή, εἶρκ-, was reserved for them.

XIV. During festivities the Hebrews gave themselves up to games, music and choral dances, as the following homologies amply testify: הַנֵּל Jud 21. 21 / χορεύω (*dance a round or choral dance*), מַחֲוֹל Jer 31. 4 (3), 13 (12) / מַחֲוֹלָה Ex 32. 19 IS 21. 12 / χορεύματα (*choral dance*), מַחֲוֹלָה Ib 18. 6 Cant 7. 1 / χορευτής (*choral dancer*), צַחֲקָה Ex 32. 6 / צַחֲקָה IIS 2. 14 Jer 31. 4 (3) ἀγωνίζομαι (*contend for a prize, esp. in the public games; fight, wrestle (W)*). Another homologue for מַחֲוֹלָה Ex 15. 20 is χαλκίον: *cymbal*, תִּיבָה / κιθάρα: *lyre* Ps 8. 1, לִילִי / αὐλός: *pipe, flute, clarinet* IR 1. 40 Jes 30. 29, תִּצְצֵר / σὺριγξ, γγος: *shepherd's pipe* Nu 10. 10 IIR 11. 14 IICH 5. 13, כִּנּוֹר / κινύρα: = Hebr. *kinnor*, a stringed instrument played with the hand or plectron / φοῦξ, ακος: a musical instrument like a *guitar*, invented by the Phoenicians Neh 12. 27 IICH 29. 25, מַגְדָּלָה / μάγadis: *magadis*, an instrument with twenty strings arranged in octaves; a *Lydian flute* or *flageolet*, producing a high and a low note together Ps 53. 1, נָבֶל / νάβλα: a musical instrument of ten or twelve strings (Semitic word, cf. Hebr. *nebel*; Phoenician ὄπλον: *instrument*, mostly in pl. Am 6. 5 ICh 25. 1 IICH 5. 12, מַחֲוֹלָה / χαλκίον: v. מַחֲוֹלָה ICh 16. 5, 42 IICH 5. 13, מוֹשָׁע / μουσα: *music* IICH 30. 21 (cf. Am 6. 5), קֶרֶן / κέρας: *the horn of an animal; of musical instruments, horn for blowing* Jos 6. 4 IIS 6. 15 Ps 81. 4, 98. 6, תִּבְרָת / τύπανον: (chiefly poet.) *drum* Jud 11. 34 Jes 5. 12; = τύπανον, -ος.

XV. The Greek customs connected with בִּרְקִיבִים and עֲקָרִיבִים have been dealt with elsewhere.

In the circumstances, Herodotus, taken on a conducted tour of Jerusalem by one of Josephus' forebears, would have felt quite at home there; but left to himself, he would have been completely lost: hardly anybody would have understood a word he uttered, nor would he have understood anything of what was said to him. This book would have helped.



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P. 12. Note the terminal מ' מ in  $\mu\sigma\mu$  סִימ, and the terminal נ' נ in  $\nu\sigma$  נִוּן.

P. 16. I have just been informed by my Greek Cypriot friend and colleague, Mr. George Adonis, that in South Cyprus -μα is pronounced  $\mu\alpha$ —the usual way—whereas in the North it is pronounced  $\mu\alpha$ !

Pp. 27-37. Note that, with one or two exceptions, all the various words listed in support of Proposition IV—which were not selected for homology—have Greek homologues.

P. 60.

(4). 1

אֵל  $\alpha\iota\acute{o}s$

אֲרֻגָּן  $\alpha\lambda\acute{o}\upsilon\rho\eta\mu\alpha$

שָׁאֵן  $\gamma\alpha\lambda\eta\rho\acute{o}s$

(5). N

סֹד  $\sigma\acute{\upsilon}\nu\delta\omicron\varsigma$

סָדָן  $\sigma\alpha\upsilon\delta\acute{\omega}\nu, \sigma\iota\upsilon-$

שָׁגַל  $\sigma\upsilon\gamma\alpha\lambda\acute{\iota}\tau\eta\varsigma$

P. 359.  $\acute{\alpha}\rho\iota\theta\mu\acute{\epsilon}\omega$ : *number, count, reckon up* הָדָה Job 3. 6  $\text{הָדָה}$  عدَّ Ps 55. 24  $\text{הָרָץ}$  Job 14. 5  $\text{נָשָׂא}$  Nu 31. 49; *reckon, account* הָשִׁב Job 19. 11 [cf.  $\psi\acute{\epsilon}\phi\omega$ ]  $\text{חָבַב}$  Prv 12. 27  $\text{עָרַף}$  Job 28. 17; *Pass., to be reckoned* נִחָשַׁב Ps 88. 5.

P. 364.  $\kappa\alpha\theta\alpha\acute{\iota}\rho\omega$ : *cleanse, purify* הִתְחַטָּט Nu 31. 20  $\text{طَهَّرَ}$ ; *purify, refine* טָהַר Mal 3. 3; in religious sense, *purify* הִטָּה Lev 14. 52 Nu 19. 19 טָהַר Lev 13. 34, 14. 43, 16. 19 Jer 33. 8 Ez 24. 13 Mal 3. 3 Ps 51. 4 Neh 13. 30 IICh 34. 8; by fumigating with sulphur קָטַר Jer 44. 3 הִקְטִיר Ex 30. 7-8, 40. 27 Nu 17. 5 IS 2. 28 [cf.  $\theta\upsilon\mu\acute{\iota}\alpha\zeta\omega$ ; Lev 16. 11-17]; *purify oneself from blood* הִתְחַטָּט Nu 31. 19; *purify oneself* הִתְחַטָּט Ib 19. 20, 31. 19 הִטָּה Lev 14. 7; *get purified* הִתְחַטָּט Nu 31. 23 טָהַר Lev 11. 32, 13. 34, 15. 28, 22. 4, 7 Nu 19. 19, 31. 23 IIR 5. 13 Ez 24.



13, 36. 25 Prv 20. 9; of menstruation טְהֵרָה Lev 15. 28;  
of the afterbirth טְהֵרָה Ib 12. 7-8; cf. καθαρεύω: *to be clean or*  
*pure* טְהֵרָה; καθαρίζω: *cleanse*, of the menses; of persons, *purify*.

The penultimate paragraph of p. 635: Then consider 'a version  
of the Lord's Prayer in the English of King Alfred's time,  
which may serve as a kind of measure of the changes which  
have taken place in the language . . .

Uren Fader dhic art in heofnas,  
Sic gehalged dhin noma,  
To cymedh dhin ric,  
Sic dhin uuilla sue is in heofnas and in eardho,  
Uren hlaf ofer uuirthe sel us to daeg,  
And forgef us sculda urna,  
Sue uue forgefan sculdgun urum,  
And no inleadh uridk in costnung,  
Ac gefrig urich from ifle.'

(transcribed from *The English Bible and its Story* (pp. 88-9) by  
James Baikie)

